

**Social Practices, Rituals and festive Events**

NO	State	Name	Sex	Age	Brief Description
1	Kebbi	Mallam Homa Aliyu Dagwal Argungu	M	83	Chief fisherman and trainer, controls fishing and fishing in Argungu emirate. Mystical detection of fish in the river. Capable of controlling fishing and fishermen everywhere in Argungu Emirate.
2	Kano	Durbar in Kano			Durbar in Kano is an equestrain procession of 10,000 men on horses, as well as men and women on foot performing various actions transmitted through generations since 1466. It is held during the two Muslim Festivals of Eid el-Fitr and Eid el-Kabir, in the ninth month and the twelfth month of the Muslim calendar respectively every year. The Emir is the central figure in every procession and there is no proxy or representation. If he is absent the Durbar will not hold. The Emir's Contingent is in the center and primarily made up of Palace courtiers, officials and bodyguards. His Chiefs with their contingent are characterized by specific dress codes and their order of processions is based the participation of their ancestors. The Chiefs of the nobility proceed first and chiefs of the royalty proceed after the Emir's Contingent. There are four distinct processions for specific purposes with different costumes and timings. Each procession begins with gun salute from one of the three gates of the Emir's Palace and terminates in a different gate with gun salute. They are: Hawan Sallah (first day in the morning) to attend the Muslim prayer; Hawan Daushe to honor Emir's mother (second day in the afternoon); Hawan Nassarawa to pay homage to Governor (third day in the morning and ends at noon), and Hawan Panisau or Dorayi to acknowledge homage from subjects (fourth day whole day event).
3	Kebbi (Argungu)	Alh. Ibrahim Sarkin Ruwa (Makwashe)	M	85	He is the custodian of the Matan Fada River, the venue of the grand fishing event. He alone performs rites, (prayers known to him alone) on the river before any fishing can be done. He also treats crocodiles bites and sea creatures bites. He has held the title of Makwashe for the past 40 years and
4	Edo	Ugie			Annual festival in honour of the Oba of Benin. Invokes the communal life and history of the Benin people
5	Anambra	Ofala Festival of Onitsha			Commemorates important events in the live of Onitsha Community
6	Delta	Odudu			Ritual performance for girls about to be married, 7 day festival.

7	Delta	Ulu Malokun			A ritual dance for the god of the sea, in order to make life better for them in their business.	
8	South Eastern States	Breaking and eating of Kolanut in Igbo land				
9	South Eastern States	New Yam Festival				
10	South Western States	Inmole			Earth Spirits	
11	Anambra	Ito-Ogbo Obosi Cultural Festival	Both	80	Ito Ogbo Obosi cultural Festival is an age long cultural festival that dates back to over four hundred years. It is a triennial festival that holds every three years in Obosi, Idemili North Local Government Area of Anambra State. Ito Ogbo Obosi festival is a unique festival that celebrates longevity, promotes graceful aging and encourages healthy lifestyle. More importantly, the one week festival is used to honour the aged and elderly in Obosi kingdom both male and female who are up to the age of eighty years and above (octogenarians).	
12	Osun	Ile Orisa			Yoruba deity	
13	Lagos	Igunnuko (Egungun variation in Lagos State)			Masquerade dance involving flying and acrobatics	
14	Ogun	Oro (Orisa)			Mediator of politics, medicines and disputes.	
15	Imo	HRH Eze E. E. Njemanze, Ozuruigbo V of	M	69	Brought to limelight the ORU OWERE festival in Imo State, an annual feast in commemoration of the founder of Owerri, Ekwem Arugo. The institution responsible for its conduct is OHA OWERE. It is a period of togetherness and peace.	
16	Lagos	Chief Ojedele Omoba,	M	75	Veteran traditionalist, shrine custodian, herbal healer, initiated members of several cults.	

17	Ebonyi	Chief Obaji Nkwe	M	58	As a diviner, he promoted consultation of oracle priests and diviners to discover the cause of events which has already taken place and find out course of future events. These events which may have precipitated a current disaster may have been forgotten by mortals. They may have taken place on spiritual plane so that ordinary mortals may have no knowledge of the causes.
18	Ondo	Idedi Ojuade (Igbalade, Oke Igbo)			Etiyeri's Egungun (Egungun Regalia)
19	Ondo	Alapinni (Alapinni, Oke-Igbo)			Alawopala's mask (Egungun mask regalia)
20	Ondo	Sawo (Atibise, Oke - Igbo)			Olomo's Regalia (Egungun mask regalia)
21	Lagos, Ogun, Ondo, Oyo, Osun, Ekiti, Kwara and Kogi	Ifa Divination System			A system which makes use of an extensive corpus of texts and mathematical formulas. Is among the Yoruba communities, African in Diaspora (Inscribed on UNESCO Representative List)
22	Osun State	Osun Festival			Worship of Osun, the river goddess, who is also known as goddess of fertility. This is done among the Yoruba community and Africans in Diaspora

23	Oyo State and South West Nigeria	Sango Festival			<p>Sango Festival is the expression of the larger intangible cultural heritage of the Yoruba people uniting diverse forms of socio-cultural practices in Oyo Community and marks the beginning of the Yoruba Traditional New Year in August. It starts from the suburb of Sango called Koso where the ancient Koso Temple is situated. The ten days long festival is strongly connected to the social, religious, cultural and political institutions in Yorubaland. It is done in commemoration of Tella-oko (Sango), the Third Alaafin (King) of Oyo Empire, believed to be the incarnation of the mythical Sango, the Yoruba Orisa divinity of thunder and lightning. Every Alaafin of Oyo Community is crowned at the Sango main Shrine in Koso where the festival commences. The Festival encompasses different ranges of techniques, skills and crafts through which cultural values and customs of the people of Oyo are manifested. Sango Festival is a reflection of the traditional diversity of the people. The festival is all inclusive as it engages the men, women, boys, girls, old and young in key roles for the overall success of the festival. The climax of the festival takes place on the tenth day when the Elegun Sango Koso (Sango Priest) moves from his house to embody the Ancestral Sango at Koso and leads the procession in convoy of devotees and the people from Koso round Oyo blessing and praying for our people. The element is also found in the South Western States of Nigeria with the "Association of Sango Practitioners in South West, Nigeria" coordinating its members.</p>	
24	Nationwide	Akara	F	Adult	Cultural Practice of making Beans ball for consumption at Social festivals, public function, burial and in the household	