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UNLOCKING THE HERITAGE AND TOURISM POTENTIAL OF OYO STATE, SOUTH-WESTERN NIGERIA



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1.0 INTRODUCTION

Tourism is a major force in any economy in the world; it is one of the economy that has a global importance. In the world of globalization where change is constant, tourism tends to improve the economy of the 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 clarified as a third world country, is blessed with great heritage and tourism potential, 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 source of internal revenue for host communities through money generated from games reserves, and inflow of tourists from abroad.

African countries are surrounded by coastal line which makes more attractive to tourist, such like the beaches in Lagos, Nigeria, the world's highest sand dunes in South Africa, the wild life experirince in the safari in Tanzania. With these tourism potentials, it makes tourism very important in developing countries taking into consideration the untapped natural resources blessed within the shores of these African countries.

The empirical part of this involved the use of qualitative research method. This includes interviews and observations. The findings of this study revealed that the coastal line of Lagos as a tourist attraction has a positive economic impact on the people of the area in terms of job creation, income generation, infrastructural development and other positive elements. Though, there seems to be problem within the region and for that reasons, few recommendations are not put forward to give likely solutions and they are: provisions of infrastructural facilities to enhance development in the area.

1.1 Tourism Development as a Process:

The development of tourism is largely categorized by creation of basic infrastructures in the host community. Tourism development involves careful planning, administration and management. The ideal of developing tourism in a region is based on the infrastructure that are put in place. This facility brings about brings about the development of tourism in the region. The presence of good facility helps to improve economic impact of tourism of the host community, having in mind that community is the major factor to modern tourism (Godfrey and Clarke 2000, 3.).

However, communities were the basic element in the supply of accommodation, transport facilities and services. As the trends goes on, the inflow of tourist will be on the increase, thereby creating avenue for hotel businesses and restaurants. As the process of development continues, the government and privates investors would be encouraged to invest would bring about the creation of games parks, amusement parks, and other facilities that can bring much improvement to the development of tourism.

As it was mention above, tourism is a fast growing industry in the world. It has become potentially important for some of countries as their major source of income. Apart from being an economic backbone of some countries, it also helps in

the special life of the host communities. In developed countries such as France and Spain, tourism has contributed immensely to the growth of the country. In the last decade, tourism has played an increasingly to the growth of the country. In the last decade, tourism has played an increasingly major role in the economic development of many counties. The growth has been driven by an increase in demand and in the effort of the supply destinations. As such, demand for tourism is a fundamental element in the tourism system. The level of tourism demand has reached an unexpected level in the new millennium thereby providing the tourism industry and other tourism stakeholders a great challenge (Godfrey and Clarke, 2000, 38.)

1.2 Tourism Marketing:

Tourism marketing is the method of applying the correct marketing concepts and ideology to planning a strategy to attract tourists' particular designations which may come in form of resort, city, region or county. However, tourism and marketing go hand in hand. Marketing of tourism is very important because it is a process of planning and executing the conception, which includes pricing and promotion and distribution of ideals and goods and services. (Cooper et al 2008, 31). Marketing is a process of identifying customer's satisfaction, design appropriate product and design a market to convey it to the final consumer (Pierre 2000). Tourism's economic benefits are touted by the industry for a variety of reasons. Claims of tourism's economic significance give the industry greater respect among the business community, public officials, and the public in general. This often translates into decisions or public policies that are favourable to tourism. Community support is important for tourism, as it is an activity that affects the entire community. Tourism businesses depend extensively on each other as well as on other business, government and residents of the local community.

Lola Tomori

Economic benefits and costs of tourism reach virtually everyone in the region in one way or another. Economic impact analyses provide tangible estimates of these economic interdependencies and a better understanding of the role and importance of tourism in a region's economy. Tourism activity also involves economic costs, including the direct costs incurred by tourism businesses, government costs for infrastructure to better serve tourists, as well as congestion and related costs borne by individuals in the community (Kolb 2006).

The growth in tourism industry can be also be attributed to the increase in tourism marketing. Tourism marketing is the method of applying the correct marketing concepts and ideology to planning a strategy to attract tourists to particular destinations which may come in form of resort, city, region or country. Marketing is a process of planning and executing the conception, pricing, promotion and distribution of ideas, good and services to create exchanges that will satisfy individual and organizational goals. Referring to the definition in the concept of tourism marketing, it revolves around planning for tourism from the demand and supply concept in order to satisfy both the host communities (suppliers of tourism) and visitors (Godfrey and Clarke, 2000, 33.)

Country. In the social terms, the immediate benefit of tourism industry is the ability to bring people out of the unemployment circle. In other words, it creates job opportunity and also caters for both skilled and unskilled employment and it is known to be a labor-intensive industry which provides job per unit of investment compared to any other industry. The industry gives room to partnership and entrepreneurship within the tourism business concept thereby creating an innovation and bringing about economic activity (Morrison, Remington and Williams 1999, 230).

2.0 HISTORICAL HERITAGE AND TOURISM CENTRES IN IBADAN METROPOLITAN AREA

Heritage is defined by the World Bank in Ibadan City Master Plan (2019) as the objects, custom or qualities which are passed down over many years within a family, social group or nation and thought of belonging to all its members. In this sense, **historic sites** and buildings are physically embodiment of Ibadan culture and Yoruba generally. They are fundamental to a “**sense of place**” and engender a feeling of connection to the city. The act of protecting and enhancing heritage buildings is known as conservation.

Historic sites are increasingly recognized as important **economic resources** in both developed and developing countries. Improving the conservation and management of the heritage is not only important for preserving historic significance, but also for its potential to increase income – earning opportunities, and community competitiveness.

The location, conservation and preservation of cultural and natural heritage sites is of paramount importance to the level of success for a given area in attracting heritage tourism. Aside posterity, heritage has been viewed as an avenue for attracting investment and tourism.

The concern, therefore, is that the inability of heritage sites in Ibadan Metropolitan Area to contribute to the rich **national and world heritage lists** is due to some surmountable challenges. These include environmental degradation, development and modernization impact, lack of political will, **inadequate inventory and** documentation, **non-categorization of** heritage sites; lack of heritage specified legislation, **official neglect** and low awareness and community participation.

Lola Tomori

The historic cover areas in the cities in Oyo State have been allowed to decay and largely abandoned. **The absence of conservation plans and documentation** procedures for most of the heritage sites in the state make them to be physically disrupted by **insensitive to modern development.**

Finally, heritage consecration is a cost-effective method of regenerating urban areas by brining value back to existing buildings; new business and residents are attracted without the need for large scale construction, it has been observed throughout the world that buildings in historic, areas have higher property values and appreciate at greater rates them the local market overall. Heritage tourism can result in huge direct and in direct revenue for the local economy (e.g. Mapo Hall; Bower's Tower; and Oke'badan at Eleyele).

Heritage is defined as the objects, custom or qualities which are passed down over many years within a family, social group or nation and through of as belonging to all its members. In this sense, historic sites and buildings are physical embodiments of Ibadan culture. The act of protecting and enhancing heritage buildings is known as conservation.

Ibadan has a rich history which is evident in the urban form, it is vital that historic structures be recognized as tourist sites and as part a tourism strategy. Promoting heritage in the city will attract tourists in the cities culture and history. With the ongoing erection of Kiriji Memorial monument and the architectural beauty of the Palace Gate, and the Bower's tower on top of the Aare Latoosa Hill (the highest point in Ibadan) the potential tourism attraction of Oke-Aremo Palace Complex would drive the State economy. Fortunately, His Excellency, Governor Oluseyi Makinde has promised to establish separate Ministry of Culture and Tourism.

Lola Tomori

A tourism attraction is a place of interest tourist visit, typically for inherent an exhibited natural or cultural value, historical significance, natural or built beauty, offering leisure and amusement. As a broad definition, tourist attractions are these places of culture, heritage nature, or activities that draw people to visit such as buildings of ancient architectural edifices within of Ibikunle defence way built in **1858**.

- Aremo Church now wearing a modern structure & design
- Central Mosque built in 1850 remodeled in 1960s
- Mapo Hall commissioned in 1929
- Captain Bower's Tower monument built in the memory of the first Travelling Commissioner in Yorubaland and who Resident in Agodi Government House in up to **1897**.
- Oba Abass Alesinloye Palace at Isale-Ijebu (1930-1946)
- Adebisi Giwa Mansion at Idikan, Ibadan
- Irefin Ogundeyi Palace (1912-1914).

Ancient Architectural Edifice in Ibadan Built between (1850-1950)



OJA'BA CENTRAL MOSQUE



ST. PETERS AREMO SHOP



MAPO HALL, IBADAN CENTRAL



BOWER'S TOWER



**ALESINLOYE ABASS PALACE
ISALE-JEBU**



**ADEBISI GIWA PALACE
IDI-KAN**

Lola Tomori

2.1 THE HISTORIC MAPO HALL

The foundation was laid in July 1925, ten days after the installation of Baale Oyewole who succeeded Baale Shittu (the son of Aare Latosisa) in exile (1914-1925). The site occupied by Mapo Hall had eleven houses that occupied the Hall site demolished on the order of Captain Ross. This the first Local Government Secretariat in Nigeria as at 1929 when it was commissioned.

According to Ruth Watson of Oriel College, Oxford (2000), the names of three men figured prominently in the early history of Mapo Hall; namely, Captain W.A. Ross, Robert Taffy Hones and Mr. H.L. Ward Price.



The project of building Mapo Hall was started and completed under Captain Ross, the Resident of Oyo Province from 1914 until 1931. Taffy Jones was responsible for the design and as the Provincial Engineer, he supervised its construction. But in Ibadan today, it is Captain Ross successor, Resident Ward Price, who is generally associated with the Building (Ruth Watson, 2000).

The Construction Details

Thus Mapo Hall was built as the first main administrative and civic centre during the colonial days (125-1929) on a piece of land measuring **5.29 acres** surrounded by road. It has an oval chamber specifically designed for Council meetings. The building is **48.9m long** and **44 metre wide** and **11.5 metre high** while the capacity of the Hall is about 700 people with a raised platform and gallery that could be converted to offices. About **eleven (11) houses** occupying the Hall site were demolished on the order of Captain Ross, the Senior British Resident in 1925 and compensation was paid to the families affected.

The Hall was designed by Taffy Jones the provincial Engineer with the idea of putting up a structure, which would reflect the history and culture of the people of Ibadan as “Omo Opo- Mule- Ro” – (chief (Mrs) kemi Morgan. It was opened in October **5, 1929** by his Excellency, Sir Creamer Thompson, the then Governor and Commander-in-Chief of Nigeria. In addition, representatives of Oba of Lagos, the Alake of Abeokuta, the Ooni of Ife, the Awajale of Ijebu-Ode, and the Owa of Ilesa all attended. A prominent merchant in the city, Chief Salami Agbaje, offered to arrange the firework display satisfactorily.

The building was completed at a cost of **₦24000** (twenty for thousand pounds). The original cost was **₦ 18, 000** (eighteen thousand pounds) which was raised because of the need to have a deeper foundation to **₦ 23, 914** (twenty three thousand nine hundred and fourteen pounds). In **1936** a special cupboard for the Newspaper “Ijoba Ibile Marun referring to the splitting of Oyo Province in 1934 into **Oyo, Ibadan, Ife, Ilesa** and **Ila** Divisions, along with Law Reports and Government Gazettes was constructed in Mapo Hall to enable easy reference for the public.

Lola Tomori

Management of Mapo Hall

The monumental structure was renovated in 2006 by the government of Oyo State at a cost of about ₦ 200million (Two hundred million naira) with modern ceramic tiles replacing the wooden tiles and the roof replaced with transparent corrugated sheets. The Hall is now fully air- conditioned for events and conferences managed by the Agency of the eleven (II) Local Governments in Ibadan land. The agency was registered as Ibadan Local Governments Properties Company Ltd. The arcade facing Taffy High way (Oritamerin market) is used for political rallies and Olubadan Coronation ceremonies.

There is a consensus among experts that governments at the federal or state levels have a key role to play in ensuring the resilience of critical infrastructure and that they should adopt a whole-of- government approach. This approach involves the sectoral ministries and agencies overseeing infrastructure service delivery and regulation in multiple critical sectors, as well as those responsible for resilience to hazards and threats.

It also involves local authorities especially municipalities that in many countries, are responsible for supplying drinking water and managing urban transit and transportation.

Finally, in a document prepared by the World Bank with Nigerian Collaboration in 1995 on “Restoration of urban Infrastructure and services”- it was suggested that Local Governments that are part of larger cities to form joint boards to manage services requiring efficiencies of scale and wide geographical coverage e.g. Lagos Waste Management Authority and Ibadan Local Governments Properties Company Limited.

Lola Tomori

2.2 HISTORIC BOWER'S TOWER

On the top of the highest hill in the centre of Ibadan- the Oke-Are Hill is conspicuously located a historical monument called the Bower's Tower. The tower, also known as **Layipo** is sited in a government reserved forest called **Igbo-Agala**, near Sapati area. That monument was crested to immortalize the first Resident and Travelling commissioner for the interior of Yorubaland, Captain Robert Lister Bower, who served between 1893 and 1897.



Bower's Tower

Lola Tomori

Sir R.L. Bower as the First Resident in Ibadan

With his headquarter at Ibadan, Bower's area of operation in the Yoruba country covered "all Ibadan, Awyaw (Oyo), Ife, Igbomina, Ijesha and Ikiti (Ekiti) territory". This was the which, excluding Ekiti, was later constituted into Oyo Province."

Bower's Tower is 60 feet high and 11 feet square, with two entrances it has 45 double spiral staircases and was designed by Teffy Jones' who as Provincial Engineer equally supervised its construction.

The monumental project was executed by the then Ibadan Native Authority. It was unveiled on Tuesday 15, December, 1936 amidst pomp and pageantry by Commander Bower accompanied by his daughter, both of whom came from England for the occasion the historic ceremony was witnessed by about 3,000 spectators, including important dignitaries like the Olubadan of Ibadanland and other high ranking chiefs in Yorubaland." Written on the tower are the following words.

To the memory of Sir Roberi Lister Bower, K.B.E, C.M.E. First Resident of Ibadan, 1893-1897 whose fine character, courage and administrative ability won the universal and lasting esteem of the Yorubas and firmly established the loyalty of the people to the imperial crown.

This chapter analyses the career of the man who, as Resident, represented the might of the British in Ibadan in particular and Yorubaland in general, between 1893 and 1897 besides, the events culmination to Captain Bower's name being immortalized, as the significance of the historical tower through the ages, are given a degree of attention.

Lola Tomori

The appointment of Captain Robert Lister Bower as the first Resident and Travelling Commissioner in the hinterland of the Yoruba country Obisesan, an area that later constituted the Oyo Province, was sequent to an “Agreement’ signed between the British Colonial Government in Lagos, with Ibadan on 15 August 1893. That treaty which succeeded in making the rules of Ibadan, one time terror of Yorubaland, accept the stationing of a British Resident among them, ushered in a new era of British administration in the town. And as shall be shown presently not only did they lose their own independence but Oyo and other parts of Yorubaland also lost their sovereignty as well.

The Significance of the Memorial Tower:

cance not only for Ibadan but the defunct Oyo province and the entire Yoruba race. The man-Robert Lister Bower - has been described as man “Whose fine character, courage, and administrative ability won the universal and lasting esteem of the Yoruba.. As the tower was erected when Nigeria was still under colonial rule, the above description of Bower, for which a monument was erected in his memory, could, to an extent, be said to have represented colonial official assessment of the Resident. For at least, on one occasion during the colonial era Bower had received official commendation for the “many distinguished services he has performed since he has been connected with this (Lagos) Government” It is significant to stress that such commendations, no doubt, demonstrate that even if the monument serves no other significance for the Yoruba people, it reminds them of the man who firmly established the loyalty of the people to the imperial crown.

And, for the various Yoruba groups, the historical monument symbolized a plethora of meanings. Among other things, it serves the purpose of reminding the people of the day when a Yoruba traditional ruler the Aseyin of Iseyin-was slapped, after which he was ordered to be whipped. In Oyo, it serves as a reminder to the day

Lola Tomori

when the Alaafin was asked to come and prostrate to a white man in the public, and when the town was totally burnt down by the white officials. For the Ibadan people among whom the pillar is situated, it is a remembrance of the period of humiliation of their chiefs- a periods when an Ibadan ruler and the authorities had to get permission from a white man before instructing their people on anything relating to their own town. That a memorial structure was erected in memory of the high handedness and disrespect to African tradition is, as Akinlolu Aje rightly demonstrates, pointer to such anachronism as were bred by the British colonial Masters. In a nutshell, if at all the pillar serves no other purpose; it can still be remembered by the Ibadan people in particular and the Yoruba in general, as a monument to humiliation.

If from different angles Captain R.L. Bower has been viewed as man of great virtues and as a man who symbolized tyranny and oppression, the erection of a monument in his memory, by implication, seriously conforms with a Yoruba saying. Oba to je ti ilu roju to tooro, Ati eyi to je ti ilu daru, Oruko won o ni pare laelae.

(The king whose reign ushered in peace and progress will always be remembered for his good works and king whose reign spelt doom and ruin for the people, will all be remembered forever)

The Meaning of Layipo:

As indicated elsewhere above, the spiral nature of the Tower's 39 steps explain why it is also known as **Layipo** which literally means Hon- our turned around but metaphorically or allegorically implying Diplomatic maneuvering. Its design is said to depict the Cadbury of England's package of chocolate bars sent to Nigeria To this day, there is a saying in Yorubaland thus: "Ibadan lo mo, o om Layipo meaning", (Know-indigenes as a town is one thing, knowledge of the cunningness or diplomacy of its indigenes is a different matter altogether.

Lola Tomori

The spiral steps of the tower which normally turns anyone climbing the monument round (is said to remind people of the diplomatic maneuvering of Ibadan people –an attitude believed to have been developed right from the time of the establishment of the town and which the people were known to have displayed successfully to their own advantage during the 19th century Yoruba civil wars. The implication of the quotation above, therefore, is that unless one really studies very well the traditional Ibadan man, it might be difficult to know or guess which particular side he is taking in a matter.

2.3 GEOGRAPHIC LOCATION OF IREFIN PALACE:

In traditional Yoruba History, Oba's Royal Palace was the most important in terms of locutions and functions. The position of the palace was invariably the city's geographical centre or as far as possible if there were physical constraints. As the embodiment of the city and the fountain of city life, all the radial arteries of communication converge on it.

The choice of a hilltop at Oke-Ofa by Irefin Ogundeyi was in line with the standard practice not only in Yorubaland but also in urban history of cities like: Mesopotamia which reveals that the palace and the great temple have almost everywhere been associated with low hills, natural or artificial. The sitting of palaces and temples on eminences was also characteristics of Minoan and Mycenaean cultures as well as of Imperial China, Cambodia and Central America (Tpl. Oluremi, I. Obateru, 2006).

The choice of a hill-top for palace erection may be explained also by its environmental qualities:

Lola Tomori

- (i) Firstly, a hilltop was a lookout, a place from which the surrounding urban space and countryside beyond could be viewed.
- (ii) Secondly, a building erected on a hilltop was an eye-target for people as it was rapidly seen.
- (iii) Thirdly, eminences afford their occupiers visual privacy, protection against over-looking the neighbouring resident.
- (iv) Lastly, elevated grounds were well drained contrasting with low ground and valleys which might be plagued by flooding, river pollution and diseases, particularly, malaria.

The royal palace is a public edifice built and maintained by the entire population of the kingdom. It is therefore not the private property of the incumbent king (Oba).

Like its ancient Middle East precursor, Baale Irefin Palace exhibited the characteristic of the Yoruba palace with its functionally melt-purpose, the most notable being residential, religious, governmental, industrial, religious, governmental, industrial, socio-cultural, and recreational and storage. The palace is one of the cultural heritage assets Ibadan people are proud of in the 21st Century.

Irefin Ogundeyi was installed Baale of Ibadan between (1912-1914). His palace was built on a rectangular land of a bout 5acres bounded in the north by Agodi Oke-Adu Road. The access road links Oke-Adu with Oje-Agodi Highway from bere roundabout.

The palace is fenced round with a mud wall. The entrance arcade has five (KOBIS), that is gabled roofed structure, one of which served as the entrance while the rest covered the verandah open to the road where buying and selling take place. (See picture below). According to Chief M.O. Ogunmola (2010 page 56), the Otun

Lola Tomori

of Oyo, noted that Alaafin Aganju (1357) was a lover of palatial structures, particularly “Kobi” – building with steep gradient gables. His palace was reputed to contain one hundred and twenty high rise gables.

The inner courtyard faces the main a storey building palace. The extensions of the entrance arcade on both sides are residential areas for palace officials and other family members. Directly behind the entrance arcade are offices and drummers apartment. The Obas’s residence is adjacent to the palace. (see the picture below).

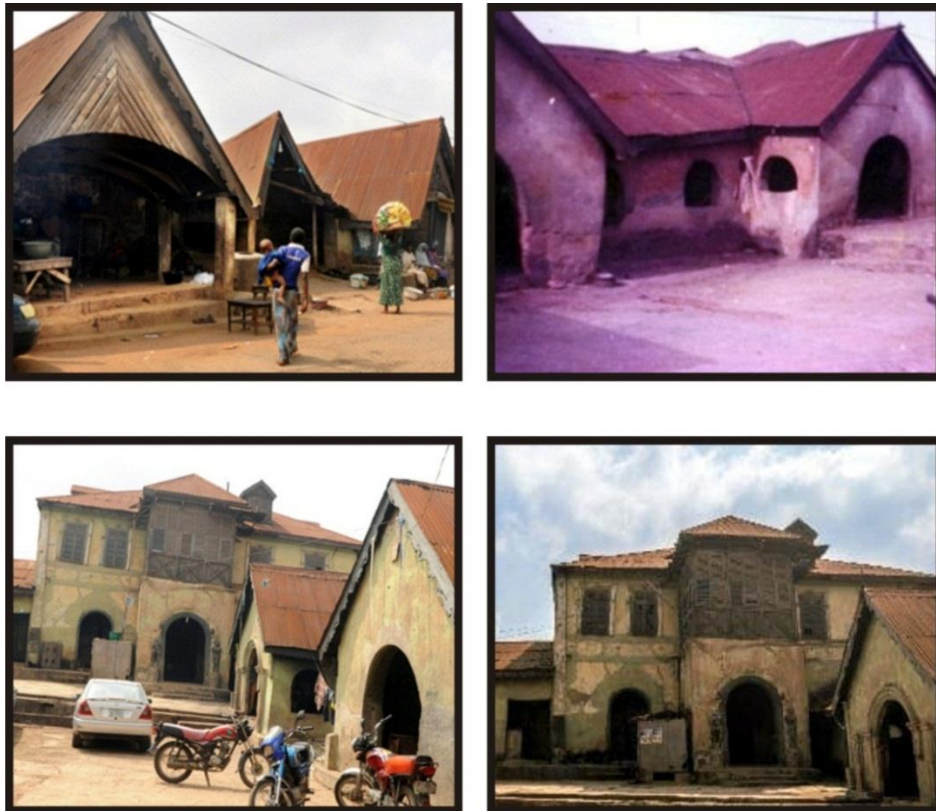


Image of Irefin Palace (1912 - 1914)

Lola Tomori

The building shows the beauty of Yoruba architectural science and technology. It was built of mud bricks of clay dried for some days. The gabled projections are entrances to leading to the corridor serving the rooms of the extended families. All the buildings are covered with corrugated iron sheets.

The backyard served as the royal park or Oba's forest for the outdoor recreation of Baale Irefin. It also served as the botanical garden as the botanical garden where rare and special medicinal plants were cultivated and conserved. It was a mausoleum, a place deceased Baale and family members were buried.

2.4 GEOGRAPHIC LOCATION OF NEW OLUBADAN PALACE;

The position of the palace was invariably the city's geographical centre or as close to it as possible, if there were physical constructs. The **Agala Forest Reserve** on the slope of Aare Latosa Hill on top of which the Memorial Bower's Tower was erected, was found suitable for the siting of the new Olubadan Palace and is very accessible. As the embodiment of the city and the fountain of city life, all the total arteries of communication coverage on Oke Aremo.

2.4.1 THE SITE:

The siting of the New Olubadan Palace on an elevated land is not peculiar to Ibadan but to the entire Yoruba cities. The choice of a hilltop for palace erection was because of its environmental qualities:

- **Firstly**, a hilltop is a lookout, a place from which the **surrounding urbanspace** and the countryside beyond could be viewed e.g. UCH, Agodi GRA, Ali-Iwo side of the city.
- **Secondly**, a building erected on a hilltop is an eye target for people as it is readily seen.

Lola Tomori

- **Thirdly**, eminences afforded their occupiers visual privacy, protection against overlooking by neighboring residents
- **Lastly**, elevated grounds and valleys which low grounds and valleys which might be plagued by flooding, river, pollution and diseases, particularly malaria.
- The total palace area is 9.86 hectares and is rectangular in shape with royal Park Forest towards the Bower Tower located at the highest point of the hill.



The royal palace is a public edifice, built and maintained by the entire population of Ibadanland. It is therefore not a private property of the incumbent Olubadan. The palace itself perform various functions such as: residential, religious, governmental, socio-cultural, recreational and commercial.

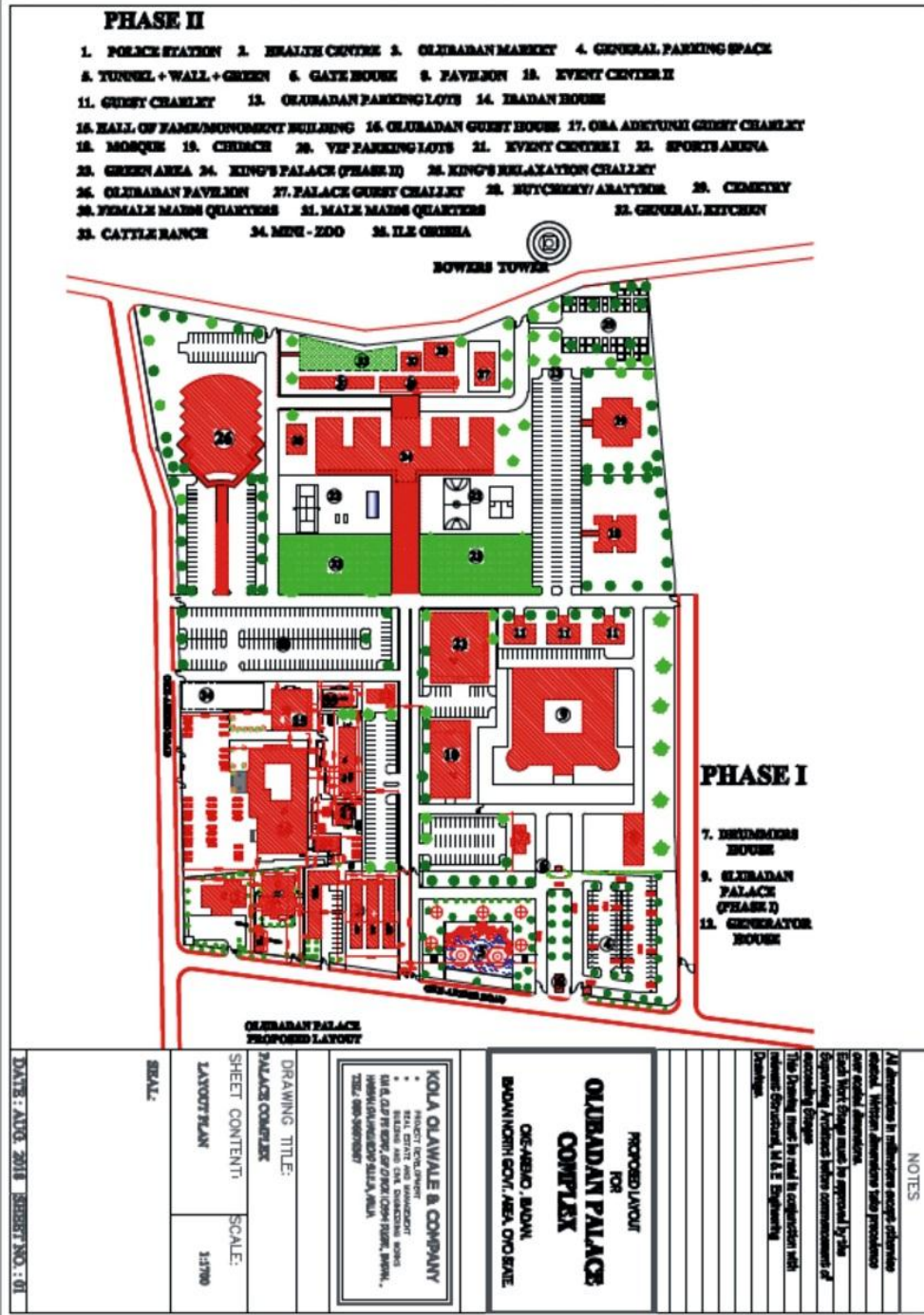
2.4.2 PHYSICAL ELEMENTS OF THE PALACE COMPLEX:

A. IBADAN HOUSE BUILDING: where all the socio-cultural institutions of the Ibadan hold their meetings such as:

- Community Associations, Clubs, Societies etc.
- Association of Ancient Ibadan Warlords Families
- Central Council of Ibadan Indigoes Executive and General Assembly.

IBADAN HOUSE is situated on land measuring **9.86** hectares portion of the palace complex land at the foot of **Agala Hill**, Oke-Aremo, Ibadan, (registered on certificate of Occupancy (C of O) No. 4, page 24, Vol. 32381 of 13th October 1993, during the time of Governor Kolapo Olawuyi Isola and Senator Adewolu Ladoja. It is about the first socio-cultural organization multipurpose building in Yorubaland.

In an addition to the office block, it has a main hall (Asiwaju Bode Amoo Hall) with a **sitting capacity of about 1,000** for conferences, symposia, executive meetings and general meeting of Central Council of Ibadan Indigenes (C.C.I.I.) members. There are other components.



Lola Tomori

2.4.3 THE TRADITIONAL MAIN GATE OF OLUBADAN PALACE:

The most impressive of the newly built main entrance to the New Olubadan Palace as shown (the gateway to the Afin) provides access to the palace ground while the main palace was fenced round with minor gates. (See the picture).



The palace wall is a defense and safety device of the king, a protection against danger and onslaught, either from within the city or from without. The palace wall also afforded the palace and the king (Olubadan) privacy against the searching eyes of the inquisitive public.

3.0 THE BUILT-UP AREA OF THE PALACE:

- The police Station
- The C.C.I.I. Guest Charlet
- Car-Parks
- Ibadan House Building
- Car Parks
- Kiriji Memorial Monument

2.4.4 THE IMPORTANCE OF KIRIJI MEMORIAL MONUMENTS:

Obelisks are cultural and **aesthetic elements** of the same Yoruba cities particularly Ife, Ijebu-Ode, Ijesha, Shagamu and Ibadan. As also in ancient Egypt from where the **culture of Obselist** derived, the **Yoruba produced Obelisks to commemorate their dead kings and heroes**. The Obelisk of Oranyan's staff (Opa Oranyan) is an impressive granite monolith erected on the supposed grave of Oranyan. The founder of both Benin and Oyo dynasties and the son of Oduduwa, the progenitor of Yoruba race other obelisk at different locations are:

- In Ijebu-Ode is the **Obanta** memorial staff at the shrine of Obanta (near the grave of Obanta), the first Awajula of Ijebuland.
- The Obelisk of **Ogedengbe** in Ilesha is in the central market **in front of the royal palace**. It was erected in honor of **Ogedengbe**, a renowned **Ilesha warrior** of the Kiriji War **1879-1886** who died in 1910.
- In shagamu is another Obelisk erected **in front of the royal palace** in memory of the first Akarigbo of Ijebu-Remo
- Ibadan are these Obelisks erected in honour of the war heroes namely: Basorun **Oluyole Iyanda** erected at Bere roundabout and **Balogun Oderinlo** erected at Mapo round-about while that of **Iyalode Rukayat**.



By the peace, friendship and commerce Agreement of 1889 signed with Alaafin Adeyemi Ibadan Council of Chiefs, Ogedengbe, the Seriki of Ilesa, Awujale of Ijebu-Ode and Federation of Ekiti Chiefs as well as Baale of Modakeke and Ooni of Ife (elect), Derin Ologbenla on the other hand, **Ibadan became a sovereign state and a Empire of its own after the Agreement or Peace Treaty of 1886.**

Before the Kiriji War broke out, when Prince Lawani lost to Alaafin Adeyemi I, the 39th Alaafin (1875-1905), he (Lawani Agogoiija), and the Crown Prince, Siynabola Ladigbolu, were provided asylum at Oke-Aremo by Aare Latoosa (1871-1885) of Ibadan Empire, they lived as exiles in Ibadan for thirty (30) years till Alaafin Adeyemi I died **1905**. This was a repeat of what Ibadan did for Aremo Adelu in the reign of Baale Oyesile Olugbade prior to 1858 (Sir (Dr) Jide Fatokun, 2011 and Chief M.A. Ogunmola, the Otun of Oyo, 2000).

Lola Tomori

According to Professor Toyin Falola (2012) **by 1870, Ibadan had established the largest empire in the nineteenth century Yorubaland, comprising most of the Oyo-Yoruba towns and villages and areas in the north-east.**

In the introduction to “The city State of Ibadan: Text and Contexts - it was stated that - **“the republican nature of Ibadan civil and military population partly explains why it quickly and effortlessly succeeded Oyo as the military headquarters of the Yoruba Empire in the nineteenth century”.**

In the book written by the Emeritus Professor Bolanle Awe (1964), - **By 1854, Ibadan had annexed the Ife towns** of Apomu, Ikire, and Gbongan. In fact, by **1893**, when the British had succeeded in colonizing Nigeria, **Ibadan warlords** were still lamenting their uncompleted campaign to fully regain Ilorin from the invading Fulani.

She went further - **“At the close of the 19th century, Ibadan has succeeded in replacing Oyo as the imperial power of the Yoruba country.** The influence of Ibadan had been responsible for the continual migration and influx of peoples of diverse backgrounds into the metropolis in more recent times. There has been no other West Africa town that has expanded as unilaterally as Ibadan had done during the 20th century.

The British recognized this and it was allowed for in the agreement of 1893, which granted Ibadan the internal administration of most of what remained of the Alaafin’s territories Besides, by making Ibadan the seat of the British Resident since the beginning of British rule, Ibadan had been recognized as de facto if not de jure Head of Yorubaland.

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Similarly, by the Colonial Confederation Agreement of **1893**, Ogbomoso, Osogbo, Etigbo, Ikirun, Ede, Ibarapa and 86 other towns mostly in Osun with 18 crowned obas and 71 baales came under Ibadan Administration which was gazette by the Colonial Government in Gazette No. 17 of 1904 and published by Capt. Elgee (1903-1913) in 1913 in the book “**Evolution of Ibadan**”.

2.4.5 ERECTION OF STATUES OF FOUNDING FATHERS OF IBADAN

(A) THE WAR GENERALS THAT ESTABLISHED

THE THIRD IBADAN IN 1825



**BASORUN IYANDA OLUYOLE
(1835-1849)**



**BALOGUN ODEYINKA ODERINLO
(1835-1850)**



**BASORUN OGUNMOLA
(1865-1867)**

Note: * The Statutes of Oluyole of BERE Roundabouts

- The Statutes of Odeinlo of Mapo Roundabouts
- The Statutes of Ogunmola of Total Garden
- The Statute of Iyalode Rukayat at Challenge Sodeinde Roundabout
- The Statute of Oluyedun in Ibadan House

**(B) THE WAR GENERALS THAT DEVELOPED
IBADAN EMPIRE (1851-1893)**



BALOGUN ODERINLO
(1835-1850)



HIM. Ibikunle Tetu
Balogun of Ibadanland
(1851-1864)



HIM. Ogunmola Orisagunna
Basorun of Ibadanland
(1865-1867)



HIM. Aare Obadoke Latoosa
Balogun of Ibadanland
(1871-1885)

4.0 DESCRIPTIVE ASTETIC AND CULTURAL VALUES OF HERITAGE ASSETS IN OYO STATE

3.1 INTRODUCTION

Heritage assets are those that have cultural, environmental, historical, natural, scientific technological or artistic significance and are held indefinitely for the benefits of present and future generations.

Ibadan contains many buildings of historic and cultural value. The history of the city can be read through i.e. **built environment**; including traditional Nigerian structures, colonial British architecture and modernist buildings build in the mid-20th century. The act of designating particular buildings and areas as **heritage assets** is to acknowledge their contribution to the **urban environment** and culture of the city. The actions and regulations that accompany heritage designation will vary depending on individuals buildings and areas.

The state government or Local Council recognizes a heritage asset as an asset if it is probable that future economic benefits or service potential associated with the asset will flow to the government, and the cost of fair value of the asset can be measured reliably.

Heritage is defined by the World Bank, 2019 in “Ibadan City Master Plan” as the objects, custom or qualities which are passed down over many years within a family, social group or nation and thought of as belonging to all its members. In this sense, historic sites and buildings are physically embodiment of Ibadan culture and Yoruba generally. They are fundamental to a “sense of place” and engender a feeling of connection to the city. The act of protecting and enhancing heritage buildings is known as conservation.

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Historic sites are increasingly recognized as important economic resources in both developed and developing countries. Improving the conservation and management of the heritage is not only important for preserving historic significance, but also for its potential to increase income-earning opportunities, community competitiveness.

The location, conservation, preservation of cultural and natural heritage sites is of paramount importance to the level of success for a given area in attracting heritage tourism. Aside posterity, heritage has been viewed as an avenue for attracting investment and tourism.

The concern, therefore, is that the inability of heritage sites in Oyo state to contribute to the rich national and world heritage lists is due to some surmountable challenges. These include environmental degradation, development and modernization *impact, lack of political will, inadequate inventory and documentation, non- categorization of heritage sites, lack of heritage specific legislation, official neglect and, low awareness and community participation.*

The historic areas of cities in Oyo state have been allowed to decay and largely abandoned. The absence of conservation plans and documentation procedures for most of the **heritage sites** in the state make them to be physically disrupted by insensitive to modern development.

Finally, heritage conservation is a cost-effective method of regenerating urban areas by bringing value back to existing buildings; new businesses and residents are attracted without the need for large scale construction, it has been observed throughout the world that buildings in historic, areas have higher property values and appreciate at greater rates than the local market overall. Heritage tourism

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can result in huge direct and indirect revenue for the local economy (e.g. Mapo hall, Bower's Tower, and Old Oyo National Park etc).

The governor has mandated the Ministry of Information, culture and Tourism to see to it that all arts and cultural potentials and monuments around the State are made to come alive again. He promised not to spare anything within the capacity of the State to achieve this as Oyo State's glory as the capital of Yoruba culture must be resuscitated and maintained henceforth. "These Sites that glorify the uncommon heritage of the Yoruba people as well as individuals that are alive and dead who have contributed to the cultural beautification of our tribe must be promoted," the Commissioner assured.

3.2 Areas of Natural Heritage in Oyo State

According to the Outline Physical Development Plan for the Old Oyo State final report prepared by the United Nations Centre for Human Settlements (HABITAT) in co-operation with the Government of the Federal Republic of Nigeria for a Project of the United Nations Development Programme published in March, 1990, the Oyo State component, of the Natural Heritage after the splitting into Oyo and Osun State in 1991 are;

- a) The Granite hills of Eruwa
- b) Whale Bone Hill At Igbeti
- c) Ayoku Cave or Ojutaye Rock
- d) Asabari Hill at Shaki
- e) Caves and Rocks in Okecho

Improving the conservation and management of the heritage is not only important for preserving historic significance, but also for its potential to increase income-earning opportunities, and community competitiveness.

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The historic areas of the cities in Oyo State such as; Ayoku Cave (Orile Rock) in Akorede LCDA/Oluyole LGA, Okebadan (Ibadan Hill), Old Oyo National Park and suspended Lake in Ado-Awaiye, have been allowed to decay and largely abandoned. The absence of conservation plans and documentation procedures for most of the **heritage sites** in the state make them to be physically disrupted by insensitive to modern development.

3.3 AESTHETIC VALUES OF OLD OYO NATIONAL PARK

Preamble: Isokun, Iseyin Road, Oyo Tel 038 242 125 is the Head Office to obtain information on the Old Oyo National Park including the features and facilities in the park such as:

- Friendly environment
- Geological formations/Panoramic views
- Wildlife/wildlife Experience
- Water-based Recreation Sites
- Historical/Archaeological Sites
- Cultural festivals/ Native Handicraft
- Eco-Tourism Adventure
- Tourist facilities and services etc.

3.3.1 Location Size and Boundary

Old Oyo National Park is one of the eight National Parks in Nigeria formerly known as the **Upper Ogun Game Reserve**. The park covers a land area of approximately 2,512km² (i.e. 251, 200 ha) making it the fourth largest park in Nigeria after Gashaka, Gumti, Kanji lake and Cross River.

Old Oyo National park has the shape of a saxophone and it is 120km long from the South West and about 50km and its widest in the South.

(a) Location:

Old Oyo National Park is located in Oyo state, South-West and lies between North latitudes 8 10 and 9 05, and east latitudes 3' and 4 20; the park is approximately 300km from Lagos, 160Km from Ibadan, 60km from Ilorin, 660 From Abuja, 660 Km from Kaduna and 910 Km from Kano. (see Old Oyo State Physical Development map, 1980 and attach))

(b) Access to the Park

A network of fairly tarred roads surrounds the Park, making it possible to reach with relative ease. Travelers from eastern part of Nigeria and the Lagos/Ibadan axis can come in through Ibadan, Iseyin, and Sepeteri, to enter the park through Ajaku gates. Travelers from Abuja-Kaduna-Kano axis can come in through Ilorin, Igbeti, to enter the park through Jokoro, Tessi Garuba or Tessi Apata routes. Those from Kanji Lake National Park can come in through Kaiama Kishi-Soro to enter the park through Soro gate, while those travelling from Central Benin Republic can come in through Yashi Kira-Kosubusu-Igboho to enter the park through Alaguntan route.

(c) Objectives for Establishing the Park

The main objectives for establishing Old Oyo National Park are:

- a) To preserve the cultural, historical and archaeology features in the abandoned sites of he then Capital City of the ancient Oyo Empire at Oyo-Ile, Bara and Soro.
- b) To protect the watershed of Ogun and Tesssi rivers
- c) To protect, preserve, conserve and manage representative samples of indigenous flora and fauna of the South West geographical region of Nigeria.

Annual Rainfall

Annual rainfall in the park ranges between 900 mm and 1500 mm and annual temperature is between 12° C and 32° C. the rainy season begins in April through September with the highest rainfall record between July and August. The dry season begins in October through early April and the driest and hottest period is between March and April. The Park experiences the harmattan period from November through February. During this time, the night temperatures are quite low. However, the best time to visit is the DRY SEASON

Vegetation Classification:

Old Oyo National Park lies in the Southern part of the Southern guinea Savanna. Several botanists have classified the vegetation in the park in different ways, but generally there are four sub-types which consist of:

- i. Dense woodland and forest outliers in the south eastern part;
- ii. Mixed open Savanna woodland in the central part;
- iii. Outcrop vegetation on the north east and
- iv. Riparian grassland and fringing woodland occupying the forest plains and valleys along the Ogun River.

For a very long time in the past, the area suffered indiscriminate and uninhibited destructive human activities including hunting. As a result animal species have been greatly depleted and some species have either become locally extinct or rare. **Fauna** is however relatively more abundant in the Southern Park of the Park.

- v. Encourage and promote sustainable abundance and growth of biological materials for zoological and botanical specimens for scientific research and education.

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- vi. To encourage general interest and education among the public in the knowledge of **wild fauna** and **flora** and gain their support for conservation; and
- vii. To encourage the public to visit the national park in order to enjoy and appreciate the aesthetic, spiritual and ecological values of nature in the maintenance of a healthy environment.

Geological/Hydrological Features

Most part of Old Oyo National Park has lowland plains, undulating from 300m to 500m above sea level. **Few hills, notably Yemoso, and Gbogun**, however raise several meters above their general surroundings. The greater part of the of the park is **watershed and it is well drained by two rivers systems**; the **Ogun** flowing Southwards to the Atlantic Ocean, and the **Tessi** flowing northwards to the River Niger. Several tributaries flow South-westwards and eastwards and north-westward to join these two main rivers respectively. The abundance of cultural features both within and outside the park makes it a combination of an ecological, cultural/historical park.

Cultural Historic Sites:

The site of Oyo-Ile now in ruins, located in **the northeast corner of the park** was the capital and hub of the ancient Oyo Empire and of the Yoruba race. The Oyo Empire was one of the first states to emerge in the forest and the coastal region of the West its peak was between the 17th and 18th centuries.

Several ancient **histo-political sites** both inside and outside the park are associated with Oyo-Ile. Among these are Igboho, 1 papo-Ile and Koso. At one time or the other, these sites served as the capital. of the empire. Alafin Sango is believed to have committed suicide at Koso. Other Cultural Sites include

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- a. The royal cementaries at Igboho and Bara
- b. The Ibuya Pool (a good potential for water recreation)
- c. River Ogun
- d. Yemeso Hills (with several old settlements at its base, it harbors a Lion's den)

Legendary Sites at Oyo-Ile

The largest concentration of archaeological/cultural sites/ relics is found at Oyo-Ile. Here, more than twenty of such have been identified. Some of these are:

- a. Fair concentric defense walls around the former ancient capital city.
- b. Mejiro industrial sites (consisting of black smiting, iron forgery sites and grain milling sites)
- c. A large water reservoir for dry season utilization
- d. Esu and Ogun shrines
- e. Palace (Aafin) of Alaafin alongside the town hall and Akesan market.

A host of cultural artifacts littering most of these sites including grinding stones, earthen pots, potsherds, snags, snail shells, mud walls, tomb stones, mounds of ashes and charcoal etc. are still discernible within this abandoned old settlement sites till date.

Various colorful annual festivals are celebrated all over the Park's environs and at various times of the year. Some of these include Egungun, Sango, Ogun, Oyo, Obatala, Oro, Asabari and Antete festivals.

Facilities and Tourism Services Available at Old Oyo National Park

- i. Charges for all facilities and services are very moderate
- ii. Bookings for entry into the park, lodging, camping and access to the park's facilities can be done at the Park's offices in Oyo, Sepeteri, and

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Igbeti. It is better to make advance booking especially during public holidays and peak period: (March/April). One can also book through the Park's office at Abuja.



An Aged Tortoise (of over 150 years) at the park

3.4 IYAKE SUSPENDED LAKE AND TOURIST CENTRE, ADO-AWAYE

Ado-Awaye lies about 20 kilometers West of Iseyin. The suspended lake is housed on one of the crests of rocks commonly referred to in surveyors' terminology "the sleeping lion". The rocky out crop can be climbed to gain a full view of the whole range of hills lying towards the Benin Republic border.

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Suspended lake, Ado-Awaye near Iseyin

People who have succeeded in climbing to a point called by the inhabitants “Ese kan Iku” translated “on the verge of death” write their names with pieces of stone on the rock. The place gives a panoramic view and wonderful scenery of hill and areas perceivable near and far from the top of this hill. The climbing of the hill can conveniently take forty-five minutes for a normal and healthy individual.

The suspended lake is about (12 feet in diameter and its water is greenish. A small palm, tree, a baobab tree all stand at an angle to the Lake. Few people ventured to touch the water of the lake apparently because of the fear of the unknown. Beyond the lake is a large sloppy rocky plain. An ideal picnic/camping site. These seeing the sanctuary of various shrine of Ado and Awaye communities. Among the gods and goddesses which featured prominently in the loves of these communities are: Iyake, Isata, Igbe brought from Egun in Awori area of Ogun State, Oduduwa brought Alado from Ile-Ife, Olufon, Aba etc.

Iyake suspended Lake at Ado-Awaye is the only recognized suspended/hanging Lake in Africa one the only two in the world after the hanging Lake in Colorado in U.S.A

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3.5 OKE'BADAN CULTURAL AND TOURIST IMPORTANCE WITH ELEYELE LAKE

The 'Oke'badan' an annual communal festival, for fertility rites and prosperity, was dedicated to the spirit of the hill, as a thanksgiving in the refuge which it provided in period of danger, and also to Lagelu, the mythical founder of Ibadan. The Okebadan festival provided an opportunity not only for merriment but also for criticism as songs were composed to condemn or praise rulers and their policies.

The word "Oke'badan" is derived from the contraction of the words **Oke** (hill or mountain) and Ibadan. Okebadan means Ibadan hill or the **tutelary deity** of Ibadan hill. The **hill of Ibadan** is believed to harbour a supernatural or spiritual being which protected the early settlers from the wrath of their enemies and attackers.



*The Alawotan of Awotan and the Traditional Chiefs at the Grove of
Lagelu on Top of Ibadan Hill in January 2020*

(a) Lagelu Sacred Grove on Eleyele Hills:

The site of the tomb of Lagelu on Awotan Hills with the adjoining surrounding remains a sacred ground. Two hundred meters square from the tomb, all shoes must be removed. It is assumed that anyone with shoes on is trampling on the remains of Lagelu.

The present site is embarrassing; a hut with palm thatched roof, shelters the remains of the great man. No one would have imagined that there lies the famous Lagelu, Oro Apata Maja, the founder of the largest city in Africa South of the Sahara. It is embarrassing that the situation has remained as it is for years after the exit of the great warrior and further of Ibadan.

There are three prominent hills on the plateau of Awotan. These are

- i. Igbo Oke'badan
- ii. Oke Oso
- iii. Oke Odo Eleyele

Each of this hill has distinctive historical significance. It was at the peak of Igbo Oke'badan that a masquerade leading an Egba invasion of Ibadan in the 18th century as eternally destroyed. Legend has it that Lagelu, was forbidden from setting eyes on any masquerade. From the valley where he stood, he commanded the masquerade to be swallowed inside the bowels of the mountain. When the invading forces saw what happened, they scampered in different directions for safety.

The second hill Oke Oso, constantly emitted smoke, suggesting the presence of volcanic activities. But today the hill has remained dormant but the traces and signs of its past antecedents are still present.

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The third hill, Oke Odo Eleyele, offered sanctuary to a number of creatures, particularly birds of different species as the doves, the goose and pigeons which swamp the foot of the hill with a perennial stream (Otenru) running through it and which empties its waters into the Eleyele dam.

Today, the stream is still running but strangely the beautiful birds no longer patronize the site. The source of Otenru stream is close to a village called Oriogbo Ojuabere.



The Proposed Mausoleum of Lagelu Grove on Awotan/Eleyele Hills in 2003 by C.C.I.I

(b) The Significance of Okebadan Festival

Okebadan is significant in the religious and socio-cultural lives of the people of Ibadan, and this account for why the Okebadan festival is celebrated annually with pomp and pageantry. However, this is not peculiar to Ibadan people, as there are others hills and mountains of scared significance or deities of similar nature worshipped in several Yoruba communities. Examples of such deities are the **Asaberi** in Saki, **Iyamapo** in Igbeti and **Olumo** in Abeokuta. These are often associated with hill settlements. The people believed in the sacredness and sanctity of Okebadan

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(Ibadan Hill). Consequently, sacrifices are made to the goddess periodically and annually in Ibadanland.

When Baale Oyesile Olugbode (1851-64) did not have a male child, he divined and he was advised to make sacrifice to **Okebadan** which the new rulers in Ibadan from (1825 to 1851) knew nothing about. Oyesile then arranged for the Aboke family to return from Abeokuta and make the necessary sacrifice as he was advised. He subsequently had a male child named Aderigbe, who died in the Kiriji War in 1882 (Dr. Jide Fatokun, 2011 page 54).

This belief of the people was attested to by Theophilus Kerfer, a Swabian pastor who visited the same shrine on Okebadan Hill in 1853, according to O.O. Adekola; former Senior Research Fellow, Institute of African Studies, University of Ibadan, Ibadan (2015). Theophilus Kerfer submitted that:

“We saw the sacred grave (sic) at a short distance, where, as it said among the people, supernatural beings, little men in white garments, could be seen in large numbers. But bad people went out with only guns to shoot them, therefore they have disappeared and come only in extra-ordinary times”

The above account seems to corroborate the people’s faith in the sanctity of Okebadan (Ibadan Hill at Awotan in Ido Local Government Area); precisely on Akufo-Apete Road, and the belief that supernatural beings inhabited the sacred place and could be seen physically even by non-believers.

Historic sites are increasingly recognized as important economic resources in both developed and developing countries.

(c) History and Data Analysis of Eleyele Lake:

Eleyele is situated in North West of Ibadan City, Oyo State, Nigeria at an altitude of 125metre above sea level and between 7⁰25'00' and 7⁰26'30'N latitude and 3⁰51'00' and 3⁰52'23'E longitudes. The **lake** is man-made and was formed in **1939** by damming of the **Ona River** (part of dense network of inland waterways that flow southwards in the Lagos Lagoon); and the **Otaru, Awba, Yemeja** and **Alapo** streams also empty into the **lake**.

- (i) Construction of Eleyele Reservoir was in **1942**
- (ii) The catchment area is **323.8sq.metre**
- (iii) Impoundment of 156.2 hectares and storage capacity of 29.5 million litres of water and pumped at the rate of about 13.6 million litres per day

ELEYELE LAKE GEOGRAPHIC MAPS

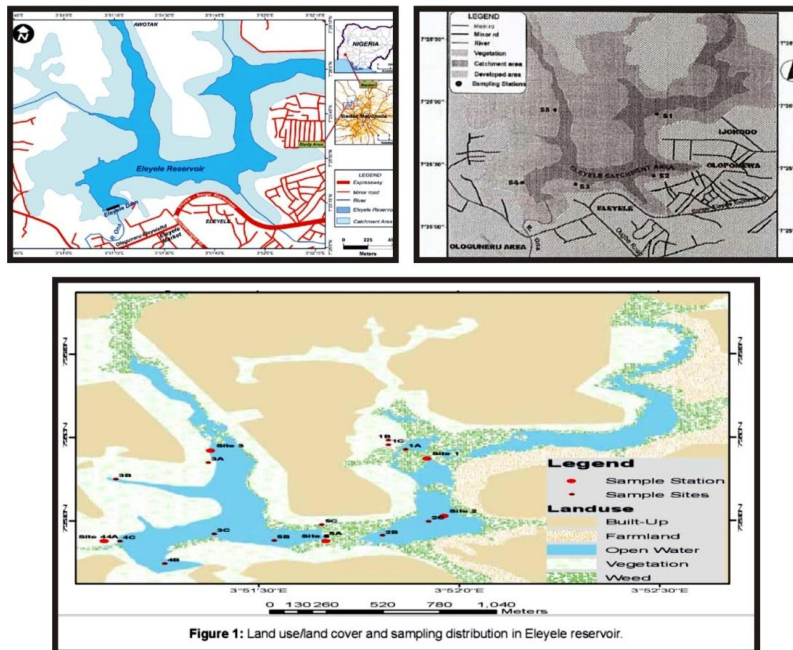


Figure 1: Land use/land cover and sampling distribution in Eleyele reservoir.

ELEYELE LAKE



Oke-Badan at Eleyele Reservoir

3.6 Water Front Adventure Park at Eleyele Lake:

Tourism is one of the fastest growing industries in the world and although Nigeria is reaping some the benefits of this trend, the sector still remains a minor player in the national economy. In terms of absolute figures, international tourist arrivals rose marginally in 2001 from **850,000** to **1,550,000** in **2010** and fell to **486,000** in 2012 (Fig1). This reduction was attributed to the **Boko Haram** insurgency in the northern part of Nigeria. However tourism activities picked up in **2013** with **23** per cent increase over the previous year arrivals.

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For instance, a private public partnership (PPP) between the Oyo state governments, and Geo Meridian International Limited and Consortium partners will construct a **Waterfront Adventure Park** along the Ona River at Eleyele Dam in Ibadan. *It will boost the touristic capabilities and also the Internally Generated Revenue (IGR) of the State in general.*



Note: Boats on Eleyele Lake and the Surrounding Forest Reserve

Features at the Water Front Park:

- Boat Cruise
- Junglr Areola
- Artificial Beach
- Canopy Walkway
- Cable Cars
- Animal Planet Areas
- Outdoor Cinema
- Forest Hotels
- River View Lodges
- Wooden Chalets
- Floating Restaurants, and
- Eco-village and Many other offerings.

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Note: Satellite Image Map of Eleyele Lake and the surrounding Hills, called “Okebadan” – Ibadan Hills

The Water Front Adventure and Eco-Park will be the first and biggest in Nigeria. It is expected to be the alternate ultimate destination for international Tourist, a location for events, school trips, individuals, families, friends churches and corporate team building. it will be a place where people come to relax, rejuvenate, and have fun-filled day out and also lodge in the hotel, and other various unique accommodation provided.

The Awotan community in Ibadan in collaboration with the Ministry of Information and Culture of Oyo State should preserve and protect the two historical sites of Ayoku Cave and Okebadan/Lagelu Grove at Awotan which is being encroached upon now.

3.7 ASABARI CULTURAL HERITAGE

Saki is originally part of Oyo Empire, and became a Yoruba refugee settlement after the destruction in 1835 A.D. of old Oyo (Katanga), 70 miles (113km) east – northeast, by Muslim Fulani conquerors. By the early 1860s, the Yoruba Mission has established an Anglican Church in the town.

Saki West is a Local Government Area in Oyo State, Nigeria. Its headquarters are in the town of Saki. Saki Nigeria is located at the extreme end of Oyo State. It has

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resettlement centres of 2nd Mechanized Division of Nigeria Army. The Oke – Ogun polytechnic (TOPS), Technical College and School of Command. Saki, Nigeria is also one of the largest city in Oyo State. It has an area of 2,014km² and population of 278, 00 2 as at the 2006 census. The **postal code** of the area is 205..... Total population of saki west LGA was 388 233 as at 2006 Regions – 70% Muslims and 30% Christians

Prominent Rocks in Saki Town

The most prominent of the mountains is the Asabari, believed to be to Saki as what Olumo Rock is to Abeokuta and Oke’badan is to Ibadan. History had it that the people of Saki had sought refuge in the Asabari in times of war. Another tock of equal relevance is the **Oloogun rock** , but with a singular distinguished attribute; it is only natives of Saki that are allowed to climb the **Asabari**, while Oloogun accommodates every one.

Other mountains and rocks also exist, **Isia Otun, Aganiann, Efun, sangote, Ayekale, Ofefe**. These rocks sit in places as though they are survey pillars mapping the whole Saki town into quarters At different times of the year and season some of the mountains are worshiped, the tradition of the town ascribed some element of deity to the mountain.

Some Christians sect also do their **picnics** and some other spiritual gathering on one of the mountains, they had some kind of legacy in a particular maintain called **‘Oke Adagba’** the Baptist missionaries had settled on the mountain side, and left some old college buildings and beautiful premises behind. Every Easter, all Christians in Saki town would gather on the mountain from meaning to evening in simulation of the Galilee where Jesus met His disciples before he ascended into heavens

3.8 IYAMAPO AND AGBOLE CULTURAL HERITAGE

Igbeti is also known as ‘marble city’ for its rich marble deposits. **Iya Mapo** and **Agbele** Rock are the two. The state of Igbeti marble, in Oko Ogun area of Oyo State, is giving those who tarade in the business fray around the riverside to testify that Igbeti sits on marble rocks n entering the town, one is welcomed by rustic buildings and the huge rock

3.8.1 History

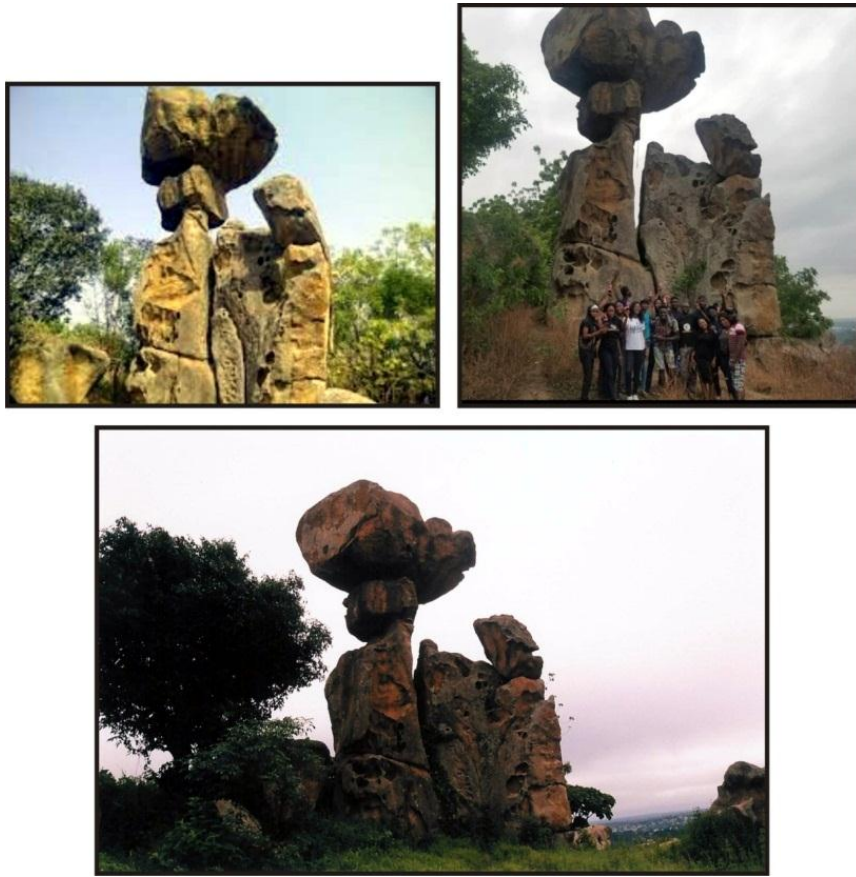
The history of Igbeti was an interesting one according to the author “Igbeti” the head quarter of Olounsoyo local government area of Oyo state is an ancient settlement located in the hill valley in the wood land of the savannah forest. It is 84 kilometers North West of Ogbomoso

The ancient town of Igbeti in Olorunsogo Local Government Council of Oyo state, derives its marble city catch-phrase from the large

Before now, marble, which appears to be hallmark of Igbeti, was a project site that catered for thousands of Nigerians as far as employment opportunity was concerned

Today, the story has taken a different dimension as what used to be source of revenue generation for both government and individuals is now in a story state.

The ancient town of Igbeti, in Olorunsogo Local Government Council of Oyo State, derives its marble city catch- phrase from beneath its land surface



(a) Agbele Rock

- Agbele Rock is a naturally formed **statue** said to depict a mother with load on her head carrying her child. Iya Mapo and Agbele Rock are the two most visited sites in Igbeti. Iya Mapo Hill, the highest hill in Igbeti
- Apart from the mague Agbele like- rock structure that welcomes visitors to the town. The history of this rock called “**Agbele**” depicts a 19th century powerful and woman and the beautiful nature and a tourism attraction and Geographic wonder

(b) Iyamapo Rock

- **Iyamapo** is a goddess turned into a Hill like a new bride, Iya Mapo stands out beautifully at 350m in the village of Igbeti (about from 3 hours Lagos and 5 minutes' drive from Old Oyo park) known largely for its marble export ... History has of that she was the goddess of pottery
- The festival has been part of the history of this town. The significance of festival is a tradition to commemorate the significance of the lulls as history holds it that the hills.

3.9 AYOKU CAVE (OJUTAYE ROCK) HERITAGE

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.

3.9.1 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 Lagos-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.

3.9.2 Historical and Tourism Importance of Ayoku Cave:

Ayoku 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.

Lola Tomori

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 kidnapers, 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.

Lola Tomori

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**”.

The Ayoku cave was identified by Adeniyi E. Adeyeye in the publication for Oyo State Government titled “Compendium of Economic, Tourism And Natural Resources Potentials of Oyo State at its 33 Local Government Areas. Tourism resources of Oyo State limited in number and the degradation of the landscape and environment through unplanned development constitutes a permanent danger. To preserve Tourist and recreational resources of **Ayuku Cave** (Orile Rock) as well as to protect **cultural and natural identity**, it is important to protect the environment and neighbourhood of Ayoku Cave. Points of natural and **cultural heritage** and to some extent, the travel routes (road network) connecting Ayoku Cave (Orile Rock) and the neighbouring villages and towns deserve special protection from negative impacts of development by the Council/LCDA and the community.

Lola Tomori

Activities around the Sacred Ayoku Cave:

The Orowusi dynasty claimed the over lordship of the Ayoku Cave (or Orile Rock) between Lamolo, Orile and Latunde group of villages. On Friday, 31st January, 2020, some members of Orowusi family of Kobomoje Quarters in Ibadan South East Local Government Area was led by Mr. Kamorudeen Orowusi, who is also the Secretary of the Association of Ancient Ibadan Warlords families and two prominent members of the family to the site. The findings are as follow:

Scene 1:

The pictures show the site of Ayoku Cave neighbourhood where blasting is being carried out by a Foreign Company. The quarry was exploited to produce granite, stone and various products for construction industries in Ibadan. This is a source of revenue for individuals, LGA & LCDAs in Oluyole and the State Government.



Note: Blasting Equipment at various locations within AYOKU neighborhood