

SOCIO-ECONOMIC IMPORTANCE OF AYOKU CAVE (APATA ORILE) IN OLUYOLE LOCAL GOVERNMENT AREA, IBADAN

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1.0 INTRODUCTION

Tourism is a major force in any economy in the world; it is one sector of the economy that has a global importance. In this world of globalization where change is constant, **tourism** tends to improve the economy of the third world countries and also have an impact upon the host community. **Tourism** is the largest and fastest growing industry in the world. International organizations support tourism for its contribution to world peace, poverty alleviation and also intermingling of people and culture.

Africa, which is classified as a third world continent and is blessed with great heritage and tourism potentials, ranging from different countries and their resources. Africa is truly blessed with nature and this can benefit the host country and improve the standard of living of the population. Tourism creates jobs and sources of internal revenue for host communities through money generated from games reserves, and inflow of tourists from abroad.

2.0 Location, Size and Building

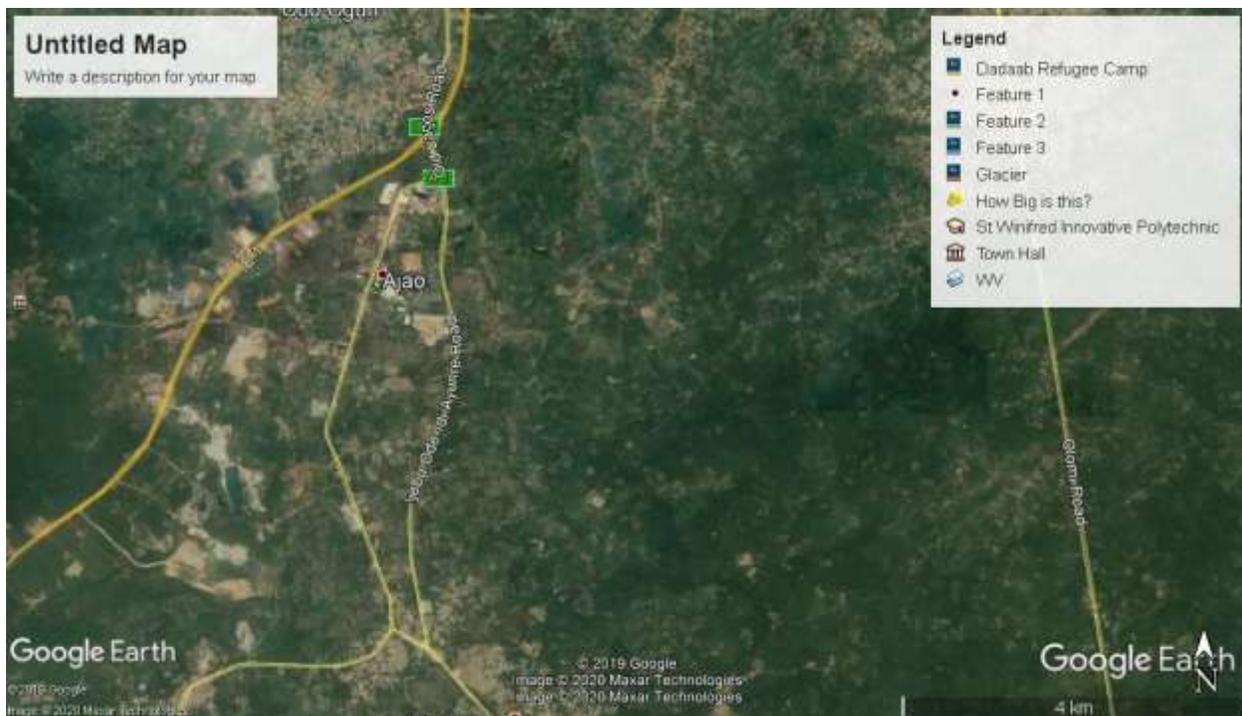
Ayoku Cave or Ojutaye Rock is geographically located between latitude 7840000MN and 7940000MN and longitude 6010000ME and 6060000ME. It is bounded in the South by Gambari Forest Reserve, in the East by River Omi, in the West by Idi Ayunre, the Headquarters of Oluyole Local Government and in the North by Odo-Ona along Old Lagod-Ibadan Road. The Ayoku Cave is accessed through Odo-Ona Ijebu-Ode Road and Olunde on Academy-Olunde-Olojuoro-Ijebu-Igbo Road. The rock stretches to about 14 kilometres northwards, and there are also untarred motorable roads.

3.0 Social Infrastructures

There are many Primary Schools located at Akinrinola, Dairo, Lamola, Dalley, Onigambari and Olatunde with few Secondary Schools particularly between Onigambari and Ibusogboro along Ijebu Ode highway (see fig. 1). There are also some health centres.

4.0 Drainage System/Occupation and Fuelwood Production

River Omi and other tributaries such as Opebi River and Ogbere River passed through the area making irrigated farming possible for the peasant farmers in the villages in addition to sinking of deep wells to provide drinkable water. Blasting of Rocks is very common in Oluyole Local Government Areas generally with many locations of Quarries with the exception of this HERITAGE (The Ayoku Cave) where **Onipe**, Busogboro and Olonde-Ige become part of Gambari Forest Reserve, according to the research carried out by Agibi T.T., Alamu L.O. and Oladiti A.A. of Ladoke Akintola University of Technology, Ogbomoso in Oyo State published on September, 25, 2018 (see Google map of the Area).





The Fuelwood production in Gambari Forest Reserve established in 1941 showed that **84.91%** out of **119** respondents are full time Fuelwood collector, **7.6%** use it to supplement their income, **3.4%** take it as business, **2.5%** are involved because of unemployment, while **1.7%** are involved in it as hobby. **53.8%** of 119 respondents are residents within the forest community while **46.2%** are from adjoining communities according to the base map. This indicates that Fuelwood contribute positively to the livelihood of the community, there is strong evidence that the poor in the community engage in Fuelwood extraction because it is less capital intensive. Farm implement such as cutlass can easily be adapted as a working tool.

5.0 Settlement Pattern (Postcode No 200122)

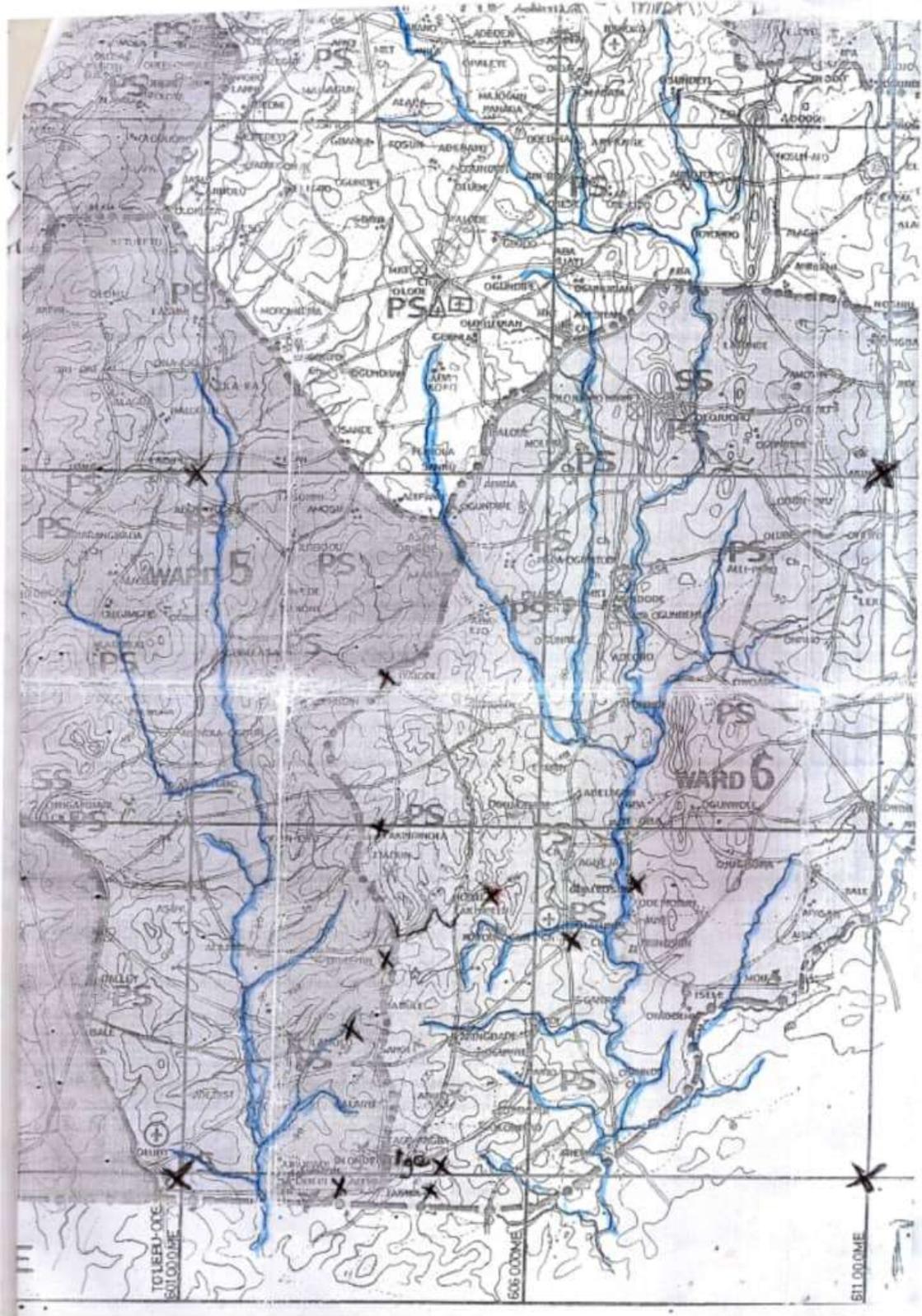
Ayoku Cave or better known as **Apata Orile** named after a village in the former Ibadan South District Council now Akorede Local Community Development Area (LCDA) carved out of Oluyole Local Government is located within a group of villages is an historical heritage of Ibadan people. The villages on the eastern end of Oluyole Local Government include: Akinrinola, Ijadu, Obepi, Olonde Ige, Jagba, Akingbade, Orile,

Akinpelu, Akingbade Ogungbade, Latunde, Lamolo, Gbaleasun, Akinbode, Dairo, Onipe, Aba-Bale, Koka

6.0 Road Network

The major roads leading to Ayoku Cave or Apata Orile are: Odo-Ona Nla and Podo to Onigambari along Ijebu-Ode Road; there is another one from Olode, Headquarters of AKOREDE LCDA through Olojuoro Market to Akinbode and Olatunde. There are many local connecting roads as shown in the map apart from Ijebu-Ode Road.

AYOKU CAVE (Location of Orile Rock)



7.0 Historical and Tourism Importance of Ayoku Cave:

Ayuku Cave (or Apata Orile) is located between Lamolo and Orile Coker Villages off Ijebu-Ode Road and close to Omi River to the East of the Rock in Oluyole Local Government Area, Ibadan. (see map of neighbouring villages).

Apata Orile was named Ojutaye Rock (Apata Ojutaye) by the hunters who were mandated to keep vigil on the Ijebus at Mamu and the Egbas at Ogunmakin, now along the New Ibadan-Lagos Express Way where Omi River crosses the road at Ogunmakin between Ogun and Oyo States boundary where “Fejeboju” war was fought between the Egba and the Ibadan. Thus, “**Apata Orile**” or “**Ojutaye Rock**” served as the **vantage point** from where Ibadan warriors monitored their enemies as well as the strategic point for launching a counter-attack against the invading forces during the Yoruba civil wars in the nineteenth century

On the summit of the rock, the tourists and adventurers can have a panoramic view of the neighbouring villages and towns of Mamu, Onigambari, Ogunmakin, Podo and Odo-Ona Nla etc. there are also interesting features which could be developed into auditorium, a gallery of art, and gardens for recreation.

The hill became very prominent during the Iperu war on the 19th of June 1862 also known as Kutuje war between the Egbas and Ijaye refugees at Ibadan. The Egbas and the Ijaye refugees at Abeokuta went to take revenge on the Remo towns that were friendly to the Ibadan during the siege of Ijaye.

According Rev. Samuel Johnson at page 235 of “The History of the Yorubas” – at Fidiwo, the Egba pursuers overtook Balogun Ibikunle and his guards another battle ensued after the retreat which followed Alaafin of Oyo, Oba Adelu (1858-1876) in 1864 where the **venerable Sunmola Alao Laamo, the Otun Bale** who would have been made the Bale of Ibadan on their return home was caught and killed.

Rev. Samuel Johnson went further; *“But the Egbas were pressing closely endeavoring to take the Balogun alive. When they reached the river Omi the Balogun ordered his carriers to put him down and that the Egbas be driven back from that place. Akere the Ashipa Blaogun was the only war-chief who waited to protect the Balogun besides his own men and bodyguards. Here, when they had rallied and arranged themselves in order of battle, they made a furious charge on the Egba pursuers and drove them clean away with a heavy loss”*.

Consequently, **Apata Orile**” became a **watch-post** guarded by hunters. In addition, to check the Ijebu and Egba kidnappers, Ibadan war-chiefs evolved a scheme of a complete organization for home defence during the Ekitiparapo war in the southern part of Ibadan at three main points from which the attack may be expected.

- (a) The farms contiguous to those of the Egbas;
- (b) The route leading to Ijebu Igbo (i.e. Akanran Rd.)
- (c) At the point of divergence of the roads at Iid-Ayunre leading to Ijebu Ode and Ijebu Remo.

Arrangements were perfected by building forts in a central; point in each of these main routes for the better protection of farmers by principal hunters and cavalrymen namely: Ajiya, Obisesan, Odeyale (hunters) and Solaja and Sonikan, sons of Soderinde the Balogun Valvary who guarded Idi-Ayunre Fort against Ijebu-Ode invaders while Apata Orile (or Ojutaye Rock) became the watch-post with cave as resting place where it derived the name **“Ayuku Cave”**.