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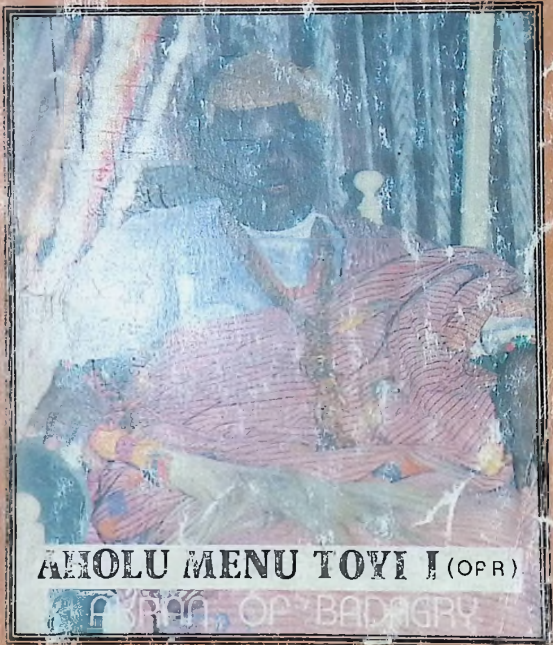
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BADAGRY

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Past and Present

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AIOLU MENU TOYI I (OPR)

OF BADAGRY

REIGN OF PEACE



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EXTENT
OF BADAGRY
DIVISION

A Declaration dated May 5th 1886 defined in unmistakable terms the extent of B A D A G R Y geographically, re. Treaty of Cassin dated 7th July 1863.

Extent of BADAGRY in Badagry Division of Lagos State of Nigeria circled ref. Map of LAGOS STATE OF NIGERIA, First Edition, drawn and reproduced by FEDERAL SURVEYS, NIGERIA, 1968, 1000/347/4-72, reprinted 1974, 2000/153/4-92. Scale .. NIGERIA 1:250,000.

Dedication

To the reign of peace of traditional rulers

IBRO COMMUNICATIONS LIMITED:
BADAGRY - Past and Present
Aholu Menu-Toyi - I
Akran of Badagry
REIGN OF PEACE

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**RADAGRY: Past and Present De Wheno
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THANKS TO YOU ALL AND SPECIAL

THANK TO ALMIGHTY GOD

PREFACE

BADAGRY. Past and Present Menu Toyi 1 Akran of Badagry reign of peace is a book borne out of the need to bolster the socio-cultural development of Nigeria. Socio-cultural development from the traditional base had been the means through which science and technology grew out of the so-called developed nation.

Badagry is a unique ancient city. It has a rich cultural history mind bogling locations and a superb climate that can turn the ancient town into a money-spinning tourists centre. There are resources waiting to be tapped.

This book (Badagry "Past & Present") expresses belief that if African countries like; Kenya, Gambia Tanzania can make success in International tourism through wildlife nothing stops Nigeria from making it through a combination of wild life (Yankari Game reserve) and her historical richness.

Badagry and slave trade. Reparations begin here. This book takes a cursory look at slave trade and attempts to examine the question of who is to ~~be~~ blame? Why would traditional leaders be had guilty by Africans in diaspora? What are the options left for the black race? The views expressed are independent. It is hoped it will spur the black race into looking ahead with greater optimism.

This book cannot be any more appropriate than this time when the reigning monarch in Badagry will be fifty-five years on traditional ruler. The monarch regard himself as still young. We all wish him very long life and prosperity. This book is the landmark to mark the fifteen year of the Monarch on the throne. It had afforded us to revisit the past and examine the present in the ancient town.

Tijani Ibrahim
Publisher



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BRIEF HISTORY OF BADAGRY

The history of man in Nigeria could not be written without proper discussion on the formation of the land on which he lived.

The fundamental formation in Nigeria as was the case throughout the greater part of West Africa consisted of crystalline rocks, chiefly granites with sandstones, gravels, sands and muds of Pleistocene on the coastline – a continuation of those in Brazil extending to Arabia and southern India, the Western side of South America and noticeably in other continents of the world.

Waves of migration of people throughout the world was noticeable also in Africa and the West coast of Africa had her fair share through movements to and from Ile-Ife into most neighbouring West African countries a confirmation that some West African states had their original root from Ile-Ife.

The ancient town of Badagry is full of history having recorded many firsts, viz: the first town in West Africa to become urbanised; the first town not only in Nigeria but also throughout the whole West Africa to easily boast of a two storey building built in 1845 which still stands on the site of the original church-yard till today; the gateway to Christianity and the "Canterbury of Nigeria" where Christianity was first preached in 1842; the one-time bursting port of call for ocean-liners having corresponding economic activities; and the first beach-head in Nigeria of the infamous international traffic in human cargo.

Although it is an indisputable fact that oral teachings constitute the main sources of our history in this country, yet historical documents are in various cases readily and mostly available in respect of happenings in Badagry.

Ile Ife in Oshun State of Nigeria is the centre of the world. It was the spot where God kept the first man to be

on our earth. The first man landed on the watery deep of the earth through a rope that was dropped from heaven. This is a Yoruba mythology.

There is however another belief that the Yorubas came from a stock that migrated to Ile-Ife from Upper Egypt. The leader of the exodus from Upper Egypt is the man called Oduduwa. He is regarded as the father of the Yoruba race.

In fact he was the first man to be created. Oduduwa had seven great children. The seven children became father of great nations. One of his children was the Alaketu of Ketu.

Alaketu of Ketu was said to have left Ile-Ife in the mid 13th century. Available evidence from document still being kept with the spiritual head of the Yoruba's the Ooni of Ife reveal that this group which included the Gaa and Ewe in the present day Ghana left Ile-Ife Kingdom around 1257 A.D.

The group first settled down at Ketu. They later moved Westward to part of Togo and then to Eastern and Southern part of Ghana.

The old Oyo Kingdom extended the boundary of its power to all these areas, including Abome and Port Novo in Dahomey.

As the quest for dominion increased, the chances of inter-tribal war increased. As the need for peace and security increased, the survival instinct suggest that men in order to guarantee their safety, avoid pain, live in peace and creatively live in an environment that can be made suitable for good living through various forms of arts, science and culture, will move into those areas that will guarantee their aspirations in life.

As the people move further away, they develop their own language, culture, science, technology economics and educational systems.

As nature will have it, the main stocks from the Alaketu's exodus that were scattered began to trickle to the swampy landmass where Agbede's farm was located.

Ogbagleme became a melting point for scattered Children of Oduduwa in Ghana, and Republic of Benin. The Whemes are from Port Novo, and the Yorubas from Oyo, Lagos and Ogun States of Nigeria.

The language of the Ogu people still goes along the same line as the formation of the people (i.e. Wedhas, Sharas, Whemes, Ga/ Ewe etc). They are very enterprising and industrious people.

They settled along the coastline stretching from Kweme sea beach going through the main town to parts of today's Lagos area, chiefly Tin-Can Island previously known as "Aimofide, and Menukunme contracted to "Mekuwen" and the Victoria Island, Lagos.

THE NAME:

Those who call this ancient town Badagry would probably be foreigners or they may just be trying to pronounce the original tongue twisting name of the ease communication problems.

It is now a proven fact that for names and words that come out as metal sounds, our "Oyinbo" (occidental) visitors who in the olden days are usually traders, missionaries, treasure hunters, explorers etc find them very difficult to pronounce. The origin of the word Badagry is one of the creations of inabilities of our visitors. To some people, Badagry sound like quite a fine name that befit the gentle and serene ancient city. To some others it reflects a bad or angry environment. As far the two groups none of them will be correct. It seems that it is this set of people who would want to trace the origin of the naming of the ancient city to a "Bad Agreement". This would amount to cultural aggression. According to De Wheno Aholu Menu-Toyi I "there is no truth in this version". The original early settlers in the ancient town are called the "Ogu people" The irony of it again is that the people themselves have often wrongly been referred to as "Egun people". The Ogu people would call their ancient town Gbagle a contraction of the word Ogbagleme which means "a farmland near the swamp".

As the aged ones in the historic city will tell their children about the origin of the ancient city: "The ancient settlers have a large appetite for vegetables, and there was this wealthy and industrious Ogu farmer called "AGBEDE" who had a large vegetable farm by the side of the swamp.

Agbede's farm was then the place to go for the best of your needs. It was also the place for recreation after the day's hardwork. It was the centre point. All road point to Agbede's farm. A question like where will you be going for so and so will be answered by traders "Agbedegreme" meaning in Ogu Language "We are point to Agbede's farms". Even though the short form 'Gbagle was being used, our foreign friends kept not being able to pronounce Gbagle. It is like pretending the sounds of a pipe organ will be the same as that of piano. One is definitely only a good copy of the original name – Ogbaleme. In consequent contracts, documents, location descriptions, Ogbaleme was referred to as Badagry" Various relics that mark the presence and activities of the colonial masters are still being kept for history and posterity by the people of Ogbaleme. One of such old relic is the name, Badagry. The Ogu people have their pride, they will tell you they are the sons of the soil of Gbagle,

The historic city was believed to have been founded in the 15th century, around "1425 AD."

THE CESSION

The history of the European "scramble: for the eventual partitioning of the African continent became noteworthy chiefly as a result of the well-known Berlin West African conference referred to in Germany simply as the Congo Conference of November 1884 to February 1885.

In Badagry, a Franco-British frontier commission met in 1895 and established boundaries of former Dahomey (now Republic of Benin) and Nigeria. This in effect placed Porto Novo in the former French territory along with Ketu while Badagry and Imeko in the North fell to the east of the artificial frontier in what is today Nigeria.

Earlier, on 7th July, 1863, the Treaty of Cession was signed by the Akran of Badagry and his high chiefs on one hand and the Representatives of the Queen of Great Britain on the other, thus ceding the town and territory of Badagry to Great Britain the treaty did not place Badagry under Lagos or Lagos Territory.

In fact, Badagry under whatever Treaty had not been placed at any time under Lagos according to available records from the Colonial office.

the Treaty approved in unmistakable terms effective from 1st July 1863, a total payment of £500.00 (now N1,000) as yearly pension and allowances to the King Akran of Badagry and his white-capped high chiefs.

The originals declaration defining the extent of the town and territory of Badagry read thus:

AFRICA (WEST COAST)

(105) - DECLARATION respecting the extent of the Town and Territories of Badagry referred to in the Treaty of July 7 1863. May 5, 1886.

DECLARATION in explanation of meaning of Town of Badagry and all its rights and territories and appurtenances whatsoever thereunto belonging. Treaty with Badagry. 7th

July, 1863.

We the undersigned, stipendiary Chiefs of Badagry do hereby declare that when, in July 1863, viz Treaty of same date between Queen and Great Britain and the Chiefs of Badagry, we ceded the town of Badagry and all the rights and territories and appurtenances whatsoever thereunto belonging as well as all profits and revenues, absolute dominion and sovereignty of the said town and territory of Badagry, freely, fully, entirely and absolutely. Our rights of territory and jurisdiction extended to and included the territory and water boarded as under.

To the northward, or inland, and inclusive thereof, Lagba, Kogga Ile and a line through them to the Oluge waters, to the west, the Iddo River continued to the sea by a line passing through and inclusive of Quarneh; to the eastward, Oluge waters and a line thence to Okogbo, across lagoon to sea; to the southward, the sea. Further, that its furthest inland town of Kogga Ile was the late Chief Akranh's who signed Treaty, and was included in cession.

Witnesses to marks and statement made in our presence.

Their X Chief Mobi

X Chief Fiotoh

X Chief Akranh

All. Emmanuel Craig, Representative of late head Chief Akranh.

Declaration before this 5th day of May, 1886, and I personally declare that the jurisdiction of this Government has been and is being exercised up to and within defined territory. THOMAS R.T. TICEEL, Senior Commissioner Western District.

Chapter 3

TRADE & COMMERCE: Although some treaties and declarations were signed and entered into between the Akran of Badagry, his white capped High Chiefs and Her Majesty, the Queen of Great Britain during 1842 to 1864, it became apparently significant that such treaties e.g Treaty of Commerce of 19th June, 1861 and Treaty of Cession of July 1863 were merely to prepare the ground for the effective and eventual commercial development of Badagry. Badagry was in fact a notable commercial centre for such precious committee like spices, beads and palm produce which attracted sufficient economic activities in the maritime field.

In fact, on 23rd September 1864, among several others, an ocean-going steamer "EUCASTADOR" with LEMOS on board as ships' Captain, sailed from Badagry to Europe carrying economic crops as export goods.

On the import scene, it will be quite interesting to note that on Wednesday 4th March 1863, an Ordinance was enacted that a duty of nine pence per dozen and four pence half penny per gallon be levied on all per imported on and after this date into Badagry.

Commercial information on early business activities in Badagry revealed that the title deed in respect of a Badagry factory was executed and signed on 2nd November, 1855 in favour of Thomas Hutton while another factory owned by J. M. Jambo & Irmao was closed down and its affairs wound up in 1864.

A salt refining cottage industry thrived at Gberefu on Badagry Island around 1560.

At Aklakuma on Badagry mainland overlooking the Badagry creek, the sandy soil was found scientifically to contain in sufficient quantities necessary raw materials for the manufacture of glass products.

Badagry's natural features of sandy oil and swamps attracted some crude oil explorers who at Afoo in Badagry Island carried out tests for oil exploration in the early

fifties. There was the possibilities of conducting seismic tests to determine the presence of crude oil in commercial quantities in order to further strengthen the existing petroleum industry in the country as a major foreign exchange earner in addition to providing appropriate base for the petrochemical and allied industries.

Early European explorers like Richard Lander and Captain Clapperton were around 1825 and 1827 equally busy in Badagry. The people of Badagry viewed Lander's activities with suspicion and therefore promptly reported him to King Akran as British spy during the time the British people were fighting to abolish the slave trade on the west coast of Africa.

The Ogu people are quite industrious. They spread the tentacles of their activities to the frontiers of those who trade with them. They are just like their Lagos counterpart. In fact inter-marriage is not uncommon between the traders. The royal bond of marriage strengthen the relationship of the Ogu people and their Lagos neighbour.

The mother of King Adele is from Ogbagleme. No wonder he was quite at home when he fled the throne in Lagos for safety in Badagry in 1820. The trading pattern was the same among the natives from different environment. A description of an aggressive trader in Lagos would almost be that of those in Ogbagleme. When Captain John Adams published his memoris in 1823, he described a typical Lagos trader; but that will also apply to the Badagry trader. He wrote: "it has always been the policy of the Lagos people like those of Bonny to be themselves the traders and not the brokers. They therefore go in their canoes to Ardah and Badagry and towns N. E. of Crado (Ikorodu) Lake where they purchasee slave and Jaboo (Ijebu) cloth".

The influence of Ogu traders spread across West Africa. Their influence on the global international trade in the olden days was comparatively significant to draw explorers and international traders.

MONEY AND BANKING

Commodity and labour exchange was quite popular among the descendants of Oduduwa. Commodity exchange is in the form of exchanging one good for another. If you have some yam tubers and you need a hoe or cutlass for your farm, you will have to negotiate with a blacksmith on how many yam tubers you will be willing to exchange for a hoe or a cutlass.

A sick patient who goes to the herbalist will often be told to bring oil, salt, pepper a he-goat, and some yam tubers. That will amount to providing food for the household of the herbalist for some time. The professionals have to know the value of the effort they are putting into any assignment. The real problem is that one patient may pay more for the same treatment at different times. If the herbalist for example needs to store more yams for an approaching festival or naming or burial ceremony all the patients at those periods will eventually pay through their nose to make sure the herbalist meet the social expectation of the populace. Where there is no serious obligation ahead of the herbalist, just a token might be charged.

In case of labour exchange, a farmer invites his neighbours to clear the ground or harvest his farm. If the farmer is rich enough to provide entertainment for the whole village, the whole village will be present to assist him. The farmer is however obliged to return the favour to all those who came to help him. In some cases, one or two men in a household may be volunteered to assist in farm projects, when the family needs the assistance of the neighbours, all they need to do is to fix a day for it, inform the neighbours and prepare to feed and entertain all those that will be present.

As time went on local commodity and labour exchange gave way to international commodity exchange and later money exchange. The earliest international commercial activities in Badagry date back to the 14th century. People troop into Badagry from Dahomey, Ghana and Togo to purchase salt produced at Gberefu.

The Portuguese influence in Badagry was recorded as early as the fifteenth century. One of such early European traders who later settled was George Freemingo the slave trader, who was assassinated in 1620.

European explorers were interested in the export of spices, beads and palm produce. The famous Richard Lander first came to Badagry for trading expedition in 1825 and 1827. The Portuguese were much more interested in lifting human cargo.

Trade by barter with its history as early as formation of Badagry eventual gave way to money economies as trade and commerce became more complex. Cowries and Manilla were the first set of monies used in Badagry.

Cowries are marine mollusc found in tropical seas. They have glossy and often brightly coloured shells. Those used as monies are called cypraea Monetta or Cypraea Annulus. They are found in large quantities in the Indian Ocean.

Cowries are exchanged for both goods and services. Products such as slaves, salt, spice were purchase with Cowries. It was quite easy to make fortunes if you know where cowries were found. Pick the Cowries, bring them to Africa, get slaves, spice, salt etc and take them to the European market where there is a government controlled money and you keep your money at the internationally accepted standard. The cowries were to further cheapen the value of goods and services produced in the less developed countries.

There was no regulatory control on the value of Cowries. Certain standards naturally came out of daily trading activities. The generally adopted standard are as follows:

- (i) 40 Cowries strung together make on string
- (ii) 5 strings would make one bundle
- (iii) 10 bundles would make one head
- (iv) 10 heads would make one bag.

With the abolition of slave trade, the most prosperous business of that time was brought to a halt. It is still unclear if this prosperous business and the businessmen had influenced persistent inter-tribal wars from where the constant supply of slaves came from.

Coincident with the news of the overthrow of Oba Kosoko of Lagos by the British, was the arrival of liberated slaves from Sierra Leone, Brazil and Cuba. Oba Kosoko was regarded as a usurper and a slave merchant. The liberated slaves had become skilled artisans and businessmen. Some of them, like Fergusson became self employed businessman. Many others were commission agents of European firms. The object of their trade was buying and selling of salt, textile and building materials.

By this time, the international monies specifically designed for West Africa had been introduced and the equivalent in cowries was worked out.

- (a) 40 cowries strung together make a quarter of a penny
- (b) 5 string make a bundle
- (c) 10 bundles make a head
- (d) A head make two shilling
- (e) 10 heads make on bag
- (f) One bag equal eighteen shillings.

This was the indication that coins and cowries were interchangeable in the later days. The coins being used were of course designed specifically for the use of West Africa. Up to 1912, the coins being used had the inscription "Nigeria, British West Africa". The coins were in the denominations of one penny, half penny and one tenth of a penny.

In 1913 a mere broader name, "British West Africa" was inscribed. A hole also was introduced on the coins. More denominations were introduced. The introduced denomina-

tions were two shillings, one shilling, six pence and three pence silver coins.

The introduction of durable monies meant monies can be stored, wealth can be measured based on amount of monies in one's possession as against the practice of measuring wealth by the number of wives, children or extent of farmland.

Professional craftsmen can be engaged on their jobs full time because of the ready local and international demands; profits can be stored for various uses in the future. Standards for valuing commodities and services had to be set. A bottle of Schinapp may not have to be equal to five slaves again.

The return of the new generation African Merchants from Brazil, Portugal, Britain and Sierra Leone marked the changing phase in the economies of Badagry and Lagos. Most of the returnees became successful businessmen and women as they had easy access to credit facilities from overseas companies who were ready to appoint them as trading partners.

Local indigenous bankers thrive in the ancient city. Collections were made either daily or on market days as the collector might arrange. After a month, three month, six months or one year as the arrangement may be, the collected money is returned to the owners. The local money collector make his own living by charging interest on the total money collected. Where the money is collected everyday for one month, the local collector takes the savings of a day as his fees.

Badagry had for several years been served by the National Bank of Nigeria Plc, the first indigenous Bank in the country. The bank was first located on the Marina in Awhanjigoh Quarters. It has been moved to a commendable bank building on Lagos Road, Badagry.

More commercial bank are establishing branches in Badagry to serve the commercial needs of the ancient town and her environs.

THE MISSIONARIES

The history of Badagry will be incomplete without the history of Christianity in Nigeria. Badagry was the cent point from which the waves of Christianity began its spread to other parts of Nigeria. It was like the New England in the United State. When the pilgrim fathers escaped persecution in England, they got to the new found God's own land of abundant opportunities. They named their first settlement after the country they lost. The enthusiasm of the Christian religion was bubbling. The science and culture already acquired in England became the instruments for technological advancement in what is now called United States of America. This is the bubbling story of liberated slaves and Christianity in Nigeria. The flame of the new found faith was much. Nothing could suppress it.

Those who first brought Christianity into Nigeria were of African descent. Thomas Birch Freeman who was regarded as the greatest pioneer for all times was the son of an African father by an English Mother. His assistants, William de Gra and his wife were Gold Coast (Ghana) Fantis. The little vessel that brought the gospel was called "spy". It dropped anchor on the shallow waters of Ogbagieme on September 23rd 1842.

Birch Freeman came in response to various calls by liberated slaves. The slaves were first settled in Sierra Leone. As time went on some of them began their home way journey back to their very native soil and some went into international trading. As they move along the coastlines and into the hinterland, they found that their brothers were acting in ways contrary to the fashions of the Western world. The call for missionaries to preach the gospel was sharp. One of those who made such calls was James Ferguson.

James Ferguson was the Methodist man who had been the leader in the purchase and equipping of the "Wilberforce" in 1833. James Ferguson, together with several others bought

from the government a small slave vessel recently captured. They renamed the vessel "Wilberforce". They engaged an English man as the Captain of the vessel.

They loaded "Wilberforce" with English goods and Sierra Leone products. They set sail until they reached Badagry where they had good business. They went as far as Eko - the present site of the Lagos Port. Ferguson later settled in Badagry but he was said to have been "oppressed and overwhelmed with the abominations of superstition and slavery that surrounded" him. He promptly wrote to his former minister in Freetown:

"I am in a place of darkness where no light is. I know that I was once under light and now I am in darkness. It is to bring our fellow citizens into the way which is right and to tell them of the goodness of Jehovah, what he has done for us..... And as I know better than them, it is my duty to put them... into the way which is right.....So I humbly beg of you that you be good and kind, and take pity on us and send us one servant of Christ to instruct us... I will try to speak to them, the same as I have been instructed and by so doing the place will become the land of the gospel. Hoping you must not be afraid to send us one.. we will take good care of him, as our father and mother... Sir the Governor of Badagry is complimentary to you and he is very glad to hear the word of God.

He understand English well.

Yours humbly

Poor obedient servant

James Ferguson and the Governor of Badagry by the name of Warraru". ✓

About ten years after the gospel was preached in Badagry, Captain Henry Glover of the Royal Navy invaded and seized Eko from Kosoko who had usurped power from his cousin, Akintoye.

When peace was relatively restored, Captain Glover dispatched messages to Badagry for Christian missionaries to establish a church in Eko.

The Anglican Mission in Badagry sent an African Catechist called James White who became the first missionary to preach the gospel in Eko (Lagos) and her districts.

The very first gospel was preached on January 10, 1852 in the presence of King Akintoye who had just been returned to the throne.

After the preliminary success of James White, the missionaries summoned a meeting in Badagry for June 21, 1852 to discuss new development. Among those present was the Rev. Samuel Ajayi Crowther, the liberated slave who became the second African to take the Holy Orders. The first African to take the Holy Order was Rev. Phillip Quaake of the Gold Coast (Ghana). Ajayi Crowther was however the first African to be consecrated a bishop. At the meeting a resolution was moved and accepted. A part of the minutes ran thus:

"It was resolved that Lagos be occupied by the society as a station at once and that the Rev. C.A. Gollmer be requested to move as soon as practicable and that Badagry be retained as an out station of Lagos.

However in Lagos, the Christians were not the only missionaries. There were Muslim missionaries campaigning for converts too. Here is an account written by a Briton, Sir Richard Burton in 1863":

"Lagos contains as has been said, some 800 Moslem, though not yet 2000 as it is reported. Though few, they have already risen to political importance.

"In 1851, our bravest and most active opponents were those wearing turbans. Among them are occasionally found, 'white Arabs'. One had lately died at Ekpe, a village on the *cradoo* (Ikorodu) water where the ex-king Kosoko ~~was~~ and though, a pagan, affects the faith.

"I was presently visited by the Shaykh Al bin Moham-
~~med~~ *Al Mekkawi*. The reverend man was fair of face, but

no Meccan. He called himself a Maliki, as indeed are most Moslems in this part of El Islam and I guess him to be a Morrocan pilgrim, travelling in the odour of sanctity.

"He was accompanied by the Kazi Mohammed Ghana, a tall and sturdy Hausa negro, with his soot-black face, curiously gashed and scarred. He appeared to me an honest and good Moslem. The dignitaries were accompanied by a mob of men in loose trousers, which distinguished them from the pagan crowd. One of them, a tailor had learned to speak Portuguese in the Brazil.

"Very delightful was this meeting of Moslem brethren and we took 'sweet counsel' together, as the missionaries say.

The Central Mosque in Badagry was built in 1877 at a site near the Agia tree where the first gospel was preached.

On September 24 1842, Thomas Birch Freeman anchored at Badagry. For the first Sunday fellowship and worship, just a few "English" Africans gathered round the missionaries in Birch Freeman's little travelling tent.

From the account of the Methodist Church of Nigeria "Sunday after Sunday the Lord added to their numbers of worshippers. On week-nights, class meeting were held for Sierra-Leonians, some of whom had already been enroled as members of the congregation, while a preparation class was formed to prepared to prepare others.

Early in November, about 150 more "Sierra Leonians" arrived from Freetown return to their very native land, and these claimed the care and attention of Freeman and his colleagues. The constant increase in the number of worshippers soon made it necessary that there must be a place of worship and so under the circumstances, a bamboo leal chapel was hastily built". That was how the first church in Nigeria was built.

✓ The first Christmas service in Nigeria was held in Badagry in December 1842. The liberated men who left Sierra-Leone for Badagry between 1838 and 1842 were reported to be traders - steadfast in prayers and propagating the gospel of Christ.

The natives were not enticed into Christianity. There was a hot rivalry between the missionaries and the keepers of the customs and traditions of the people of Ogbagleme. While the Missionaries were eager to convert the people, the traditionalists were saying you cannot take our people away with your doctrine."

The tension and the fear of the un-expected was much on the missionaries. In 1843, Thomas Birch Freeman sent words to the Governor in Gold Coast for help. The Governor sent a Sergeant and a few soldiers to protect the missionaries. They came and hosted the British flag at the site that is now the Nigerian territory.

The presence of the soldiers did not intimidate the traditionalists. They held their people together. It was reported that there were only three native converts in three years. The stiff resistance might be responsible for the decision of the missionaries to make Lagos the station while Badagry becomes an out station of Lagos. The need for the missionaries to make more converts outside Badagry encouraged missionaries to move to other areas. It is not also impossible that the reports sent back home by the white missionaries might have encouraged others to settle in other coastal areas of Nigeria outside Badagry.

Badagry is regarded as the cradle of Christianity in Nigeria not simply because the missionaries first landed here. There are claims by some others that they have been earlier visited by some missionaries. It is however in Badagry the missionaries left landmarks to show their presence. There is the site of the Agia tree where the faith was first preached, the first storey building etc. Moreover, different Christian groups settled in Badagry - the Methodists, Anglican, Baptists and the Salvation Army. All the protestant Christians group fellowship together at the Cathedral Church along Marina in Badagry. There was unity among them.

As one hundred and fifty years of Christianity in Nigerian is being celebrated, Badagry is still being recognised as the cradle. Part of the activities designed to mark the celebration include laying of wreath at the burial site of the early

On 17th July, 1984, delegates to the World-wide Anglican Consultative Council Conference (ACCC) led by his Grace. The Most Reverend and Right Honourable Robert A.K. Runice, the Archbishop of Canterbury and the Presi-

dent of the Council paid a courtesy call on His Majesty, Wheno Aholu Menu-Toyi 1 (OFR), The Akran of Badagry and Shared Christian Fellowship together.

missionaries in Badagry.

Thousands of visitors into the town will still see the first storey building built in Nigeria by the Missionaries. On the first floor was that room where the Yoruba Bible was translated from the English Bible by Reverend Ajayi Crowther. In this building was also the storey of the beginning of formal Western education. The first nursery and primary school with boarding facility in Nigeria was at Badagry. The location of the boarding facility was also in the first storey building.

The Roman Catholic Church was established at Topo Island by 1875. Even though they were the later of the Christian groups to make their mark in Badagry and her environs, their impact and influence in Badagry was tremendous.

At Topo, they occupied a large coconut plantation. They built a convent, established a school, set up a dispensary and various other technically oriented projects supervised by over sixty Reverend Fathers and eighty Reverend Sisters.

For a long time in Badagry it was the traditionalists that won the war in keeping the natives under their accustomed beliefs. Even till today, some of those who claim to be adherent of the other faith—Islam and Christianity—still rejoice with the traditionalists when there are major traditional festivals like the Avo-Hunwe festivals that is held once in every four years. There will be at least one or two adherent celebrating the Avo Hunwe in every compound. The usual thing is for all members in a compound to rejoice with their brothers who still hold on to the traditional religion. The family bond apart, the colourfulness of the Avo-Hunwe festivals which last for about two weeks is a sight most natives can not resist.

However, today the graves of early Christian missionaries in Nigeria viz:- Mrs. Gollmer, Mrs Muller, Mr and Mrs. Cooten, Mr. Mark Willoughby could be seen at the cemetery near the General Hospital, Badagry.

EDUCATION

Most children begin to learn by imitation from the mother and the father. A girl for example follows her mother around. She sweeps the room when the mother sweeps. She dusts with the cloth, brush her teeth whenever her mother does. It is all done with great seriousness.

A boy follows the father to the farm he watches as he hoes, clear the ground, sow and reap. He has watched as the father pulled a snake from a hole, swirl it around to hit it against a nearby tree. He learns to make fire to cook fast meals while working in the farm. At first it may just be watching the father sing along and wipe his sweat as he worked in the farm, but sooner our little boy like the girl is making great strides forward in skill and understanding by means of constant imitation.

Education may be classified as formal and informal. They are both set to achieve the same objective. Education is generally the method of imparting social, technical, scientific and cultural values in individuals with the hope of preparing or adjusting the social being to play relevant roles that will ensure the maintenance, growth and development of the society. Formal education has the advantage of record keeping. The records can be built upon, access to education is to all interested; contributions to knowledge can be quite systematic and rapid.

In this part of the world, education on things like literature and history come from oral tradition. The older ones narrate stories to the younger ones. There are genealogical appellations which recount the historical feats of past ancestors. The genealogical appellations have to be learned by heart. There are individuals who take it upon themselves to study the appellations of as many popular families as there are in the town.

Things like arithmetic and difficult calculations had to be learned as the practical exchange of goods and services.

take place.

Medicine and herbalist are rigorous profession. Knowledge is stored by songs, memorising some formulae and constant interchange of idea with members who hold their professional knowledge as of great importance that should be made mysterious to those outside the profession. One of the basics of an Ifa priest involve understanding by heart the sixteen sub-systems of the Ifa oracle. The young priest must also identify analyse and interpret different situation or positions in each of the sub-systems. About two hundred and fifty six possibilities can be identified. Each client, each problem, each situation has distinct answers which are never supposed to be guess works.

Blacksmithing fishing hunting, pottery and farming are professions that are learned by imitation. Breakthroughs are usually by trial and error.

Social skills are handed down from father to son and mother to daughter. Occupational roles were determined by sex. No profession is that simple. Fishing or farming for example apart from the skill necessary for the job, some skills in trading, buying, selling the profit maximization will be essential. As the professions are handed from parents to children there, emerged families of peculiar professions. Families of hunters, farmers, drummers, priests, herbalists etc.

The town's oracle might be contacted to know the profession a child should take to if the need arise.

A young boy from a fishing family knows where to get various kind of fish and how to catch them. A young girl who follows her mother to trading expeditions on canoe learn to read the weather, wind and season. She knows when and where not to set sail. Western Education demystified most of the revered secrets of the professionals. It made the older form of education look crude and inferior. It opened the doors to general knowledge. Systematic education brought a new dimension into cultural enquiry. It was something pleasant to the populace.

As soon as the missionaries arrived Ogbaleme, they

began to introduce formal education. The first church built in 1845 performed a dual function as an assembly for worship and a classroom.

EDUCATIONAL INSTITUTIONS: Although the University in Nigeria was not built in Badagry, it is an incontrovertible fact that Badagry enjoyed the prime place not only as the gateway to Christianity and Western Civilization, but also as one of the earliest places in Nigeria to receive Western education around 1845.

The early Christian missionaries as pioneers vigorously encouraged the development of education in Badagry and her environs. Primary, vocational/technical, secondary modern (now scrapped), secondary schools were established. Islamic missionaries, Local authorities and Federal Government later participated in the educational development of the area by founding many educational institutions.

The list of schools founded included St. Thomas School, Badagry, Tohon Methodist School, Tohon n Badagry, Methodist School, Badagry, Ansar-Ud-D Primary School, Badagry, Badagry Grammar School, ASCON Staff School, Topo-Badagry and Ajara Community Grammar School. When the first story-building was built in 1845, provision was made for a school master's dwelling as well as boarding house, labourer's house, widow's shelter, stable, vegetable garden and rice garden in the vicarage complex along the Marina.

The saying "Nature a child and a Nation will flourish" has guided quite a number of independent bodies and individuals to establish nursery/primary institutions like ASCON Nursery School, Jijoho Nursery School Anan Marga Nursery School Tolulope Nursery/Primary School - just to mention a few.

Apart from a public library operated by the Local Government, the Divisional State Library complex consisting of reading section, reference library, lending library, conference rooms and children's library - is also situated at the GRA, Badagry.

The Badagry of today is still a land of practical purposive education. Still on the soil of Badagry activities to attune various manpower in the Local Governments, State Governments and the Federal Government of Nigeria to meet the administrative and managerial challenges of a developing economy are still being systematically planned.

In Topo, five kilometres from the main Badagry, the Federal Government established the Administrative Staff College of Nigeria by Act No. 39 of 1973. The college among other things provides the followings:

- (1) Higher management training for the development of senior executives for the private and public sectors of the Nigerian economy;
- (2) Comparative study and investigation of the principals and techniques of management and administration, and for exchange of ideas and experiences and for promotion of better understanding between persons connected with management and administration in the various spheres of national life;
- (3) research into problems of management and administration arising in different spheres of national life;
- (4) grants, scholarship or travel fellowship for research in public administration and allied subjects;
- (5) study courses, conferences, lectures, seminars and the like to promote the aforesaid objects;
- (6) publication of journals and of research papers and books
- (7) The college is also to establish and maintain a Library.

Badagry still contribute immensely to educational developing of the nation.

TRANSPORTATION

WATER WAYS

The availability of water made the waterways one of the most popular mode of transportation in the olden days. It was possible to travel to the present Ogun State, Lagos and Cross Rivers States of Nigeria. Porto-Novo was readily accessible, in the ancient days, from Badagry because of the waterways. On the international scene, the Badagry creek with its natural waterway served as an important port of call to Ocean-going steamers in the nineteenth century. Steamers such as "EUCASTADOR" was reported to have sailed out of the international port at Badagry on September 23, 1864, with export crops for European countries. The water ways served for the transportation of slaves. The missionary journeys to Nigeria in the eighteenth and nineteenth century were on the waterways.

Badagry as the chief port began to decline in importance following the abolition of slave trade and the discovery of Lagos harbour.

HUMAN PORTERAGE:- The most popular form of transportation of goods and people is the foot. People walk for kilometres carrying heavy loads on their head through bush paths. It took many days and weeks to travel to Lagos or Abeokuta on foot. Road transportation had lessened the burden of human portorage. The ancient practice has not been totally phased out. There are professional "load carriers" in this present day who are prepared to carry your goods from one market point to another place, if you are prepared to pay them. There had emerged also the truck pushers who push locally built truck on old motor or bicycle tyres. Horses and donkeys from the North (imported from Britain) were used temporarily in the 1900's.

Human portorage complemented the waterways. Waterway from Badagry connected places like Oke-Odan, Abeokuta, Ketu and the Old Oyo. Traders and explorers got

gather since the only ventilation a room has is the door.

The arrival of the Portuguese, the returning slaves brought new ideas into structures and buildings. The great Lagos fire which was reported to have damaged about one-third of Lagos Island might have got the people thinking on how to improve the structure of their buildings. Between one thousand and two thousand houses was said to have been razed down by fire. Four women and a child were burnt to death in one house. Seven persons were killed in the stampede to save property.

The fire was meant to mark a great event that had happened in Badagry. A prominent trader had gone for the final burial of his mother in Badagry. The affluence of the man drew a lot of people from Lagos to Badagry. It was a great celebration. When the convoy arrived Lagos from Badagry, there was a great urge to announce to the people of Lagos that a great event had taken place in Badagry and Lagosians were involved. The men of honour pointed their guns skywards and made their salute by the booming sound of the guns. It was however the harmattan season. Stray bullets went into the dry thatched roofed houses and the great conflagration began. Here is a recorded account of an eye witness of the great fire.

“being harmattan season, everything was dry and in an inflammable state, the flames leapt from house to house with astonishing rapidity. The smoke was dense thick and made the sun at noon, look lurd as the fire itself. The domestic animals kept running here and there, out of bewilderment and not a few of them perished. Mothers and children made the air ring ceaselessly for names of their

children and other relatives with their loud piercing shrieks.

Men with cutlasses in their hands were attempting to cut down the houses that stood along the line of the devastating fire in order to check its menacing progress, but they had to fall back in many instances, powerless to carry out their purpose. Never in my life have I seen such a conflagration. It was astonishing even to the people of Lagos themselves as they were not accustomed to witnessing such annual ravages". The need to change the trend in materials used in building house was immanet.

The first storey building in Nigeria was built along Marina in Badagry by the church Missionary Society Parsonage Rev. C. A. Gollmer in 1845. The bricks were imported from Manchester. Here is Reverend Gollmer's description of the house:

The house is built of sound African wood principally of what we call brimstone. It is ten feet raised from the ground on twenty-six stout and durable trees, called Cabbage trees and species of coconut trees and on nine of other shelter trees. When compared to other houses, Reverend Townsend was reported to have said that: "the house is strong and convenient and will prove to be very comfortable". About one and a half century after, the building has proved to be strong. It is still in its present site.

The European settlers and the returning slaves had their own conception of use of space and beauty to construct their building. The early merchants built their offices in the fashions found in their homeland. In quite some few areas could be found traces of Roman type arches and Portuguese

to the hinterland on foot.

ROAD TRANSPORTATION: A network of road connect Badagry internationally. Road had opened up new areas in the environ of Badagry. It is quite easy to tour the ancient city. The first ultra modern four-lane dual carriageway in Nigeria was constructed along Badagry. The distance from Lagos to Badagry is now just 57 kilometres. The road network still established Badagry as the gateway to the nationals that make the Economic commission of West African States. The road network has helped in achieving some of the objectives of ECOWAS which include fostering commerce and industry among member states. The road network had also appreciable promoted the development of export trade between Nigeria and other African states. The expressway network is part of the Trans-African highway to Kenya.

There are many private transporters in Badagry. The Lagos State Transport Corporation operate road transport services that link Badagry with other parts of the state.

AIR TRANSPORTATION: The ancient town is being served by the Murtala Muhammed International Airport located at Ikeja, the capital of Lagos State. The airport is about seventy kilometres from the ancient city.

ARCHITECTURE

The Agia tree in Badagry resonates when various aspect of socio-cultural development in Badagry is being discussed. If there is a land mark that had attracted various architectural designs to a location in Badagry, it is the Agia tree.

The man whose name was thought to have influenced the naming of Ogbagleme, Agbede the great farmer, was said to have built a hut under the Agia tree.

The town's central Mosque with its Arabic influence was built at a site near the Agia tree in 1877. In the same year, the District officer Mr. J. J. Rowland, placed a new Central market named Obada market near the Agia tree. The market was to replace the former slave market at Vlekete. The market was officially opened in 1889, during the reign of Akran Meje, the great grand father of the present Akran of Badagry, Aholu Menu Toyi 1 (OFR).

At a location near the Agia tree again is the Town Hall. The foundation of the Town Hall was laid in December 1958 on the occasion of the coronation of Akran Jiwa II as the Wheno Aholu.

In the early days, the people of Ogbagleme were limited to the local resources available to them. The building materials thus consist of lagoon mud, palm leaves and bamboo poles which are available in the swamps.

The pattern of houses in almost similar to those found in Lagos.

The houses were oblong in shape, without windows but with an opening for the door. The walls were built of bamboo poles tied together while the roofs were made of palm leaves.

The compound consisted of a group of compartments built round a rectangular open courtyard, with the roof over-lapping to give verandah, where the occupants often

upporting pillars.

The Roman Catholic Church introduced their architectural designs with their convent and dispensary built at Topo, Badagry.

The District Officers had their peculiar building. The availability of building materials imported by the "new age" merchants and the expertise also of the "new age" merchants encourage various architectural pieces which mark the houses of chiefs, merchants and the other well to do people in Badagry.

A sign of wealth and affluence is in building one of those peculiar foreign structures.

Common among the architectural pieces are the Brazilian architecture, the Portuguese architecture and the Arab influence. Some of the early architectural design still abound in Badagry today.

FESTIVALS

In Badagry and environs the religion of the people came closely associated with the various festivals. While Christians celebrate the Easter Day, the Christmas Day some less popular festivals, the Muslims celebrate the Eid Fitri, the Eid-el-Kabir and the birthday of the Holy Prophet Mohammed, the traditional religion groups continue to kindle the torch through the celebrations of Avo-Hunwe festivals, the Zangbeto, Kubito (Egungun), oro, Gunuko and other festivals where costumes, traditional drums and other musical instruments feature prominently.

Badagry celebrated annually the first Christmas Day in Nigeria with an interdenominational open-air service on the site of the fallen Agia tree.

The arrival of Christianity and Islam placed traditional religion in the background. The government, from the colonial to the national's, have never placed much importance on traditional religion. Even though very few people would come out today to claim they are staunch traditional religionists, there are millions of people who along with their Christian and Islamic faith add some measure of traditional religion. We shall take a brief look at some of the traditional festivals celebrated in Ogbagleme.

Avo-Hunwe Festival:- This is a unifying festival for all traditional groups in Ogbagleme township and her environment. Every traditional group come together to celebrate. The first week is dedicated to performance of rites to ensure peace and tranquillity in the ancient town and her environment. The rites are performed in different locations. On the most important location for the rites is the ELEGE shrine fenced at a roundabout in the town. The rites appease the gods to protect the town from attacks.

The second week of the Avo-Hunwe festivals will be marked by open celebrations. Various traditional groups

from various quarters come out in their full regalia. It is colourful. They dance. They sing. The meeting point is always at HUNTO, the shrine of OGU TOPLESEN, the people's god. The celebrants are in different formations. There are hierarchies. The High Priest, the Priests and the worshippers. They have different attires. All household in the township and environ are eventually involved. In a compound there would be at least one or two people who had resolved to be an adherent of the traditional religion. At the time of the festival, you will find that all family members and visitors in the compound come out to rejoice with the adherent. They may sow the "Aso Ebi" uniform. The whole town will be agog. It is a big celebration every four years. It is a festival to look up to watching.

Zangbeto:- This is an ancestral masquerade that as brought to Ogbagleme from the old Ketu Kingdom. It serves a dual purpose of providing entertainment on various occasion and it provides security over lives and property.

Zangbeto is regarded as the all knowing. Zangbeto stands for probity, accountability and safety. If some items should be stolen at a known spot and Zangbeto is taken there the stolen items must be recovered. Only members of the masquerade are let into the secrets behind the mystery that is involved in the policing duty.

Where a culprit is detected and found, he or she will be taken to Zanvaori, which is Zangbeto's court, where judgement will be metted. The judgement can range from fetching water from the lagoon with a bucket to forcing the culprit to dig a deep hole using his or her fingers.

Zangbeto festival can be throughout the year. There are various adherents in different parts of the town and her environ. Each group chooses its own sacred festival days.

Vlekete shrine has its own sacred days. If the market is ending tomorrow, the night would have been fixed for the night vigil. The celebration proper is like a mini-

durbah. There is much dancing.

Oro festival is done to appease the spirits that control small pox and chicken pox. It was brought to Badagry from the Northern part of the country.

Other festivals like the Ipaje, Oya, Gunuko are yearly events. The festivals represent the cultural influence that had impinged on the coast of ancient Ogbagleme.

TOURISM & PLACES OF INTEREST AND RECREATION:

Badagry area is naturally endowed with all the potentials of present day sophisticated tourism which on the international scene is a great foreign exchange earner.

The beautiful coconut groves on the silvery sandy soil coupled with the historical relics and monumental structures depicting the past and passionately identifying a cultural heritage have equally encouraged the people of this historic town to be committed to the development of the tourism industry in the entire Badagry area.

There is such diversity in the things one could see and in Nigeria that confining one's holiday to a small part of the country would be like walking around with one eye closed. Badagry beaches, antiquities and monumental sites will always attract tourists and provide tourism-oriented ventures like boating, yacht surfing, sun-bathing, hotel and restaurant services in addition to visits to historical sites of interest as means to effectively promote educational tours which undoubtedly will continue to fascinate even the uninitiated tourists.

Place of historical and cultural interests abound in Badagry and environs and the following places amongst others will be found quite notable for tourism purposes:-

i. **The site of the fallen Agia Tree:** The historical tree was actually situated in the heart of the ancient town and was the focal point for gatherings.

The tree was about 160ft. high and roughly 30 ft. in circumference.

On arrival in Badagry in September, 1842, the Revd. Thomas Birch Freeman of the Wesleyan (now Methodist) Mission held the first ever Christian religious service under the tree. The gospel later spread to all parts of this country. The first Christmas Day in Nigeria

was also celebrated under the tree by Revd. Freeman and his colleague, Revd. Townsend of the CMS Mission in December, 1842.

The famous tree started to show signs of old age in 1930. The trees reputed to have stood on the spot for over 300 years fell after a storm on 20th June, 1959 at exactly 11.45 p.m.

At the spot of the fallen Agia Tree is a monument erected in everlasting memory of the most important tree in the ancient town.

- ii. **The first storey-building in Nigeria** situated at the Marina built by the CMS Missionaries. The English Bible was translated into Yoruba by Bishop Ajayi Crowther in his study in the parsonage.

"It is 44 ft. long and 26 ft. wide. It was estimated to cost £325." The building had been occupied since then until 1978 when the vicar moved into a new Vicarage in the promises of the St. Thomas's Church about half a mile from the site of the first storey building now serving as tourist attraction.

- iii. **The Graves of the early missionaries:** Situated along the Hospital Road not too far from the General Hospital is the cemetery where the graves of the early missionaries and administrators named here below could be found:-

Mrs. Gollmer, Mrs. Muller, Mr. & Mrs. Cooten, Mr. Mark Willoughby and Mr. George Brand, a British Consul.

- iv. **The Grave of the first slave merchant:** Located in the palace of the Wheno Aholu Menu-Toyi, The Akran of Badagry is the grave of George Freemingo – a slave merchant popularly called Huntokonu who was assassinated

and buried about 1620.

- v. **The Badagry Markets:** Three traditional night markets viz Jubilee (by the site of the Agia Tree), Hunto and Vlekete have been in existence for over two centuries.
The Agbalata (Ogbata) – the largest and all-purpose market covers a wide area from the Marina end to the swamp and stretching to the Methodist Primary School at Jegba Quarters.
- vi. **Pa Aivoji's coconut farm at Ganyingbo sea-beach, Badagry:** Aivoji's coconut farm at Ganyingbo sea-beach is a premier recreational centre and tourist attraction along Badagry sea-beach. The coconut grove the sandy soil afforded tourists the necessary attractions within an African setting with the tropical sunshine. Beside this Coconut Farm is the Federal Ministry of Works Highway training centre and VIP chalets, now used as staff quarters
- vii **Boglo's tomb:** This is located at Gbogbele sea-beach, Badagry.
- viii **The Palace of the Wheno Aholu Menu-Toyi 1, The Akran of Badagry:** Situated at Ganyinkoh, Jegba Quarters, Badagry, the official residence of His Majesty, The Wheno Aholu Menu-Toyi 1, OFR, The Akran of Badagry and the Royal Family, the Menu-Toyi 1 Hall within the Palace caters for royal and civic receptions regularly. Committee rooms, offices, quest houses and the royal family's shrines are within the Palace complex. There is also the Palace museum.
- (ix) **Museum of the relics of the Slave Trade at High Chief Sumbu Mobee's Court, Boekoh.** Chief Mobee died on December 16, 1883.

competence.

- (xiv) **LASU Guest House complex** - well situated along the end of the Hospital Road, Badagry, comprising of V.I.P chalets, modern conference centre, Olympic standard tennis lawn and swimming pool, terraces and gardens overlooking the lagoon.
- (xv) **Pillar 11** - International boundary pillar demarcating Nigeria/Benin (formerly Dahomey) territories situated between Kweme-Ashipa sea-beach, Badagry Island and Krake village in the Peoples' Republic of Benin. Customs/Immigration complex could be seen within the area with the flags of the two countries flying side-by-side.
- (xvi) **Badagry Lagoon, Yewa River** and the popular Badagry sea beaches—the coastal areas are naturally endowed with sandy soil. The golden sand—easily one of the best along Nigeria's sunny and beautiful beaches—prominently spread through the beaches of Badagry Island which terminates at the border town of Kweme.
- (xvii) **The mass grave** of casualties of the Badagry/Dahomian war around the eighteenth century is situated at Toga, Badagry mainland. The Badagry Military General - Posu Gbodegla (Ajanagbe) effectively mobilised his men using traditional arms and won the war for Badagry (Ogbagleme).
- (xviii) **BADAGRY (Maintown) LEGBA SHRINE** located at the round-about-(Babagry-Semepoji Expressway/Badagry-Lagos Express-

- (x) **Ogu Toplisen Shrine:** Situated at Hunto, this is a shrine of historical and traditional significance where Badagry monarchs are crowned. Other notable Shrines are HEVIOSO AT Vedo-Cenvie (near the Agbalata International Market); LOKO MEGBEYON at Agbalata; NABLUKU at Jegba Quarters; ADIYE & TOPODUN at Adikomeh, Whlakoh; AJALOKO at Ganho Quarters; Made at TOPODUN at Adalikoh Ahovihoh; VLEKETE at Posukoh II in Badagry (At Vlekete shrine, Richard Lander was tried as a spy of the British Government and was forced to take a potion to prove his innocence; Lander survived the ordeal).
- (xi) **The Arch-like Bridge:** across the Badagry Lagoon stretching from the mainland of Badagry to Gbaji - (the starting point of Badagry Island) - along the Expressway which links the Federal Republic of Nigeria with the Peoples' Republic of Benin (formerly Dahomey). The Expressway is an extension of the **Lagos/Badagry Expressway** - the first expressway in Nigeria and part of the Trans-African Highway to Mombasa in Kenya.
- (xii) **Topo Island** - a beautiful Island with great potentials for tourism where the Roman Catholic Mission established a convent, school and dispensary in 1975. An extensive Coconut plantation was later established in 1876.
- (xiii) **A.S.C.O.N. Administrative Staff College of Nigeria**- is located at the Topo and of the historic city of Badagry. **A.S.C.O.N** - Administrative Staff College of Nigeria is an internationally recognised Federal-government owned training institution reputed for administrative excellence. ASCON is also a renowned citadel for managerial

way-)A shrine of immense traditional importance-The Protective gateway to the ancient city of Badagry (Ogbagleme).

- (xix) Other notable shrine, historical sites and monuments worthy of preservation and of immense touristic values abound in several parts of Badagry area.



SLAVE TRADE 1

Chief Sumbu Mobee of Boekoh Quarters a High Chief in Badagry. The late High Chief supervised traffic in slave trade towards the end of nineteenth century. The High Chief died on December 16, 1893. In his possession are some of the relics of slave trade.

The relics are of five types, namely:

(a) **The Neck Chain:** The chain is about fifty metres long. It is capable of holding a hundred slaves by the neck. This is possible by clasping of about a 0.16 metres diameter ring around the neck of each of the slaves. The clasp was secured by Padlock. The slaves were so led to waiting ships on the shore. While on the ships, the slaves were held down by the chain. There were no freedom to move until the slaves got to their destination.

(b) **The Ankle Chain:** The chain was used to lock the left leg of one slave to the right leg of the other. This was to ensure that movement was difficult for the slaves.

(c) **The Baby's Link:** This consisted of seven links that was used in holding the hands of babies together.

(d) **Security clasp:** The clasp was used to hold down slaves who were tired while working in the plantations. The clasp could be fitted to a tree to make sure the tired slaves do not run away before the others return from the farms. It could also be used to detain captured slaves while other are being solicited for.

(e) **Lip clasp:** The clasp is used to fasten the mouth of the slaves. The slave chains have been attracting tourists for over a century. Some questions can be nerve racking. How come a slave merchant was given a native name and even though assassinated was buried near the king's palace in Badagry? Were the kings selling their subjects as slaves? These riddles have resulted in some angry Africans in diaspora throwing open insult at visiting African kings and High Chiefs in foreign lands.

A researcher once asked the Akran of Badagry slave merchant should be buried near the palace. Akran explained that "he was seen by the people as a friend. He lived and interacted with them and was loved by the people. They regarded him as an agent rather than a dealer." This brings the question of what is involved in being an agent and in being a dealer? The fact remains that they both aid and promote the notorious business. We understand the dirty business better when we examine the socio-cultural circumstances that encouraged the trade.

Often Kings at the slave ports have exonerated themselves by claiming that their involvement had not been more than their collecting tariffs and other taxes on business transactions in their domain. For King Kosoko of Lagos was reported to be actively involved in the slave business. Yet the king he usurped power from was not identified as an active slave trading.

The European slave merchants stimulated the demand for and supply of slaves in the continent of Africa. High Chiefs and other highly placed individuals were habitually paid in cash and in kind to at first supervise the trade of unwanted criminals, prisoners of war and so on. The rewards were quite handsome compared to what the local economy was used to. The business was a chance to acquire highly priced manufactured products. It was a chance to own more cowrie shells. The big boom in business began when

Even the kings priced the manufactured goods so much that they keep empty cartons, bottles and other containers as their measure of affluence and international exposure. For the common citizens, it was a chance to make fortunes and launch themselves big.

The slave merchants supplied materials like guns and gunpowder for large scale assaults. Local gun merchants emerged. Some though originate from hinterland established themselves at the slave ports for better business deals.

A point to note is that rarely will a king give out his subjects for the purpose of making money.

money. In fact kings' powers were limited first by the council of chiefs and then the general populace. The populace can raise dust, disturb a whole kingdom and unseat a king when there are practices contrary to the expectation of the subjects. One king considered one of the most powerful Yoruba kings but was removed by public opinion and protest was the revered king Sango, who was later to become the god of thunder. Slave trading of immediate subjects is one of those things that could remove kings from office. At least a king in Ijeshaland was said to have been removed from office because of this subject matter.

Kingdoms in the olden days, most of the time, merely reflect political dominion. Tributes are to be paid to the ruling kingdom in form of goods, slaves and cowrie shells. The traditional religion of those days encouraged sacrificing humans to appease the gods. Some towns were specially reserved for keeping of slaves. It is the slaves and visitors that are often slaughtered to appease the gods. Some kings and individuals found it more profitable to sell the slaves off rather than keep them a long time for some sacrifices. Two of the known Yoruba towns where people were kept for slaughter are Ijebu and Ijesha. The two names mean "food for the gods" (i.e. Onje Ibu, Onje Orisah). In some cases, slavery had saved some people from being slaughtered to appease the gods.

When it was learned that some European soldiers would be visiting one of the big Southern Kingdoms in Nigeria, it was said that thousands of slaves were slaughtered to arouse the gods to prevent the "Albinos". It never worked. The "Albinos" ran sacked the kingdom.

It will be recorded that some ancient towns were established in attempt to check marauding and slave trading bands. The town called Ede in the present Oshun State of Nigeria was established when the reigning Alaafin of the Oyo kingdom was fed up with reports of marauding bands around the vicinity. He sent a hunter with the "flaming arrows" to ensure peace and security in the area. The hunter, Timi Agbale, did a good job and people were encouraged to settle in

the area.

It should be pointed out that the European slave merchants encouraged the rise of the bad boys. Men who spoil for war, to make conquest and capture slaves.

The Yoruba race claim common ancestry. It seems however that no sooner had the man who held them together passed away than the quest to dominate others crop up. It was said that movements away from the cradle Ile-Ife began in the life of the old sage-Oduduwa. Oduduwa was believed to have lived for a very long time. In his life time, he knew the fiery boys and he called them to order, educate and test them on moralities, judgments, sacredness of the heavens and earth. The character of the fiery and the gentle boys took up sacred reference in the "Ifa" oracle.

Among the Yorubas, a fratricidal war broke out. Even among people that speak the same dialect but from different settlement, there was war. Wars were not fought and won without the treasures of war being captured for posterity. Goods and slaves were kept. In the early time, the slaves were to serve the highly placed persons in the societies. With time, the slaves might rise to a place of prominence even among the ruling class. The women captured may be given into marriage to the king and the nobles. Their offsprings inevitably become of royal blood. It is not impossible that beauty stature and royal lineage of captured slaves influenced the role they eventually play among their captors. With time slave towns were established. In some other lands, the slaves are labelled "Osu" (out cast) No free born is expected to mix up with them by marriage or business alliance. They were beings consecrated to the gods. It is a big slight to call one an "OSU" when one is actually not.

The arrival of the European slave merchants started a heart breaking profession - kidnapping. Men and women will go to the farms and they will never return home. Young girls will go to fetch water in the rivers, they will never return home; a young boy leaves the house to

urinate outside in the early hours of the evening never to return home. The kidnappers form various guerrella squads. There will be wails, there would be search parties.

Oracle will be contacted but the hit-squad must have taken their innocent victims kilometres away from reach. At some centres are the waiting Arab slave traders. At some other points it is the African commissioned agents. At some other point the waiting hands belong to the European slave merchant themselves.

Tribal marks in some cases were panic measures taken to be able to identify people from various settlements. Your townsman can fend for you if he recognises you as such by your marks. If he cannot fend for you alone he might call for help. Where he cannot call for help, he can bring the sad news home. In some cases however the tribal marks were purely for aesthetic beauty.

The kings were concerned only about the self preservation of their community. There were no lasting relationship or accord with each other. The desire for political power was too much in all the communities. While you are trying to undermine some communities, they are already waging war against you. In this state of confusion men, women and children were led into slavery and kings along the transist routes will not be bothered as long as the slaves were not their very people. No king actually sold his subjects to the European Slave Merchants. The level of social relationship between kingdoms, towns, settlements should be blamed for the extradition of human resources from Southern Nigeria without a stiff opposition based on the understanding of the equality of all men. Men in fact can be and are of course beasts when they choose to. They can also be sane and avoid to do injurious things to each other if they choose to.

Slave trading activities for centuries had arguably halted peace and tranquility which are the essential ingredients for growth and development of communities.

Worse still, the geniuses and the most able men were

evidently the ones the slave merchants will place more money on. They constitute the most hunted people. They were programmed for extinction in the African continent. They were exported only to do menial, slavish dirty jobs. They were stripped of the privilege of living like their fellow humans. For no offence, they were caged, chained to live like convicted hardened criminals that need to be softened or punished by means of hard labour. They were made to live like and even treated worse than the common beast burden like cows, mules and donkeys.

Slave trading had been stopped for more than one and a half centuries ago. There is no good in opening up healed wounds simply to know how it was at the beginning. The history of slave trade is the history of how the Europeans had begun systematic exploitation of the African continent. Brothers were played against brothers. The name of the game is money, class consciousness, propaganda, and values which are favourable to the masters. It had been a continuous process. For those who want to fight for reparations, let them go ahead to win the moral battle. For those who think all men are equal, let them battle to bring the African race into the corridor of the superpowers - technical proficiency sound economy, political independence and social independence.

THE SLAVE TRADE II

Two views from Badagry Beach

As far back as the fifteenth century slave merchants had discovered Badagry to be a haven to serve as warehouse and transshipment of their human cargo meant for sale at handsome profit. It was quite irrelevant if the slave merchants were even thinking that what they were dealing in were not just mere animals like cows, goats, snails or products like beads, salt, soap etc. It was irrelevant if they had or can empathise with the slave. "What if I am the one being shackled, detained, tortured, fed only for survival and so on. Money maketh blind.

We should not be too much involved with arm-chair philosophising. It pains one to see men trying to justify their actions because truth like human rights can not be absolute, they are relative. Yet we have to look back; think and re-access our situation and actions; modify our thoughts and make deliberate attempt to launch ourselves towards progress.

After visiting the one room slave museum at Badagry in the morning, in the company of some Africans in diaspora in Jamaica, the evening that was expected to be strictly for relaxation to refresh us from the burdensome rigours of the day turned out to be an evening for intellectual exercises. A view is religious, the other is strictly irreligious.

In Judaism, there is a lesson in suffering. Even the state of Israel that was regarded by Judism and Christianity as a chosen nation of God suffer traumatic events. The events are to shapen their lives and bring them back to God. The sufferings from their records often come when they stop the true worship of their God. From this view, the slave trade and the ensuing trauma was to emancipate the black race from subduing themselves under nature as nature worshippers. Until they free themselves from this burden and learn

to dominate and control nature, the lessons that will come from their suffering will be persistent. This view is unconnected with the fact that Christian missionaries were instrumental to the stopping of slave trade.

This view is buttressed by an account that was written before Jesus Christ of the Christians was born on planet Earth. The account though was in one part talking to the man that held the world power then (i.e. cyrus the Great); in the other part it predicted what will happen in the later days of a world power. The account is in the book of Issaih, chapter forty-five verses fourteen to seventeen. It read thus from the Holy Bible:

"This is what Jehovah has said: "The unpaid laborers of Egypt and the merchants of Ethiopia and the Sabeans, tall men, will themselves come over even to you, and yours they will become. Behind you they will walk: in fetters they will come over, and to you they will bow down. To you they will pray, (saying) 'indeed God in in union with you, and there is no one else, there is no (other) God'".

Truly you are a God keeping yourself concealed, the God of Israel, a saviour. They will certainly be ashamed and even be humiliated, all of them. Together in humiliation the manufacturers of (idol) forms will have to walk.

As for Israel, he will certainly be saved in union with Jehovah with a salvation for times indefinite. You people will not be ashamed, nor will you be humiliated for the indefinite times of eternity".

One will notice that even though Israel is the reference point, they are the worst for it in terms of suffering. As they had been set up as a standard, each time they fall short of the standard, they must suffer.

The consolation for the colonised nations is that for those who are slave masters today events can change in the spiritual realm; the will and the power for dominion can be given to weaker ones. The conditions of our hearts must be spiritually prepared for this spirit or philosophy changing phenomenon.

The key points in the prediction are that Egypt and

Ethiopia are the known nations that represented the world powers in Africa, the idol worshippers in the continent will be led to slavery even by their brothers. The slaves will recognise and accept the God of Israel as the true God. Their new spirit will be like that of the "ideal Israel" - unfettered and will not be humiliated.

The religious view is a whole lot of treatise that will need the rigours of a research essay. The other view is as expressed by someone who detest Judaism, Christianity and Socialism. He is Friedrich Nietzsche (1844 - 1900). He made his impact through a campaign against religious morality that run contrary to the natural laws of nature. At the age of twenty four he was appointed professor of classical philology at the University of Basel in Switzerland. Beginning early in 1889, a powerful seizure, followed by insanity terminated Nietzsche's career. Some of this great Philosophical works include: "Thoughts out of season", "Human All-Too Human", "Beyond Good and Evil", "The Antichrist", "The joyful Wisdom" and "The will to power".

Nietzsche criticised the ideals of the Judaeo-Christian religion and Greek rationalism which is also in the Islamic religion. He described them as reversals of the true values. To implement needed moral revolution, in place of humility there should be pride; in place of sympathy and pity there should be contempt and aloofness; in place of love for one's neighbour, there should be ruthless exploitation. Nietzsche finds the true meaning of evolution for development in an aggressive "will to power" to dominate the environment. The contention of Nietzsche is that man's struggle for dominance over his environment is hampered by the teaching of false moralities.

To Nietzsche, the essence of man is not reason, but will. The will to power. The role of reason is to facilitate the functioning of the drive for power by organizing efficiently the conditions of action.

When societies, even the Socialist nations with right-

eous indignation cry out for "justice", "rights" "equal rights", it only shows that they are oppressed by their inadequate culture, and are unable to understand why they suffer - they also find pleasure in crying: - if they were more at ease, they would take jolly good care not to cry in that way, in that case, they would seek their pleasure elsewhere.

Nietzsche's stand is that creativity for meaningful progress is the privilege and the gift of the aristocratic who are eventually the barbarian, ferocious component of the society. Development had been brought about by those who consider themselves as aristocrats. They create class in the society which has different forms of slavery at different levels. The constant outlooking and down looking of the ruling class on subordinates and the equally constant practice of obeying and commanding, keeping down and keeping at a distance of the slave class had been the elements stimulating development. The need to keep the class and keep the slave (as individual or group) where they are had stimulated the ruling class to strive to increase their wealth, capital, entrepreneurship simply to maintain their status.

To be sure, one must not resign oneself to any humanitarian illusions about the history of the origin of an aristocratic society (that is to say, of the preliminary condition for the elevation of the type "man"): the truth is hard. "Let us acknowledge unprejudicedly how every higher civilisation hitherto has originated! Men with a still natural nature, barbarians in every terrible sense of the word, men of prey, still in possession of unbroken strength of will and desire for power, threw themselves upon weaker, more moral, more peaceful races (perhaps trading or cattle-rearing communities), or upon old mellow civilisations in which the final vital force was flickering out in brilliant fire-works of wit and depravity. At the commencement, the noble caste was always the barbarian caste: their superiority did not consist first of all in their physical, but in their psychical power- they were

more complete men (which at every point also implies the same as "more complete beasts").

From Nietzsche's point of view, slavery had always and will always exist in one form or the other. One should not be absorbed with self pity. Reparations in mere monetary terms does not unchain the black race from slavery. There has to be a deliberate attempt to inject pride, will to power and overpower in the black race. It took even the United States of America a military battle to free themselves from the claws of Great Britain. Africans need men or will that will project their vision beyond mere reparations. The spirit that moves the Japanese to commit hara-kiri in the face of failure. The commitment to excellence and hunger for revenge to beat the colonial masters in their own game should be the cornerstone of the neo-African philosophy. The trick is not in being more socialist than socialism or being more capitalist than our colonial masters, it in evolving a new hi-tech African spirit.

Can Africa break away from slavery? This question began at the one room slave museum in Badagry. First it was the Arab and the European slave merchants that purchased energetic black men, women and children, as we would have purchased some machines in the market today for the purpose of providing raw energy to produce one commodity or another. Just like mules and cows, their bodies were marked with hot objects. After a hard days work, they are confined. They have no right to own property or reproduce an offspring in their name(s), or capacity as machines or slaves. They are fed for the simple reason we would fill our car with petrol in order to transport us from one point to another.

At some other point, the colonial masters began to develop machines that could effectively take care of those things slaves were purchased to do. It became immanent that the machines can produce and work more tirelessly. The need for slaves began to diminish and pressures from religious bodies to stop the inhuman treatment of man yielded results.

Yet slavery continued. As the industrial revolution progressed the need for continuous supply of raw materials increased. The colonial masters took the initiative to enslave men in their own land for the purpose of producing the raw materials that will be needed to make a success of the industrial revolution. At first, rulers in the ancient cities of Badagry, Lagos, Port Novo were asked to sign papers giving the colonial masters absolute right and control over natural resources and profitable ventures there may be in the locality.

In return the local leaders that ceded their land to the masters are paid stipends for ensuring the agreement is strictly adhered to and like the former slave taskmasters, the local leaders ensure peace, tranquility and progress for the exportation of needed products. Things like tax, more profit for export products were mere incentive to make men work at the pace dictated by the colonial masters.

Public utilities like road and railway networks, electricity were established only for the purpose of exploiting natural materials needed for the industrial revolution. The first secondary school and technical school in Nigeria for example were never the initiative of the colonial masters. They were products of sheer determination of the natives.

Yet slavery continued even after independence. The colonised nations had been entrenched, deep into the capitalist world. They could never have been able to compete. They had no control over the price of their products in the international market. They have not got the capital to invest competitively in the world market. They, from the onset have been programmed to be followers of set principles. Here in the twenty-first century, Africa is still a slave to the world powers.

This piece is not to cast aspersion on any race. It is to stimulate the weak ones to be strong to take command and control of the circumstances that will determine their social, technical, economic, military and educational freedom.

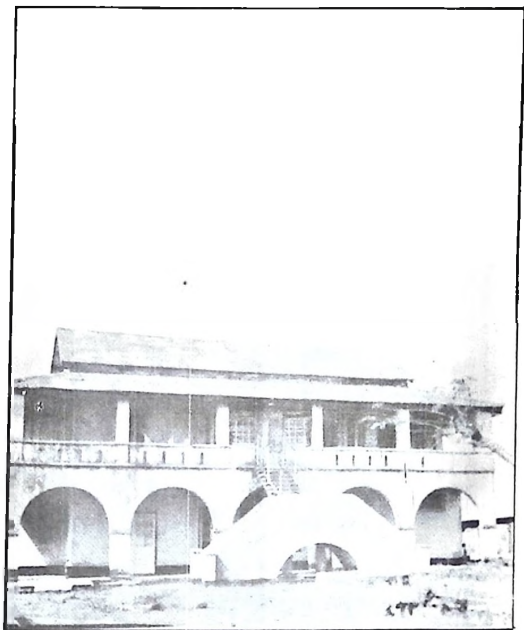
This little room in Badagry is the point of arrival of the views. It will be the trouble shooting spot of departing

towards the new black race.

Africa should not be expecting time changing people like Jesus or Mohammad before Nietzsche's kind of moral revolution necessary for growth and development begins to germinate. They have an edifice to rouse the spirit of the most colonised race to seek a sweet revenge - It is this little room musuem. The revolution has to be international in nature. It may not involve the total populace at once. The collective mind will naturally be drawn to it. It must first begin with individuals like me and you and him and her.



Erection on the site of the fallen AGIA TREE.



The first Court in Lagos situated along Marina in Badagry.



Bereketo Shrine for ZANGBETO.



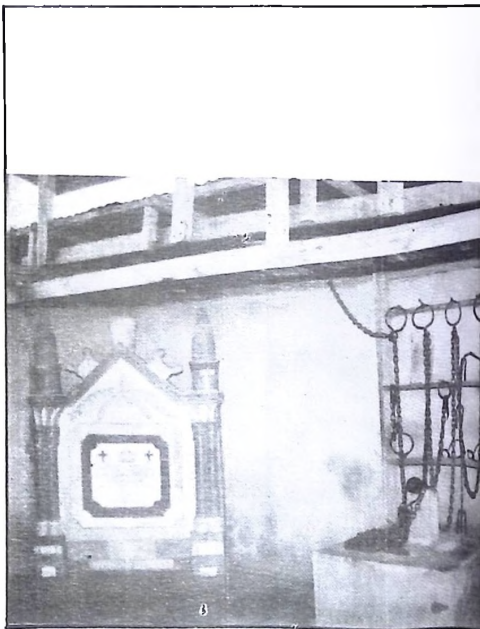
Palace Musuem.
Chief Watson explained points of interest to his visitors.



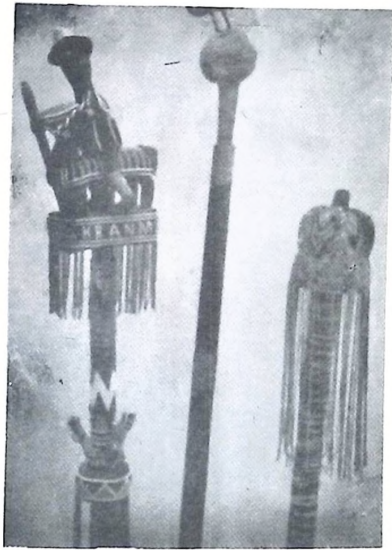
The first Mounted Safe in Nigeria.



From the palace Museum



Front view of the palace chain relics of the slave-trade

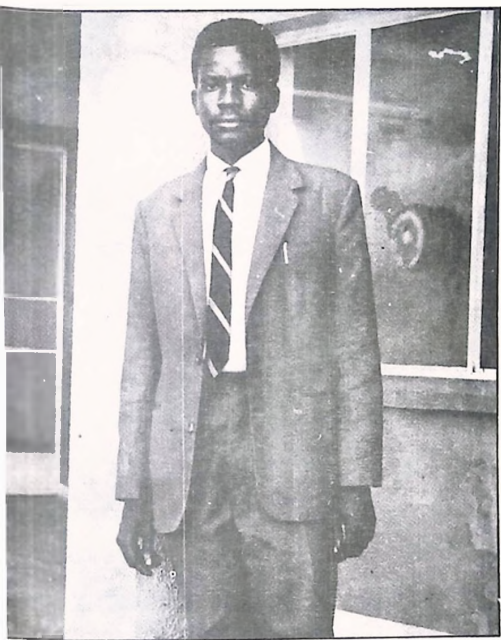


Palace Musuem.

*DE WHENO'S Traditional headgears



* Zangbeto entertains at a ceremony.



***Young prince Tunde Akran poses for challenges of the future.**



*Royal handshake between the North and the South



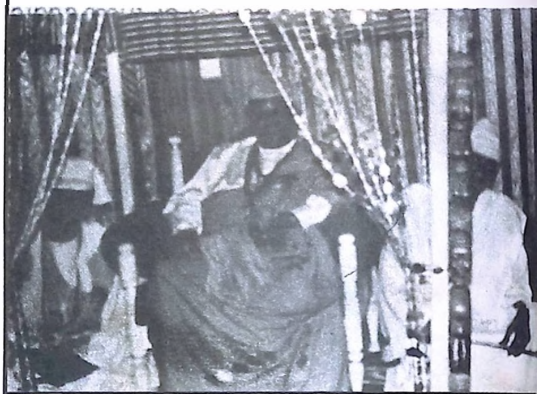
***Prince Sunday Akran hands over the letter that confirms the appointment of the journalist as the Aholu-elect of the people.**



*Aholu Menu-Toyi I poses with the Royal Council members after his coronation in 1977. Most of the council members have been succeeded.



***The family of the former President of United States of America Jimmy Carter paid a courtesy call on Aholu Menu-Toyi.**



The Aholu Menu Toyi I. Akran of Badagry being flanked on both sides by High Chief T. Ola Hunnu Moiett Gbafa Agoloto III of Badagry and Chief Adewale Ayeni Sinawo. The Posu of Badagry.



***The two queens poses with the Chancellor of the Rivers State University of Science and Technology**



His Royal Highness, De Wheno Aholu Menu-Toyi I, the Akran of Badagry received the instrument of office at the coronation ceremony held in Badagry on April 23, 1977. Here Navy Captain Shamsideen Lawal, Military Governor of Lagos State reads the official address while the Obi listens with rapt attention. At extreme right is Prince Sunday Akran.



From left is Chief Dohunma Towolawi (KANHO OF Badagry



Chief Olusola Watson (Gogan of Badagry) and Chief Idowu Kwakanu (Aloji of Badagry and Bale of Gbajye)



Badagry Beach

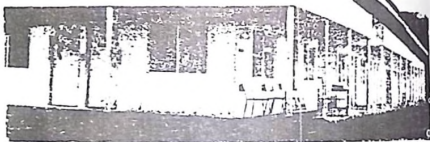


The keeper of the First Story Building pointing to the map showing the locations in the compound.



*Memoirs of the good old days Chief Alex Akinyele former Information Minister and the Akran of Badagry.

Irregular contract award:



The detective building for the offices of the Lagos State Sports Council now abandoned. Photo by OSOLANVALE.

EX-SPORTS CHIEFS TO PAY N44,000

From TUNDE AKKAN, News Editor

THE former Chairman of Lagos State Sports Council Alhaji M. S. Adewale and the retired Secretary of the council Mr Titus A. Ennle, have been ordered by the Lagos State Government to refund a total of 44,000 Naira.

The amount is the contract price for the construction of the detective building for the offices of the council at 168 Herbert Macaulay Street, Yaba, which was completed in June 1974 but had to be abandoned in September last year.

The government had also ordered that legal action be instituted against Messrs Nadiri Contractors for the loss sustained in building the government building. The company's name to be returned from the list of contractors registered with the Lagos Works Registration Board and other government agencies.

The order was contained in a government

LSG removes

firm's name

STATES GET MORE TANKERS FOR FUEL HAULAGE

From TUNDE AKKAN,
News Editor

NINETY petrol tankers were yesterday distributed to all the 19 states in the federation by the Federal Military Government to facilitate easy distribution of fuel.

This was the second allocation made to states within the past five months under a scheme set up by the government to avert incessant fuel shortage in the country.

The first batch was made up of 24 petrol tankers which were distributed last January to the former 12 states.

This was announced by Lagos yesterday by the Federal Commissioner in Transport, Col. M. Magers, while presenting the second batch of 90 tankers to representatives of state governments.

He said each state would end up with a minimum of seven or a maximum of eight tankers.

The commissioner urged the states to put the vehicles to service without further delay.

Explaining the purpose of allocating the vehicles, the commissioner said the plan arose from the recommendations of an ad hoc committee

appointed by the Federal Government to study the problem of sporadic shortages of petroleum products in various parts of the country.

He said one of the problems identified by the committee

was the inadequate and unco-ordinated distribution system from tank farms to individual retail stations.

Col. Magers declared that it was decided that in order not to leave the distribution of

petroleum products by road completely to private hands, thereby exposing the economy of the country to uncertainty and the possibility of shortage, state governments should as far as possible involve themselves in the distribution of the products.

This, he explained, was to supplement the distribution network by all markets.

Wages of treason and murder

32 EXECUTE



AT A GLANCE

- MAJOR GENERAL I D. BISALLA
- WO II MONDAY MONCHONG
- S/SGT RICHARD DUNG DANG
- SGT SALE PANKSHIN
- LT-COL A R ALIYU WANG
- CAPT M PARV WANG
- CAPT J F IDI
- CAPT S WAKIAS
- LT. MOHAMMED
- LT. E L K SHELENG 74
- LT-COL TENSE
- COL A D S WYA
- LT-COL T

—including Maj.-Gen.

From TUNDE AKRAN, News

MAJOR-GENERAL I. D. Bisalla were executed by firing squad today for the roles they played in a coup attempt of February 13, 1966.

Until his trial, Major General Bisalla was the Commissioner for Defence.

Thirty-one of the executed plotters were former commissioners, were members of the military while the remaining person, Muhammad Karim, was a civilian.

One other plotter, Captain Peter I. ...

life sentence. They were all found guilty of treason and murder after a trial during which Lt. Col. B. S. ... of ... soldiers killed the first of ... Muhammad.

The execution of the 32 men took place on Victoria Island and at Kiri Kiriri Station ... quite ... after the Supreme Court ... found ... passed on them by a ...

The confirmation of the sentences by the Council was announced at a press conference by Brigadier Stephen Yar Adua, Chief of Staff ... at 3 pm.

The chief of staff said the confirmation of the trial was made by the council ... He explained that the process was set up by the Federal Military Government.

WEST AFRICA



1984 — whose celebration? The Ooni of Ife crosses the border to Ketu

Part II

Chapter 1

SUNRISE ON THE BEACH

Soldiers were being recruited. Their boots were shining. They marched smartly round the streets. The bandsmen drew a crowd of people. For the shining boot of the soldiers, some people would be encouraged to enlist. A wood seller by the roadside simply wiped his face as the troop waded past. He was not interested. He held firmly to his axe, he hewed the wood with great dexterity. He had heard enough of the tricks of the colonial masters. Nothing will make him enlist only to be tricked in a foreign land never to return. There are many other things that would catch the attention of the busiest African at sunrise.

More than half a century ago, Lagos kept waiting for someone, the nature and sex of whom they did not know. The royal family at Badagry were expecting. The pregnant queen was in birth pains. The nursemaids were relieved when the mother eventually gave birth. The news filtered out. It was a baby boy. That called for a double celebration. A celebration of life, most cherished in Africa. A person that can actively contribute to the defence of women, children and culture, the Ogu people has definitely been born. The royal line will be more prosperous.

The Ogu people, like their Yoruba kinsmen have a lot of sentiment attached to names. There are nothing like names. Sometimes, men considered as keepers of hidden secrets are contacted for the purpose of knowing the name that will fit into the circumstance of birth, aura and consequently guide the relationship of the child with the general social environment.

De Wheno Aholu, Ajiyo Kanho, The Akran of Badagry was the father of the new baby. That will be the fifth in the line of the royal father. When the father rose from the throne

to give him his names, the elders and others could not be agree. Infact, history had justified the names given to the child. He is destined to be a victor brought from God hence the name that show that the bright lights of the living God always triumph over the forces of darkness. Godwin. Although he is the fifth child, the royal spirit of the great grandfather is strongly on this one, hence the name "father has returned" Babatunde happen to be a name with a double barrel meaning. For one, the father has returned because the spirit of the grand father had settled on him even as confirmed by the comparison of physique and structure of the Old Monarch with the little prince; and for the other meaning, another father of the people of Ogbageme (Badagry) has returned. The little Prince of the queen-Godwin Babatunde Akran grew up to be of a strong character. One determined and destined to win. He is the glory of a sunrise on the beach.

CHAPTER II

THE RETURN

The monarch was born as a child of history. Three years after he was born, trends that shook the whole world, the war II of Hitler, began. Prince Babatunde Akran then, was in Lagos. After the world war ended, events began to change world-wide. It was not that Lagos was seriously the heat of the war. It was only an event the world could not help noticing. When peace returned to the world, young Prince Babatunde also returned to his Ogu people from Lagos. In 1946, he was enrolled in a public primary school at Ogbaleme.

Astrologising one's life can sometimes be dangerous. If the omen were bad, and one believes it, then tragedies might betide one's life. People avoid a gaze into the stars. Some have argued that the stars are so far away from the earth that they could not significantly influence men on the earth.

One cannot but be stupefied by striking accuracy of this astrologers sometimes. A British astrologer once looked at the day of birth of Prince Babatunde and she quickly grouped him in the class of Queen Elizabeth-the

Queen Mother, The Princess Margaret, Queen Elizabeth I, Sir Walter Scott and George Bernard shaw. One will quickly observe some similarities. Prince Babatunde cut across this people. The families of the Queen of England and the reigning monarch in Badagry had for a longtime been signing agreement in respect of trade and commerce.

George Bernard Shaw. He was a writer The greatest writer of his time. Our astrologer friend did not make her groupings because Prince Akran had a royal blood. She did not even know that he was already an accomplished journalist. Queen Elizabeth the Queen mother, Princess Margaret, Queen Elizabeth I, George Bernard Shaw and Prince Babatunde Akran were in the same grouping because they were all born between June 21st and September 20th She called them summer born folks. It is true that her generalizations may not be a hundred percent accurate, but a look at the record of the names she mentioned will make her generalization seventy-five percent to eighty percent correct. Here are her remarks about the summer born folks.

The three Plants that influence their lives are the MOON, SUN and MERCURY, in this order of rising and waning. The first two planets are tremendous factors in their everyday existence. Some of the character delineations to be made apply to people born during the daylight hours, and some to those people born during the night hours. If you do not know, or cannot ascertain the approximate hour of their birth, you should read the text as a whole, and by analysing each personality in relation to the facts given. you will be able to judge whether they were dayborn or nightborn.

Summer-born folk are strong in character, dominant, and like to have their own way. When they have made up their minds on a subject, or on a certain course of action, they allow no interference, and it is not much use attempting to argue with them. They are apt to resent advice and look upon it as interference.

DESTINY IS TO COMMAND

This is their principal trait that they cannot recognise anyone else as master. When crossed or opposed, they lose their power of clear thinking and become prejudiced, losing their natural sense of proportion. As masters or managers, or in some position that enables them to work "on their own", they are clever and capable. But they do not make good subordinates, though they are generally reliable and trustworthy.

Being naturally very dominant and self-assured, they have a strong influence over others, which is not always an advantage to the weaker person, who may not be able, mentally or financially, to follow where the Summer-born person leads.

This resentment of control is greatly modified, fortunately, by the hour of birth.

Those people born in the afternoon - as the power of the Sun is waning - are always more broad-minded and tolerant of the other person's point of view, and this type of Summer-born is best able to take command of affairs in business.

BIG JOBS PLUS LARGE SALARIES

Those born in the Summer during the day-light hours seem specially fortunate in making money. They prosper in many occupations, but it is their natural instinct to rule and to control, so it generally follows that they reach good positions - posts of trust and responsibility, and, of course, carrying good salaries. They do best in big concerns.

They are also fortunate when dealing with precious stones, and in all businesses connected with gems. Shipping often appeal to them. They may interest themselves in shipbuilding, iron, coal, steel, and engineering or any business dealing with raw materials.

They possess a wide knowledge of men and things and great powers of work, making headway in the face of any and every difficult.

Those born during the night hours do well as writers of romance, especially of "love" stories. They work best in the

evening hours, as this suits their temperament.

They are interested in educational and social problems. People, even strangers, will confide in these night-born Summer folk, for they are far-sighted and clever at dealing with the affairs of other people. They should select some pursuit where they can prosper by the use of their intelligence and ingenuity. They make good authors and editors, and should cultivate the art of short-story writing for the popular magazines. They should also do well as architects, designers, illustrators, or any calling that affords scope for their creative propensities.

LOVE, COURTSHIP, AND MARRIAGE

Summer is the luckiest time for marriage for Sun people, though they generally become engaged in the Spring. In these affairs of the heart the Summer-born folk do not hesitate, but make up their minds quickly. They are very affectionate, and woo and win their partners with courage and pride, having complete confidence in their choice.

They are, however, inclined to be jealous, the result of their somewhat masterful temperaments. The best mates for them would be those born in the Summer, or else in Spring. They make good husbands, or wives, and always defend and support their partners, even when in the wrong.

They love their own children intensely, and this deep feeling of affection for their offspring is always reciprocated, with results remarkably beneficial to the whole family in later life-which often is not the case in the lives of Spring, Autumn, or Winter-born people. Where Aholu Menu-Toyi is a typical summer born folk born in the evening time.

There are striking similarities between the reigning Akran of Badagry, Oba Menu-Toyi I (OFR), and the African god of thunder, Sango. They were both involved in the study of the social life of their people early in life. Both of them were not to be kings if you consider their birth position in the royal lineage. Both of them had worked selflessly to attain enviable positions and built up a good reputation by their self effort. As

the need arose, they were both called upon to take up the mantle of power while they were busy on their jobs. In fact Prince Babatunde Akran was busy knocking stories on his typewriters when his elder brother brought him a letter. As had been destined, he had to stop the job of news hunters. Other people will have to be left to the task of finding lead stories for the newspaper. He had been chosen as the father of his people. One is only tempted to compare the prince with the African god of thunder. Unlike the African god, he does not resent advice or look on it as interference. Like sango however, the dominant leadership qualities, passion for excellence, success is the fragrance of the trail their royal blood tend to leave behind.

That year, 1977, in which he was capped as the Akran of Badagry was a remarkable one. It was the year, all blacks were represented in Nigeria. It was a year Africans in diaspora had a chance of visiting Africa. It was a chance to see the old and the evolving culture of the black race. That year was the year of Nigeria's hosting of the Black and African Festival of Arts and culture. Badagry was the histeric city to visit. Such a festival is yet to hold again in Nigeria. The chance to witness such a fun-fair that would involve the whole world may not come again. It had come once. It came in the year the Prince will loose the identity of his old self. He will no longer be officially refered to as Prince Babatunde Godwin Akran. There had been an evolution. As from 1977, he took a revered traditional title and a revered name. He bacame DE WHENO AHOLU MENU-TOYII. When the Akran came into the office, the spirit of tirelessness, selflessness and service were still his guiding principles.

Thee is another striking thing about the age the Akran was crowned. He was crowned at the age of forty. We are seriously not talking about our English friends who say that "a fool at forty is a fool for ever". The saying though had some significance because you are expected to have grown up at that age. To the Yoruba man, the age

is thirty. To them, a fool at thirty may be a dummy for ever.

The age forty is significant because DE WHENO AHOLU MENU-TOYI I had subscribed to the christian faith. In the christian faith forty is a remarkable number. Moses was said to have fasted forty days and forty nights before he received the ten commandments from the Lord. Jesus Christ too was said to have fasted forty days and forty nights before beginning his missionary job. The children of Israel left Egypt and travelled on foot for forty years before they got to their promised land. Isaac, the father of Isreal and many others entered into the marriage life at the age of forty. The lapse in time when the last book of the Old testament was written and the new testament was started was 40 x 10 years (i.e. 400 years).

The reign of De Wheno Aholu, Menu-Toyi I, leaves land marks. It had been a reign of peace. Peace is the most priced possession of the Ogu people. The reign of the great grand father of the Akran was tumultous. It was during the colonial era. The colonial masters in their charasteric manner were eager to frustrate and subdue the monarch. The monarch will not succumb. Problems and difficult times followed.

As the Akran of Badagry Menu-Toyi I, will be fifteen years on the throne, some people do not think it was just a coincident, that Pope John Paul at the Vatican City declared the year, 1992 as the year of penance for slavery suffered by the black race. It is one of those things that naturally happen to mark important events of men-born to be great.

DE WHENO AHOLU MENU-TOYI I, the Akran of Badagry visited Rome in July 1990. The Akran was received in audience by the Pope at the Vatican City. The visit to the Vatican was the climax of the pilgrimage to the Holy lands in Italy, France, Israel and Egypt from July 13th to 27th in the year 1990.

In 1863, the area and territories of Badagry were defined by the colonial masters. 1936, the reigning Akran

was born. The difference in time was one hundred and twenty seven years.

There is however something striking about those two years. The next one hundred and twenty seven years after the reigning monarch was born (1936) will be 2063. For three clear decades, 127 years had been reproducing the last two digits that interchange themselves. first it was 1736, one hundred and twenty seven years later it was 1863, one hundred and twenty seven years later it was 1936, and from that year, the next one hundred and twenty seven years will produce 2063. The name, Babatunde, which means the father has returned also has a bearing with the decades before and after the monarch was born. About a hundred years after the areas and territories of Badagry was defined (1863), Nigeria became a republic, in 1963. The monarch is an embodiment of history.

SEARCHLIGHT

Prince Babatunde planted trees, he wrote, he fathered children. His permanent imprint in the sand of time were not limited to these. From childhood, the Prince had developed a practical psychology of life that had instinctly endowed him to strengthen and make use of his natural powers.

The Prince realized that all men are naturally lucky. For one, out of the million injected in a semen during a mating it is a sperm that is fertilized. It is therefore out of a million chance for one to be given birth to. Every man born on earth has some element of luck or chance. For the Prince, luck is not the real thing to be counted on, it is that little extra effort that so often is all that is lacking to secure success. The greatest knowledge a man could possess is the discovery of the self. self discovery of natural interest, powers, strong influences and weaknesses one should avoid. The Prince discovered himself early in life.

The Prince explored life. He explored his people. He explore the African world. He was prepared to actively take the role of the father of his people. The essence of life is the will. The will to succeed. This will, had invariably encouraged the ancestors of the Prince to leave their former settlement in South East Ghana. The essential luck had it that the Prince himself will be given birth to. The will made him the reigning monarch. One, he had an option of not accepting to lead his people as fate had it. Two, his family was actually ruled out of the possibility of producing the next king.

Names to be considered to rule Ogbaleme was received only from two out of the three ruling houses. The family of Prince Babatunde Akran was not being considered. The prince might as well take it as the act of fate especially since he is the fifth in the line in his own ruling family.

The characteristic trait of the inquisitive journalist was there. The strong character of the summer born folk was

there. The Prince went straight to seek audience with the then Military Governor of Lagos State, Late Commodore Adekunle Lawal. The Governor made enquiries and the council of chiefs in Badagry agreed to consider all the ruling houses. Prince Babatunde went back to his work. In 1976, the news came. Prince Babatunde Godwin Akran himself has been chosen as the Aholu elect. The Lagos State executive council approved of the Akran on 7th October, 1976. The reigning monarch was formally capped as the Akran of Badagry in January 1977. He was coronated on 23rd April 1977.

To know a man, the totality of his past experience will count as the sum of the parts that make the real man. The experience will start from his brief spell at the Salvation Army Primary School, Lagos from 1946 to 1947. The primary education was completed at the Methodist School, Badagry from 1948 to 1953.

After the primary education in Badagry the Prince went back to Lagos. He went into vocational studies. In 1954, he studied typing and Pitman's Shorthand at a Private Institute in Lagos. This step was to prepare him for the ultimate profession in his heart - Journalism. The Prince proved to be a brilliant scholar. when he returned to Badagry within a year, he was appointed a pupil teacher in Badagry Division in 1955. His interest and desire to excel was quickly identified by the Authorities. He was sponsored to an in-service training at the famous Methodist Teachers Training College, Ifaki-Ekiti. The in-service spanned from 1956 to 1957. The Prince had been prepared. He had been prepared to interact with his people at various levels of life.

He is to reside with his people in different villages, identify their problems, impart positive social values into them, teach their children the primary things of life. He taught in various schools, and in various villages. He was the Headmaster at the primary schools at Igbologun, Igbo-elejo and Ishashi. These he did within Badagry

Division up to March 1961.

The teaching profession exposed the Prince to public speaking. It exposed him to working for his people. It was a step to prepare him for his ultimate career. While a teacher, he took up a private tuition in journalism with the Bennet College, Sheffield, England. The Prince successfully completed the course and was awarded a diploma of the college. Another phase in the life of the Prince began. He got a job with the leading newspaper of that time. The prince was a reporter with the West African Pilot from 1961 to 1964. His personal quest for excellence gave him a bright future in the journalism profession. He joined the Nigerian "Morning Post" Group of Newspapers as a Diplomatic Correspondent. He was later appointed as a Chief Reporter for the Newspaper. At the newspaper, he was again nominated for a course that will further broaden his journalistic scope. The window from which to look at the world is now better shaped and well suited. The Prince was sent for further training at the International Press Institute, University of East Africa, Kenya in 1971. At the Institute, the Prince excelled again. He obtained the Institute's Diploma with distinctions. He shared a prize on the law of the Press with another journalist from Uganda.

The Prince definitely is of royal blood, but he became the personality identified with achievements and career success without a silver spoon. His greatest inspiration is probably his elder brother, Prince Sunday Akran, who had been solidly behind every steps of Prince Babatunde Akran.

Prince Babatunde Akran later transferred his service to the New Nigerian Newspapers as a Senior Journalist where he became the News Editor (South). This position the Prince held until the call to be a natural ruler came. As the King celebrates his fifteenth year on the throne as the Akran of Badagry, a glimpse into the good old journalistic days will be quite stimulating:

POLITICAL EVOLUTION FROM TRADITIONS

What has traditions got to do with modernization? The Akran of Badagry believes that traditions has a big place in Nigeria's modernization process. His speeches on development has as its undertone, the giving of traditional rulers a place of pride in the development effort of the nation. Making the natural rulers look like cosmetic emblems of the great past will not mobilise all resources available to the country to peak performance.

A lot of lesson abound for Nigeria, in the series of lectures on international development organised by the International Institute of Tropical Agriculture. The title of the second lecture series was "Factors and Element for Development - from personal reminiscences". The special guest was the Japanese Ambassador in Nigeria, Mr. Yasushi Kurokochi. As the lecture went on the Ambassador quoted a Japanese Professor, Dr. Ichiro Inuka: "Modernization means nothing but continous improvements of tradition by applying science and technology".

He quoted further: "to put it in a slightly different framework, my thesis is that we should find out and mobilize what common people consciously or unconsciously have in themselves and maximise the potential inherent in character-building process of the people. That comes with the basis or springboard of development efforts. Economic development is not a uniform process all over the world. Basic principles may be uniform but they have to be applied mutatis mutandis indifferent conditions. Tradition must be utilized and built upon whenever possible".

Ambassador Kurokochi quoted also an African Professor. "The central ethos of the African traditional society is the communality of being of a society or ethnic group

identified as more than a mere collection of person oriented existence."

"It should not be the intention of the contemporary African to simply venerate this traditional philosophical essence of the people of Africa, but rather to obtain a deeper understanding of it and go on to use that understanding for building up a more informed social ethnic and political economy within a contextual framework directly emphatic to African cultural heritage.

To Ambassador Kurokochi, tradition must be utilized and built upon whenever possible. "If therefore, indigenous traditional framework of approaches is established, people can find it easier to adjust themselves and there may be an added momentum to further developmental efforts."

Each society over time, had developed peculiar stocks. Personal manerism, norms, values relating to economics, education, religion and politics. Genuine growth and development of each society will depend on the influence of science and technology on our tradition.

For ever three decades, Nigeria had tried the parliamentary Presidential and Military system of government. None of them had proved to be successful. The Akran of Badagry, the Aholu Menu-Toyi had introduced what a High Chief refered to as the Menu-Toyi formula. A paper on the subject matter was presented by His Royal Highness in one of the series of Lagos State University Political debates titled "the role of traditional rulers in Nigeria Government and politics 1990 and beyond". It was held at the University auditorium on 31st July 1986.

The text are as follows:

First of all, please permit me to congratulate the Vice Chancellor, Lagos State University – Professor 'Folabi Olumide and the authorities of the University (fondly referred to as L.A.S.U) for organising a series of political debates tagged LASU POLITICAL DEBATES in line with the recent directive by the Federal Military govern-

ment.

With due respect, I dare say that Traditional or Natural Rulers are **KINGS**, having divine authority to rule over their various communities in accordance with the tradition or custom handed down.

Before now, our Monarchs – easily referred to as **WHENO-AHOLUS** (in Ogu language) **OBA** (in Yoruba or Edo languages), **SULTANS** (Muslim sovereign) **EMIRS** (Muslim Rulers) in our Northern States, **OBIS**, **EZES** (in Igbo language) **ETSU** (in Nupe) **OBONG** (in Efik) have always made their presence felt in various ways throughout the 923,768 square kilometres area of our beloved country – The Federal Republic of Nigeria.

The Federal Republic of Nigeria with her sandy beaches stretching along most of her 800 kilometres coastline intersected by the great Niger-Delta rivers and intricate network of creeks, lagoons and rivers, is naturally rich in mineral and agricultural resources and also endowed with well-groomed human resources for the organisation, management and political development of the country and her people.

Early history of the country and her people confirmed the establishment of the Yoruba Kingdoms (major kingdoms with Aja-Ogu, Ga/Ewe speaking groups from the old Ketu Kingdom from Ile-Ife) where waves of migration to neighbouring African states and the movement back home by the descendants of Oduduwa became very noticeable. The Kanem-Borno Empire, The Hausa States/Kingdoms of Biramo, Daura, Gobir, Kano, Katsina and Zazau, The ancient Edo/Benin empire, Itsekiri state in addition to other independent kingdoms and states – notably Nupe, Borgu, Igala, Tiv, Jukum, Igbo, Ijaw, Ibibio, Efik all assumed important political roles in what was to become a leading nation on the West Coast of Africa.

People from the various kingdoms/States had different traditions and customs with different political systems.

Although the history of Nigeria from the early 1920's was in actual fact the history of movement towards inde-

pendence this political exercise culminated in some constitutional conferences resulting in NIGERIA becoming a fully independent and sovereign State in October 1st 1960 and later assuming a republican status in 1963.

Nigeria Monarchs – easily referred to as Traditional or Natural Rulers by the British Colonial Officers and later confirmed by the local Politicians for reasons best known to them - are unquestionably the Traditional Fathers of the people and the Arch-Custodians of the traditions and cultures of the Nigerian people.

The Monarchs – Wheno Aholus, Obas, Emirs, Obis, Sultans, Obongs, Shehu and others with corresponding titles - truly belong to a very sacred institution institutionalising traditional administration, genuine love, absolute unity and stability which are essential ingredients for a highly respectable, responsible and acceptable government with international recognition.

Nigerian Monarchs/Kings (Natural/Traditional Rulers) are indeed symbols of national unity and will ipso facto remain the main force and focal point for the maintenance, sustenance and the preservation of any form of government in the country.

In actual fact, the Nigerian Monarchs as revered and royal personalities have demonstrated their love for and total commitment to the unity, economic and social development of this great country in several ways and have equally in diverse forms passionately appealed to and encouraged their subjects to eschew all discriminatory tendencies, promoting real love and understanding among the people and ceaselessly emphasising the definite need for respect and absolute loyalty to constituted authorities of the state and the Federal governments.

The population of Nigeria which to-day may be modestly put at about 95,000,000 is made up of over 70% of the people at the grassroot who devotedly and confidently offer regular traditional obeisance to the Monarchs-Traditional Rulers and in turn receive the special and much-needed prayers of the revered royal Fathers who from time immemorial are

regarded as the blessing of the Almighty God the Creator and Father of the universe.

State independence. The Federal Republic of Nigeria had withdrawn and practised the Westminster and the Presidential systems of government which apart from being foreign to us and fairly expensive to operate had failed us as a result of relatively poor and faulty methods adopted by those who started them particularly so because the *Abusakas*, Traditional rulers - were completely eliminated or *disempowered* - from actual participation in the practical *legislative* functions of the government.

In actual fact, *The Abusakas*, *Traditional Rulers*, were deliberately *neglected*, *despised* and in some cases publicly humiliated for no just cause by those in authority - it was indeed a clear case of insensitivity to the feelings of the revered traditional *Fathers*, deliberate lack of respect, gross indiscipline and an *aggression* against humanity.

The Nigerian Armed Forces took over the control of the government of the Federation of Nigeria following the first Military coup d'etat in January 1966. A counter coup installed another military government which ruled the nation for nine (9) years and also saw the Nation through the 1967 - 70 civil war until that government was replaced by another military administration in a bloodless coup on July 27th 1975.

The Military government which came to power in 1975 announced a political programme aimed at returning the country to civil rule. The Administration established a constituent Assembly and appointed a federal electoral commission to conduct elections into the state and national assemblies and for the election into the offices of the Executive President and the State Governors.

Politics as the science and/or art of government could not be said to be new to our people who are excellent practitioners in traditional administration even before the advent of the Europeans. What is new maybe foreign to us is the Westminster type of govern-

ment as practised in the United Kingdom and the fabulous American presidential system.

The Armed forces of Nigeria have ruled the country for some years now that they have acquired relevant and necessary experience in political administration of the country through a machinery of government established for that purpose.

The Armed Forces have consciously or unconsciously either through their military training in diplomacy and public affairs or through a type of coercion - have won the hearts of the people that an unpredictable number of Nigerians while not necessarily opting for diarchy or any other known form of government would want them to continue to rule the nation. The Armed forces - quite sensible as they are - are determined to carry the generality of the people along with them and have therefore evolved various programmes for the smooth running of the government and for the successful take-off of the next civilian government in 1990 and after.

A major restoration of civil rule to the country through carefully selected and approved type of government easily adjudged the best in terms of its flexibility and having its axis on the traditions and customs of the people with very strong emphasis on the preservation of the motor and main objective of the Federal Republic - "Unity and faith, peace and progress.

While discussing the role of Traditional Rulers in Nigerian government and politics - 1990 and beyond, it is pertinent to observe that the word "Chieftaincy" in the way it was used in the constitution of the Federal Republic and particularly in the Obas and Chiefs Law of some States appears to be a misnomer.

The Institution of Kingship - Aholuship/Obaship/Emirship is as sacred as it is indigenous and ancient in Badagry as it is in some States in Nigeria, other African countries and in fact in some European and Middle-East

countries with ruling Monarchs.

Traditional Rulers in various communities in Africa are acceptable, traditionally revered and regarded as most respectable Fathers of the various communities and in fact custodians of the people's customs and traditions.

In fact, the title to the crown in Badagry as it is in some well-established stools is derived partly from tradition¹ law and partly from common law rule of descent of the rulinghouses. The Monarchy or Traditional Institution (in Nigeria) has remained in some developed countries notably Great Britain as the most ancient institution and the symbol of peace, faith and unity; It should as a matter of fact be equally so in our beloved country where Traditional Rulers are highly revered Fathers, embodiment of peace, hope and love.

In the recent past, regrettably, some Politicians without the slightest respect for this age-long institution deliberately desecrated the Traditional Institution and made a mockery of it by proliferating the ancient Institution as a result of which the desired respect for the cherished institution was partially lost.

Come 1990, Our Monarchs/Traditional Rulers as the Fathers of the people should be allowed, encouraged and assisted to play leading roles in the government of the country so that a glorious era of peace, love, spiritual development, educational, economic and social development agricultural revolution, complete integration, genuine understanding, unadulterated love and respect to Elders and constituted authorities, technological break-through, cultural upliftment and general emancipation may dawn on this God's own land of milk and honey.

Nigerian Monarchs - Traditional Rulers, I am happy to say will be graciously pleased as devoted and committed Fathers of the people to evolve a new and acceptable order aimed at carving a definite and highly respectable image for our beloved country and creating a genuine sense of

belonging, patriotism, absolute honesty, absolute purity, absolute unselfishness and absolute love for all and sundry.

Our Traditional Rulers as major Functionaries in government will be committed to excellence in all spheres of human endeavour so that the country could achieve greatness.

PROPOSAL FOR A NEW FORM OF GOVERNMENT.

Frankly speaking, the time is opportune for this great country to really think of the importance of maintaining a highly stable, respectable and properly organised government if we are to be regarded with due respect as a real "GIANT OF AFRICA" and a Powerful and great African nation in spite of our old wealth, agricultural potentialities and our present unhealthy economic situation.

It is an undisputable fact that Nigeria has a very rich culture and our age-long traditional governments and customs in various parts of the country should now be thoroughly investigated by scholars of history, sociology, political science, public administration, Traditional African studies and philosophy who should be deeply involved in intensive research to enable us easily arrive at a convincingly acceptable method of operating the most suitable type of government for a just and egalitarian society where no one will be oppressed and where "FORWARD TO PROGRESS LOVE TO ONE ANOTHER" RESPECT FOR ELDERS" AND ABSOLUTE LOYALTY TO THE NATION" should be our watchword.

With due respect, it is hereby proposed that the Federal Republic of Nigeria be now known in full as FEDERAL UNITED NIGERIA or simply as UNITED NIGERIA.

NEW SYSTEM OF GOVERNMENT AND THE LEGISLATURE.

The proposed constitution and form of new government to be adopted by the country should provide for a traditional

Nigerian system of government with the following functionaries:-

- (i)THE PATRON OF THE STATE (also Commander-in-Chief of the Armed Forces) – Post to be held by Monarchs – Traditional /Natural Rulers in rotation.
- (ii)THE VICE PATRON – Post to be held by Monarchs – Traditional/Natural Rulers in rotation.
- (iii)THE PRESIDENT, (EXECUTIVE) by Election
- (iv)MINISTERS, ETC. (By appointment)

The Nigeria CONGRESS (Prime Legislature) at the National Level should be made up of (i)The MONARCHS' CHAMBER

- (ii)The SENATE (with elected members and nominated Lords Spiritual and Temporal)
- (iii)The HOUSE OF REPRESENTATIVES with (Electoral and nominated members.

At the State level – (State Assemblies) shall be:-

- (i) The Chairman, (a Monarch)
- (ii) The Vice Chairman (a Monarch)
- (iii) The State Governors

State Commissioners.

Assembly Members (elected or nominated).

The modalities for the operation of the new system of government in practical terms will have to be carefully and technically examined by a special Congressional Committee to be inaugurated by the President and Commander-in-Chief of the Armed Forces of Nigeria.

A PARADISE LOST

For centuries, pressures had been on traditional rulers to loose their roles as the powers behind growth and development long before the European "scramble" for and eventual partition of, the African continent. The colonial masters and their agents had been muzzling power and authorities with the natural rulers of the land.

The political system adopted by the country was foreign, unlike where it came from, it did not grow out of the traditional experience of people of this part of the planet. If the people are to develop based on the traditional socio-political philosophy, then communalism would have played a key role. This is however not the case.

In Badagry as in most parts of Nigeria, man is the head of a household. The eldest is the head of a compound. The head of a Quarter is the most respected. Special problems are expected to be resolved first at the household level. Where that fails, then the problem attracts the compound attention. If it is a case beyond the compound, then elders in the Quarter will step in. a case above the Quarter's level will have to be brought before the king.

Badagry has been traditionally divided into eight Quarters. The first Quarter produces the Aholus. The other seven Quarters are administered by white capped chief. They are High Chiefs. They form the Royal Cabinet.

There are other ministers with and some without portfolio. There are ranks and order, but they are generally called the titled Chiefs. The environs of the ancient city also has district heads called Baale. These make up the traditional Royal Council of the Whenu Aholu. The Royal Council meets every eighth days The Royal Cabinet can meet as many times a day or night as the situation dictates.

The council deals with the totality of the affairs of the king's domain. Complaints and suggestions from individu-

als, organisations or pressure groups are attended to.

The High Chiefs are next in rank to the king. They are followed by the titled chiefs. The honorary chieftancy titles are conferred on men and women who had distinguished themselves in the growth and development of the ancient city. The gesture is to encourage selfless contributions to the development of the ancient land. It is to show the whatever thing that is done to deserve honour shall be accorded such honour. Honorary chieftancy title holders are not in the Royal Council.

The Royal Council serve as the intermediary between the government and the people. Major government policies affecting the people are often extensively discussed. The outcome is presented to the government for further considerations.

Here are some of the chiefs that presently serve in the Royal Council of Aholu Menu-Toyi I:

High Chief Adewale Ayeni Sinayan. He is the traditional Minister of Defence or commander of the army. He holds the traditional title of POSU OF BADAGRY. In the olden days, he was expected to fight and organise attacks in the outbreak of a war. Nowadays there are no more traditional armies, he is still the HEAD PRIEST i.e. "APLOGAN" and the Head of traditional religion. **Chief Sinayan** is a member of Badagry Local Government Chieftancy Committee.

Chief Dehumo Towolawi: He is the right hand man to the Aholu. He holds the traditional title of KANHO OF BADAGRY. He gives all necessary assistance to the King.

Chief Olusola Watson. He takes care of all traditional arrangement in the domain. He is the GOGAN OF BADAGRY. He is the minister in charge of socials and publicity.

Chief S.A. Agbosun - He is the district head of Topo (Baale of Topo), and as such oversees the affairs of that domain. He acts in the advisory capacity to the Aholu. He is the Secretary to the cabinet of the royal council. He holds the traditional chieftancy title of OSELU OF BADAGRY.

Chief Emanuel Idowu Kawukanu. He is the district head of Gbajyeke (Baale of Gbajyeke). He is the provost of the

palace. He acts in advisory capacity to the Aholu. He holds the traditional Chieftancy title of ALOJI OF BADAGRY . By the schedule of his duty he can be summoned at any time of the day or night as the programmes of the Aholu may demand.

Chief Kodoe Hunveete - He is the Chief Provost of the palace, the ancient town and her environ. He holds the title of TOGBEJI OF BADAGRY. As part of his duty, he is charged with the responsibility of appeasing the gods and goddesses as the need may arise.

Chief Monswi Amosu - He is the welfare officer or protocol director. He holds the traditional title of GBE-NAPO OF BADAGRY. Chief G.N Johnson - He is the Chief Co-ordinator of all the male traders in the markets. He holds the traditional title of BABA OLOJA OF BADAGRY. He works hand in hand with her female counterpart who is not in the Royal Council. They both see to the welfare of the market.

High Chief T. Ola Hunnu Moiett-He is the GBEFFA AGOLOTO III OF BADAGRY. He is a cabinet member as well as a member of the Badagry Local Government Chieftancy Committee.

At Present, all offices to ensure a complete traditional administration have not been filled. Machinery to fill vacant posts in various Quarters. will start with nominations from the Quarters. Those nominated will be presented to the Aholu who will make recommendations to the Government and appointments can be ratified. The vacant offices are those of:

- High Chief Wanu of Ahoviko Quarters .
- Chief Jengen of Awhanjigo Quarters
- Chief Baala of Asago Quarters
- Chief Fihento of Whlako Quarters.

In the present parlance we would say the Royal Council of Aholu Menu-Toyi I, is made of Ministers of Defence, Home Affairs, Culture and Traditions, Religion, Commerce and the Special Advisers. The Royal Cabinet or consultative council members are the special opinion leaders.

The Parameters for traditional governance had been set up. The Minister of Defence ensure security of lives and property. The estimation of the army and the General-in-charge determines how frequently the people are harassed. The Posus were fearless soldiers and their fighting tactics were well acknowledge in the olden days.

The Home Affairs Minister see to local and international relations. Peaceful co-existence, increased volume of trade and commerce rely on the initiative of the Home Affairs Minister.

The Minister in charge of Culture and Traditions make sure that laws of land, norms and values are kept within reach. New taboo to check racketeering, bad health practices, influx of foreign ideas contrary to the expected values may come up as the situation is accessed.

In the olden days a cock that crows around one or two hours of the clock must be killed. This is so because cock crows are expected to inform the farmers about time. The first cock crow is expected around the fourth hour of the morning. In order to avoid misleading the farmers, cocks that unusually crow earlier than is expected must be killed for food. There are many other interesting taboos which are simple guides to avoid unpleasant circumstances the rational mind sometimes might want to query. For the culture Minister the main task is the continuity of customary practices. The festivals, ceremonies and rites must be done according to customary practices.

The Minister of Religion is of very high importance. Everyone in the olden days will at least take part in the Avo-Hunwe festivals. This is apart from the form of traditional worship one take to.

Religion permeates the life of the people. It is believed that peace and prosperity, good health, long life are at the control of the gods. Good farm yields for example may not depend on good soil or favourable weather conditions. It is often linked with the gods. Where the gods are dis-

[A single council is also permitted if one very large and one or more much smaller areas of traditional authority are encompassed by the area of a new local government authority. The minorities must agree to the Emir or Paramount Chief of the largest part being the 'active President' and the lesser chiefs are included as members of the Council].

- 4&5 Similar possibilities exist where a multiplicity of traditional authorities are encompassed by the area of a new local government. There may be
- a single council, the active Presidency rotating among the chiefs all of whom sit in the Council.
 - separate councils, the chiefs taking it in turn to be the ceremonial president of the traditional council.

The traditional councils 'shall consist of traditional title holders, one or two representatives of each Local Government Council if this is deemed appropriate, and any other persons who may be desired to make the Council broadly representative of the major facets of life in the area. The precise composition of each Council shall be determined by State Governors after appropriate consultation within the area'.

The functions of a traditional council should be:-

- (a) To formulate general proposals as advice to Local Governments.
- (b) To harmonise the activities of Local Government Councils through discussion of problems affecting them generally, and giving advice and guidance to them.
- (c) Co-ordination of development plans of Local Governments by joint discussion and advice.
- (d) Community Tax Assessment within the area as a whole in consultation with Local Government Councils, and announcement of tax. Also to aid, as

is the usual practice, in collection of tax.

The traditional rulers can not plan or execute development programmes from their traditional perspective. The rulers seem to be paid from the government purse simply to act in advisory capacity and to win the support of the grassroots through a make-believe traditional rulers participation in active governance. The general option from a survey made in the course of this writing project, indicate a general believe that traditional leaders would have done better in handling programmes like the Better Life for Rural Women or others for Rural Infrastructural development. The traditional leaders have been sidelined.

The Royal Council of De Wheno Aholu Menu-Toyi I showed a deep understanding of their environment. They are very conversant with natural resources and viable projects that can prosper in Badagry.

Badagry has a rich agricultural land for farmers. Arable and pastorage farming flourish. Fishes abound in the waters. Market gardening is also a lucrative business.

The nature of the water made possible different specie of fish in Badagry. Fishes can be found in commercial quantities in mud bottom shallow waters as well as the deep waters of Badagry. The Royal Council expressed the desire for entrepreneurs to seize the opportunity to exploit the abundant resources. Generally, fishes that can be found in Badagry waters include catfish, shiny nose, Talapia, Croakers and others.

The electric catfish is mostly found in swamps. They are of different colours ranging from grey to violet or bluish mauve in the back. They are light pink or white ventrally. Some can weigh up to fifteen kilogramme.

Talapia is found in almost all lakes and rivers in Nigeria. The fish has a pattern of dark and light bands across the tail fin and a number of narrow bands on the back. This specie can grow up to fifteen centimetres.

Despite the fishing centres at Tohan and Iragbo, fish

satisfied with a paramount ruler the signs will be in the lack of the good things of life. Answers to social, agricultural, health problems are not solved by the general populace by their finding out clinically what had caused the problems. The keeper of the gods are approached and they are saddled with the responsibility of finding solutions.

What the people do not know is the painstaking researches of the keepers of the gods. Like the group in the inner caucus, they meet to find practical solution to mysterious things of life. The general populace may not be aware of actual researches and practical steps taken, they will however be informed of traditional rites, scheduled festivals and some taboos. Sooner or later conditions begin to improve. How it improves is the mystery with the keepers of the secret of the gods.

The Minister of Commerce does not only promote good trading practices, he encourages innovations in the ancient town. The markets are not simply for buying and selling. They form the point of dissemination of news and information in the township and her environment. There will be gossips. Taxes will be collected. The "gong man" from Whenu Aholu will convey notice of meetings or conclusions reached at Royal Council meetings on market days. Various festivals are fixed at market days. Activities in the ancient town of Badagry are fixed with particular reference to market days. Some markets in Badagry run for five days a week, some run for nine days.

The earlier slave market at Posunkoh was abolished in 1880s and new legitimate market was established between Asago and Awhanjigoh quarters and also at Hunto. It was known as Obada markets. Obada markets became congested and were subsequently moved to a much larger area spreading from the water-front into the swamps and sandy but hard soil at Jegba and later known as Agbalata which in 1954 was modernised to become the second largest market in Nigeria then.

Agbalata market is today easily known as Agbalata International Market and all goods and sundries are regu-

larly offered for sale with the usual buying and selling going on during the traditional nine-day market period.

From the market the king gets feedback on planned programmes, as well as executed programmes through the Minister in charge of Commerce. It is probably the richest out of all the ministries in the Royal Council.

The role of natural rulers was spelt out by the Federal Government in the year when the Whenu Aholu Menu-Toyi I was coronated. The natural rulers were put under the control of the state governments.

Each state is to have a council of Obas. Each local government is to have a chieftaincy committee which will be a sub-committee of the state council. It has been argued that the natural rulers are much more disposed to mobilise the rural populace than government agents who cannot identify with the populace.

The Federal Government has set defined roles for the traditional rulers. The role as expressed in 1977 are as follows:-

Guidelines permit State governments to choose from among five possibilities. These, reformulated, are:

1. If within the area of traditional authority several local councils are created, the overall traditional council remains in being with limited powers (see below). The Emir or Paramount Chief is President of the traditional council and he is consulted in the appointment of Chairmen of local government councils in his area.
- 2&3 Where the area of a traditional authority is coterminous with that of a new local government authority there are two alternatives
 - a single council, if it is desired that the Emir or Paramount Chief should be an 'active President'.
 - separate local government and traditional councils, if it is 'more consonant with local tradition or opinion that the Emir or paramount Chief should be Ceremonial President only'.

farming is still under-developed in Badagry. Cattle ranches, piggery and poultry farms could flourish. The private initiative in Pastoral farming had been encouraging at the level of small scale business. Large scale pastoral farming can also flourish in Badagry. The climate and the available land supports it.

For the arable farmers, crops like maize, cassava, beans and rice would flourish. Cash tree crops like palm trees, coconut trees and citrus trees grow very well. Royal palm trees too, do very well.

In the Badagry creek, coconut plantations abound. Coconut is the leading cash crop in Badagry. Private and corporate buyers of coconut and its by-products throng Badagry from Northern and Eastern part of the country.

Palm tree make the second leading cash crop in Badagry. Palm tree plantation in Badagry was encouraged by the defunct Western Government. Palm tree Plantation was established in Mosafejo. Palm Tree plantation and allied products could do better in Badagry. Quite a few firms had been established to exploit the palm products. The main firm in Badagry is the Integrated Vegetable Oil and Products Limited (IVOP). Another firm is under construction at Owode.

To Chief Watson of the Royal Council, if there is anything that can be called a cash crop, it is the coconut tree. No part is wasted. The fleshy fruit can be eaten. From it coconut cake can be made. Coconut oil for hair dressing and for food can be extracted. The water in the coconut seed is useful medicinally. The coconut fibre can be used in making upholstery and mattresses which will be very useful in cold countries in both summer and winter. If the tree becomes unproductive, it could be hewn down for use in construction projects. Brooms and various household equipment can be made from coconut trees. The best is yet to be made from the coconut plantations.

Cottage industries like Gari processing, fish drying, saw milling, furniture, and wood works abound in the

ancient town.

There are varieties of local snacks. Producers of local soft drinks as well as local gin abound. An indigenous bottling company that produces a soft drink called King Cola is in Badagry. The drink is being identified with Badagry.

Various natural resources have been discovered in Badagry. The resources were mainly on the Nigerian boarder-side of Badagry. This had made it politically impossible to tap the abundant natural resources.

De Whenu Aholu Menu Toyi 1 is aware of the abundant resources in his domain. The power to utilise the resources directly were not granted by the government. There are no monetary allocations to the Royal Council in that respect. The Local Government and the State Government had been saddled with that responsibility.

De Wheno Aholu Menu Toyi 1 in his capacity has been creating a psychological climate that will be conducive to investors. The King is always willing to attend to visitors, whether small or great. Visitors from all over the world the African American, to the Occidental American, the Jamaican to visitors from Botswana - keep finding a monarch willing to listen, explain, encourage and advice.

The monarch has an ultimate vision for his nativelyland and the people of Ogu in Ogbaleme. He wants the tourism industry developed to the "Paradise" level. He wants Badagry to be a larger, greater metropolis. If the fashion permits it, that Badagry will be a state capital.

Whatever it is, the design of the paradise, that will evolve from the traditions of the people but yet can withstand the future challenges of science and technology cannot come from the palace of the traditional ruler. Men who will be appointed by elections to develop Badagry as they think best within a four year period have been given the responsibility.

There is still this paradise somewhere with the silver lining. It is not within government agents to grasp, as I perceive, it is within only the reach of traditional rulers. The elected agents of the government might find it if they liaise with architects of tradition and culture. Somewhere for now the paradise appear, yet lost.

Part II

Chapter 6

NETWORKING

I know a Prince who fell in love with his profession. When he became a king they still lived together happily thereafter. I know of a young man who was well acquainted with the rural life of his people and when fortune smiled on him to be the king he opened the gates of his palace to attend to his people.

As a young boy he had tried his hands on joining threads at intervals to make fishing nets for his people. As a Monarch, he is making a network of operations, a fine patterned arrangement to uplift standards where-ever his foot had tread and whatever his hands had once been laid on - The Akran of Badagry.

It is a simple sign of professionalism. From the palace museum of who Aholu Menu-Toyi I, it is possible to glimpse into the historical past of his domain. Interestingly the greater part of Lagos is represented. Paintings and artists' impression of merchant ships, slave trade, merchants; pictures of agents of colonial masters, the missionaries, earliest christmas greeting cards; minature masquarades, sample of old monies; carvings and traditional artworks; a large map of Lagos State, documents and treaties signed by Badagry monarchs with the Queen and her agents; shrines etc.

The monarch had been used to emotional foreigners. When it comes to the question of slave trade, they brake down in tears. The monarch has not been discouraged or embarrassed by continous hiting questions from Africans in diaspora who keep wondering if their ancestors were exported through the ports of Badagry and if the Wheno Aholus were instrumental in the purchase or choice of who to sell or who not to sell as slave. One needs a large heart to accommodate and educate inquisitive and agrieved Africans in diaspora. Some people would have prefered to go right into their shell and save themselves from some bur-

den, but Wheno Aholu Menu-Toyi I had been professionally prepared for such tasks.

The monarch still spend a considerable number of time reading newspapers, magazines as well as listening to the radio. He watches the television too. He is proud to be a journalist. He wants to see the profession developed to the best possible standard in the world. According to the monarch, 'journalism is yet to take its proper roots'. He recognised the press in Nigeria to be the largest (print and electronics) and the freest in Africa. His vision is that more money should be injected into the profession to buy modern equipment, adequately compensate the professionals and consequently raise standards.

To keep the spirit of healthy competitions among journalists in various media houses in Lagos State, Wheno Aholu Menu-Toyi I, donated a cup that will be won in the Oba Akran Cup football Competitions. The cup had raised sporting standards among the journalists. Even for the women who are not in the field of play, they have proved solidly behind the men in the field of soccer. The competition is for those behind the power of the pen to corporately let off steam.

The Aholu had always been a seasoned diplomat. He had maintained good relations with other traditional rulers in the Eastern, Western and Northern parts of Nigeria. He had not shack responsibilities. He attends the conference of Obas in Yoruba States; the conference of traditional rulers in Nigeria. He is a representative of the Council of Obas and Chiefs in Lagos State on the constituted National Council of States.

The monarch had chaired the birthday party of one of the Eze's in the Eastern part of the country. The longest reigning Eze in the recent time had exchange pleasantries with the Akran of Badagry. Before Eze Aro of Arochukwu, His Royal Highness Kanu Oji (O.B.E; C.F.R) passed away he had left pleasant monuments to keep the fraternal affection with the Akran.

To the Akran of Badagry, Ile-Ife still remain the cradle and the Ooni of Ife is still the Spiritual head of the traditional leaders. The Ooni is often referred to as "our father". On

several occasion he had been a guest to the Ooni. He had accompanied the successor of Oduduwa to far and near, within and outside the country.

The Akran of Badagry was a member of the committee that mediated between the Alaafin of Oyo and the Ooni of Ife over the issue of who should be the chairman of the council of Oba's in the defunct Oyo State.

According to the Akran of Badagry, in Badagry the Alaafin of Oyo is also accorded the respects. The Oyo kingdom of his ancestors extended beyond Badagry to Dahomey, until the Posu of Badagry checked back the boundries by military might. The Northern traditional leaders and proved quite friendly. The Akran of Badagry had enjoyed a good working relations with them. Apart from the visits, the Akran of Badagry had served as a member of the defunct patrons club constituted by the Nigerian Tourism Board. The Chairman of the Board was the Emir of Zaira.

The Oba regularly attend launchings, government functions not simply to keep himself active, he carries the image of his ancient town along. Wherever there is an opportunity to speak directly with his people, he communicates in Ogu language. Greeting cards, letters emanating from the palace have some element of the touch of Ogu language. Outside his domain, he had been a king of many parts.

He was a member of the Lagos State Judicial Service Commission (1980-1983), appointed President, Badagry Local Government, March 1979; Chairman, Chieftaincy Committee Badagry Local Government, October, 1984 to present; member Lagos State Council of Obas and Chiefs, October 1984 to present, and member, Lagos State Rural Development Council, March 1978 to present.

He has also assisted several voluntary organisations. The march still find time to attend to boy scouts and girls guides in his domain. He is the president of the Royal Council of King Akran of Badagry and the Patron of many organisations including Rotary Club, Badagry, Toniyon

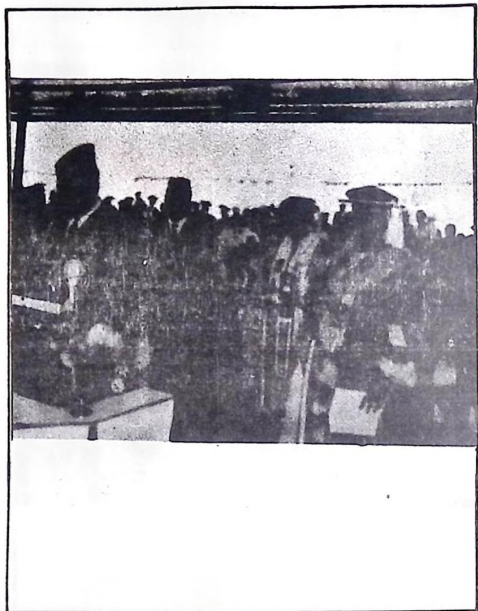
of the continent. These are what royal fathers are for; to set the pace for social and cultural integrations.

Who are those worthy of being called traditional leaders? They are those that can spark affection in their people. They carry the aura of the people they represent. They create a psychological climate that will be pleasant to foreigners. They hold a torch that illuminate the traditions of their people. With the proper use of the traditional key to modernisation, progress and development along modern science and technology, is assured.

De Wheno Aholu Menu-Toyi I is who a traditional leader is. With the rural application of His Royal Highness' information sharing systems which is advanced in design and soon to be executed, Badagry is set for a new phase in societal growth and advancement. The reign of De Wheno Aholu Menu-Toyi I has been most peaceful. With the network of effort geared towards modernisation in Badagry the "ground" is prepared for the challenges ahead of the year 2000.



His Highness Aholu Menu Toyi I Akran of Badagry reading his speech at the occasion marking his Installation as the Chancellor of University of Science and Technology Npolu, Port Harcourt River State.



The Military Governor of River State reading his speech while the Akran of Badagry and the Vice Chancellor looks on.



Picture showing Chief KAHO of Badagry (Chief Dehumo Towolawi) in white and Chief Emmanuel Idowu Kuwakanu the Aloji of Badagry and Bale of Gbajyeke.

PRESENTED BY

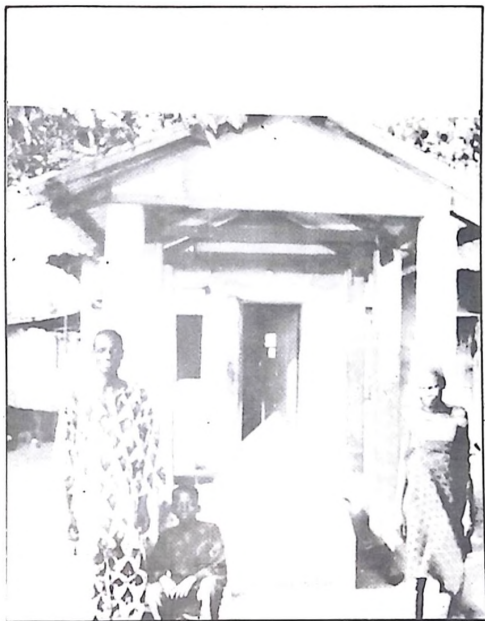


H.R.H. KANU OJI
OBE C.F.R.

THE EZE ARO OF AROCHUKWU

IN COMMEMORATION OF
THE 72ND ANNIVERSARY
OF HIS REIGN

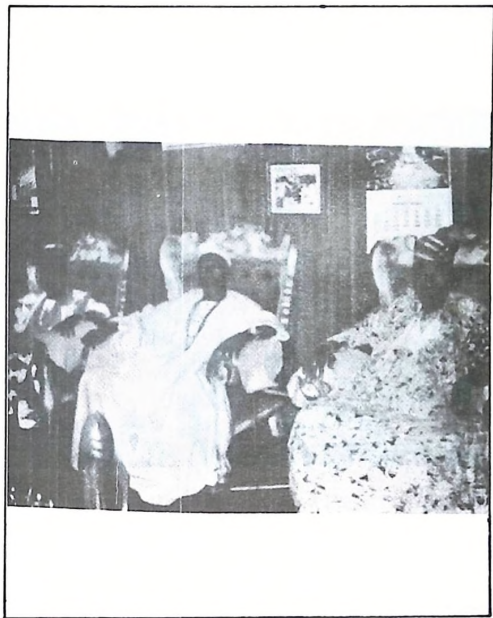
TO: AHOLU MENO TOYI 1 AKRAN OF BADAGRY



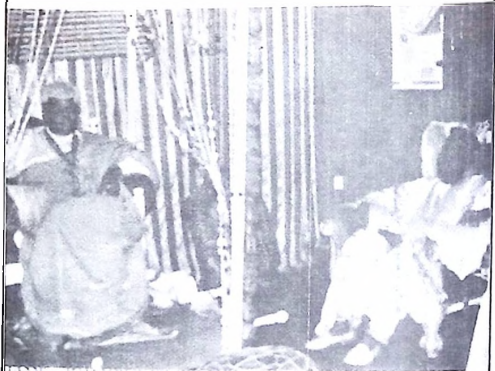
This picture shows where George Freemingo, the slave marchant was buried after being assassinated.



From left is Chief Monsu Amonsu, the Gbenapo of Badagry accompanied by Chief G. N. Johnson the Baba Oloja of Badagry.



From left is Chief Kode, the Togbeji of Badagry.
Chief Monsu Amosu, the Gbenapo of Badagry.
Chief G. N. Johnson. The Baba Oloja of Badagry.



His Highness De Whelo Ahola Menu Toyi I, Akran of
Badagry with Chief Kode, the Togbeji of Badagry.





This one room slave museum tell a lot of moving stories. Some African Americans enter the museum only to be shocked by the inhumanity of man to man. Most women break down in tears while trying to make out a clear picture of how their great grandfathers and mothers were chained and exported like commodities meant for sale. Reparation for African in diaspora starts here.



This is the first storey building in Nigeria. There, the first nursery and primary schools, boarding facilities was located. There, the English language was translated into Yoruba Language. There meetings that influence the spread of Christianity to other parts of Yoruba land were held.



As it was in the beginning so it is now. Badagry has the first taste of formal education and as history will repeat itself, this building of ASCOM in TOPOBADAGRY, where the skills and capabilities of the man were available in the nations public sector is still perfected to meet the challenges of the future generation.