

PART ONE: INTRODUCTION

CHAPTER ONE

HISTORICAL, ETHNOGRAPHIC AND ARCHAEOLOGICAL BACKGROUND

1.1 Introduction

Archaeology as a discipline is concerned with reconstructing the past through human remains. In doing this, archaeologists require detailed archaeological records. However, most of the objects of human remains because of the tropical environment are either fragile or deteriorating and require preservation and proper documentation. More often than not, archaeological data are recorded on paper. Archaeological data are therefore prone to errors of manual system of recording while also standing the risk of being destroyed by the effects of varying climatic conditions (Olukole, 2009). The relevance of archaeological studies to tourism development can no longer be underestimated as more archaeological sites and museums have become tourist's centres. Tourism centres brought to limelight by archaeological studies have been classified as cultural tourism destinations. Heritage sites are sites rich in cultural and natural resources, set apart for conservation. According to the UNSECO 1972 convention, they combine works of nature and human and consist of cultural landscapes, cultural materials which include buildings, walls, objects of arts and crafts among others. These heritage sites make up cultural tourism destinations the world over.

Tourism has been defined as the sum of phenomena and relationship arising from travel and stay of non-residents in so far as they do not lead to permanent residence and are not connected with any earning activity to meet their bills (Wikipedia, 2007). Today no country of the world, whether industrialized or developing can afford to ignore the importance of tourism to its economic, social and cultural development (Alabi, 2001). Tourism, an entirely new and developing industry in Nigeria, is in dire need of accurate and relevant information. Relevant and well-organized information serve as a framework for further developmental projects (Olukole, 2008a). Computer technology like Geographical Information Systems (GIS) coupled with electronic surveying equipments like Global Positioning Systems (GPS) now make accurate digital recording and storage of cultural tourism resources. It has further aided non-intrusive archaeological investigations among others (Brandt *et al*, 1992).

Cultural heritage tourism has been defined as that type of tourism which includes all movement of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence (Richard, 1996). Silberberg (1995) on the other hand viewed cultural tourism as visits by persons from outside the host community motivated wholly or interest in the historical, artistic and scientific or lifestyle offerings of a community, region, group or institution. Cultural heritage tourism otherwise put is the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs.

Geographical Information Systems (GIS) is a system for a chain of operation from survey, collection to storage, analysis and output of spatial information for supporting decision-making (Kim, 2002). Aronoff (1989) also defined GIS as a computer-based system that provides the four sets of capabilities to handle georeferenced data:

1. Data Capture and Preparation.
2. Data Management, including storage and maintenance
3. Data Manipulation and Analysis
4. Data Presentation.

This implies that a GIS user can expect support from the system to enter (georeferenced) data, to analyse it in various ways, and to produce presentations (including maps and other types) from the data (Huisman and Rolf, 2009). GIS operates upon the principle of database. Database, according to Clarke (2001), is the body of data that can be used in a database management system. While a database manager is a computer programme or set of programmes allowing a user to define the structure and organization of a database, to enter and maintain records in the database, to perform sorting, data reorganization, and searching, and also to generate useful products such as reports and graphs.

Integration of the knowledge of the GIS into tourism makes tourism centres within a given geographical region readily accessible by an intending tourist (Olukole, 2008b). Also, decision-making in tourism development and planning is becoming increasingly

complex as organizations and communities have to come to terms with competing economic, social and environmental demands of sustainable developments. GIS therefore provides a tool for meeting such demands.

A number of studies on the application of GIS to either archaeology or tourism in Nigeria had been documented: A GIS Database of Ijebuland's Archaeological and Tourism Resources (Olukole and Aremu, 2002); GIS study of the deforestation and Encroachment in Osun Grove Landscape (Adeniyi, 2003); Multimedia GIS database for the tourism industry in Nigeria (Ayeni, 2006); The Prediction of Archaeological Sites in Ijaiye-Orile, Southwestern Nigeria with the aid of GIS (Olukole, 2007); and GIS Database of Cultural Tourism Resources of Old Oyo Empire Nigeria (Olukole, 2008); GIS database and wildlife-based tourism: the case of University of Ibadan Zoo, Nigeria (Olukole, 2009) and Geographical Information Systems database of cultural heritage resources of Osogbo and their tourism potentials (Olukole, 2011).

For this study, the choice of Oyo-Ile and Badagry Southwestern Nigeria (Fig. 1.1) was initiated by their importance in Yoruba history and the role they played in the Trans-Saharan and Trans-Atlantic slave trade of the 19th Century and the need to promote the cultural tourism resources of these sites. Oyo-Ile was the capital city of the Yoruba Old-Oyo Empire which was said to be one of the earliest and largest kingdoms of West Africa (Johnson, 1921). It was the seat of the Alaafin of Oyo who ruled the Empire efficiently

with the “Oyomesi” (the traditional Cabinet) until its collapse in 1837. The Old Oyo Empire held a strategic position in trans-Saharan trade between the 15th and the 19th Centuries, covering most of present day Yorubaland, Benin Republic and Togo (Oguntomisin, 2002). At present, the relics of early settlements within the Old-Oyo Empire which extends to neighbouring towns like Igbeti, Sepeteri, Saki, Ipapo Ile, and Iseyin have further confirmed the vastness of this empire. However, of particular interest is the remains of the “Aafin” (King’s Palace), “Aremo’s” (King’s son) house, the Great Agbaku and Mejiro Rockshelters, the reservoir, mud houses and potsherds and the Old Oyo Walls among others.

Badagry on the other hand is a community whose pre-colonial history is of interest from several perspectives. First and most obviously, it was at various periods an important centre for European trade in slaves. Secondly, and largely because of its commercial importance, and key factor in the struggle for power among rival African states in the region. This struggle for power was an object of contention, not only between the neighbouring lagoonside states of Porto-Novo and Lagos, to west and east respectively, but also between the dominant states in the adjoining interior, Dahomey to the northwest and the Yoruba Kingdom of Oyo (and after the latter’s decline in the nineteenth century) Law (1994). At present the relics of slave trade in Badagry are preserved at various points like the Vlekete Slave Market (established in 1502), the Slave Port (established in 1510), “Point of no return”, Mobee Family Slave Relics Museum, Slave Baracoon, and Bdagry Heritage.

However, a number of archaeological investigations and expeditions had been carried out at Oyo-Ile by various scholars: Microlithic Industry from Old Oyo (Willet, 1962); Study of the Igboho period in Oyo history, (Smith, 1965); Ago that became Oyo (Goddard, 1971); Vegetation of Old Oyo (Sowunmi, 1979); Walls of Oyo-Ile (Soper and Darling, 1980); Some Problems in the Traditional History of Oyo (Law, 1985); and New Perspective to Oyo Empire History between 1530-1944, (Ogunmola, 1985). Others include: Oyo Ruins NorthWest Yorubaland (Agbaje-Williams, 1990a); Palace of Oyo-Ile, Western Nigeria (Soper, 1993); Preservation of Archaeological Resources in Old Oyo National Park (Aremu, 2000); Power-Politics in Old Oyo Empire (Oguntomisin, 2002). Mysterious Ogunjokoro of the Old Oyo (Olukole, 2008a); and Geographical Information Systems (GIS) Database of the Cultural Tourism Resources of the Old Oyo Empire (Olukole, 2008b & 2009). These works had centred on the walls of Oyo Ile, the palace, vegetation and cultural materials at Oyo-Ile. These have yielded different types of cultural materials and plant remains ranging from pollen grains, pottery to metals and a detailed map of Oyo-Ile and adjoining settlements.

Studies in Badagry have centered on slave trade from a historical perspectives. However, a number of archaeological studies on Badagry had been reported. These include: Lagoon side part on the Eighteenth Century slave Coast: The Early History of Badagri (Law, 1994); Archaeological Reconnaissance of the Badagry Coastal Area, Southwestern, Nigeria (Alabi, 1996); Historical Archaeology in Nigeria (Wesler and Allworth Jones (1998) Others include, History of slavery in Africa (Lovejoy, 2000); Ecological and

historical determinants of settlement pattern in the Badagry area (Alabi, 2001); Oral Traditions, Archaeology and Culture Contacts between Badagry and her neighbouring Towns (Alabi, 2002); Culture for development: Archaeology and Tourism Potentials in the Coastal area of Southwestern Nigeria (Alabi, 2003); and Some reflections on Relics of the Trans-Atlantic Slave Trade in the Historic Town of Badagry, Nigeria (Simpson, 2008). These researches centred on trans-atlantic slave trade, history and cultural implications, role of neighbouring states like Benin in the trans-Atlantic slave trade, relics of the slave trade and their significance, as well as the role of the trade in Nigeria's socio-economic development.

Nevertheless, there is a dearth of information on the application of GIS to archaeological studies on these cultural heritage sites, especially those of Badagry. Law (1977), postulated that the Oyo Kingdom was a principal source of the supply of slaves to Badagry. Also, the wealth and power of Oyo-Ile were linked to the 18th Century Trans-Atlantic slave trade for which Badagry was noted (Mohammed, 2005). It is therefore necessary to investigate the cultural link between the Oyo-Ile capital of Oyo Kingdom and Badagry. Hence, the need for a comparative GIS studies of cultural tourism resources of Oyo-Ile and Badagry Heritage Sites. This work is therefore designed to investigate cultural links between Oyo-Ile and Badagry in order to describe and compare their cultural heritage resources and assess the level of resource conservation with the aid of GIS while developing a database of these heritage sites. The outcome of this work is expected to provide easily accessible and fast information relevant to the spatial locations

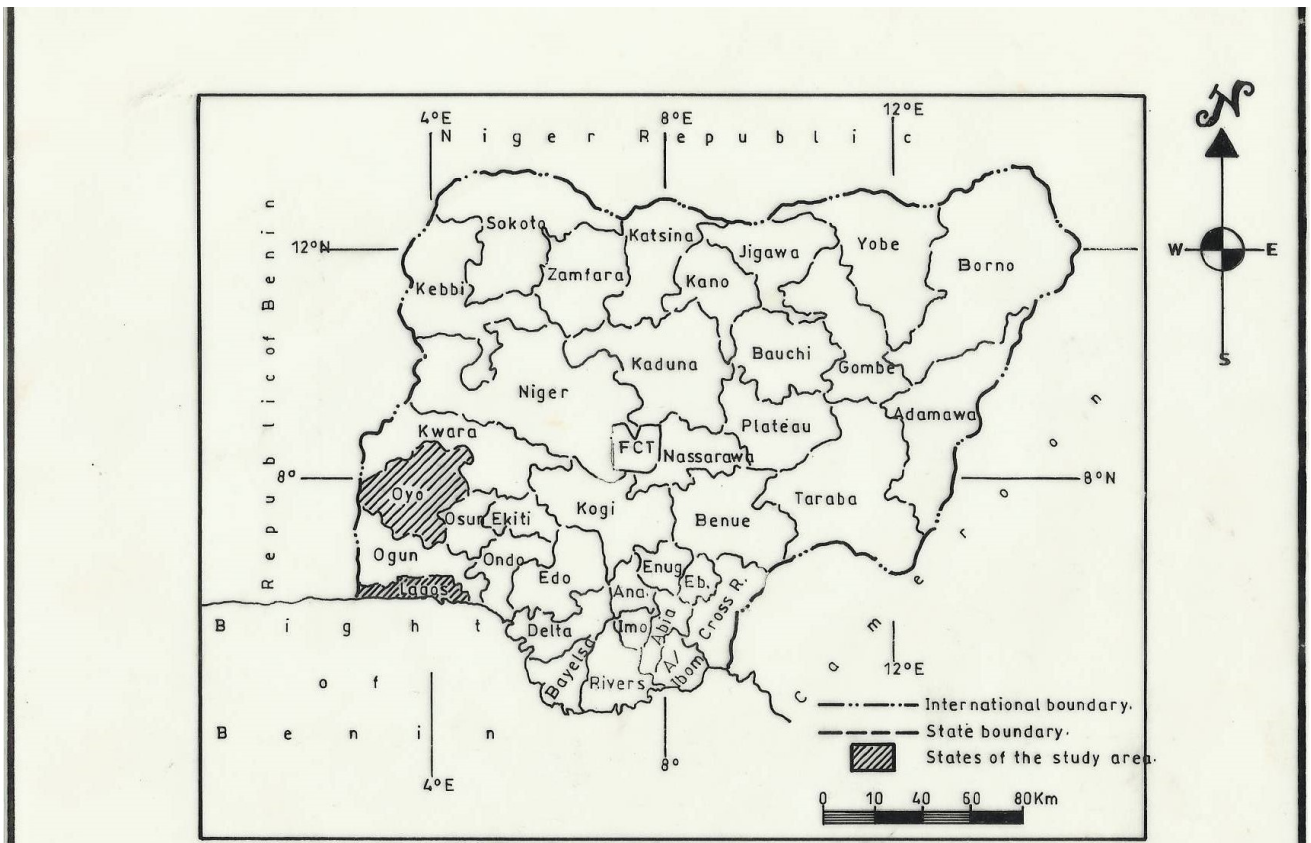
of each resource. The findings from this work are also therefore expected to be significant for the promotion of these sites as World Heritage Sites. The capability of the GIS to store, manipulate, analyze and present spatial data would not only provide an easy access to spatial database update and query for tourists about the site, but also aid in projecting future developments, assessment of tourists flow and assessment of the level of cultural tourism resource conservation of Oyo-Ile and Badagry Heritage Sites. The descriptive and evaluative nature of this research is needed for further development of the tourism industry in Nigeria. Attribute and Spatial information that this study affords is expected to provide researchers, policy makers, managers and the government among others, vital information needed for policy development, planning and proper management of various cultural resources identified. In essence, it is expected to propel ideas, intentions, innovations needed to develop strategies in implementing the aforementioned and ensure that resources are rightly harnessed and or managed.

1.2 The Study Areas: Geography, People and History

1.2.1 Oyo-Ile

Oyo-Ile, the capital city of the Old Oyo Empire is located in Ifedapo Local Government Area of Oyo State, Nigeria (Figures 1.2. and 1.3). For the purpose of heritage conservation, Oyo-Ile has since been declared a National Park. The park was established to conserve, preserve and protect indigenous flora and fauna resources of the environment and to enhance the development of the cultural heritage of the country as well as promote recreation culture (tourism) among Nigerians and foreigners (FGN,

1991). It was carved out of the former upper Ogun/Oyo Games Reserve with its establishment in 1991 under decree number 36 (Okutinyang, 2005). It is about 3 hours drive north of Ibadan. It is surrounded by towns and villages like Sepeteri, Tede, Ikoyi, Kishi, Igbeti, Kajola, Shaki and Ago Amodu (Ayodele, 2001). The geographical coordinates of the park lie between latitude $8^{\circ} 56'$ and $9^{\circ} 03'$ North and longitude $4^{\circ} 20'$ and $4^{\circ} 26'$ East with a total area of about 2, 450km² (Ayodele, 1988; Falade, 2000). Old Oyo National Park contains the ruins of Oyo-Ile which was the capital of the ancient Oyo Empire of the Yoruba before it was destroyed in the early 18th Century by Ilorin and Hausa/Fulani warriors at the culmination of the rebellion of Afonja, commander of Oyo Empire's provincial army. Its capital, Oyo-Ile located at the north-eastern corner of the Park was the seat of the Alaafin of Oyo (Okutinyang, 2005). Relics of the Oyo Empire exist in neighboring towns like Igboho, Ipapo-Ile, Sepeteri, Saki among others, the focus of this study is on Oyo-Ile, what is today known as the Old Oyo National Park.



Source: Dada et. al. (2006).

Figure 1.2. Map of Nigeria showing the location of Lagos and Oyo States

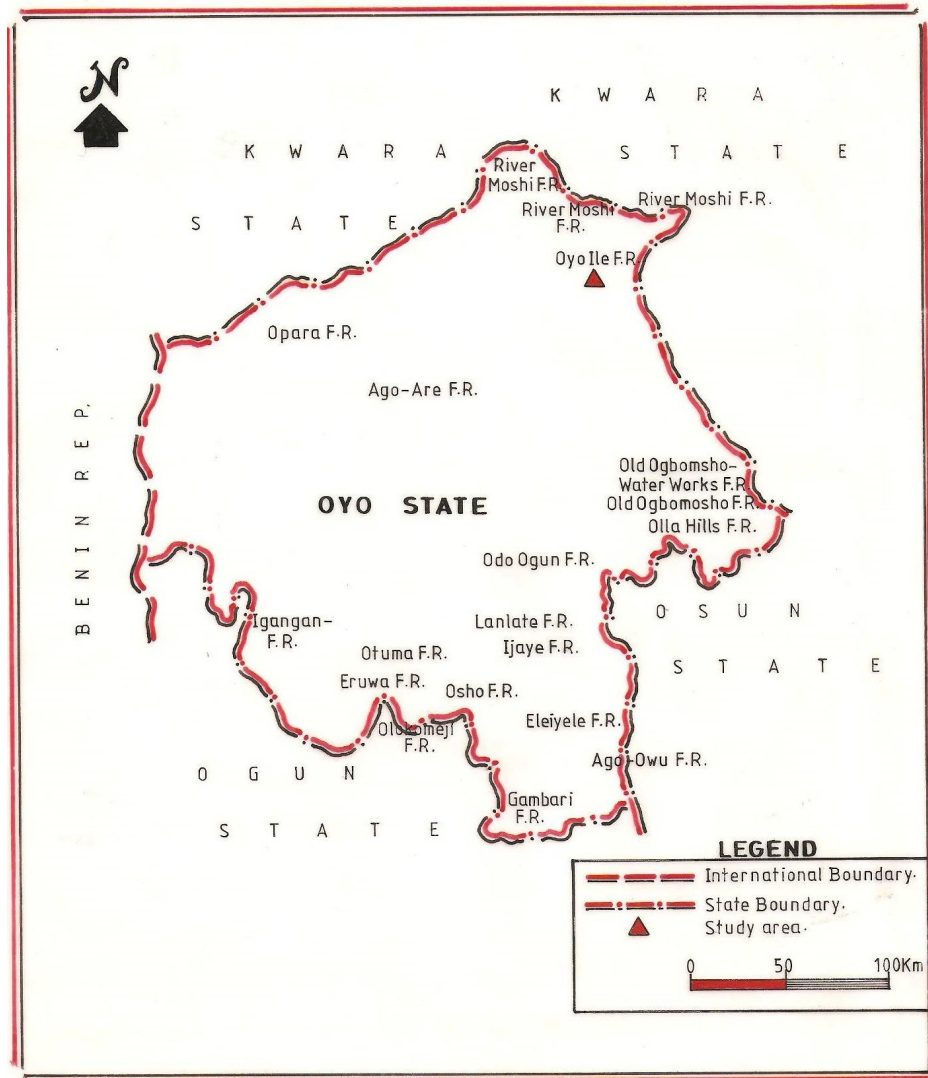


Figure 1.3. Map of Oyo State showing the location of Oyo-Ile

1.2.2 Badagry

Badagry is located in the coastal region of Southwestern Nigeria between longitude $2^{\circ}48'E$ and $3^{\circ}22'E$ and latitude $6^{\circ}22'N$ and $6^{\circ}28'N$ (Figure 1.4.), (Alabi, 1996). The relief of the area is low lying, with its elevation ranging from about 2m to 35-50m above mean sea level at the coast and hinterland respectively (Alabi, 2003). Geomorphologically, the

Badagry area is made up of barrier beach ridges, lagoons and creeks, barrier islands and tidal flats. It is historically important because it is one of the first places that had contact with the European world in Nigeria. It is also commonly referred to as the gateway to Christianity in Nigeria, for Christianity was first preached in Badagry town in September 1842 (Alabi, 1996). Apart from the fact that the first storey building in Nigeria was built there, it was an important southern terminus for the notorious Trans-Atlantic slave trade. It was a trading entry port and a commercial centre serving the Aja sub-ethnic and Yoruba ethnic group with its main port serving the Yoruba hinterland up to the second half of the 19th century. Badagry was an extremely heterogenous community, comprising elements of disparate origins, displaced from their original homelands by the expansion of Dahomey in the early eighteenth century (Law, 1994). However, it is predominantly inhabited by the Egun people, who are both the politically dominant and numerically preponderant ethnic group in the area (Simpson, 2008).

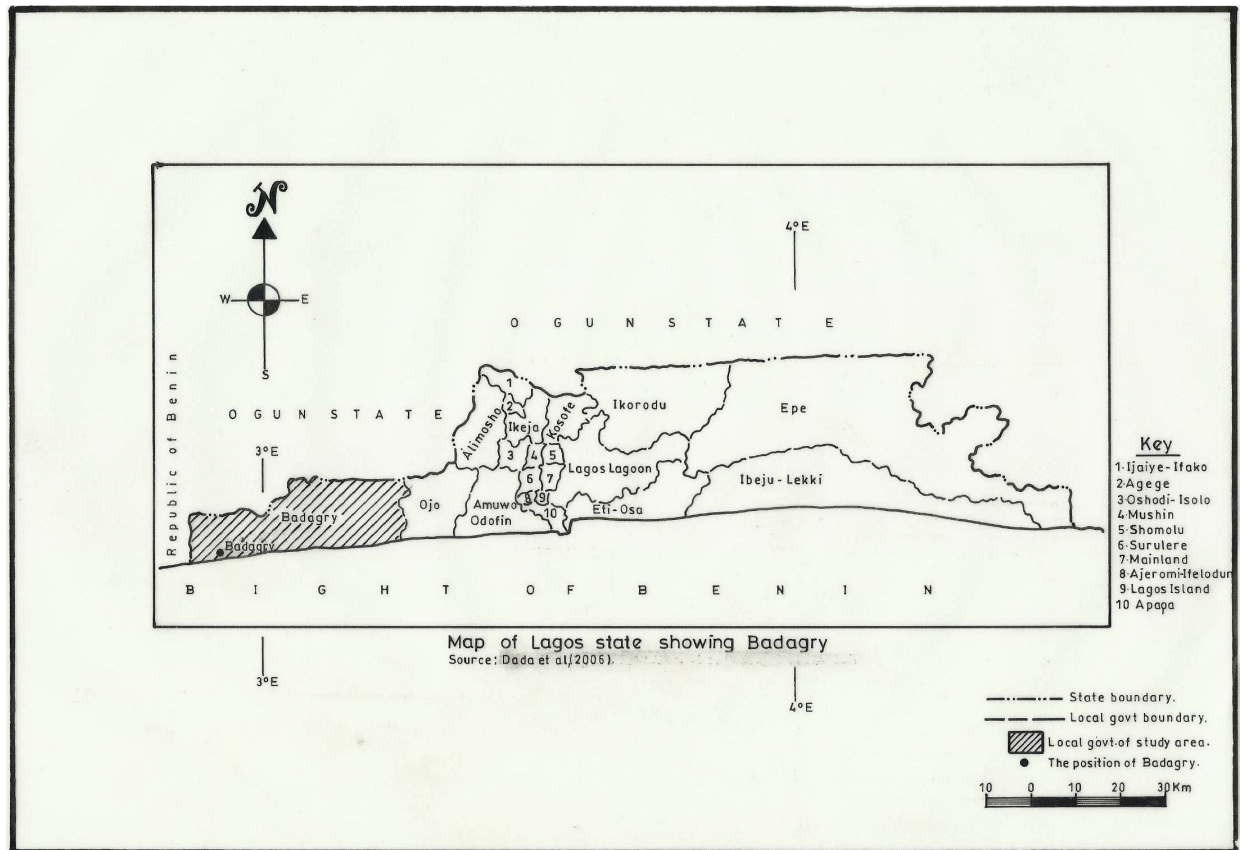


Figure 1.4: Map of Lagos showing the location of Badagry

1.3 Historical and Environmental Background of the Oyo-Ile and Badagry

The general belief amongst historians and archaeologists is that Oyo Empire was founded between the 8th and the 12th centuries AD by Oranmiyan, the youngest son of Oduduwa. Willet (1960) was even more specific with dates, and stated that Oranmiyan founded Oyo Ajaka (Old Oyo) between 1400 and 1460 A.D. It was the same Oranmiyan who established the surviving dynasty in Benin. After his sojourn in Benin, he left there to found a new kingdom in the savanna region of Nigeria i.e. Oyo-Ile.

Oyo Ile was the capital of Oyo Empire that was abandoned around 1837 as a result of the Fulani-Jihad of the 18th and 19th Century. The expansion of Oyo Empire met with resistance in the 14th Century from Borgu and Nupe fearing that Oyo might take a strategic position in the trans-Saharan trade to the disadvantage of Borgu and Nupe Kingdom, (Okpoko, 1998). However, with conquest and expansion of the empire between the 15th and 19th centuries AD Oyo Empire reached its apogee and arguably was the largest political entity in Africa, covering most of present day Yorubaland, Benin Republic and Togo (Oguntomisin, 2002).

There is no definite history of the Yoruba nation. Most accounts on the traditions of origin are from oral traditions and legends. Written history was never part of the people's culture until probably 1822 (Atanda, 1980). Some of the widely accepted view is that the Yoruba had inhabited their homeland from the time of creation. This tradition of origin states that the world was a mass of water and God sent Oduduwa from heaven to earth. Oduduwa landed at Ile-Ife and created the Yoruba race and mankind. Another tradition of origin states that Oduduwa claimed to be the son of Lamurudu, one of the kings of Mecca. Lamurudu was said to have opposed Islam and turned to the worship of idols. This was vehemently opposed by "Mohammedans" and the civil war that later ensued as a result of the so called revolt led to the killing of Lamurudu and the expulsion of his children from Mecca. This led to Oduduwa (Lamurudu's son) and his children settling in Ile-Ife. This tradition of origin has been faulted by Johnson, (1921) owing to the fact that there are no accounts of this line of history in the Arabian records. The only written

record by the learned Sultan of Sokoto, documented by Capt. Clapperton (1822-1824) indicated that the origin of the Yoruba is from the east, and not Mecca. The Yoruba according to this account are descendants of the remnants of the children of Canaan, who were of the tribe of Nimrod (Johnson, 1921). Their migration is believed to be through Arabia to the western coast between Egypt and Abyssinia and later to Africa. Evidence of the Yoruba movement from Egypt to Ile-Ife is seen in sculptures of the early ancestors known as "Ife marbles", (Okutinyang 2005). These sculptures are Egyptian in form e.g the Oranyan Staff (Johnson, 1921). Population increase at Ife led to the establishment of ancient Yoruba towns like Owu, Benin, Popo and Old Oyo by sons of Oduduwa. According to oral tradition, Oranmiyan founded Oyo Ajaka (Oyo-Ife) between 1400 and 1460 A.D. (Willet, 1960). He was regarded as the military ruler of Yorubaland while Adimula known as "Oni" (of Ife) and his descendants were referred to as spiritual rulers of Yorubaland (Johnson, 1921).

On the other hand Badagry's history has been reported by various scholars. Badagry derived its name from the original settler of Badagry that is "Agbethe" which is an "Egun name". Agbethe's Farm was the territory of the Yoruba speaking Apa people of Badagry. These first settlers were refugees from Dahomian conquests to the west (Avoseh, 1938). Apa was a Yoruba settlement on the south bank of the lagoon, which claimed a conventional origin from Ile-Ife, the founder of Apa being a prince of Ife royal family. Traditions suggest an early foundation date for Apa, perhaps in the 16th Century. Since the new settlement of Badagry was established in the 1730, the King of Apa is said to

have been the tenth or eleventh king of Apa out of a total of twenty-three kings recalled down to the 1930s (Law, 1994). It is referred to as the most important settlement in Badagry before its foundation in probably 1730s (Law, 1994)). Law's (1994) account of the history of Badagry attributes its foundation to European slave trader, known as Huntokonu, who arrived subsequently after fleeing from the Dahomian conquests. Huntokonu was said to have settled under the protection of the King of Apa, at first at Agorin, on the south bank of the lagoon south of Apa, but was later persuaded to move for greater security to the north side of the lagoon at Badagry. Other groups of refugees from the west also settled in Badagry with him. The king of Whydah, named Heru, following the Dahomian conquest of his Kingdom, is said to have set out to join Huntokonu at Badagry, but died en route at Seme. However, two of his sons called Kotogbosu and Kuton did reach Badagry. Huntokonu himself was murdered by Kotogbosu when he proposed to make his brother, Kuton, king in succession to Heru. This resulted in a civil war in which Kutogbosu and Kuton were driven out of Badagry.

As it existed in the 19th Century Badgry comprises of eight (8) principal wards. These wards include, Ijegba ward with chief's title being Akran which origin is in Huntokonu (otherwise known as Hertogh); The Awhanjigo ward with the Chief's title as Jengen or Jingin, which originates from Whydah to the west; Ahoviko ward with Chief title Wawu which originates from Whydah prince Kotogbosu; Posuko ward with Chief as Posu which originates from Weme. The earlier mentioned were documented before the 19th Century. The other wards not documented before the 19th century include Bala of Asago

ward which claim descent from the royal family of the old Wydah kingdom. Boeko ward, also claim descent from Whydah where its founder was a priest (Avoseh, 1938). The remaining two (2) wards were purportedly founded later in the eighteenth (18th) century. These are Ganho ward and Hwarko ward with descent from Weme and Whara of Houla (Whara-ba) respectively. However, Badagry in the eighteenth century did not have a recognized king or paramount ruler due to the organization of European trade in Badagry. Rather, different ward chiefs served as patrons of different European nationalities each collecting duties and gifts from his own client. The Akran thus served as the “Portuguese Chief”, the Wawu of Ahoviko as the “English Chief”, the Jengen as the “French Chief” and the Posu as the “Dutch Chief”.

Simpson’s (2008) account suggests that Badagry was founded around 1425 A.D . The origin of Badagry could be traced back to the period when people lived along the Coast of Gberefu and this area later gave birth to the town of Badagry. Badagry is the 2nd largest commercial town in Lagos State of Nigeria. It is about an hour drive from Lagos main land. It also shares a common boundary with Republic of Benin. Badagry town is surrounded by creeks, islands and a lake. Badagry town is also bordered on the south by the Gulf of Guinea. The ancient town was comprised of Yoruba and Ogu people among others. Today, the Aworis and Egun (otherwise known as Ogu) are mainly the people who reside in the town of Badagry as well as in Ogun State in Nigeria and in the neighboring Republic of Benin.

History has it that in the early 1500s, slaves were transported from West Africa to America through Badagry. It is reported that Badagry exported no fewer than 550,000 African slaves to America during the period of the American Independence in 1776. In addition, slaves were transported to Europe, South America and the Caribbean. The slaves came mainly from Benin and Togo as well as Nigeria. The slave trade became the major source of income for the Europeans in Badagry (Muhammed, 2005).

The Ogu or Ogbugbe people of Badagry Local Government Area in the Lagos southwest of Nigeria are part of the Yoruba/Popo sub-group who emigrated from the ancient Ketu kingdom of present day Benin Republic. According to the historical account, the Ogus originally migrated from Ile-Ife in the late 13th century into the then Dahomey Empire which subjugated Ketu Kingdom and from there broke into two different wards. While a band of the Ogu moved westward into Accra and Lome from Ga and Ewe stocks respectively, the second group led by Akran Gbafoe, moved eastward along Porto-Novo and Yewa creeks (later Badagry creeks). They settled along the Kweme coastline and Olege lagoon to form the chain of Ogu communities with Badagry as the epicentre in the 15th century. Another account has it that Badagry which is the centre of the Ogu population in Nigeria derived its name "Agbadarigi" from the Ogu reference; Agbagreme which subsequently, at the advent of the Europeans in the 16th century was converted to Badagry.

Since its founding, Badagry has grown from a small principality of four Ogu sub-ethnic groups of Wheda ,Wheme ,Whra and the Combined Ga/Ewe and Ajah to become an ancient major slave outpost; beacon of Western civilisation and Christianity in Nigeria and headquarters of Badagry division. It also becomes one of the five administrative division of Lagos state in time past. More importantly, the town was the place in Nigeria where Christianity was first preached in 1842 by Rev. Thomas Birch Freeman under the Agia tree. Also, the first storey building in Nigeria is located in Badagry.

1.3.1 Climate

The prevailing Trade Winds in Nigeria are the humid South-West monsoon wind from the Atlantic Ocean (Equatorial maritime Airmass) and the North-East Trade wind from the Sahara Desert (the Tropical Continental Air mass). The two winds blow in opposite direction but meet in a region of climatic instability known as Inter-Tropical Discontinuity (ITD) which determines the zone of penetration of the two air masses, thus producing different climatic seasons: wet and dry seasons. Wet season at Old Oyo lasts from May to October and the dry season from November to April. The annual rainfall of the area ranges between 900mm and 1,500mm with an annual average temperature ranging between 24⁰C and 34⁰C (Okutinyang, 2005).

Badagry has a humid tropical climate. The climate is dependent upon the northward and southward movement of the Inter-Tropical Discontinuity (ITD). This movement is

determined by the prevalence of the two wind types that blow over the country and the entire West African region. These are the Southwest Monsoon associated with rainfall season of wetness during the months of April to October and the harmattan and dry season during the month of November to March associated with the Northwest Trades. The annual average rainfall is about 1830mm. Throughout the year, the temperature is high and rarely falls below 18⁰C with an average of 30⁰C (Usoro, 1977). The area has a high relative humidity rarely below 60%.

1.3.2 Vegetation

Nigeria's vegetation consists mainly of forest and savanna. The forest is defined as the vegetation dominated by woody species in open or closed canopy from which grasses are virtually absent (Keay, 1959). The savanna can be defined as vegetation with woody growth but dominated by grass in the field layer. Oyo-Ile lies in the Southern Guinea savanna zone characterized by tall grass (150-300cm high), and trees with broad leaves (1200-1500cm high) and rarely up to 2743cm. Such vegetation is swept almost annually by fierce bush fire in the dry season (Keay 1959). The commonest trees include: *Hymenocardia acida*, *Parinari polyandra*, and *Lamnea schimperi*. Shrubs such as *Piliostigma thorningii*, *Cochlospermum tinctorium* are common (Sowunmi, 1979). The grasses include *Hyparrhenia species* and *Andropogon species*. Though the general vegetation of Old Oyo Empire is described as the Southern Guinea savanna, other types of vegetation were observed in certain areas (Keay, 1947, Sowunmi 1979) such as the

derived savanna zone, flood plain of open grassland, and thorn thicket and baobab forest, which occur in pockets.

The vegetation of Badagry is a contrast from that of Badagry. This is not unconnected with its coastal terrain. The soil of the area is predominantly sand with colour ranging from gray to orange and white. This accounts for the type of vegetation that characterizes the Badagry area. At the outer barrier beach is found a typical savanna vegetation, and dense thickets, with coconut plantations. Along the banks of the salt-water creeks are found Mangrove forest species dominated by the three species of *Rhizophora*: *Rhizophora mangle*, *R. racemosa*, and *R. harrisonii*. Freshwater species are found along the banks of the lagoons and the River Yewa. They include the species *Avicennia nitida* and *Paspalum vaginatum* (Keay 1959). *Pandanus*, *Cyperus papyrus* and the raffia palm, *Raphia vinifera*, are also found. According to Barbour *et al* (1982), the *Rahia vinifera* is fast spreading and developing where the freshwater swamp forest has been disturbed. *Elaeis guineensis* is also common within the area.

1.3.3 Geomorphology

Oyo-Ile is underlain by the Basement Complex rocks just as in about 50% of the country. According to Jeje (1978) these Basement complex rocks comprise of gneiss, migmatites, phyllites, schists and pegmatites. There is a close correspondence between the landform and the underlying rocks, thus the pattern of landform development on the Basement complex rocks (as we have at Old Oyo) is that they are relatively resistant to weathering

and erosion because of variation in composition and lithology. The variation in lithology is thus reflected in the different landforms developed on these rocks (Jeje, 1978). At Old-Oyo the more or less undulating to flat plains are usually dotted by rocky isolated inselbergs. Inselbergs and rockshelters have played very important roles in the settlement geography of the study area.

Formation of the lagoon system to which Badagry belongs is dependent on the movement of sand along the coast in a west-east direction (Webb, 1958). The lagoon system with their deposits has been formed within recent times along a previously notched coast. Deposits of sand at suitable points on the original coastline have filled in these notches, thus shortening the coastline and giving rise to straight ever-lengthening barrier beach. The beach is backed by lagoon deposits, the inland extent of which may be several kilometers but varies from place to place according to the position of the original shore. It is now generally held that much of the west-east transport of sand is due to longshore drift in this region and is caused by the angle at which the waves of the Atlantic swell strike the beach (Jessen, 1951; Pugh, 1954). One of the characteristic features of the Western Nigeria Lagoon deposits is the presence of sandy ridges parallel to the coast. They mark the lines of advance of the shore of and are either a series of broad bands or a series of numerous, narrow, subparallel ridges. The presence of two types of ridging suggests that there are at least two plausible ways in which the seaward advance of the shore is taking place. The greater part of the lagoon is freshwater drained from the hinterland bringing mud and silt. The brackish region fluctuates with the seasons.

Mangroves colonize the edges of the creeks and waterways and promote the deposition of sediment (Onyema, 2009).

1.3.4 Economy

Agriculture, commerce, weaving, pottery, iron smelting, tanning and leather work, carving and medicine were the major occupations in Old Oyo. Agriculture was the major occupation of men, while women were mainly involved in commerce. Crops grown include maize, beans, groundnut, yam, pepper, cocoa, vegetables and oil palm. Bush fallowing and shifting cultivation were used to replenish the soil. Most of the trading in Old Oyo Empire was by barter (Ogunmola, 1985). Products from the Northern part of Nigeria such as salt, dresses and horses were given in exchange for kolanuts and locally woven cloths. Hunting activities were common in the Old Oyo Empire as most farmers were usually part time hunters. Bush burning resulting from hunting was a major threat to crop farming especially during the dry season.

Economic activities in the coastal zone of Badagry include fishing, agriculture and tourism. Fish species common in this area include *Ocypoda cursor* and *O. Africana*, *Tilapia spp.*, *callinectes latimanus*, *cadmium sp.* among others (Onyema 2009). This region extends over 80km length running from the Republic of Benin border in the west of Lagos port facilities at Apapa to the east, which is West Africa's busiest port. The areas economy is largely rural with agriculture and fishing as the main economic drivers.

Its urban setting is very diverse and ranges from the historic city of Badagry which served as a slave port until the 19th century about 25kms away from Alaba International Market (electronics), one of the largest in West Africa. Also, in proximity to it is the Ajegunle slum close to the Lagos Port in the east. The closeness of the study area to such economic vibrant places has developed the interest of the Lagos State Government to further open up its public transport network.

1.4 Previous Archaeological work carried out in the study areas.

OYO-ILE

A number of archaeological investigations and expeditions had been carried out at the Old Oyo National Park (OONP) by various scholars: Clapperton (1829), Clarke (1938), Keay (1947), Walters (1954), Willet (1960), Charter (1960), Sowunmi (1979), Soper and Darling (1980), Agbaje-Williams (1983), Aremu (2000) and Folorunso *et. al.*, (2006). According to Folorunso *et al.*, (2006), the OONP had been the subject of archaeological investigations since 1938 (Clarke, 1938a & b and 1939; Walters, 1954;) Willet, 1960 and 1962; Smith and Williams 1966; Soper 1978; Soper and Darling 1980; and Agbaje-Williams 1981, 1983, 1986, 1989, and 1990).

Frank Willet conducted several excavations at Oyo-Ile between 1950 and 1959 (Folorunso *et. al.*, 2006). In his findings, he recognized two pottery traditions at Old Oyo: the Diogun style and Mejiro style. Willet identified artisan's mark on some of the dye vats recovered from his excavation. This mark was similar to the ones he later found at Ilorin, thus confirming the historical relationship between Old Oyo and Ilorin (Okpoko,

1998). In 1970, Robert Soper conducted field schools for students of the Department of Archaeology, University of Ibadan at the site (Folorunso *et.al.*, 2006). Soper and Darling's archaeological investigations at Old Oyo were between 1973 and 1979. These two archaeologists through traverse survey were able to draw a complete map of Old Oyo wall system providing also a record of the circumferences and lengths of the walls. According to them, the early occupation of the site by the makers of Diogun style pottery preceded the entire existing wall system (Okpoko, 1998). Wall 1 seems to be primarily a palace enclosure, rather than early town wall, defending the first nucleus of the city; Wall 2 appears to be the earliest 'city' wall; Wall 5 appears to be a contraction of the northern loop, and Walls 3 and 4 a further contraction on this side coupled with an additional line of defence beyond Wall 2, suggesting an abandonment of what ever policy motivated wall 6 – consolidation of the defence of the city proper. The relative dating of wall 5 vis-à-vis wall 3 and 4 is not directly deducible. At the final phase of defensive activity it was Wall 2 which provided the major line of defence, probably in the form of a deep ditch and relatively low bank (Soper & Darling, 1980).

Agbaje-Williams (1983) carried out archaeological investigations at Old Oyo from 1979 to 1983. Using pottery density, he estimated the population of Old Oyo in the 18th Century as between 60,000 and 140,000. In 1981 he excavated four selected sites that is, a low mound, less than two hundred meters west of Soper's 1979 excavation within the inner wall; a shrine within the palace area, east of Oke Diara (Diara Hill); *Ebu* an ash mound; and *Ake*, granary. The last two sites are within a hundred metres of each other at the southern part of Old Oyo. According to him, analysis of the sherds from these sites

indicated that ceramic traditions of Old Oyo differed from that of Ife, hence, the need to reconsider the nature of the relationship between Ife and Old Oyo. According to Agbaje-Williams (1983), chronologically, the culture history of Old Oyo might be as early as the 8th century A.D. Archaeological investigations conducted in the past three decades at Old Oyo revealed that there has been a traditional Oyo claim that Oyo-Ile was just one of several seats of the kingdom and that earlier ones laid further north, near the Niger River. According to Agbaje-Williams (1990), two Oyo-related sites were identified in the Old Oyo ruins, that is, Koso, north of Old Oyo, and Ipapo Ile to the Southeast. The work revealed that there were more interesting aspects of the culture of the Old Oyo Empire in relation to Koso and Ipapo that should be researched. Discovery and management of these sites are pivoted to the promotion of the cultural heritage of the Oyo people, wildlife conservation and ecotourism in Nigeria (among others). In consonance with the above information obtained via oral tradition, Folorunso *et.al.* (2006) confirmed that similar walls found at Old Oyo had been noted at Koso.

BADAGRY

The archaeology of Badagry is not well known as much as that of Oyo-ile, this according to Alabi (1994), may not be unconnected with the absence of promising sites which could serve as attraction to archaeologists. Hence, studies in Badagry have centered on slave trade from a historical perspectives. However, some of the studies conducted on Badagry had been reported. The first archeological field work to be carried out in Badagry was that of Allsworth–Jones and Wesler (1989) at the Ganyongbo sea beach. However, other

scholars like Kiladejo (1982) mentioned recovery and classification of pottery during a geological field project while Law (1994) gave an insight into the origins, traditions and politics of Badagry in between 1736-74. It was in his account of the history of the Badagry people that he opined that there were trade links between Old Oyo Empire (as slave suppliers) and Badagry.

Several archaeological researches in the area between 1994 and 2004 were carried out by Alabi. A reconnaissance survey carried out by him in 1994 gave an insight into the archaeological and historic features as well as sites which abound in Badagry. Among which are mounds (found in Agorin, Ganyingbo, Gberefu and Topo beaches), potsherds (referred to as the commonest materials), potsherd pavements, slave relics and the first storey building among others. In 1999, archaeological investigations were carried out by Alabi in Badagry to determine if indeed coastal resources were exploited in the area during the Late Stone Age. Results of this research concluded that there seems to be no indication or evidence of coastal resources exploitation in the area during the said period. Alabi (2001), identified the determinants of settlement patterns and structural morphology in Badagry area. Ecological and historical factors were considered as playing major roles in the development of the pattern of settlement and structural configuration in Badagry. Also, Alabi's excavation at Apa, west of Badagry, yielded a radiocarbon date of 2670 ± 90 bp which showed that human occupation there is at least 3000 years old. This implied occupation during the Late Stone Age. Sedimentological and archaeological data all showed that the environment at the beginning of occupation was similar to that of the present day Badagry (Alabi, 2004). On the other hand, other scholars like Muhammed

(2005) and Simpson (2008) reported on the impact of the Atlantic Slave trade on the hinterland, 1500-1900 and the relics.

1.6 Justification

- There is the need to approach archaeological and tourism studies through Geographical Information Systems (GIS) and Remote Sensing, thereby providing a tool for proper documentation and archiving of the archaeological and tourism resources of Oyo-Ile and Badagry, Southwestern Nigeria.
- Proper documentation, conservation and preservation of archaeological resources are necessary tools for planning and management of the tourism industry.
- There is the need to assess the level of tourist attraction to Oyo-Ile and Badagry and hence their contribution to the development of cultural tourism in Nigeria.
- There have been various calls by the Nigerian Government as well as the organized private sector to develop a tourism sector which could serve as a source of foreign earnings especially in the face of the current global economic meltdown.

1.7 Statement of Research Questions

Giving the above justification, this research therefore answers the following questions:

- What is the level of preservation of cultural materials at Oyo-Ile and Badagry?
- Is there any cultural link between Badagry and Oyo-Ile particularly during the slave trade period as proposed by previous authors?

- What are the locations and spatial distribution of cultural materials within the two sites?
- What is the attribute information of these materials?
- How best can cultural materials be documented giving preservation challenges?
- What is the place of GIS in cultural heritage conservation vis-a-vis tourism development?

1.8 Aim and Objectives

Aim

In order to develop a viable tourism industry in South Western Nigeria, there is a need for proper documentation of the cultural resources of Oyo-Ile and Badagry in relation to tourism using GIS. Therefore, this work aims at collection of both spatial and attributes information of the study area, the archiving and graphical presentation of same, as well as an examination of the conservation state of significant cultural resources while comparing tourism practices and resources at Oyo-Ile and Badagry heritage sites and their implications on tourism development and heritage conservation.

Objectives

The objectives of this work are:

- To develop a GIS database of Oyo-Ile and Badagry Heritage Sites in Southwestern Nigeria.
- To examine the level of cultural tourism resource conservation of these heritage sites.
- To establish types of culture contact between Badagry and Oyo-Ile.
- To review the contribution of heritage sites to cultural tourism.

CHAPTER TWO

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Tourism in Nigeria

The development of the nation's tourism sector is presently a thing of national concern. For tourism to thrive in any nation, an understanding must be gained of those objects and places that make for tourist attraction. Without appreciation of this, there would not be any for their identification and protection. Japan appreciates and values its resources both cultural and natural, and that is why it tops the list of the world's highest revenue generator from tourism.

There is no tourism without conservation; conservation is the act of protecting resources from damage by developing viable documentation and management structures. It is an exercise that preserves objects from deterioration. What then is to be conserved other than the various cultural and natural resources of a people which archaeology as a discipline strives to discover, protect and promote. Cultural and natural resources are inseparable because it is the natural resource that determines the cultural resource of a place. The linkage between the two is so close that we cannot reasonably speak of one without the other. Also, cultural resources need a platform to thrive, thus they thrive on the platform of natural resources available in their immediate environment. None of the above resources dwell in isolation, as long as there exist a mutual relationship between human and his environment.

Tourism according to Marguba (2001) is the act or practice of travelling temporarily out of ones place of abode. The International Association of Scientific Experts on Tourism (IASSET) defines tourism as the sum of phenomena and relationships arising from the travel and stay of non-residents in so far as they do not lead to permanent residence and are not connected with any earning activity to meet their bill (Aremu, 2001). Tourism is also the act of visit that enhances understanding of people's culture and natural resources and promotes better relationship amongst different cultures and/ or people. It enables for peaceful co-existence but also sustainable socio cultural development.

2.2 Classification of Tourism

Tourism has been broadly classified into three viz: Ecotourism, Religious tourism, and Cultural tourism. Ecotourism is nature-oriented tourism where natural/environmental resources are appreciated and managed for ecological sustainability. Religious tourism as the name implies involves the visit of religious groups and individuals to places of religious significance and/or historical significance like the Christians to Jerusalem and the Vatican City in Rome, and Moslems to Mecca and Medina. Cultural tourism on the other hand involves visits to historical sites, other people's tradition or cultures. It is interesting to note that in the various types of tourism, the people's history, environment and culture play very significant roles.

A good example of ecotourism is the "Sakura", (a flowering cherry), Japan. This plant holds a very special place in the history and culture of Japan. For more than a thousand years the Japanese have adored cherry blossoms. Each flower usually has five petals that

notched at the edges, although some varieties have many more petals. Several flowers form a single cluster. The colours of the petals range from nearly white pink to crimson. The form and colour of these blossoms have long been associated with symbols of purity and simplicity. The Yoshino Mountains in Japan houses over a thousand cherry trees. Close to 350,000 people flock there each year to see the magnificent display of cherry flowers. Picnics under cherry trees and a walk through the tunnel that clusters of these cherries forms are common in Japan. (Awake, 2005).

Flower viewing popularly known as “hanami” dates back to the ancient period. In the Heian era (794 – 1185), the nobility held parties to admire the “Sakura”. In 1598 AD, a warlord by name Hideyoshi Toyotomi held a cherry-blossom viewing party at the Daigoji temple in Kyoto. In Edo period (1603 – 1867 AD), the common people adopted this form of leisure – picnicking under blooming cherry trees. The Sakura has gone deep into Japanese history and culture so much that its motifs are seen in literature, poetry, theater, and music. Artists have captured the splendour of these cherry blossoms in pottery and folding screens. The blossoming begins in January and typically reaches Kyoto and Tokyo at the end of March or the beginning of April. (Awake, 2005).

2.3 Genesis of Local and International Tourism in Nigeria

Various schools of thought hold that the genesis of local tourism in Nigeria should be traced to the beginning of traditional festivals in our various local communities. It involves people travelling and visiting one locality or the other for *Egungun* and other festivals. International tourism on the other hand may be dated to about 1472 AD when

the Portuguese merchants landed in Lagos on a mercantile mission which could be regarded as business tourism. A school of thought is of the view that tourism was brought into the national consciousness in 1962, when a group of Nigerians with interest and commitment to the promotion of tourism set up a body then known as the Nigeria Tourist Association (NTA). Efforts of the Association led to the admission of Nigeria in 1963 as a full member of the International Union of official Travel Organisation (IUOTO), now World Tourism Organisation (WTO).

Obasanjo's administration should be commended for its dauntless effort towards tourism development in Nigeria. It was the Muhammed/Obasanjo's regime that first promulgated a programme for tourism development in Nigeria between 1975 and 1980, when tourism was, for the first time, included in a Nigerian Development Plan (Alabi, 2001). Also recently, Decree No. 81 of 1992, promulgated by the Federal Military Government further enhanced the implementation of the recommendations earlier made. Interestingly, Obasanjo's administration (1999-2003) has revived the Tourism Corporation of Nigeria to implement the first stage of Decree No. 81 (1992) by creating more awareness and the need for tourism development via seminars and conferences tagged "The Tourism Potential of Nigeria in the 21st Century". Such seminars are needed in mapping out plans for the Nation's tourism sector and bringing together professionals across various fields organized under the auspices of the Nigerian Tourism Development Corporation, the arm of government in charge of tourism development in Nigeria. This is because conservation, which is the act of protecting resources from being damaged, is backed up by this decree. However promulgating a decree is not enough in preserving resources that

are relevant to tourism, rather it is the implementation of policy guidelines of the decree. If all Nigerians would imbibe the culture of heritage preservation, then management of these resources becomes easier.

Ghana's tourism industry is fast becoming a leading provider of foreign exchange income for the West African sub-region (Longmatey *et al.*, 2002). Though, it is currently rated as one of the highest foreign exchange earners in the country, the potential of the tourism industry to become a leading source of foreign exchange earnings in Ghana has not been totally realized (Akwaaba, 1999). In Zimbabwe, tourism is one of the industries with the strongest effect on the economy because it helps in developing other sectors (Dondo *et al.*, 2003). According to statistics, tourism in Zimbabwe contributes about five percent of the Gross Domestic Product (GDP) with the sector employing approximately eighty thousand people directly and indirectly (SADC, 1999). Tanzania's tourism potential extends from her wildlife resources, a spectacular landscape and scenery, water bodies and beaches, a diversity of culture to numerous archaeological sites (Mhagama, 2008). Tourist arrivals in Tanzania increased from 153,000 in 1990 to 627,000 by 1999 while receipts increased from US Dollars 65million in 1990 to 773million in 1999 (Mhagama, 2008). Egypt's tourism industry receives her major arrivals from Morocco, Jordan, Syria, Israel, Libya, Tunisia and Iran due to the attraction of Egypt's cultural tourism resources (Elkadi, 2008).

2.4 Conservation Centres in Nigeria

Nigeria at present has 38 conservation areas whose selection and establishment are directed towards attaining United Nation's conditions for the selection of conservation sites. Eight National Parks have been created across the nation thus far and they are:

1. Yankari National Park (Now Yankari Game Reserve).
2. Chad Basin National Park
3. Kainji Lake National Park
4. Cross River National Park
5. Okomu National Park
6. Gashaka Gumti National Park
7. Kamoku National Park
8. Old Oyo National Park

In addition, 20 protected areas have been identified for further development (Table 1).

Table 1: Game reserves & Wildlife areas of Nigeria

Protected Area	Area (ha.)	Year Gazeztted	State
Orle River Game Reserve	110,000	1960	Delta
Kwale Game Reserve	1,340	1960	Delta
Gilli Gilli Game Reserve	36,300	1960	Edo
Falgore Game Reserve	92,000	1960	Kano
Dagida Game Reserve	29,400	1971	Niger
Kwiambana Game Reserve	261,400	1971	Sokoto

Pandam Wildlife Sanctuary	22,400	1972	Plateau
Pai River Game	248,000	1971	Plateau
Wase Game Sanctuary	186,500	1972	Plateau
Nasarawa Game Resrve	190,000	1972	Nasarawa
Lame-Burra Game Reserve	205,767	1972	Bauchi
Opara Game Reserve	248,600	1973	Oyo
Kashimbila Game Reserve	139,600	1977	Taraba
Hadejia Baturiya Wetland Game Resrve	29,700	1976	Plateau
Okomu Wildlife Sanctuary	11,200	1985	Edo
Ifon Game Reserve	28,200	N/A	Ondo
Imeko Game Reserve	96,610	N/A	Ogun
Ebbe/Kampe Game Reserve	11,730	N/A	Kwara
Jos Wildlife Park	800	N/A	Plateau
Omo Biosphere Reserve	460	N/A	Ogun

(Adapted from Aremu, 2001) *NA = Not Applicable

Most of the National Parks are classified as cultural heritage destinations because of the presence of cultural heritage resources within them. These include Old Oyo National Park, Kainji Lake National Park, Yankari Game reserve among others. While other cultural heritage sites include the Osun Osogbo sacred Grove (A UNESCO World Heritage Site), Igbo Ukwu, Esie Soapstone site, Ife Heritage Site, Benin Walls and Ehritage site, Sungbo Eredo heritage site and Badagry Heritage site among others.

2.5 Application of GIS to the Documentation and study of Archaeological and Historical Sites

For Archaeologists to make the best use of their carefully recovered and recorded information, what is needed is a dynamic and flexible environment within which to integrate, express, analyse and explore the full range of data, both spatial and attribute. Such an environment would ideally permit vast quantities of collected data to be managed; it would enable visual summaries to be generated and provide a firm platform upon which more sophisticated exploratory as well as statistical investigations could be launched. It would also be an environment within which there is no restriction in terms of the types of information to incorporate. Data could relate equally to archaeological artifacts, environmental factors, modern cultural boundaries, perceptual fields, etc. (Wheatley *et al.*, 2002).

Cartographic and spatial analysis software were first used for archaeological analyses during the 1970s. Computer graphics and statistical programmes were used to calculate and display trend surfaces calculated from observations of archaeological data at known locations. Applications of GIS to archaeological investigations began in the early 1980s in the United States (Kwamme 1983a) and then shortly after in the United Kingdom (Harris 1985, Harris 1986), the Netherlands (Wansleben 1988) and other parts of Europe. It marked the beginning of a revolution in archaeological investigations that involves the development of methods for keeping inventories of sites and monuments by recording sites as location marks on maps. Also GIS could be linked to card references of attribute and information to a map-based representation of site locations as a primary

interface (Wansleeben 1988). GIS is proving itself to be a powerful and efficient managerial tool for spatial data sets, allowing the land or resource manager the ability to access, analyze, and interpret large amounts of archaeological data in a fraction of the time previously required. When archaeological data sets are combined with ecological, hydrological, geological, and other data, an even more impressive land management planning tool is created. Less likely to be constrained by resource management and planning issues, archaeologists are using GIS to develop innovative approaches for analyzing data or, in most cases, to apply traditional methods to large data sets previously considered too complex and time-consuming to tackle. The ability to integrate multiple layers of information simultaneously is also providing research archaeologists with a new means for interpreting prehistoric and historic landscapes. GIS is emerging as a fundamental component of archaeological method, and is likely to have an increasing impact on archaeological theory (Konnie *et. al.*, 2000).

Most archaeological sites, (if not all), qualify as tourism resource centres in cultural tourism, heritage tourism, religious tourism, wildlife and ecotourism, this is because no archaeological evidence/site exists in isolation, they exist in relation to the geographical or environmental phenomenon and/or resources within which they are embedded. The origin of recent interest in GIS lies not so much in its functionality but in the relevance of their application to planning and management within a variety of settings. Martin (2003) recently created an archaeological database for the Western U.S. (www.GISdevelopment.net). Mapping Historic Resource Inventory for the 21st Century

was also done with GIS for heritage conservation by John Buckler (2003) in America, (www.GISdevelopment.net).

Skelly and Loy, Inc., of Monroeville, Pennsylvania have used a Geographic Information System (GIS) to formulate models for site potential or archaeological resource sensitivity within four areas of Pennsylvania and West Virginia. The models use easily available coded and digitized locational data for a variety of natural and cultural factors. GIS models allow for the predictive evaluation of relative impacts of ground disturbing activities in a flexible and cost-effective manner (Richard *et. al.* 2000).

The Israel Antiquities Authority (IAA) is a sole organization in Israel authorized by law to declare and maintain archaeological sites. In order to develop a computer based archaeological site management system and to integrate the system with the IAA's existing database, a GIS was used, which has produced accurate and fast methods for collecting, integrating and presenting archaeological data (Iris, 2004).

2.6 Application of GIS in Tourism Planning and Implementaion

African nations are recently employing methods and tools of GIS in their researches, one of such is the work of Sanga-Ngoie Kazadi (2003) on GIS and remote sensing for high resolution mapping and digital cartographic database building in Africa's remote areas using Katanga, Congo as a case study (Sanag-Ngoie Kazadi, 2003). The work, showed that high resolution map updating could be made at low cost with GIS and remote sensing data (satellite and GPS), especially over remote areas in Africa. A hard copy of

the Kayamba Chiefdom map of 1961 was updated by correcting its inaccurate information and by including new inputs of the changes since 1961, while the field data collected was used as a ground truth data. He also upgraded the obtained map into a series of new digital base or derived layer maps (i.e. digital cartographic database-building), building a diversified digital cartographic database of the related thematic information. He made it ready for further computer-based analysis in eco-climatic research (land cover and land use features and change, human ecological aspects and impacts, e.t.c.), and in planning for the sustainable development and ecosystems management of communities in its surrounding area. With this GIS tool, he also provided a detailed description and preliminary analysis of the natural and geographic features (hydrography, territorial boundaries, landscape, infrastructure, village dynamics, e.t.c.), in which sustainable development of the local people has to be understood, conceived and implemented. Chikwanda (2004) used a GIS approach in the documentation of dry stone for the purpose of conservation and management at the Great Zimbabwe World Heritage site.

In tourism, GIS can be used to identify potential tourism resources in relation to their spatial locations. It helps planners and managers determine the capability of an area for the creation of new tourism products/services – identifying locations suitable to tourists/tourism; it helps in the evaluation of land-use options. It is used to identify zones of conflict/complementarity, in monitoring tourists' resources at risk from poor management, and planning decisions (Williams *et.al.* 1996). There exists a range of relevant GIS applications in tourism planning. These include:

- data access and routine work;
- data integration and management;
- resource inventory;
- area designation and map overlays;
- comparative land-use and impact analysis;
- the analysis of visual intrusion;
- community involvement and participation.

An early example of the use of GIS in tourism is provided by Bahaire *et. al.*, (1999), who modelled the effect of increased tourist development in the Davos Valley in Switzerland, based on scenario analysis. GIS has also been used to analyse tourism related issues such as the perception and definition of wilderness (Kliskey & Kearsley, 1993; Carver 1997), countryside management (Haines-Young *et.al.*, 1994), and travel costs (Bateman *et.al.*, 1996).

In South Carolina, USA, GIS was used to audit, analyse and synthesise information relating to the tourism (natural and cultural) resources in the state. Using a simple map overlay process; Gunn (1994) was able to identify those zones with greatest potential for tourism development. GIS was used to define conservation and recreation areas and determine the best locations for development. This was determined according to engineering, aesthetic and environmental constraints in the US Virgin Islands (Berry, 1991).

Boyd and Butler (1996) demonstrated the application of GIS in the identification of areas suitable for ecotourism in Northern Ontario, Canada, in some natural areas, containing rare or endangered species or habitats in remote/peripheral areas. GIS was used for inventory mapping of various characteristics associated with natural landscapes, buffering (identifying areas of human intrusion) and overlays mapping.

2.7. Theoretical Framework: Theory of Continuity and Change

The theory of continuity and change is one common with the field of anthropology and sociology. In anthropology, the term cultural change applies to modifications in socio-cultural relationships or culture. While social change is applicable to sociology. All cultures and societies are involved in a process of socio-cultural change. However, this change may be slow and steady that the members of the society are hardly aware of it or drastic. Traditional societies are often in this category. Societies are characterized by change and the direction of this change is what determines continuity (Rosenau, 1990 and Giddens 1990).

Several factors are catalyst to change which include, the actions of individuals, organizations and social movements. The actions of individuals however, occur within the context of culture, institutions and power structures inherited from the past. Both natural and anthropogenic factors have been identified as major causes of change. In his context however, focus is on the anthropogenic factors. These anthropogenic factors may

include shifts in population, urbanization, industrialization and bureaucratization which can lead to significant social and cultural changes. This has been associated with modernization, the process whereby a society or culture moves from traditional, less developed modes of production (like small-sale farming) to technologically advanced industrial modes of production (Champagne, 2007).

Population growth and urbanization are major trends that have significant impact on aspects of society like culture, social structure and institutions (Bessant and Watts, 1999). Social theorists of the 19th and 20th centuries have identified continuity as the absence of social change, that is nothing “remains the same” because social change is a continuous process in all societies. However, within societies, there are structures which are resistant to change and in this sense, they are referred to as being socio-cultural continuities. Individuals in the societies need social continuity to a lesser or greater extent, depending on such significant factors as age, gender, education, access to power, wealth, vested interest etc. Institutions like the family, the law and religions are subject to change, even though they represent social continuity. There has always been 'family' and it is still the foundational institution for society and the primary agent of socialization, however the composition of 'family' has changed in recent years, leading to different kinds of families and different socialization experiences for their members. The same ideas can be applied to law and religion (Champagne 2007 and Rosenau, 1990).

Social and cultural continuities can be likened to individuals' habits - comfortable patterns of behaviour that give individuals a sense of security and personal control - a haven or a respite in a sea of social and cultural change. There is a high correlation between the rate of social and cultural change and resistance to that change. In times when members of a society feel that change is 'out of control', it is likely that the desire for continuity becomes more extreme, resulting in backward-looking idealizations of the past. While social change is itself a "continuity", certain periods of human history have created "great transformations" (Polanyi 1973). The Industrial Revolution and the French Revolution created one such Great Transformation. Polanyi saw it as beginning in the 17th and 18th centuries and continuing today, characterized by

- The rise of a capitalist, global economy and growth in production and wealth
- A 'scientific revolution' - new ways of thinking about causation, moving from religious to secular
- A new concept of time

Population growth, immigration and urbanization a political move to 'nation', which involved governments expanding their control to social, economic and cultural life, followed by the extension of that control to other, less advanced" countries (colonialism/imperialism) either through military conquest or trade conquest and today, perhaps, characterized by conquest through communication e.g. the Americanization or westernization of culture (Polanyi 1973).

**PART TWO: RECONNAISSANCE, ETHNOGRAPHIC SURVEYS AND
GIS STUDIES**

CHAPTER THREE

MATERIALS AND METHODS

3.0 GEOGRAPHICAL INFORMATION SYSTEMS STUDIES

3.1 Data Collection

Data collection is paramount to GIS studies. Sources of data used for Geographical Information Systems studies include topographical maps, aerial photographs, satellite images, like Landsat TM, SPOT and data collected using handheld Global Positioning System and geophysical prospecting methods among others. For this study, two (2) topographical maps were used, one for Oyo-Ile and the other for Badagry. The topographical maps provided the backdrop on which other datasets were overlaid.

1. Two topographical maps of Igbeti N.E., Sheet 201 N.E., which covered parts of Oyo-Ile and the other one for Badagry N.E., Sheet 278 & 278A for Badagry were obtained from the Federal Surveys Department, Lagos. GPS was used as aid to traverse the boundary of the study area. A GPS typically records the location of a place in terms of its latitude and longitude. It was therefore used to record locations of important landmarks which were vital to the archaeological studies. Such locations within Oyo-Ile include the Oba's palace, the Aremo's house, Akesan market, town hall, Agbaku rockshelter, Mejiro rockshelter and the Reservoir. While at Badagry, locations like Badagry Heritage Museum, First Storey Building in Nigeria, Mobee Slavery Museum, Brazilian Baracoon, Slave

Port, Point of No Return, Vlekete Slave Market and Shrine, Agia Tree Cenotaph and the King's Palace.

2. A Global Positioning System's instrument was used.
 - i. At each point, the GPS was held horizontally.
 - ii. Shades were avoided so as to avoid alteration of information.
 - iii. Once switched on, a sky view appears on the Global Positioning System (GPS), few seconds were given for proper satellite alignment, after which the navigation window appeared.
 - iv. Readings were taken at each point and such were in reference to a permanent feature on the map.
 - v. These points were recorded with labels or figures against all other information for each point.
3. A Kodak Digital Camera was used in capturing still pictures of archaeological and tourism features of the area.

3.1.2 Data input

The following materials were used for data input:

1. A3 Scanner was used to scan the topographical map prior to the on-screen digitization, which is the process of converting analogue maps into computer readable format. This involves tracing features or locations on a map sheet and saving them to their corresponding thematic vector layers within a GIS.

2. Personal Computer (PC Pentium IV) with multimedia capability for storing and processing text, graphical and image data was used for data input, processing and analyses.

3.1.3 Data Manipulation and Analysis

The collected GPS data were downloaded and saved as Text file. The choice of text file format is based on the fact that it is one of the best known methods of data interchange. This file was then imported into ArcView GIS and was added to already digitize topographical base as an event theme using Add Event Theme menu.

Identification of data was followed by classification and then the data was incorporated into a GIS with the aid of the following software:

- a. Microsoft Word, which served as medium for processing, editing and display of textual information about cultural features of the Old Oyo National Park and Badagry Heritage Site.
- b. Microsoft Excel was used to key in relational tabular data which were saved in Dbase IV format.
- c. Kodak digital camera software was used in down loading the still images into PC Pentium IV where they were saved as gif (Graphic Interchange Format) files used for saving picture files.
- d. Source map software was used in downloading the GPS recorded geographical coordinates into the PC Pentium IV.
- e. ArcView 3.3 is a GIS processing software and all text, tabular, map and image data gathered in the field were exported into it.

3.1.4 Creation of Cultural Database

Maps of study areas were extracted from the topographical maps of Igbeti N.E., Sheet 201NE, Badagry N.E., Sheet 278 & 278A with the aid of geographic coordinates obtained from the GPS of the areas. Photographs of archaeological features were downloaded and saved as jpeg. (Joint Photographic Experts Group) file with the aid of Kodak digital camera software which had been earlier installed on the computer system. The attribute (non-locational) information of various points recorded was linked to their respective spatial (locational) features in the ArcView environment with the aid of Microsoft Excel. The compilation and addition of text information to each location was followed by the hotlinking of edited pictures to their respective feature locations using ArcView scripts. This yielded links showing a concurrent display of graphics and pictures, that is, spatial database with integrated photographs for archiving, analyzing and displaying the cultural information of Old Oyo and Badagry Heritage Sites. Thus, a hotlink to a feature on any of the maps would display the information at that point with its spatial location within the Oyo-Ile and Badagry.

3.2 Methods and Execution of Surveys

Butzer (1982: 4) defined an archaeological site as “the tangible record of a locus of human activity”. Sites vary in scale as well as range in duration depending on whether they are the locus of a single processing task or a complex urban settlement (Oyelaran 1991). In the search for evidence relating to the human past, the archaeologist has always relied on his eyes (Andah & Okpoko, 1994). However, with the advancement in science and technology, certain methods and tools like the geophysical prospecting methods,

Global Positioning Systems (GPS), Remote Sensing Imageries, Aerial Photographs etc have been incorporated into archaeological reconnaissance and surveys.

In order to carry out this archaeological reconnaissance, some physical problems that are bound to arise were taken into consideration in the study area before deciding on the best survey procedure to employ. For instance, there could be reworking of artifacts by human activity and several geomorphic agents (Oyelaran, 1991). As such, survey procedures that drew attention to the locational parameters of known prehistoric sites at Old Oyo and Badagry were employed (Butzer, 1982). To this end, selective surface collection and collection around specific cultural or landscape features survey method were used as recommended by Hester *et. al.*, (1975).

The aim of the archaeological survey is to make an inventory and provide a description of the spatial distribution of cultural features with the following objectives in mind.

1. To traverse the area in detail for observable archaeological features.
2. To obtain an idea of the relationship of the archaeological features to the landscape in general.
3. To integrate and document the archaeological features into the GIS software.

To achieve the above objectives and facilitate easy execution of the work, the area was traversed with the aid of a 1: 50,000 Ordnance survey map (Igbeti N.E. Sheet 201 and a Badagry Sheet 278 and 278A N.E.), a 30 metre tape, a 3 metre hand tape, a handheld Global Positioning System (GPS), and cutlasses. Objectives of the survey were relayed to

the park rangers (who acted as guides as they are well acquainted with the terrain) thus making possible the location of features within the heritage sites easier. However, at Oyo-Ile, traversing the heritage sites was quite cumbersome as bush burning which would have aided accessibility is not allowed. This is because bush burning is detrimental to the survival of wildlife resources. This made visibility and accessibility to archaeological features sometimes difficult and this limited detailed recording. It therefore became imperative that bush clearing was done with the use of cutlasses. At other times swarming insects that affect visibility were encountered. Thus selective observation/documentation of archaeological materials was done. All features observed were carefully recorded as far as possible. Tapes were used to determine size of features and GPS was used to determine the geographical coordinates, that is, location and direction of features. In cases where pacing was not possible because of the uneven terrain, approximate position and distance of the observable features were recorded.

3.3 Reconnaissance

Archaeological reconnaissance is a systematic attempt to identify archaeological sites, including their precise geographical locations (Ashmore & Sharer, 1996). Archaeological reconnaissance survey is carried out to take an inventory of cultural remains while noting their spatial distribution and attribute as well as observing their levels of preservation. Often archaeological reconnaissance is carried out with a view to locating sites with promising evidence of human settlements and occupation for further archaeological survey and excavation (Oyelaran, 1991; Alabi, 2001). Extensive archaeological reconnaissance of the immediate environment of the Old Oyo National Park was carried

out between May 14 – 19, 2011, while that of Badagry was carried out in November 21 – 25, 2011. Also, the tour guides of the Old Oyo National Park and the Curator of the Badagry Heritage Museum gave necessary assistance during the surveys. The areas covered at Oyo-Ile included the Great and Small Agbaku rockshelters, Mejiro rocksleter and hollows, Aremo's house remains, Akesan market area, the Town hall, and the Palace. While the areas covered at Badagry included, Badagry Heritage Museum, Lord Lugard Administrative Block, First Storey Building in Nigeria, Mobee Slavery Museum, Slave Port, Point of No Return, Brazilian Slave Baracoon, Vlekete Slave Market, Agia Tree Cenotaph and the king of Badagry's Palace.

The findings of previous research works at the Old Oyo (Clarke, 1936a & b and 1939; Walters, 1954; Willet, 1960 and 1962; Smith and Williams 1966; Soper, 1978; Soper and Darling 1980; and Agbaje-Williams, 1981, 1983, 1986, 1989, and 1990) provided a good reference point for the study. A number of scholarly works had been reported on the defensive walls of Old Oyo (Clapperton, 1829; Soper and Darling 1980), because of this, the walls were excluded in the survey.

The areas located during the traverse survey were mapped out noting the cultural features and their spatial location with the aid of Garmin GPS. Three distinctive rockshelters were located within the Oyo-Ile, the Great Agbaku rockshelter located on latitude 08.94641° North and longitude 004.30146° East. West of the Great Agbaku Rockshelter is the Small Agbaku Rockshelter, massive, but smaller in size compared to the Great Agbaku. The Small Agbaku and its immediate environs are dreaded by rangers of the Old Oyo

referring to it as “pythons cave”. The other rockshelter located was the Mejiro at south of the main palace gate, with latitude and longitude N08.97090⁰ and E004.31255⁰ respectively. Adjacent to Mejiro rockshelters are clusters of elliptical grinding hollows. Other finds included ruins of human settlements like the Aremo’s House, relics of town hall and human habitations. Also found were artifacts (potsherds, palace post and *Ogunjokoro*, a mysterious metallic object).

In Badagry, heritage resources of attraction include the Badagry Heritage Museum located on latitude 06⁰24.728’ North and longitude 002⁰53.354’ while to the North lies the Slave Port, The Point of No Return on latitude 06⁰24.326’ North, longitude 002⁰53.073’ East and N06⁰24.025’ and E002⁰52.834’ respectively. Other heritage resources included the First Storey Building, the Vlekete Slave Market, The Agia Tree Cenotaph, The Mobee Museum and Brazilian Baracoon.

3.4 Ethnographic Study

Ethnography, the observational branch of ethnology, describes each culture, including its language, the physical characteristics of its people, its material products, and its social customs (Encarta, 2006). It is also a research method focusing on the sociology of meaning through close field observation of socio-cultural phenomena. According to Ogundele (2000), ethnographic studies for archaeological purposes can be profitably done among contemporary peoples who retain a considerable proportion of the ancient culture. Ethnographic studies are used in archaeological studies to draw inferences based on comparative studies of past and present societies, features or organization. The

assumption is that cultural items from archaeological deposit that are similar to those in the ethnographic context must have been produced and/or used for similar purposes provided the people are the same and there is continuity. It follows, therefore, that knowledge of the process of manufacturing, use and disposal of contemporary artifacts is central to an understanding of archaeological data. Information of the area, past and present, is obtained to establish its significance to cultural history and level of preservation. This would also aid subsequent researches in the area.

The term ethnography primarily refers to a particular method or sets of methods. In its most characteristic form it involves the ethnographer participating, overtly or covertly, in a people's activities for an extended period of time, observing their actions; listening to what is said, asking questions—in fact, collecting whatever data is available to throw light on the issues that are the focus of the research. More recently, Johnson (2000) defined ethnography as "a descriptive account of social life and culture in a particular social system based on detailed observations of what people actually do". Typically, the ethnographer focuses on a community, selecting informants who are known to have an adequate knowledge of the activities of the community. With the aim of updating the cultural history and other viable information obtained at the Old Oyo National Park and Badagry, ethnographic studies involving key and representative informant methods were conducted at Igboho, a town about 45km Southwest of Oyo-Ile, Igbeti, the New Oyo and Badagry. Stratified random sampling method was used (this is the selection of a range of cases based on set criteria e.g. representatives of a range age groups or nationalities), hence, Igbeti and Igboho were selected as representative towns of the Old Oyo Empire,

because it was from these two locations that most Alaafin of the Old Oyo Empire ruled. For Badagry, the Badagry township was selected because unlike Oyo-Ile where there are no living descendants available, the Badagry community is extant. In each of these towns, the multi stage random sampling was used to select key informants. In each case, the key informant was asked to identify three elderly persons that could serve as representative informants of his community. Persons below 45 years of age were excluded from the list of representative informants since elderly persons are better informants with respect to historical sites. In all, ten (10) informants were involved in the ethnographic studies. Four of these were key informants, while the other six were representative informants from the neighbouring towns of the Old Oyo National Park and the present Oyo State. The key informants within the National Park were the two (2) rangers attached to the Park, while the Key informants for Badagry were the Badagry Heritage Museum Curator and a Mobee and Seriki Williams Abass fourth generation descendants.

Using the chain sampling method whereby informants are interviewed multiple times using information from previous informants to elicit clarification and exclude ambiguity, all the six (6) representative informants were interviewed using the structured interview method (Appendix). Information on empirical facts of the cultural features of Oyo-Ile and Badagry were recorded using a Samsung camcorder to cover the entire oral interview on one-on-one basis. Informants included Messrs Kehinde Rafiu and Mathew, who are the rangers attached to the old Oyo National Park, Alhaji Aliyu Ajibade (Igeti). Papa Arogundade, Alhaji Oladoja Asimi (son of Alhaji Mustapha Oyebimpe Oladoja, Are Dogo of Ighoho), Babayemi Adeyemi, Tunde Oyetanle, Oredegbe Olaiya, Prince Nuru

Adeyemi, and Chief M.O. Ogunmola, the Otun of Oyo. While at Badagry the informants include Peter Olaide-Mesewaku, Samuel Segbenu Akala, Abiodun Mobee, Kandonu Samson and Rauf Faremi Abass.

3.5 Classification of Cultural features.

Classification, according to Andah and Okpoko (1994), is the process of ordering or arranging objects into groups on the basis of the sharing of particular characteristics termed attributes. Classification provides a working basis for further study in all areas of study. Before an investigator can analyze and interpret collected data, these materials must be arranged and ordered. In this research, archaeological and tourism features were classified based on similar characteristics. For instance, natural outcrops that served as refuge/shelter were classified as rockshelters; permanent structures constructed by man were classified as ruins; man made materials that are movable were classified as artifacts; while natural structures modified by man for their use (immovable) were classified as relics of human settlements. On the basis of this, classification of cultural features was arrived at:

1. Rockshelters: These covered all outcrops that served as shelter to the Old Oyo inhabitants: They included the Great Agbaku rockshelter, Small Agbaku rockshelter, Great Agbaku pavements, and Mejiro rockshelter.
2. Ruins: These included dilapidated buildings like Aremo's House and remains of two mud houses, town hall, and the palace.
3. Artifacts: These included lithic, metallic, potsherds, palace post, and *Ogunjokoro* (a mysterious metallic object).

4. Relics of Human Settlements: These included abandoned wells and reservoirs that served as water storage device and grinding stones for the early dwellers in Old Oyo.

In the case of Badagry, cultural features were classified into 3 as follows:

1. Artifacts: These included the Cannons, Potsherds, Chains and Shackles, Coins and Cowry.
2. Museums and Monuments: These included Badagry Heritage Museum; First Storey Building; the Lord Luggard Administrative Block; Mobee Slave Museum; The Brazilian Baracoon and the Agia Tree Cenotaph.
3. Relics of Human Settlement: The 19th century wells, The well of Spirit Attenuation, Point of No Return, Slave Port; Vlekete Market and Shrine and the King's palace.

CHAPTER FOUR

RESULTS

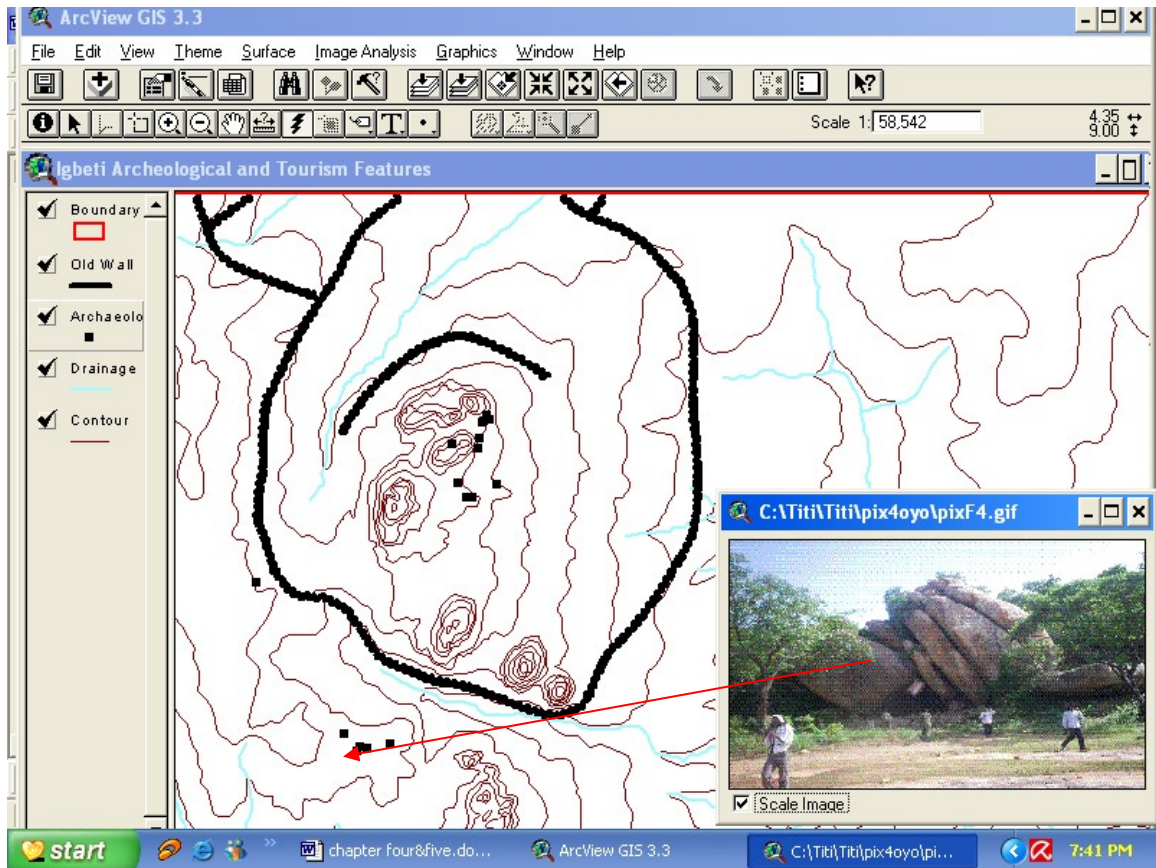
4.1 DESCRIPTION OF ARCHAEOLOGICAL FEATURES OF OYO-ILE

Some of the archaeological features identified during the survey are dealt with in this section, also their importance to tourism is elucidated. The survey revealed quite interesting and important archaeological features such as potsherds, relics of mud houses, rockshelters, the palace and Akesan market, wells, reservoir, town hall and the prince's (Aremo) house.

4.1.1 Great Agbaku Rockshelter

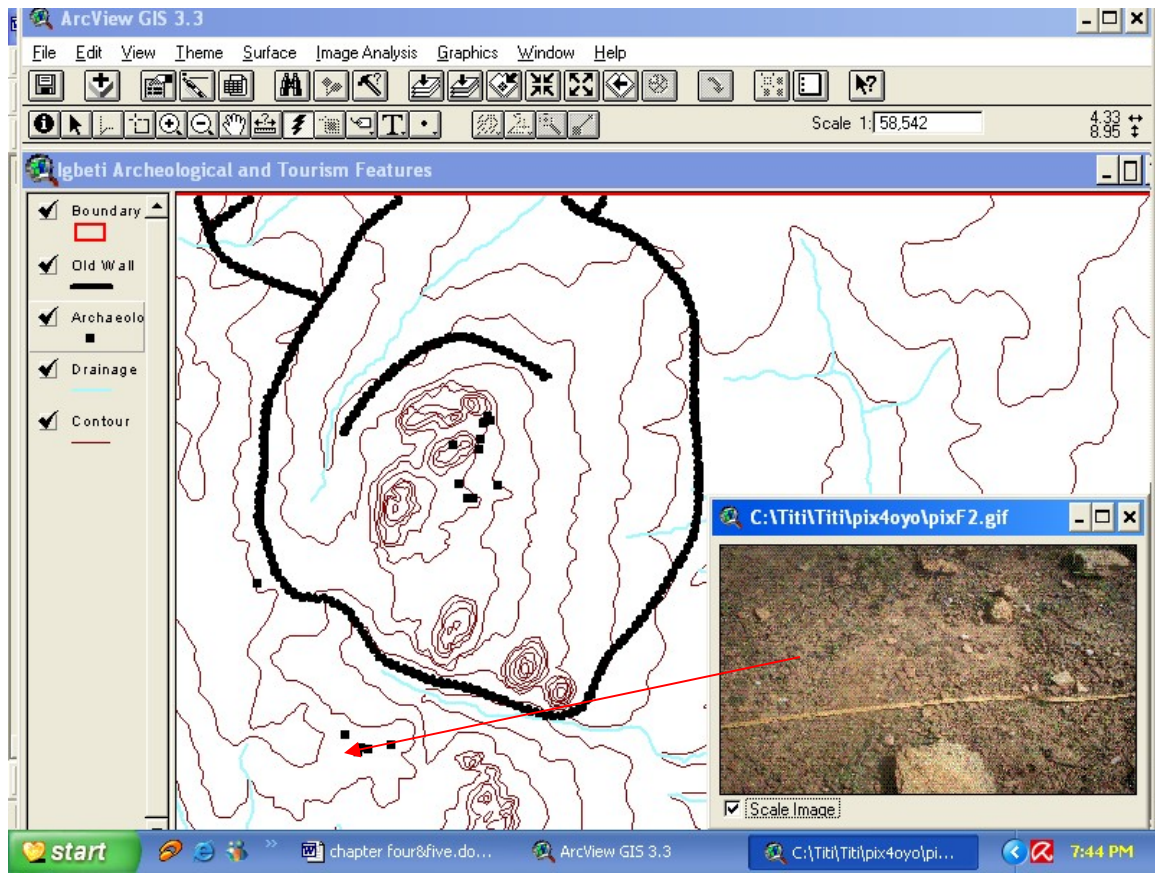
The Great Agbaku Rockshelter (Figure 4.1) is located outside the outer wall to the south of Oyo-Ile. During excavations carried out by Mr Ajekigbe, between 2003 and 2005 of the Department of Archaeology and Anthropology, University of Ibadan, cultural materials such as potsherds and lithic artifacts were found in the deposit of the site. Traces of potsherd pavement were found 3m south of the rockshelter (Figure 4.2). According to oral tradition, the rockshelter served as a hideout from Fulani marauding forces from which its name "*Agba iku oni ku ku*" meaning "aborter of death", was derived. The rockshelter provided a natural defence against the Nupes during the 19th century internecine wars. About 2km south east of the Agbaku Rockshelter is a dried-up stream course. Streams and water bodies were some of the features common to early

settlements. The rockshelter has a huge slab-like granite boulder resting on a massive rock outcrop, thus creating an opening at the base, providing a shelter of about 8m x 6.5 metres. The main entrance of the rockshelter faces south onto an undulating rock outcrop.



Source: Field Survey, 2012

Figure 4.1. GIS Database of the Front View of Great Agbaku



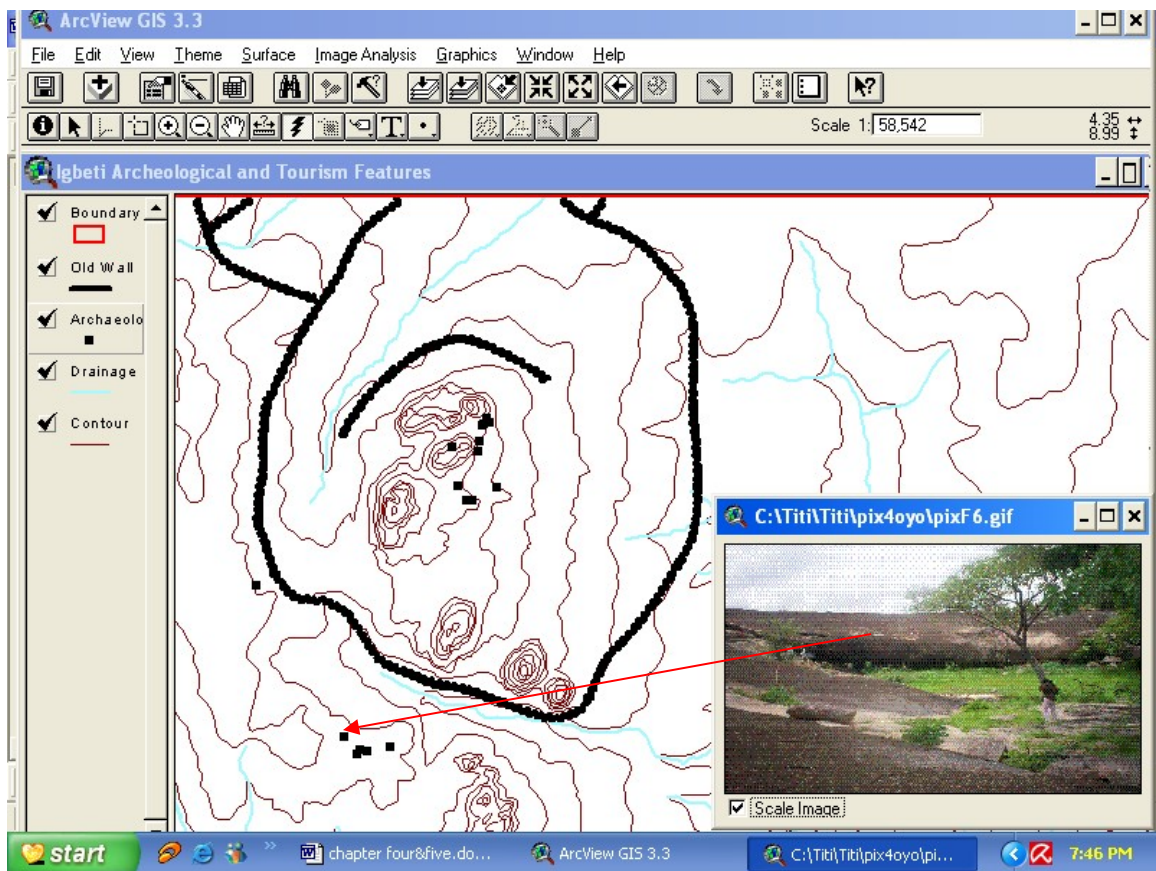
Source: Field Survey, 2012

Figure 4.2. GIS Database of Great Agbaku Potsherd Pavement

4.1.2 Small Agbaku Rockshelter

This is another rockshelter though smaller in size relative to Great Agbaku Rockshelter (Figure 4.3). It is located on latitude N08.94641⁰ and longitude E004.30146⁰. Like the other rockshelter, it is formed by a huge slab-like granite boulder resting on a massive outcrop, thus creating an opening at the base, providing a shelter of ca. 9m x 4m. The main entrance of the rockshelter faces south onto an undulating rock outcrop. It was

believed to have served the same function as the Great Agbaku except that the area is now occupied by python snakes, occasionally carcasses of small animals were found by rangers of the Park. The remains of a python's skin was also picked up at the Small Agbaku during the course of this work. It has not been excavated so, there are no cultural features found in association with this rockshelter so far.

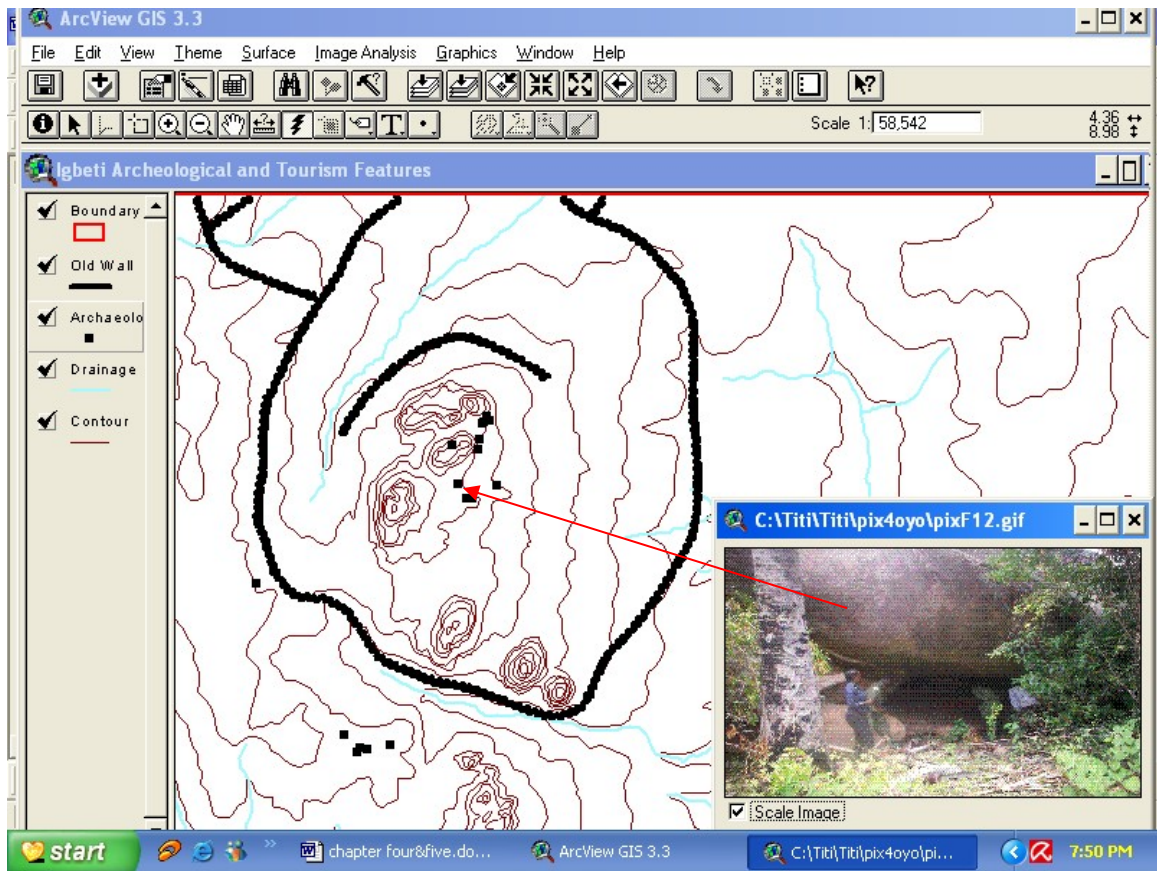


Source: Field Survey, 2012

Figure 4.3: GIS Database of the Front View of Small Agbaku

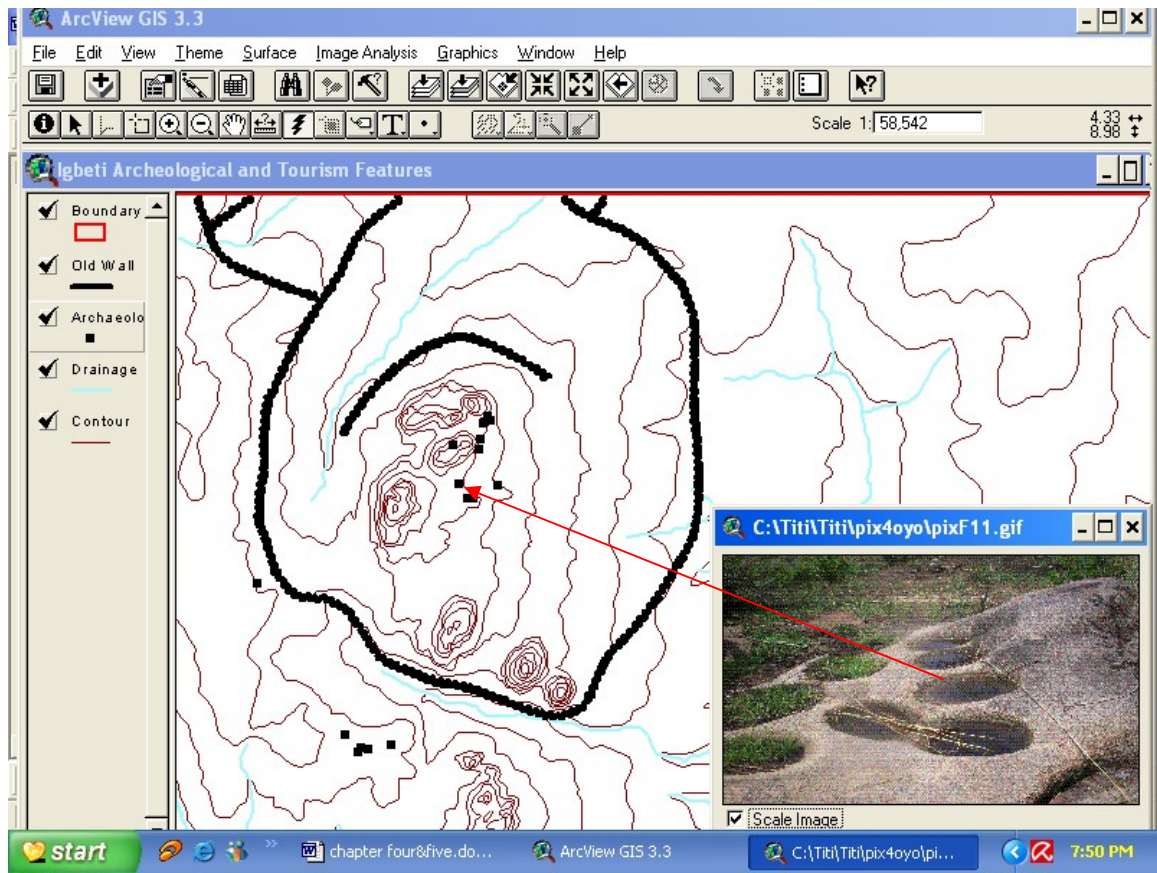
4.1.3 Mejiro Rockshelter Site

The Mejiro Rockshelter, is located about 3km south of the main palace gate-house (Figure 4.4). It is characterized by a large granitic boulder overlying another outcrop. The steepness of the slope leading to the shelter was a major hindrance to accessing the rockshelter, thus limiting the extent to which it could be assessed. Adjacent to Mejiro rockshelter are some clusters of elliptical grinding hollows which are common features on most rock outcrops within the Park (Figure 4.5). These rock hollows were probably initiated by differential denudation and later used by the people for grinding purpose (Oyelaran Pers. Comm., 2008). Differential denudation is the result of weathering on an area where rocks display varied resistance to the process of denudation. These features are immovable and assume an elliptical or oval shape. They are often dimples with diameters ranging between 20 and 50cm. As suggested by the park rangers, these hollows/grooves may have been used for ‘grinding’ or ‘polishing’ ground stone axes. However, according to Agbaje-Williams (1983), they were produced as a result of persistent crushing/grinding of material by stone objects producing a depressed surface on the outcrop. These grinding hollows are quite distinct from the portable grinding stones which are also often found in ancient settlements (Figure 10). Immovable grinding hollows are often located on soil-bare granite outcrops and usually in clusters with a depth ranging from 3 to 7 cm. At the Mejiro Rockshelter, about 25 of such rock hollows were counted. Today, observed activities performed in connection with such rock hollows include cracking of palm kernels for palm nuts and grinding of grains and herbs for medicinal purposes. Portable grinding stones carved out of weathered rocks are used for grinding pepper, beans, among others.



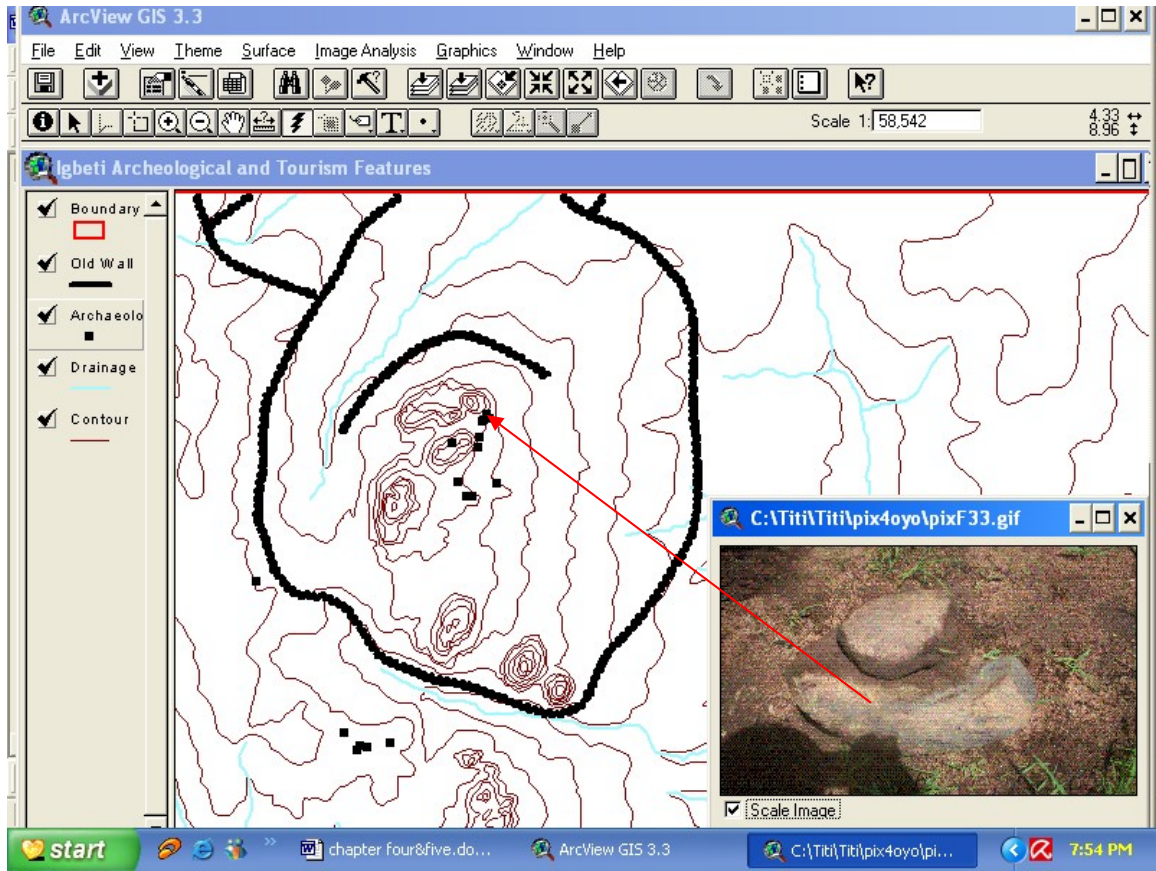
Source: Field Survey, 2012

Figure 4.4: GIS Database of the Front view of Mejiro Rockshelter



Source: Field Survey, 2012

Figure 4.5: GIS Database of Mejiro Rock Hollow site



Source: Field Survey, 2012

Figure 4.6 GIS Database of the Small Grinding Stone

4.2 Archaeological Ruins

Ruins according to Microsoft Encarta (2006), is the broken or physical remains of a building or city that has decayed or been destroyed. Ruins as features are non portable artifacts which cannot be recovered from their matrix. Position and arrangement are key aspects of features for which reason they cannot be removed after their discovery without either altering or destroying their original form. Examples of composite archaeological

features are remains of building structures like houses, storage building, temples, palaces, roads, etc. In archaeological context, ruins can be used to infer a peoples' material culture. The type of construction or architectural designs reveals the level of technology as at the time of construction while the raw materials used point to soil type and or vegetation as some materials (organic/inorganic) like potsherds, pollen grains, lithic tools among others could be embedded in the type of soil used for the construction purpose as can be seen in plate 3. As at 2007, almost 280 years after the abandonment of Old Oyo, there were still some free standing walls measuring about 1 to 1.5 metres above the ground (Plates 4.1 and 4.2) while others had completely collapsed. According to Oyelaran (1982), an abandoned house is highly susceptible to structural decay as repairs and replacement of lost or damaged materials by former occupants are completely absent. Consequently, the building is subjected to various kinds of natural processes that lead to structural decay. Apart from the direct effect of rain and sunshine on the structural decay of the walls, termites are also known to accelerate decay of mud walls (Oyelaran op.cit). It is a surprise, therefore, that after almost 280 years the settlement was abandoned; there were still some free standing walls. The ruins of Old Oyo include the prince's (Aremo's) house, some collapsed mud houses, the town hall, Akesan market, and the Alaafin's palace.

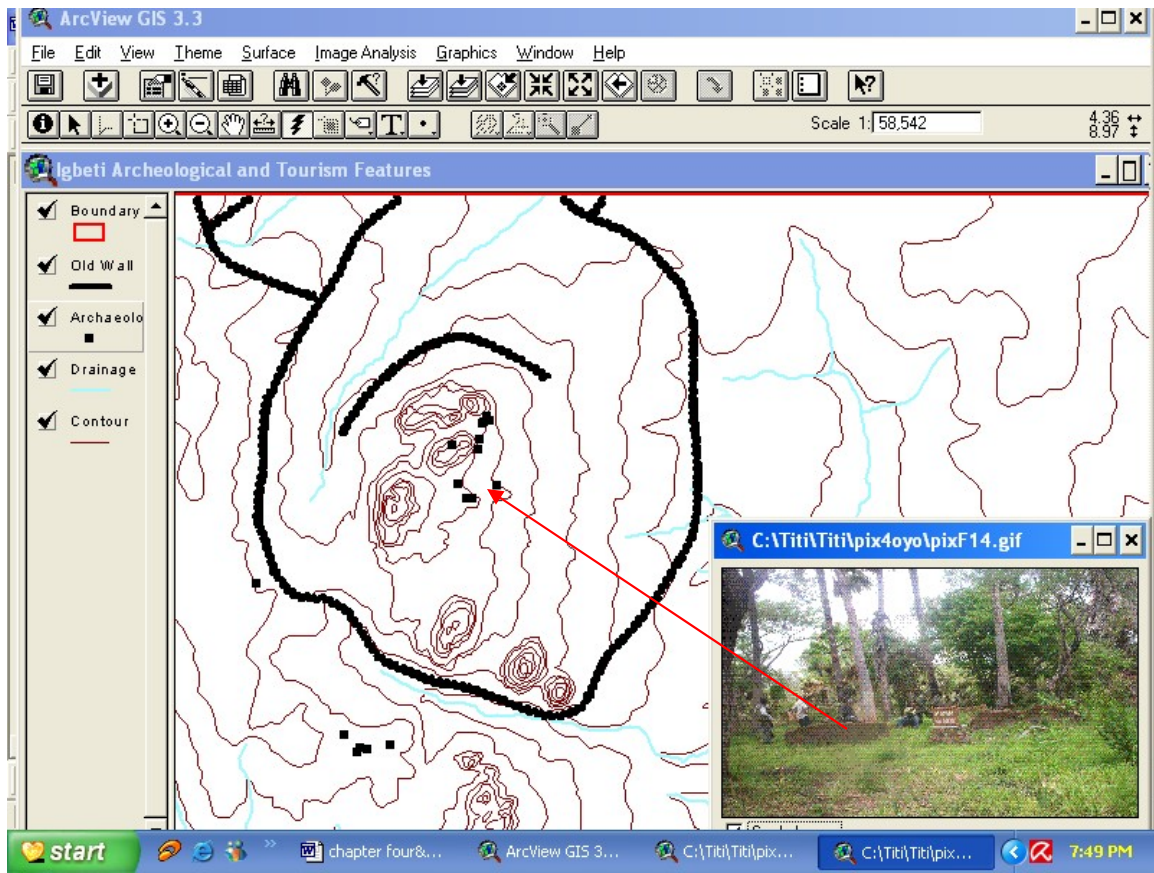
4.2.1 Aremo's House

This is located at about 85 metres north east of Mejiro Rockashelter. It is indicated by some free standing mud walls of about 40-75cm high and 14cm thick. It is otherwise

known as the ruins of the house of the first son of the *Alaafin* of Old Oyo; that is, the ‘*Aremo*’ (Figure 4.7). It is a mud house that revealed the type of architecture that characterized settlements of the ancient Oyo. According to Watters (1954), the *Aremo*’s house mud was probably reinforced with palm oil which serves as ‘water-proof’ against rain water. However, this could not be confirmed during the ethnographic study. Backing this view is the findings of Irvine (1969) about shea butter (*Butyrospermum paradoxum*) and palm oil (*Elaeis guineensis*) being used as water proof substances in the construction of mud houses; thereby reducing surface erosion of the walls. This probably accounts for durability of mud walls in a humid tropical environment, also a common phenomenon in the northern region of Nigeria. This could be used to explain the standing of the ruins of the mud house known as the *Aremo* house till date.



Source: Field Survey, 2010
Plate 4.1. Relics of Aremo’s House



Source: Field Survey, 2012

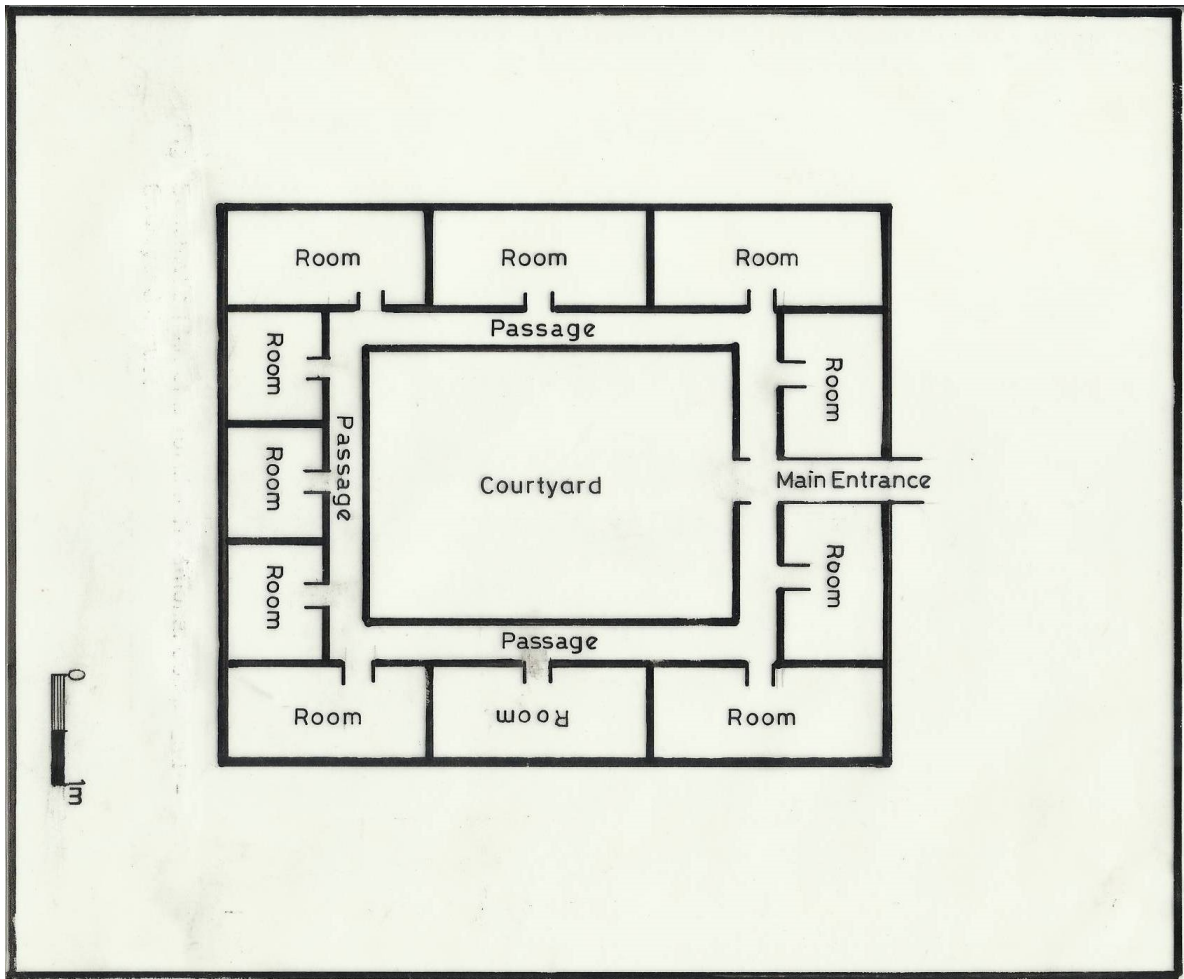
Figure 4.7. GIS Database of Aremo's House

4.2.2 Relics of Mud Houses and Akesan Market

Remains of two mud houses (Figure 4.9 and 4.10) were found 20 miles east of the location of the relics of the Akesan Market with geographic coordinates of N08.97835⁰, E004.31376⁰ and N08.97882⁰, E004.31396⁰ respectively. A close observation of the mud houses revealed some potsherds were embedded in the mud matrix; potsherds are sometimes used as reinforcement in traditional building construction (Oyelan Pers.

Comm. 2008). Building rubbles were on both inside and outside the houses indicating that wall collapse was in both directions.

Observable free standing walls measured about 15cms in width with varying heights between 0.5 and 1 metre. In the vicinity of the relics was found a small (complete) grinding stone (Figure 4.6). An outcrop with clusters of elliptical hollows similar to that of Mejiro was also identified there. Attempts to trace the foundation of the houses proved futile as the collapsed walls had become indistinguishable from the surrounding soil matrix since their physical characteristics and colour are almost the same (Oyelaran, 1982). However, it is the view of this writer that the architecture of the houses would have conformed with the concept of a compound system that is common in most parts of Yorubaland and also as observed at new Oyo. The concept of a compound-courtyard system is where members of an “extended” family often live in *Agbo-ile* (Oyelaran 1991). This compound –courtyard system is a basic Yoruba traditional arrangement involving a group of households (Agbaje-Williams, 1983). A compound-courtyard system consists of a house or compound of many rooms each inwardly facing a large open central courtyard (Figure 4.8), (Aina, 1989).



Source: Field Survey, 2012

Figure 4.8. Schematic Plan of a Yoruba Traditional Compound-Courtyard House.

4.2.3. Traditional Mud House Building Technique

Ethnographic surveys were carried out at Igboho and Igbeti on traditional building technology, unfortunately, the erection of a new building was not observed. It is from these that some of the accounts given below were described. Yoruba traditional houses

are basically Mud houses built with materials from within the environment of construction. Such building constructions or repairs usually occur during the latter part of the dry season or at the beginning of the rainy season when demand for plant cultivation and harvesting are less and when early rains help detect leaks. This therefore made major building activities to occur between March and April. Materials for building include stone, boulders (granite or quartzite), mud, wood, water and thatched grass.

The building technique is similar to the one described by Aleru (2006), that is the puddle mud construction technique. This involves digging the foundation of the house to a depth of about 50cm. The rock fragments that are the boulders are then arranged and held together by puddle mud inside the foundation trench. The standard unit of measurement for the foundations outline is an adult foot, about four of which make approximately a metre. For the mud paste, water is added to the mud gradually until an elastic consistency is derived. The puddle mud is then rolled with the aid of a hoe into balls, which are thrown intermittently to the builder. The wall is constructed by moulding the balls into heaps of moulds of about 40cm thickness. These are built to courses of about 80cm to one metre in height. The fresh layer is left to dry for at least a week before subsequent layers are added. According to Oyelaran (1991), a total of four or five layers (courses) make a standard height of a house. When the shoulder height of an average man is attained and the topmost layer is still wet, three or four wooden poles are held in place by the next layer of mud. This feature functions as shelves (pepe) for keeping household goods. Some wooden pegs are also inserted in the wet mud wall at about the same height

as 'pepe' to function as racks and hangers for drums, quivers, clothes etc. The next phase is the construction of the ceiling 'aja". This is done by laying as closely as possible split long timbers across the wall. The timbers are held in place by the building clay. The ceiling functions as a storage depot for food items like maize, millet, yam, beans etc.

The roofing of the house is the next phase after the ceiling. This is carried out as soon as the ceiling hardens. Forked, unbranched bamboo poles as well as ropes made from forest lianes and woven grass rolled into bundles are the major materials used for the roof construction. The roof frame is constructed of wooden poles obtained from hard, durable and highly insect-resistant trees such as acacia (*Acacia Arabica*), Akee Apple (*Blighia sapida*) and sometimes raphia palms (*Raphia vinifera* and *Raphia sudanica*). The stems of these trees are also used as pillars. The thick mid-ribs of these trees are used in conjunction with wood as joist and rafters. The thinner mid-ribs are plaited into lattice to form the slanting roof top. The thatch is usually made of 'Ikin' - guinea grass (*Panicum maximum*) or sometimes, 'eekon' – spear grass (*Imperata Cylindrica*) or 'beere' leaves (*Anadelphia arrecta*) woven into rectangular mats and braided in bundles of approximately 1.0m by 80cm by 3.2cm. Many of these are then laid side by side in layers of about 10cm to 15cm. About four of these layers are roped together to provide covering thatch. The roof is then bound to the frame by a web of ropes obtained from wood climbers. This way the thatch is held firmly and can withstand strong wind. In modern times, corrugated iron sheets had replaced grasses, this might not be unconnected

with the shipping of corrugated iron sheets through the trans Atlantic slave route to Nigeria, as found in Badagry.

Lastly, finishing touches are put to the inner part of the house before it can become fully habitable. The floor is evened out with a hoe and then smoothed and hardened with the aid of water and a long wooden pad. Sometimes, smooth stones or potsherds are pressed into the wet clay for aesthetic patterns formation on the floor (Oyelaran, 1991). The floors and walls are sometimes rubbed over with cow dung and or pounded vegetables. Small spaces created in the walls as the building construction progresses function as windows and are covered with thick woven cloth or vegetable fabrics while the door ways are covered with curtain-like woven mats or carved wooden doors held in place by strong ropes or metals.



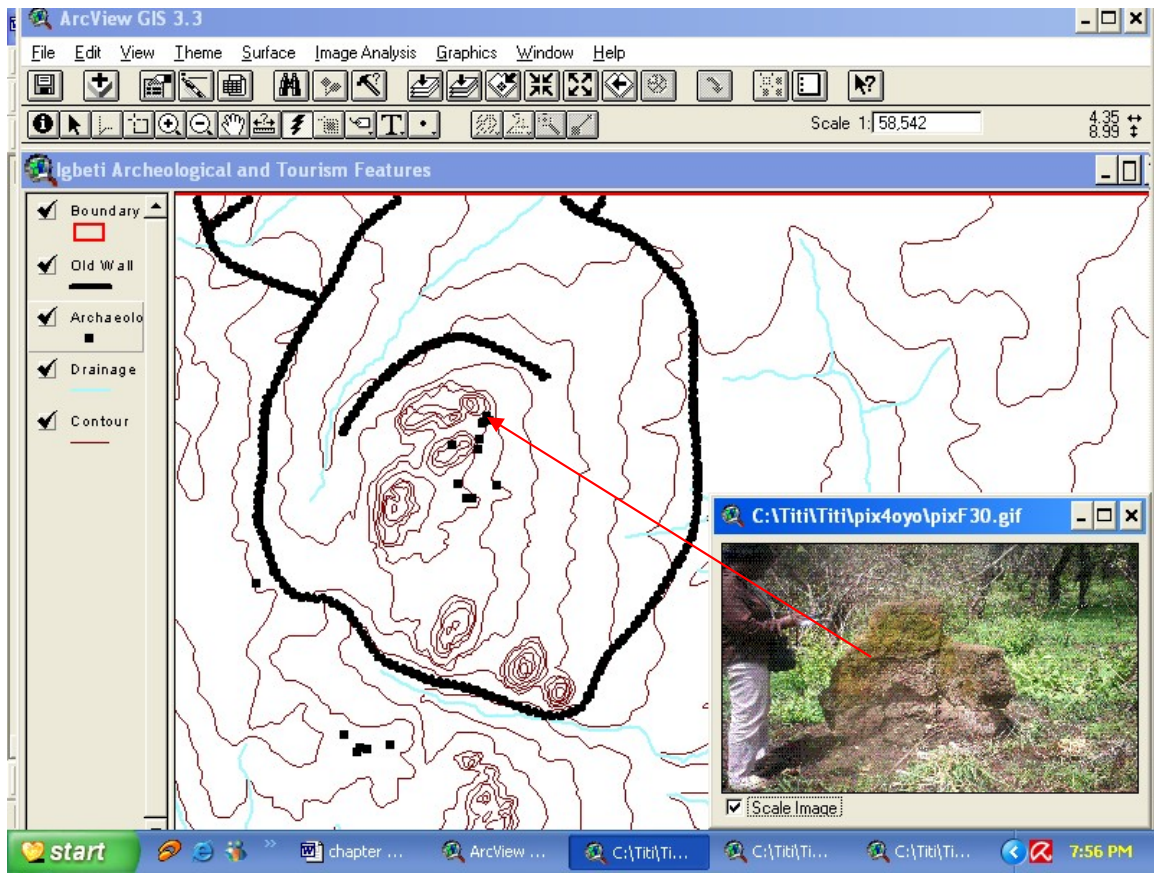
Source: Field Survey, 2010.

Plate 4.2. Remains of mud house at Oyo-Ile 1



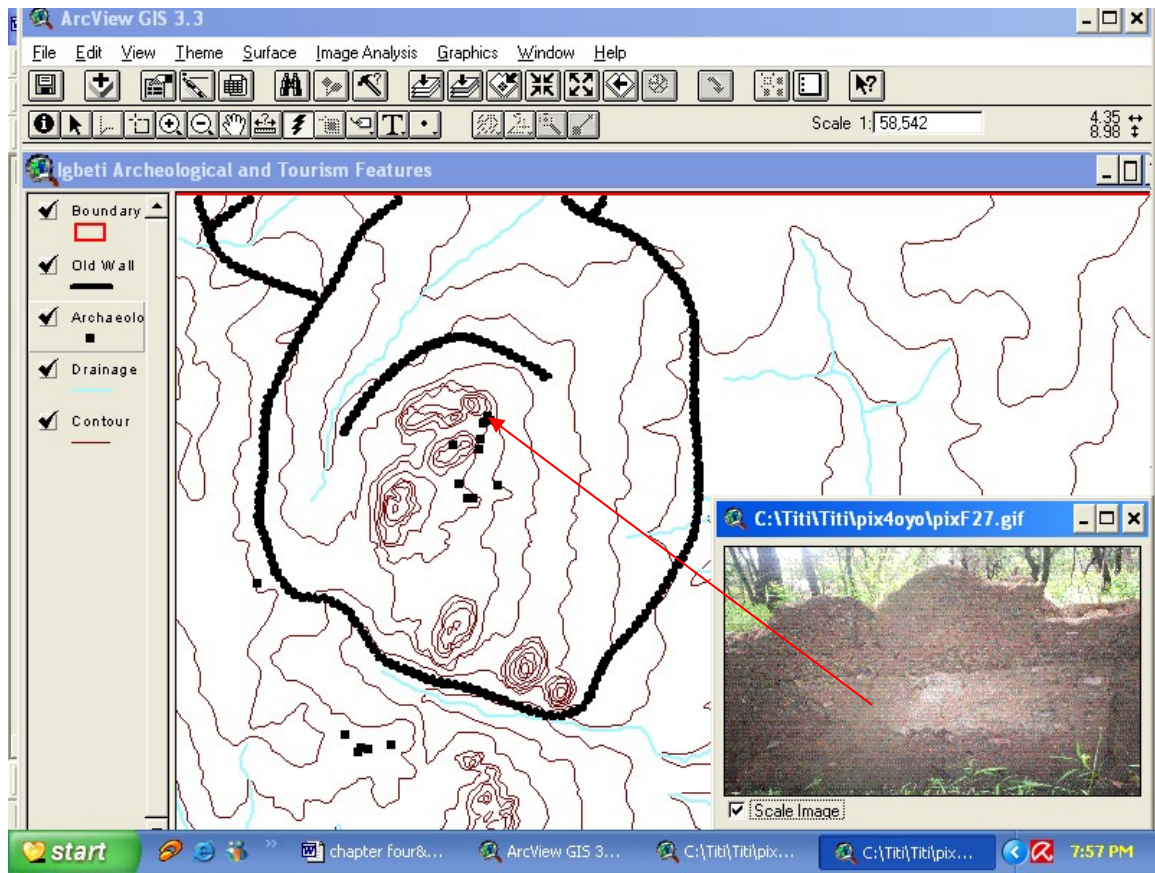
Source; Field Survey 2010.

Plate 4.3. Remains of mud house at Oyo-Ile2 (note the patches of potsherds embedded in the wall)



Source; Field Survey, 2012.

Figure 4.9. GIS Database of the Ruins of Mud House 1



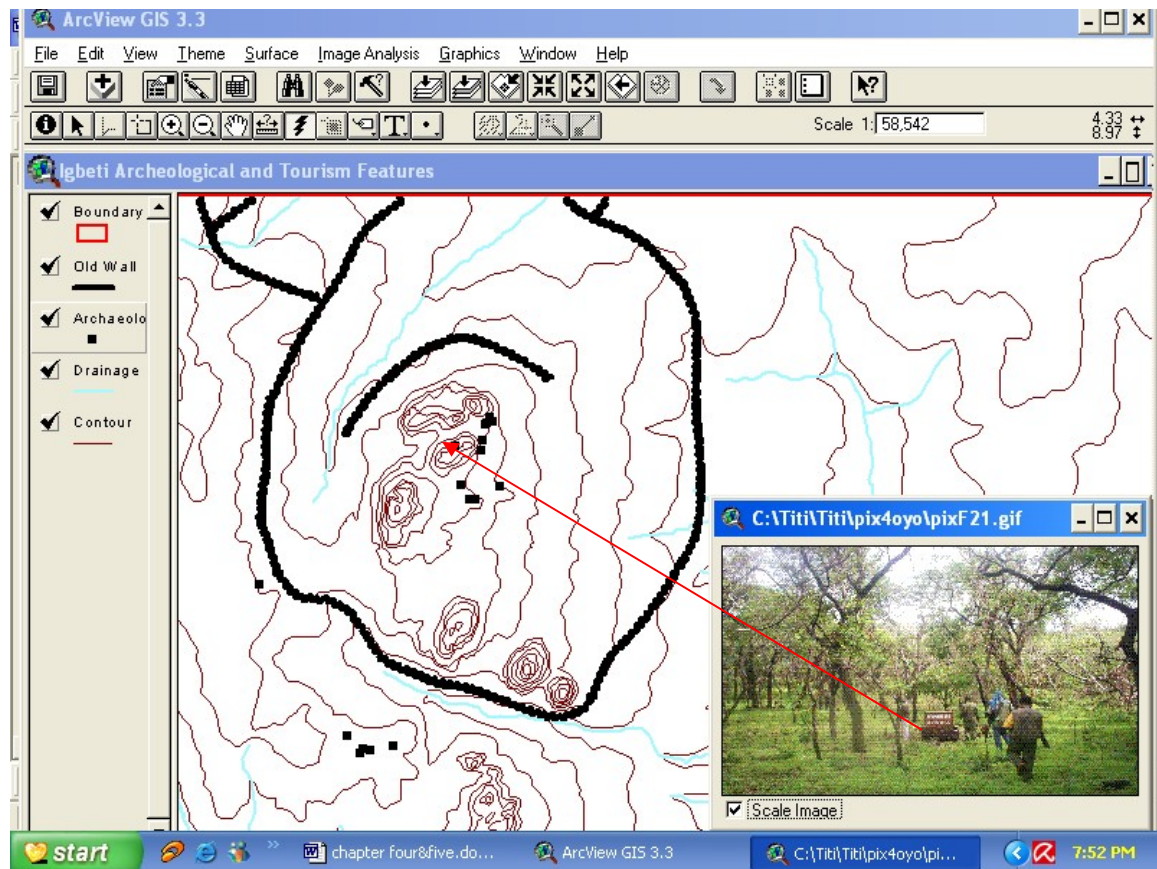
Source; Field Survey, 2012.

Figure 4.10. GIS Database of the Ruins of Mud House 2

4.2.4 Town Hall

Town halls in the ancient Yoruba kingdoms were often built to serve such purposes as ceremonial gathering place, guests reception, exhibition, entertainment, coronation activities, family meetings, community or political meeting among others. The town hall (Figure 4.11) is located on latitude N08.97612⁰, and longitude E004.31068⁰, and could

only be identified by a wall that was once probably part of the building. Presently, a signpost erected by the Park management is used to indicate the site of the town hall.



Source; Field Survey, 2012.

Figure 4.11. GIS Database of the Town Hall

4.2.5 Palace

The site of Old Oyo palace is located on latitude N08.97567⁰ and longitude E004.31321⁰. The supposed location of the palace was delimited by wall rubbles. The circumference of the delimited area measured about 532sq metres and is located south-east of the location

of the town hall. The palace site has been completely overgrown with vegetation. The palace complex includes the king's courtyard, a section that housed the royal family and the open court where all political discussions with the chiefs probably took place. Within the palace wall embankment is the town hall where communal meetings were believed to have been held. This reveals the communal way of life of the Yorubas. The palace is only now identified by a sign post erected by the Old Oyo National Park management and the remains of a trench that demarcates it from the town hall.

4.3 Archaeological Features and Artifacts

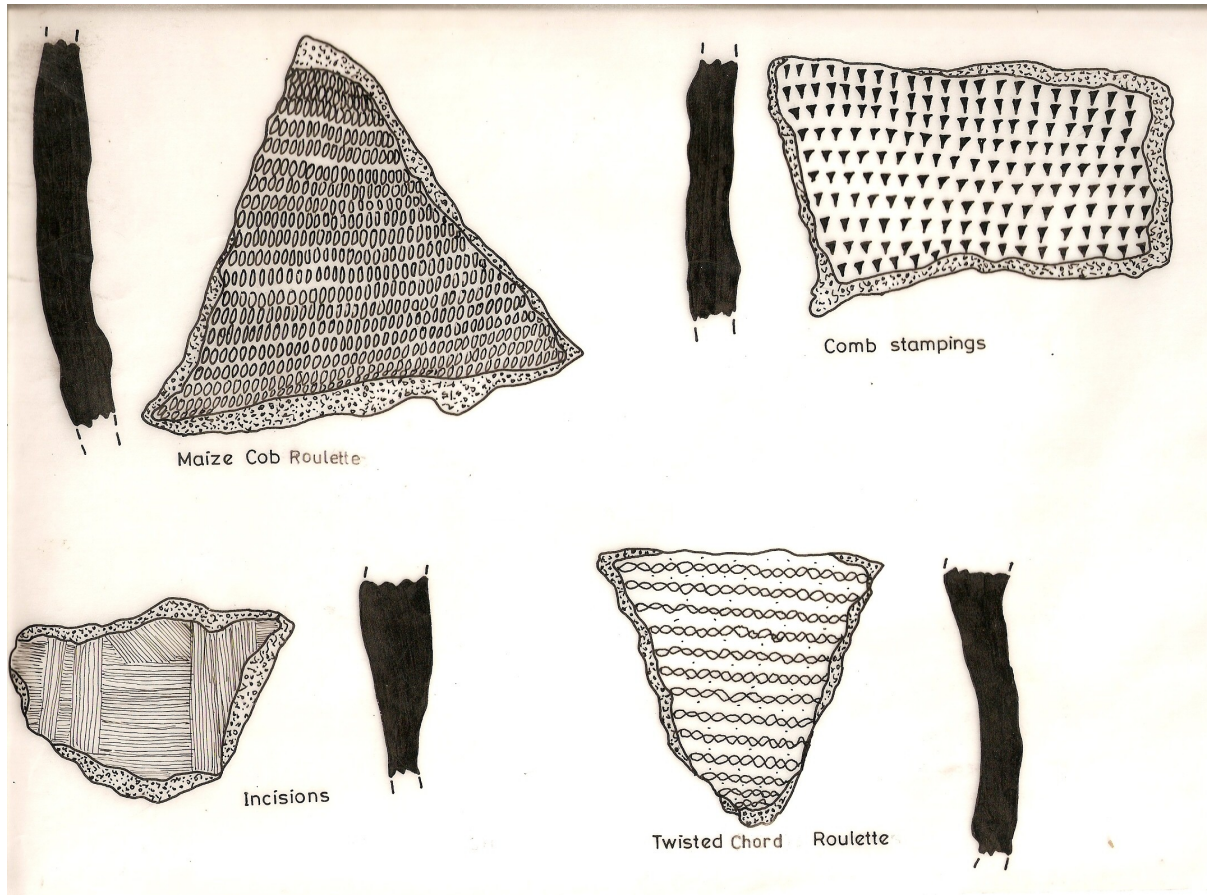
Artifacts according to Andah and Okpoko (1994), are discrete entities whose characteristics or form result wholly or partially from human activity. They are either natural objects modified for human use, or new objects formed completely by human action for human use. Artifacts are material aspects of human culture that are man-made. These objects are made to meet the need of a people or culture. Various natural/environmental resources of clay, wood, metals and stones (lithic) are fashioned to meet specific needs such as shelter, clothing, food processing, agriculture and transportation, among others. Examples of artifacts made from clay include terra cotta and pottery; examples of artifacts made from wood include boat, mortal and pestle, most farm implements handles, pillar posts; examples of artifacts made from metals include bronze casts, most farm implements like cutlass, fishing hook; examples of stone tools include the stone axes, stone hammers, grinding stone among others. At Old Oyo, some

of such artifacts like potsherds, pillar post, and a metal object called *Ogunjokoro* were identified.

4.3.1 Potsherds

Potsherds characterized by carved roulettes, snail shell stamps and probably maize cob roulettes are the commonest feature found in most areas traversed, but their intensity and extensiveness vary from one area to another. Four pieces of potsherds were randomly picked based on the difference in motif styles at Akesan market, the palace area, the town hall and Great Agbaku. These are straight thin incisions, twisted cod roulette and comb stampings and maize cob roulette (Figure 4.12). For instance, the survey revealed that the palace, the town hall and Akesan Market recorded the highest concentration of surface-scattered potsherds. Previous excavations by Agbaje-Williams (1983), Folorunso *et al.*, (2006) and Okpoko (1998) have revealed that potsherds and lithic tools are common features of Old Oyo.

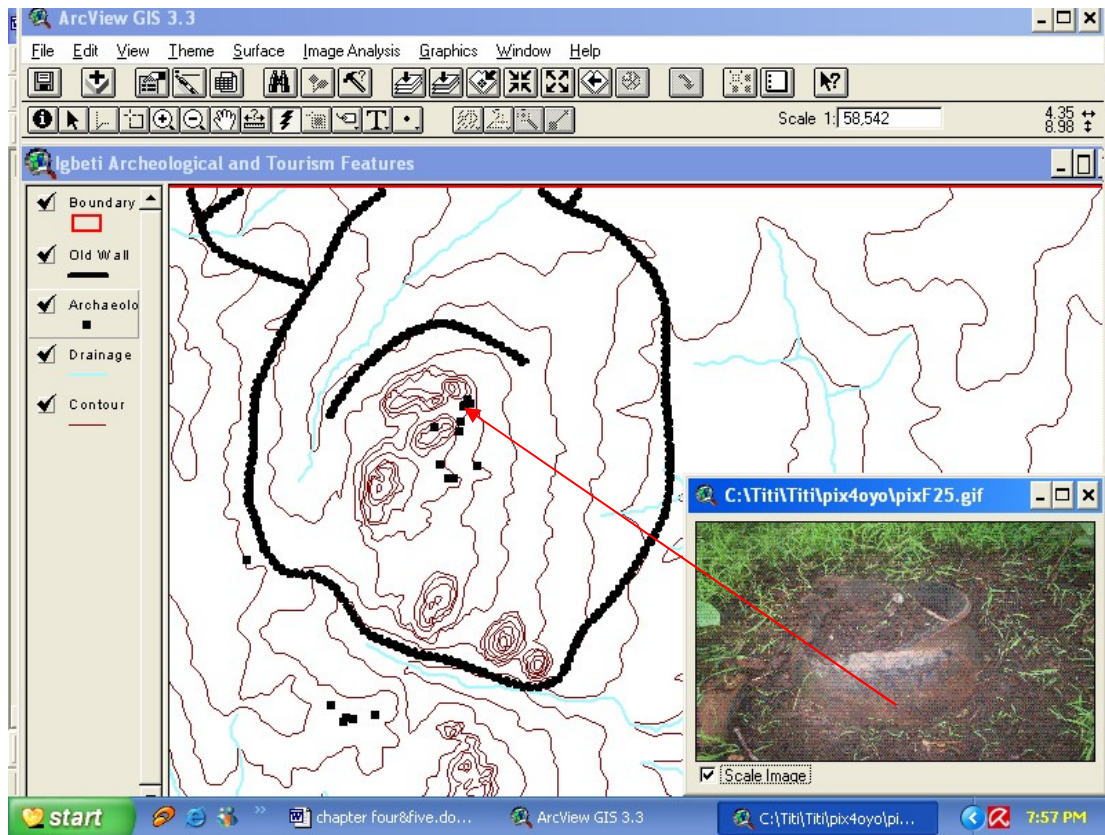
The pots which are located on latitude N08.97817⁰ and longitudes E004.31358⁰ are partially broken, with the first, half buried in the soil (Figure 4.13) while its decorative motif has been eroded. The second pot however, (Plate 4.4), was found on the surface and has a twisted chord roulette motif. The density of potsherds was used to infer the intensity and extensiveness of settlement as they are good indicators of habitation.



Scale x 1cm

Source; Field Survey, 2010.

Figure 4.12. Potsherds from Oyo-Ile



Source; Field Survey, 2012.

Figure 4.13. GIS Database of the Remains of a broken pot half buried in the soil.



Source; Field Survey, 2010.

Plate 4.4 Partially broken pot.

4.3.2 Palace post

Palace posts were part of architectural structures that add to the aesthetic value of the palace as it serves as a platform upon which suspended structures like the roof of the veranda rests. The palace post was made of wood (*Cissus populnea*) (Ajara). As expected, it was in a bad structural condition as a result of degradation due to termite activity (Plate 4.5). It was found at latitude N08.97612⁰ and longitude E004.31068⁰. It measured about 60 cm in length and about 15 cm thick having a central hole of about 5

cm in diameter running through its entire length. The hole was as a result of termite infestation on the post over the years as no measure was taken to preserve the post.



Source; Field Survey, 2010.

Plate 4.5. Relics of a pillar post.

4.3.3 Ogunjokoro

This is a mysterious metallic object (Plate 4.6) with a rounded base and tapers towards the top. It was found at the outskirts of Oyo-Ile (geographic location of N08.84748⁰ and E004.22477⁰), about 30km southeast. Oral tradition has it that it “migrated” by itself from Oyo-Ile to its present location. A careful observation suggests that the roughness of its sides is probably that of its use as an anvil in Yoruba indigenous blacksmithing. The object measured 60cm in height with a base diameter of 30cm. In shape it is comparable to the Yoruba traditional gourd. According to oral tradition, the object is believed to be mysterious; it is believed to have migrated by itself from an unnamed place about 25km southeast of Oyo Ile. It is estimated to be about the average weight of a bag of cement i.e. 50kg.



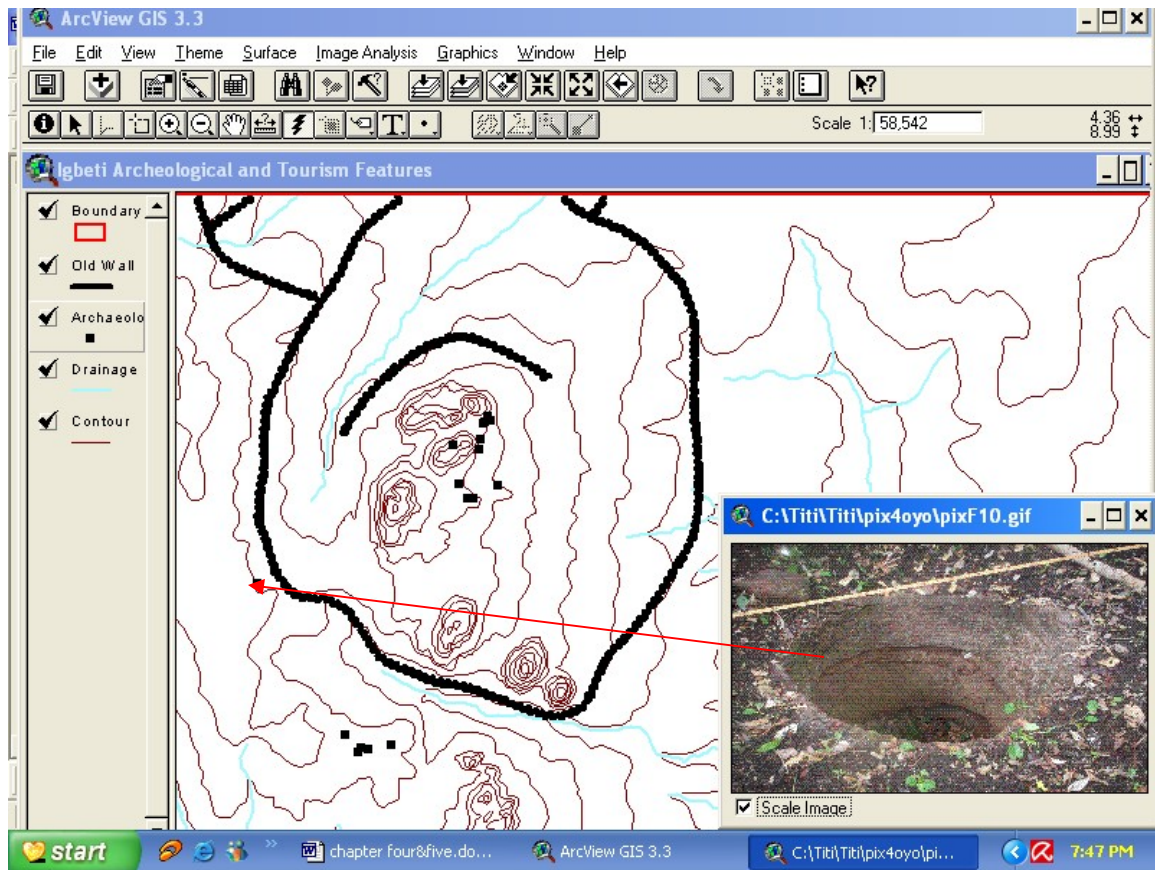
Source:Field Survey, 2010.

Plate 4.6. The *Ogunjokoro*

4.4 Relics of Human Settlement

4.4.1 Wells

Wells serve as major domestic water supply in early human settlement as they serve as water storage facility of major source of water. Two wells were found at geographic location of N08.96263⁰ and E004.29171⁰ within the outer wall of Oyo-Ile, one of which was almost filled-in by earth and vegetation. The other revealed a depth of about 1.8m (from the surface) and a diameter of about 1.1m (Figure 4.14). Its profile revealed a lateritic soil type similar to those of the man-made ditches which form part of the walls. An observation of the well suggested that it was probably dug by manual labour due to the roughness of its edges.



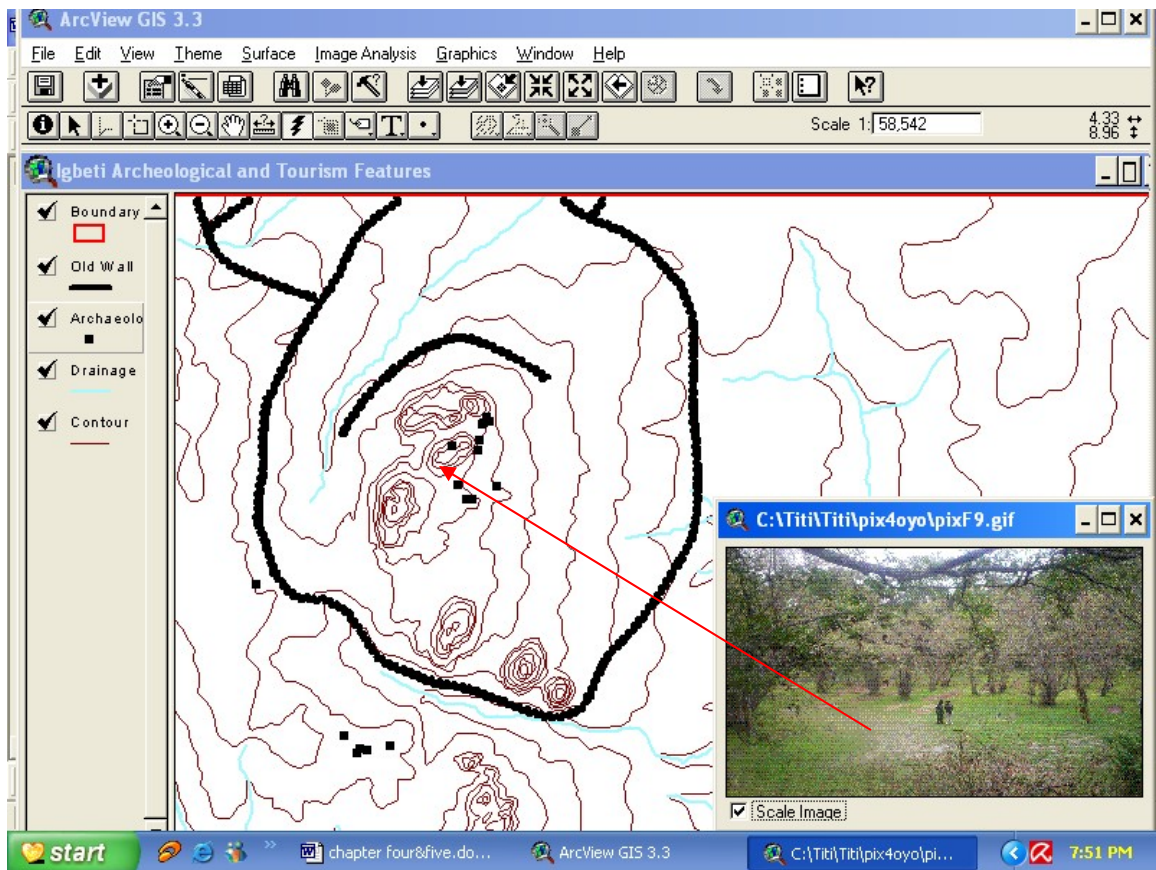
Source: Field Survey, 2012.

Figure 4.14. GIS Database of an Abandoned well

4.4.2 Water Reservoir

This is located within the palace area and enclosed by the inner wall (Figure 4.15). The water reservoir was already filled with earth and vegetation though its configuration forms a spherical depression on the ground. The reservoir has a circumference of about 100metres with about 45metres east-west and 50 meters north-south. Presence of water storage devices like reservoir and rock hollows suggest major method of water storage

within the region. It is believed that these water storage devices must have been fed by rain water as no particular drainage system was found in association with the site except a dried-up water course known as the Agbaku river whose size would have been either too small or seasonal for a large community like that of Oyo-Ile.



Source: Field Survey, 2012.

Figure 4.15 GIS Database of a Reservoir

4. 5 Igboho

Ighoho is closely linked to Oyo-Ile, politically socially and culturally. It is about 45 kms south of Oyo Ile and was one of the ancient towns of Oyo Empire believed to have been founded by Alaafin Ofinran who ruled between the late sixteenth and early seventeenth centuries (Law, 1985), the son of Alaafin Onigbogi. There are various versions of the expedition of the *Alaafins* in Igboho, however, according to informants, when Onigbogi was displaced from Oyo-Ile by the Nupe people he moved to Saki, the homeland of his mother. It was from Saki that he instructed his son Ofinran to move the Oyo people from Igboho back to their original place, that is Oyo-Ile. Ofinran having respect for tradition moved with his people from Saki to Gbere, southwest of Oyo Ile in an attempt to return to Oyo Ile. On his way he sighted two birds ‘fighting’ which was interpreted by Ifa oracle to him as a signal for him to settle at that location which is today known as Igboho. This was believed to be around 1590 (Ogunmola, 2008, pers. Comm.).

The capital of Oyo Empire moved from Oyo-Ile to Igboho. At Igboho today lies the grave of four Alaafins (Ofinran, Orompoto, Ajiboyede, Egunoju) who ruled Oyo people from exile in the sixteenth century. This burial place has been partly fenced and carved out to show respect for heroes of the past and preserve tradition. This site is known as ‘*Igbo Oba*’, meaning royal forest. The vegetation within the grove is preserved to reduce human impact. It is located southwest of the town, though surrounded by modern houses. For the purpose of preservation, no human activities are allowed within the grove except for a few people taking advantage of the forest environment to use it for defecation and

refuse dumping. Besides this, it is regarded as a sacred forest in honour of the four Old Oyo kings who ruled in exile while at Igboho namely Ofinran, Orompoto, Ajiboyede and Egunoju.

The royal forest was said to have covered a larger area than it was at the time of this research. However, due to urbanization and the dread of unconfirmed mystical power believed to be responsible for several misfortunes experienced by indigenes of Igboho, the royal forest has been seriously encroached upon. Alaafin Ofinran's burial ground is presently covered by a concrete tomb (Plate 4.7). Sign posts indicating the various kings that ruled at Igboho, two building posts, and a calabash containing sacred water were kept in an inner chamber of the structure. This water is used by the 'Are', who is the traditional head of the town to appease the god of their fathers at certain times of the year. The water, according to an informant, who is also a descendant of the Are, is believed to possess the power to settle conflict among indigenes, and is used to perform various rituals for those seeking the fruit of the womb and diverse problems. Also found in the building are two pillar posts known as 'Ile Aropo Dogiri' (Plate 4.8). These decaying building posts are said to be the type used for construction purposes in ancient times. According to Clapperton (1829), the posts supporting the roof of verandas and the doors of the king's eunuchs' houses are generally carved in bas relief.



Source: Field Survey, 2010.

Plate 4.7. Alaafin Ofinran's burial place



Source: Field Survey, 2010.

Plate 4.8. The two pillar posts at the royal forest

From oral interview it was gathered that, Alaaafin Orompoto who succeeded Alaaafin Ofinran was a female. Initially, she met with opposition at her show of interest in the throne due to her gender. She, however, proved her opponents wrong by exposing her genital organ which turned out to be that of a man. Due to the fear that gripped the hearts of the king makers at this mystery of a female with male genital organ, they could not but crown her as king. The informant at Igboho claimed that the defensive wall at Igboho was constructed during her reign. Today, every king of Igboho is to pay homage at the entrance of the royal forest during his coronation after which he is never to enter till death. The current Alaaafin of Oyo, Oba Lamidi Adeyemi is said to be sometimes sighted at the entrance gate paying homage to his ancestors.

4.6 Modern and Old Oyo Palaces

Reconnaissance and oral interview were carried out at new Oyo to establish its relationship with Oyo-Ile. This is important in establishing whether there are cultural changes, or continuity, and the extent of cultural heritage loss through time. New Oyo is located about 130km south of Oyo-Ile. The town of Oyo, is 55km north of Ibadan and was founded at about 1837 after the sacking of Oyo-Ile at the site of an earlier settlement named Ago-Oja. For centuries prior to this, the Yoruba Empire of Oyo had as its capital town Oyo-Ile, which is today variously referred to as Old Oyo, Oyo-oro ('Oyo of the Ghosts'), Eyo or Katunga. According to tradition, Ago was founded by Alaafin Atiba, the son of the thirtieth (30th) Alaafin Abiodun. Ago was one of a group of small Egba-Agure towns lying along the forest-savanna boundary, generally referred to as the AFIJIO towns; being the acronym for Awe, Fiditi, Ilora, Jobele, Iware and Oretu. Atiba's mother came from a small town in this region known as Akeitan (Ogunmola per. Comm., 2008). From oral interview, it was gathered that the present Oyo palace is about 3 kms in circumference. Thus, it is six times the size of Oyo-Ile palace. In terms of configuration and architectural pattern there are similarities between the two palaces as it is believed that the Old Oyo Palace was replicated at new Oyo to preserve cultural heritage and continuity (Figures 4.16 and 4.17).

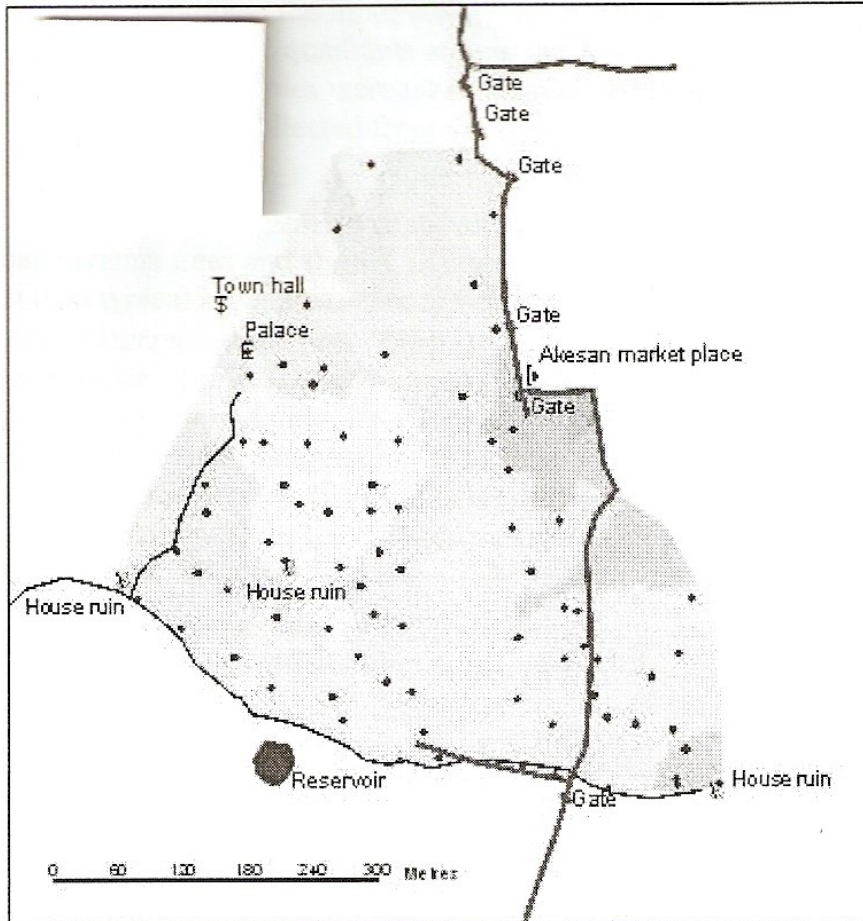


Figure 4.16. Map of Oyo-Ile showing location of palace and other features (adapted from Folorunso *et.al.*, 2000).

The palace area of the Old Oyo measured some 430m east to west and 700m north to south. To the west of the main buildings rises the inselberg known as Oke Diara and to the north-west is Diogun hill, a spur which runs south-east with rock outcrops reaching the palace wall. This is in conformity with the findings of Soper, (1993). The gentle slope of the granite inselbergs are weathered into accumulations of enormous boulders and stand up to 100m above the surrounding land surface; crevices, caves and rockshelters penetrate the boulders and vegetation is dense. According to Soper and Darling (1980),

Yoruba palaces generally include a substantial area of “royal bush”, the present Oyo palace being a marked exception (Ojo, 1966). Secondly, a palace is not supposed to be directly overlooked by higher ground (Ojo, 1966). This explains why the topography of the location of the palace is higher than the surrounding environment. As at the time of this research, the palace walls have completely collapsed into rubbles and had become indistinguishable from the surrounding soil. Remains of the supposed wooden veranda posts which Soper (1978), referred to as still standing, were found lying on the ground and almost completely destroyed by termites (Plate 4.5).

The palace buildings, like the other mud-built structures of the city, have totally collapsed, apart from some wall stumps. The location where the Palace Gate was believed to be located is represented by a large mound up to three metres high, 36m long and 13m wide. Scattered around it are the remains of wooden posts with some still standing, as described in Soper (1978). According to Soper and Darling (1980), the palace wall is represented by a linear bank, rarely more than a meter high, which can be traced continuously north and south of the main gate and forms part of the inner wall (wall1), of Oyo-Ile.

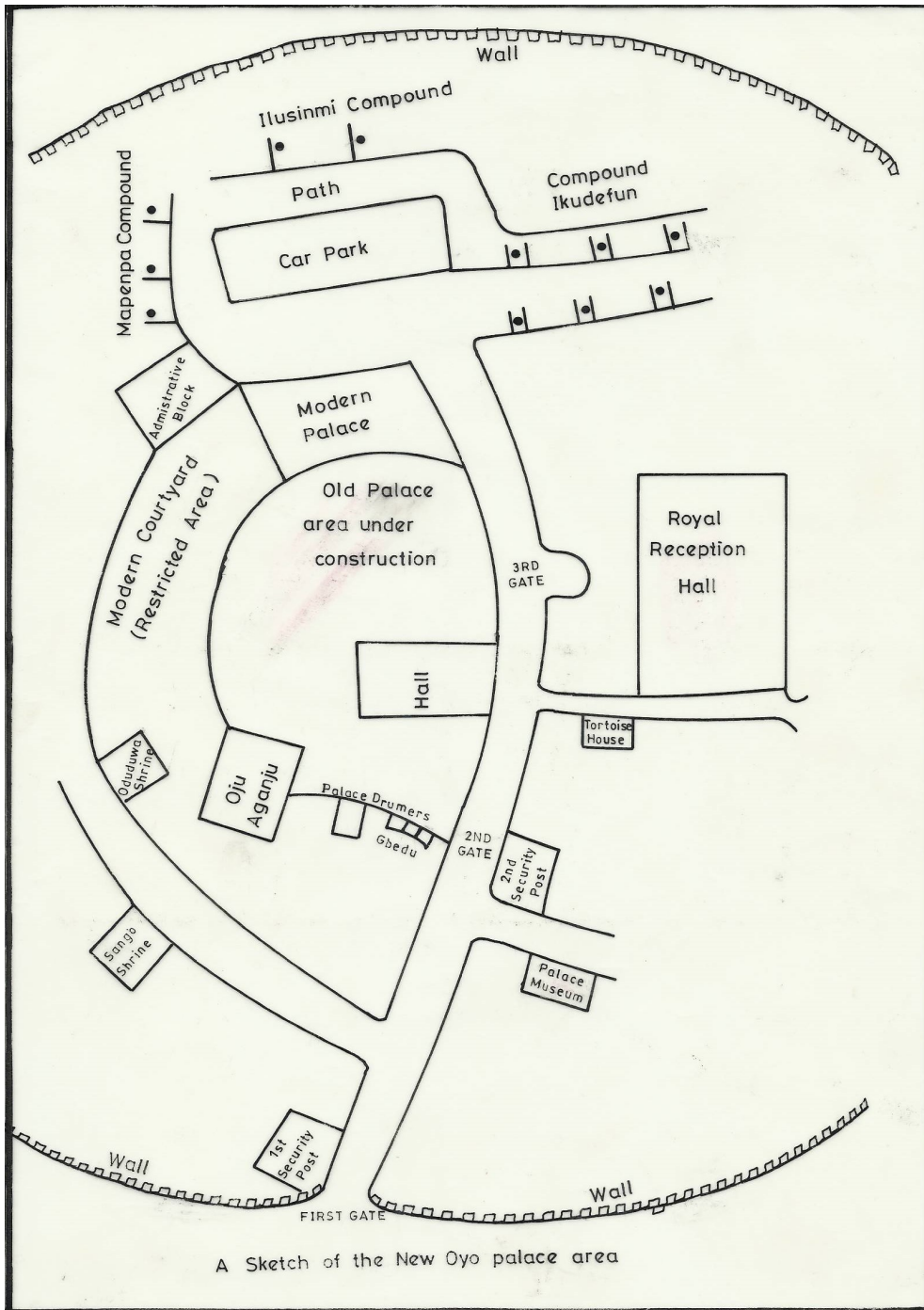
Within the Palace building complex is an open area apparently free of buildings, this area seems to have probably served as the general reception court or forecourt and this again is noticeable at modern Oyo. Immediately outside the palace wall, precisely north-east of

the palace gate is believed to be the location of Akesan market. Today what is left of Akesan market at Oyo-Ile is an open area of about 300m square with heaps suspected to be wall rubbles. At the centre of this open area is a small mound of about one metre high and 10m in diameter with fragments of wooden posts surrounding it, this feature is probably a shrine; in most Yoruba ancient towns, shrines are usually located at the centre of main markets.

4.7 Configuration/Layout of Modern Oyo Palace

The Modern Oyo Palace is located in the central part of Oyo town bearing a close proximity to Akesan Market just as in Oyo-Ile (Figure 4.17). The palace at new Oyo like the Oyo-Ile has a perimeter wall round it. At the main entrance of the palace is a security post, this stands detached and is about 30 metres to the main palace. Opposite this stands the old palace said to be constructed by Atiba Abiodun, (the Alaafin that founded the new Oyo known as 'Agodi Oyo' between 1837 and 1838). Located to the west of the entrance gate is the Sango's shrine standing detached from the main palace (Plate 4. 9) while to the east is the Oduduwa's shrine. During coronation of a new Alaafin, Chiefs from Sango's shrine first proceed to Koso where further rituals were usually performed before they enter the palace at coronation. The virility of the Oyo Empire until the late 18th Century was attributed to the powerful effective ruling of Sango as such Sango in Yourba history and tradition has been held in high esteem. He was the fourth Alaafin to rule over Oyo Empire (www.wikipedia.org). Yoruba tradition has it that he was a powerful warrior who succeeded Alaafin Ajaka. Alaafin Ajaka who succeeded Oranyan (the first Alaafin)

lost his post to his brother Sango because he lacked military virtue and allowed his sub-chiefs too much independence. After his powerful military reign in the Oyo Empire, Sango was forced to commit suicide as it was the custom in those days, he refused to succumb to hanging, therefore the name 'Oba Koso' meaning the king did not hang. After his death, he was deified as the god of thunder, associated with fire and transformation. He is the Yoruba deity that rules over male fertility. He is also recognized as the first orisha (deity) to rule twice over the cities of Ile-Ife and Oyo (www.maflib.mtandae-afrika.net/). At the entrance of the old palace (Plate 4.10) is the 'Oju Aganju'. This is the waiting hall of chiefs during coronation and other activities. East of the Oju Aganju is the Gbedu (Plates 4.11 and 4.12) where the royal drummers treat the king to nice tunes to dance to every Friday. This, according to the royal drummers, is done in observance of royal rites as was done at Oyo-Ile.



Source: Field Survey, 2012.

Figure 4.17 Ground Plan Sketch of the modern Oyo Palace



Source: Field Survey, 2011.

Plate 4.9. Sango's shrine within the present Oyo palace



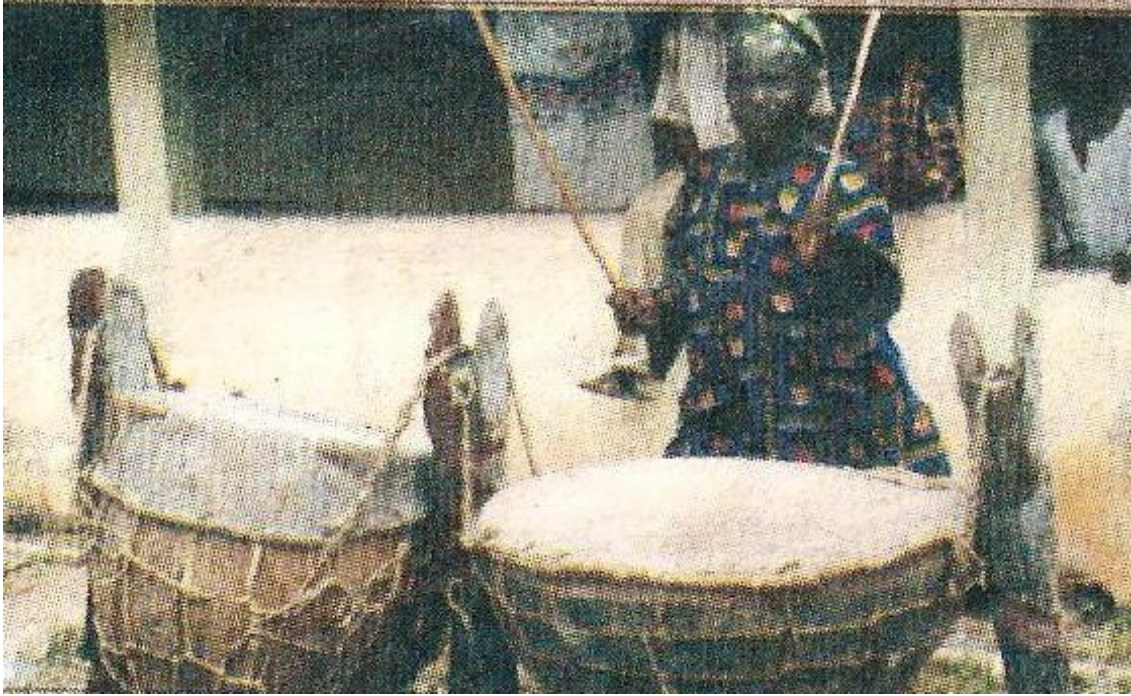
Source: Field Survey, 2011.

Plate 4.10 Oju Aganju Building



Source: Field Survey, 2011.

Plate 4.11. Wooden pillars that hold Gbedu drums



Source: Field Survey, 2011.

Plate 4.12. Gbedu drums from new Oyo



Source: Field Survey, 2011.

Plate 4.13. The palace drummers



Source: Field Survey, 2011.

Plate 4.14. Entrance of the present Oyo palace

There is an inner gate and enclosure which houses the king's palace. At the entrance of the palace are works of arts like wood carvings typical of Yoruba royal palaces (plate 14). Within the palace are rooms known as '*ode*'. Most of these rooms are linked except for the courtyards, palace, halls and shrines built separately. The rooms house the king's attendants and representatives, the king's trumpeters, the king's guests and his slave called Mapenpa (Plates 4.15, 4.16, and 4.17). Some other buildings lie southwest of the palace, however, access to these places by visitors was denied for reasons not disclosed during the survey. Other rooms within the Oyo palace include Ile Igba, Adodo Kekere,

Ile Imole, Iesanyin, Inaso, Adodo, Ile ori, Olorunkumefun, Iyake, Ile omokunrin, Oriloye, and Ita Ile loke. The palace buildings of the new Oyo conform to modern architectural design unlike the mud-built structures at Old Oyo (Plates 4.18 - 4.21). Within the palace area of the modern Oyo is a museum which houses art and craft works typical of Oyo Empire (Plates 4.22 and 4.23).



Source: Field Survey, 2011.

Plate 4.15. Mapenpa's compound



Source: Field Survey, 2011.

Plate 4.16. Kundefun's place



Source: Field Survey, 2011.

Plate 4.17. Ilusinmi's place



Source: Field Survey, 2011.

Plate 4.18. Modern Reception Hall



Source: Field Survey, 2011.

Plate 4.19. Front view of the old palace at New Oyo



Source: Field Survey, 2011.

Plate 20: Eastern part of the old palace at New Oyo



Source: Field Survey, 2011.

Plate 4.21. Southern part of the old palace at New Oyo



Source: Field Survey, 2011.

Plate 4.22. The Palace Museum



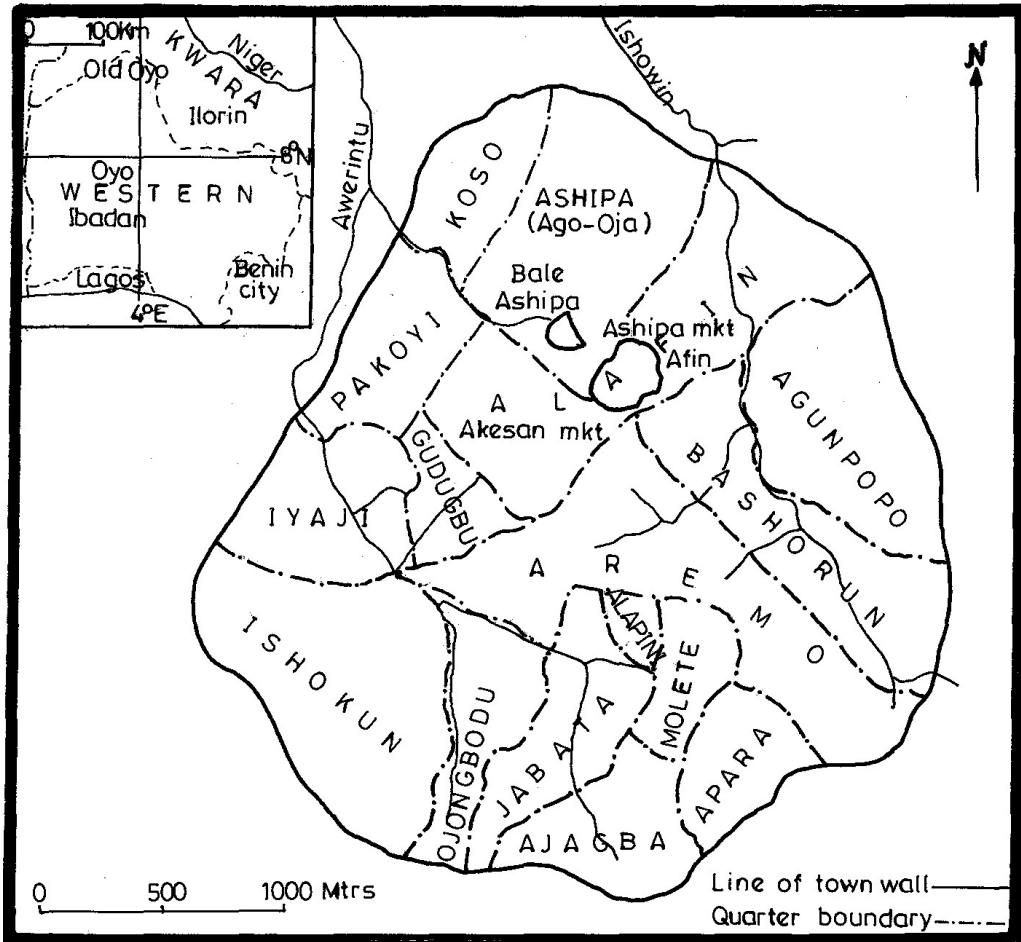
Source: Field Survey, 2011.

Plate 4.23 Some artifacts in the Museum

4.7.1 Akesan Market

To the southwest of the modern palace gate at Oyo stands the Akesan Market as opposed to the geographical location of Akesan market at Old Oyo (Figures 4.17 and 4.18); whereas, at Old Oyo, Akesan market is located to the northeast of the palace gate. The similarity however, is in the nearness of both the old and new Akesan Markets to the king's palace. However, the position of both Akesan market adjacent to the two palaces is typical of what obtains in all Yoruba towns (Mabogunje, 1962; Ojo, 1966). Keay (1947), stated that one *inselberg* lies in the centre of the Alaafin's compound and also

mentioned the “parade ground or meeting place”, surrounded by short carved pillars of very hard wood *Prosopis*, immediately outside the palace to the east. This description fits that of the Akesan market and the carved posts at the palace gate.



Source: Field Survey, 2012.

Figure 4.18. New Oyo Layout (Adapted from Goddard, 1971)

4.7.2 The Aremo's house

According to oral tradition, Aremo is the first son of the Alaafin who in Oyo kingdom is not necessarily the heir apparent to the throne as opposed to most Yoruba traditions which uphold the belief of Aremo as the heir apparent to the throne. In the Oyo kingdom, the Aremo enjoys as much privilege as the Alaafin and is expected to die with the Alaafin so as to forestall such from overthrowing the Alaafin. However, this tradition of Aremo dying with the Alaafin which necessitated the sighting of Aremo's house close to the Palace at Oyo-Ile is no longer practised in the present Oyo. This according to oral interview was due to political interest which was not divulged between 1954 and 1956. What used to be the Aremo house at the modern Oyo stands dilapidated today. In Willet's (1960) report on the Old Oyo, he was able to identify the palace and the house of Aremo among others.

4.7.3 Town hall

To the east of the modern palace lies what used to be the courtyard now turned into a royal reception hall (Plate 4.24) which serves the purpose of hosting royal meetings. Occupying this building are well crafted wooden doors with various figures of both animals and humans embossed on them and wooden seat with the inscription '*Teleda lase*' meaning 'Authority belongs to the Creator' with the figures "2.3.71", probably referring to March 2, 1971 as probable date of manufacture (Plate 4.25). Within this building is a carving of Ladigbolu, one of the Alaafin's of modern Oyo.



Source: Field Survey, 2011.

Plate 4.24. Royal Reception Hall (formerly courtyard)



Source: Field Survey, 2011.

Plate 4.25. Carvings on a wooden chair (note the inscription of date on the wooden chair).

4.7.4 Mud Houses

Mud houses are common feature of African historic societies like that of the present day Oyo. North and south of the Akesan market at Oyo-Ile are remains of compounds which

are likely to be the ones identified in this research as mud houses (Plates 4.2 and 4.3). Some, according to Soper (1993) could have been the kitchen or ritual house/shrine. What purpose these mud houses were used for has not been ascertained. There are however some common features between mud houses of ancient towns and the modern ones. Most of them are built with courtyards which explain the depressions often encountered at the centre of mud house relics at Oyo-Ile. The courtyards are so designed that there is an open space in the centre of the house where family meetings and other domestic activities take place. One major difference in the houses at Oyo-Ile and modern Oyo (Plate 4.26) is the type of materials used in roofing. Houses in Oyo-Ile had thatched roofs, while those of modern Oyo are made of corrugated iron sheets. This explains why roofs of houses at Oyo-Ile could not withstand decomposition (Clapperton, 1829) because they are plant materials and are therefore prone to microbial activities.



Source: Field Survey, 2011.

Plate 4.26. Modern Mud house

4.7.5 Palace Drummers

Of significance to communication and culture is drumming in modern Oyo. Drumming within the palace is a royal privilege and shows the cultural heritage of the Oyo Empire. Thus, the drummers are of the lineage of Ayan and have titles like Otun onilu Alaafin, Eketa onilu Alaafin, Ekerin Onilu Alaafin, etc. Drumming in recent times is considered to be passing important messages as in ancient times, though their relevance has almost been reduced to mere entertainment. The palace drummers play a significant role in communicating to the king within the palace environment and during events. Such communication could be to herald the arrival of a visitor, the arrival of a particular chief

or important dignitaries. They serve as the king's spies in alerting the king of impending danger or fortune by the various tunes they produce. This tradition, according to the drummers is ancient and particularly important as they are also the first to get to the palace to wake the king up with their drum beat to boost his morale in ruling Oyo Kingdom each day. Some of these drums include 'Iya Ilu', 'Gangan', and 'Kanango' (Plate 4.13).

4.8. Archaeological Features and Artifacts of Badagry

Surveys of Badagry Heritage site revealed a number of archaeological features: Cannon, bottle of dry gin, colanut, potsherds, coins and cowries, chains and European Umbrella.

4.8.1. Canons

Canons are large heavy metallic guns with one opening at one end. They served as both weapon of war and time alert during the slave trade of the 18th – 19th century. The canon was invented in China as early as the 12th century. It was later used by the European, it is tube-like with cylindrical shape, opened at one end and closed at the other end (Plate 4.27). It was used as a weapon of war to destroy or ward off unfamiliar (invading) ships approaching the island, thereby serving as a means of slave merchants control. When used as time alert, a shot in the air at various times of the day was to alert the community of slave movement from the Baracoon to the Lagoon and later to the Point of no Return. This is one of the important relics of the slave trade in Badagry. At the time of the field

work, reconstruction work was ongoing at the Slave Port where it was originally located and displayed to tourists, as such the Canon was moved to the Mobee Slave relics Museum.



Source: Field Survey, 2011.

Plate 4.27. Canons in front of Mobee Slave Relic Museum.

4.8.2 Bottle of Dry Gin

During the slave trade era, a bottle of Dry Gin (Plate 4.28) was exchanged for 5 able bodied men or ten women. Men under the age 30 years were highly priced than the women (Mesewaku per.comm., 2012). Children were often given as bonus to the slave

merchants as potential slaves. One of the empty bottles of Dry Gin (broken) that was obtained by Chief Mobee from slave merchants in exchange of slaves was exhibited in the Mobee Slave Relic Museum among others.

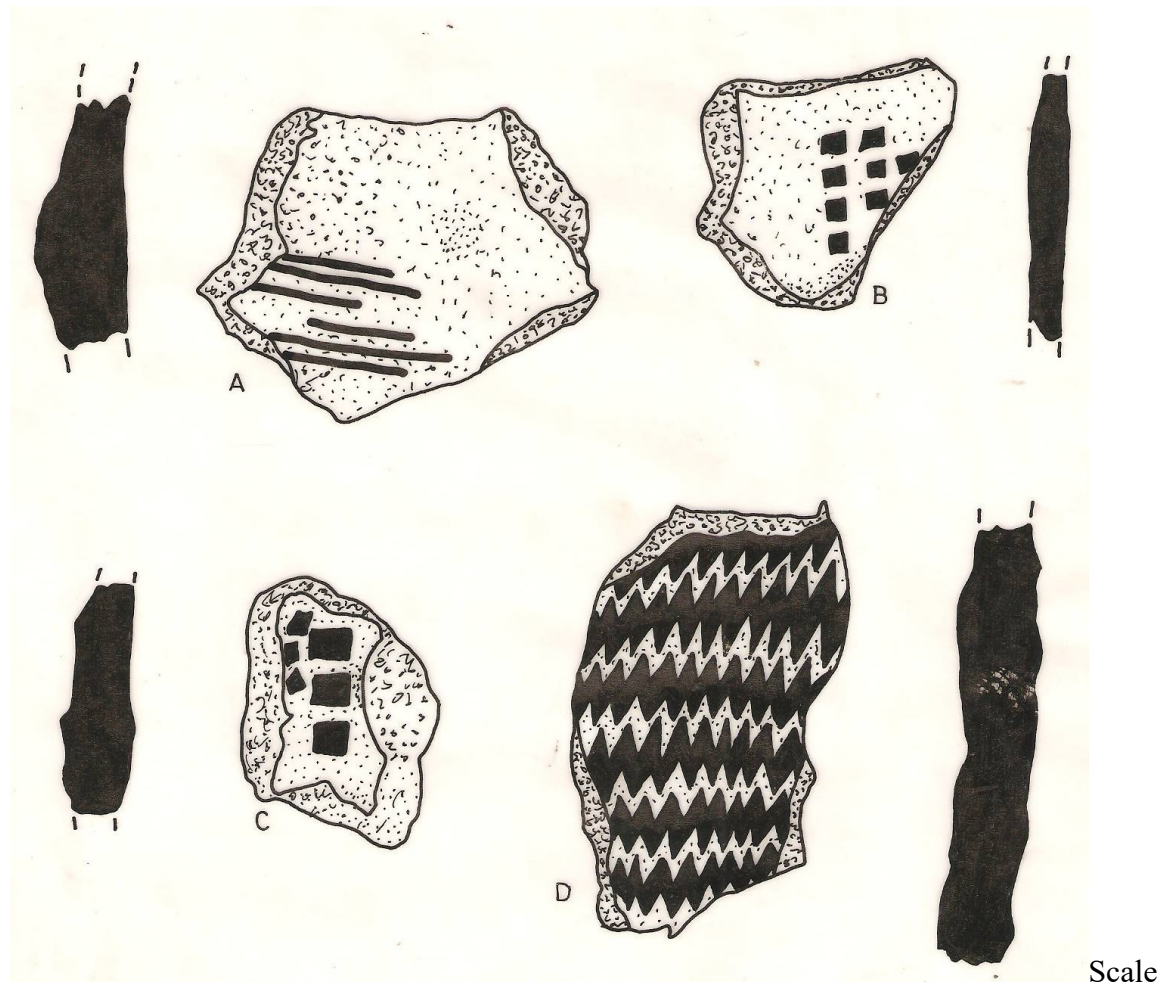


Source: Field Survey, 2011.

Plate 4.28. A Bottle of Dry Gin, a prototype of the Canon, Cowries and Colanut at the Mobee Slave Relic Museum.

4.8.3 Potsherds

Some potsherds were randomly collected along the path to the point of No Return and have been grouped into four based on their decorative motifs. The decorative motifs identified are Incision, Twisted Cord, Comb Stamping and Eroded Rim (Figures 4.19 and 4.20).



x1cm

Legend: A – Eroded incision Motif,
B – Comb Stamping Motif,
C – Comb Stamping Motif
D – Twisted Cord Roulette Motif

Figure 4.19. Potsherds from The Gberefu Beach Badagry.

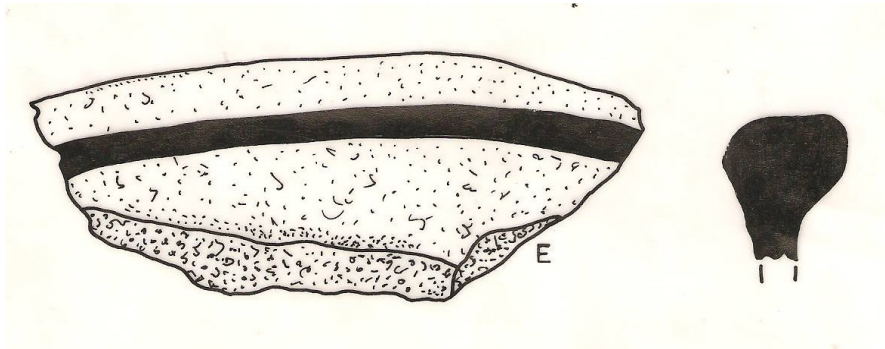


Figure 4.20. E - An eroded burnished Rim

Also within the Seriki Abass Brazilian Baracoon were some objects of significance among which are pots of various sizes and shapes (Plate 4.29). These pot types are the types common to the Yoruba society. They are identified as cooking and drinking pots and made from burnt clay.



Source: Field Survey, 2011.

Plate 4.29. Pots on display at Seriki Williams Abass Brazilian Baracoon

4.8.4 Coins and Cowry

The means of exchange in ancient African towns prior to slave trade period were cowries. This medium of exchange was however changed by the Europeans who introduced another means of exchange known as coins. The first coin ever to be spent in Africa was the Farthing (a farthing is one tenth of a penny) and was later introduced to West Africa's

economy as a means of exchange (Plate 4.30). Within the safe of the First Storey Building were kept these coins and other coins indigenous to Nigeria, that is, the kobo.



Source: Field Survey, 2011.

Plate 4.30. Cowries, Farthings, Penny and Kobo.

4.8.5 Foreign Ceramic Plates

Foreign ceramic plates were displayed within Seriki Williams Abass Brazillian Baracoon (Plate 4.31). Their shape and sizes suggested they were for serving unlike the earlier identified indigenous pots which were for cooking. The design on them also suggested a

foreign design as observed on plate 4.31. The Tour Guide, confirmed that they were from relics of slave trade transactions made between the European Slave Merchants and the African Collaborator in person of Chief Faremi Seriki William Abass.



Source: Field Survey, 2011.

Plate 4.31. Foreign Ceramic pots on display within the Brazilian Baracoon.

4.8.6. Umbrella, Corrugated Iron Sheets and Chains

An umbrella, corrugated iron Sheets and chains (Plates 4.32 and 4.33) were all imported materials which promoted slavery either directly or indirectly. The corrugated iron sheets

were used for the European brick house roofing. These were the same type used for the First Storey Building. Though rusted, these sheets looked stronger than the modern day corrugated iron sheets. The Umbrella was one of the gifts to Seriki William Abass from the Portuguese slave merchants.



Source: Field Survey, 2011.

Plate 4.32. Umbrella and Corrugated Iron Sheets at Seriki Abass Brazilian Baracoon

The chains in plate 4.33 below were some of the chains for the neck, ankle and hands used to hold slaves in captivity. The chains are in various sizes and for various categories of age, that is adult and children. These items were kept in Seriki Abass Brazilian Baracoon.



Source: Field Survey, 2011.

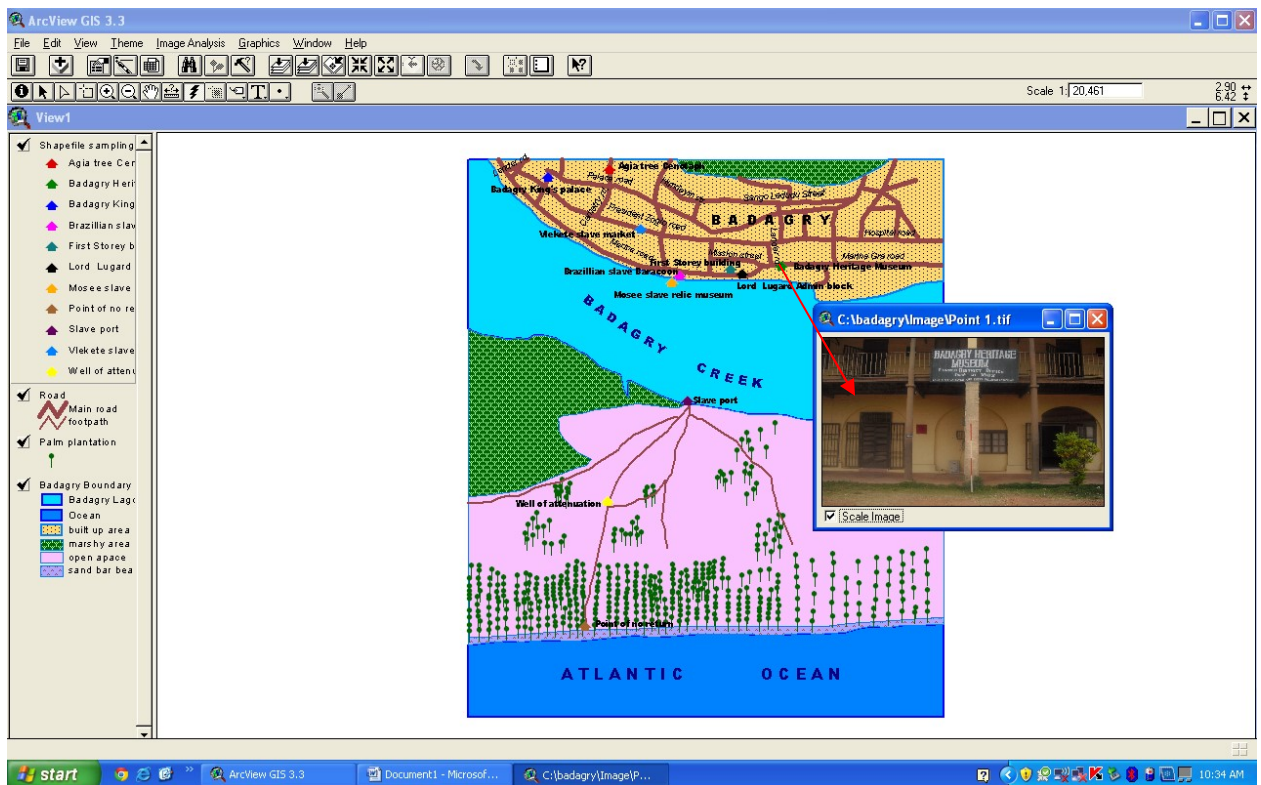
Plate 4.33. Slave Chains at the Seriki William Abass Brazilian Baracoon.

4.9 Museums and Monuments

4.9.1 Badagry Heritage Museum

The Badagry Heritage Museum is a one storey building formerly known as the District Officer's office built in 1863 during the British Colonization of Nigeria. It is located

within latitude $N06^{\circ}24.725$ and Longitude $E002^{\circ}53.354$ (Figure 4.21) and was established in 2002 by the Governor Tinubu's Administration of Lagos State. It is a specialized Museum on slave trade. It was established by the government as a preservative measure towards the conservation of the relics of Badagry after the Abolition of Slave Trade.



Source: Field Survey, 2012.

Figure 4.21 GIS Database of Badagry Heritage Museum.

The Museum has nine (9) galleries. The first gallery is referred to as the introduction gallery, it houses a portrait picture of the Akran of Badagry, that is, the King of Badagry

in person of Akran De Wheno Aholu Menu – Toyi 1, who has been on the throne since 1977 to date (35years ago). Maps of the world showing the countries involved in slavery were displayed within this gallery. They revealed the triangular movement of the trans-Atlantic slave trade and by products of slavery, where slaves were captured in Africa and then taken to the West Indies (Caribbean) to farm on the plantation while the produce of the farming like sugarcane, tobacco and cotton were shipped to Europe. From Europe these farm produce were processed into textiles, cigarette, and sugar among others. Some of these products with other wares like mirrors, dry gin, gun and gun powder were transported back to Africa in exchange of able bodied men and women. Also on display in this first gallery were information on Trans-Saharan (also known as Domestic Slavery) slave trade which went on between African countries before and during the trans-Atlantic slave trade of the of the fifteenth century. There was a map showing the divisions of West African Coast according to resources. These include the Grain Coast (Sierra Leone and Gambia) popularly known for grains like Millet and Wheat; the Ivory Coast (Cote D'Ivoire) known for Ivory; Gold Coast (Ghana) known for gold and The Slave Coast (Nigeria and Benin Republic) known for ample supply of slaves. These slaves according to the tour guide were captured from the hinterland from places like Oyo, Osun, Abeokuta and sold in Badagry to the Portuguese Slave Merchants who were the first visitors to Africa between 1472 and 1473 for slaves.

The second gallery is the Capture Gallery which houses relics of chains and shackles for different age brackets (adult and children). Some of the chains are for the necks, ankles,

hands and the lips. Mouth padlocks used to seal their mouths on the plantation farm to prevent communication among slaves that could lead to rebellion and feeding on sugarcane were available in this gallery. A big Metal pot that served daily drinking water to the slaves who had to lap with their tongues for water once in a day was on display (Plate 4.34). Also within this gallery was advertisement which shows how slaves were auctioned for sale either as a raffle draw price or at price depending on age and gender. A pictorial display of how the slaves were moved in single line profile in chains to the slave ports were present with information on the two prominent slave markets like Eyong of Calabar and Vlekete of Badagry. Eyong Market was established in 1810 having sales of about 100 slaves per market day with market day of 5 days interval, while Vlekete made sales of about 300 slaves being the largest and oldest slave market established in 1502.



Source: Field Survey, 2012.

Plate 4.34. The Slave Drinking Pot at the Badagry Heritage Museum.

The third gallery is the Facilitator Gallery where information on slave merchants was made available. The facilitators were both Europeans and Africans. Slave trade thrived with the collaboration of African Chiefs among whom were King Alvere of Congo, King Togbresu of Dahomey, King Kosoko of Lagos and Chiefs of Badagry which included Chief Sunbu Mobee of Boekoh, Wawu of Ahovikoh, and Seriki Faremi Abass. Prominent among the European Facilitators were John Hawkins, Captain Hugh Crow, Humphrey

Morice, Pierre Desse, Prince Henry, Julian Zulueta, Henry Laurens, Francisco Felix De Souza and Goncalves.

The fourth Gallery is the Equipment Gallery which houses the various equipments like the iron pot, ankles, and chains among others. There also laid a prototype of a Portuguese Caravel of the fifteenth century which revealed the brutality the slaves were subjected to having to transport them in chains and on same position through a journey of about three (3) to five (5) months.

The fifth gallery is the Resistance and Punishment gallery which exhibited notes and pictures of rebellion by slaves and the various punishments meted out to them. One of the notable rebellions to slave trade was that of St. Dominique (present day Haiti) which occurred on 23rd August 1791 where slaves destroyed slave based economy; routed the invading British and Spanish military. This revolt was successful and led to the establishment of the State of Haiti in 1804, the first independent black state outside Africa. However, slaves who participated in failed rebellion or attempt were made to face severe consequences like beheading, dog hunting and killing, and hanging among others.

The sixth gallery is the Industry Gallery with two main categorization of slaves, the Field and Domestic slaves. The field slaves were able bodied men who were made to work on plantations. They were required to be on the plantations working from daylight until it is dark with just fifteen (15) minutes break for food on a daily basis. The second category of

slaves were the domestic slaves which were the aged or females who were to serve in their masters home as cooks, carpenters, gardeners etc. The males among them were castrated to avoid sexual relationships with their masters' wives.

The seventh gallery is the Integration Gallery which revealed the cultural contact between Europe, Brazil and Africa. Among items of such cultural contact were the Brazilian architectural designs some of which are still found in parts of southwestern Nigeria, like Ebute Meta in Lagos State and Abeokuta in Ogun State. Also, it exhibits a reflection of African culture in Brazilian as most of the slaves transported to Bahia, Brazil to work on plantations were from Yoruba and Dahomey Kingdoms. Hence, slaves were allowed to practice their culture to a certain degree explaining the similarities in Brazil and Yoruba culture to date. Some of the Yoruba deities were also worshipped in Brazil with slight changes in name are: Sango (Xango in Brazil), Yemoja (Lemanja in Brazil), Esu (Exu in Brazil), and Osun (Oxum in Brazil) among others. Also, pictures of some of the freed blacks after the abolition of slave trade in 1807 who returned to Ghana, Benin Republic and Nigeria were on display among whom were those of Samuel Ajayi Crowther, Cardoso, Coker, Gomes, Da Silva, Darocha, Fernandez and Slavador.

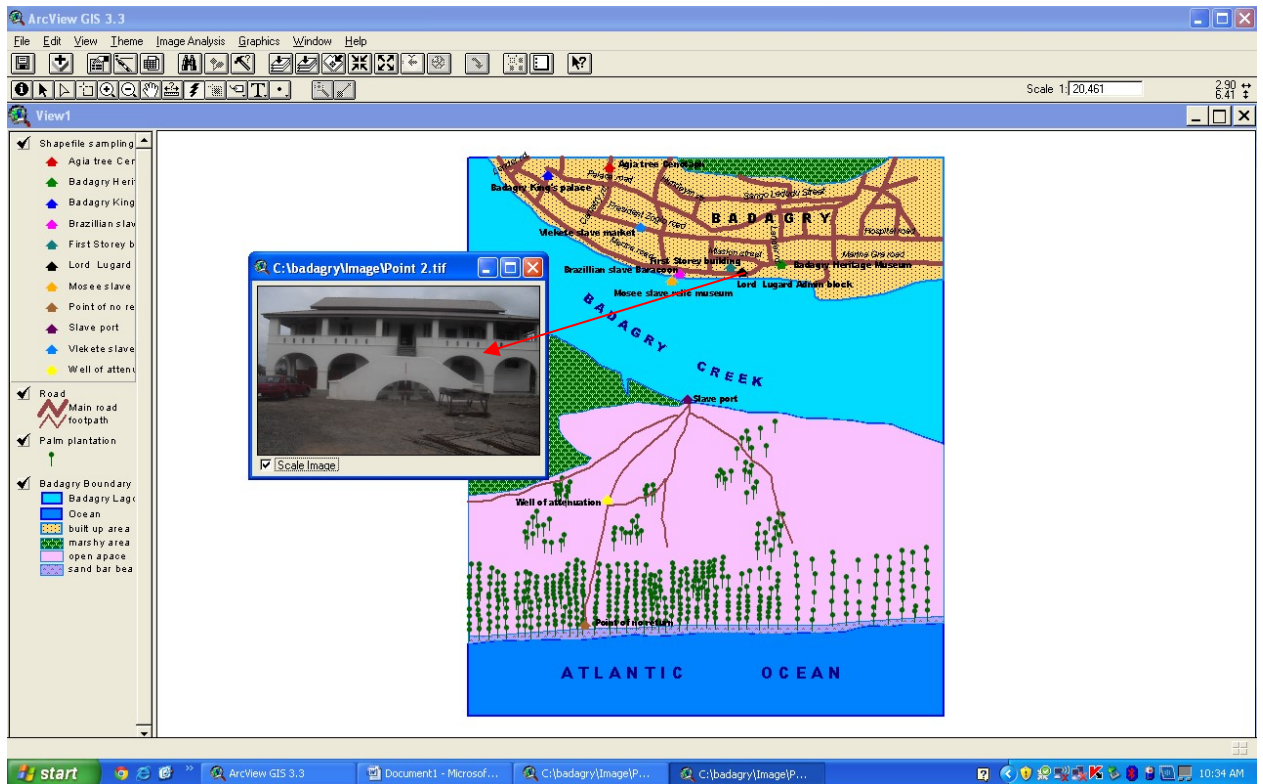
The eighth gallery is the Abolitionists Gallery where those who fought for cancellation of slave trade in 1852 were archived. In 1787, a group of humanitarians in England founded the Anti-slave Trade Committee. Its Chairman was Graville Sharp and other members

included Thomas Clarkson, William Wilberforce, Fowell Buxton and Zachary Macaulay. Also, at the vanguard of abolition struggle in America was Frederick Douglass, born into slavery in 1817. His mistress defied the Maryland State law not to teach him to read. In 1838, Douglass escaped from the plantation where he worked as a field slave and arrived in New Bedford, Massachusetts, where he commenced his campaign against slavery. In Badagry however, the abolition treaty was signed in 1852. It was signed between the Badagry Chiefs and the British Government.

The Ninth gallery houses the local masquerade of Badagry people called 'Zangbeto' and that of the Ojoo people known as "Kori". The Kori depicts slavery in Badagry with few of the items (mirrors and dry gin) given by Europeans in exchange for slaves.

4.9.2 Lord Luggard Administrative Block.

The Lord Luggard Administrative block is located within latitude N06⁰24.704 and Longitude E002⁰53.238 North East of the Badagry Heritage Museum with a distance of about one meter (Figure 4.22). It is one of the administrative blocks of Lord Luggard who was a British colonial administrator from 1858 to 1945.



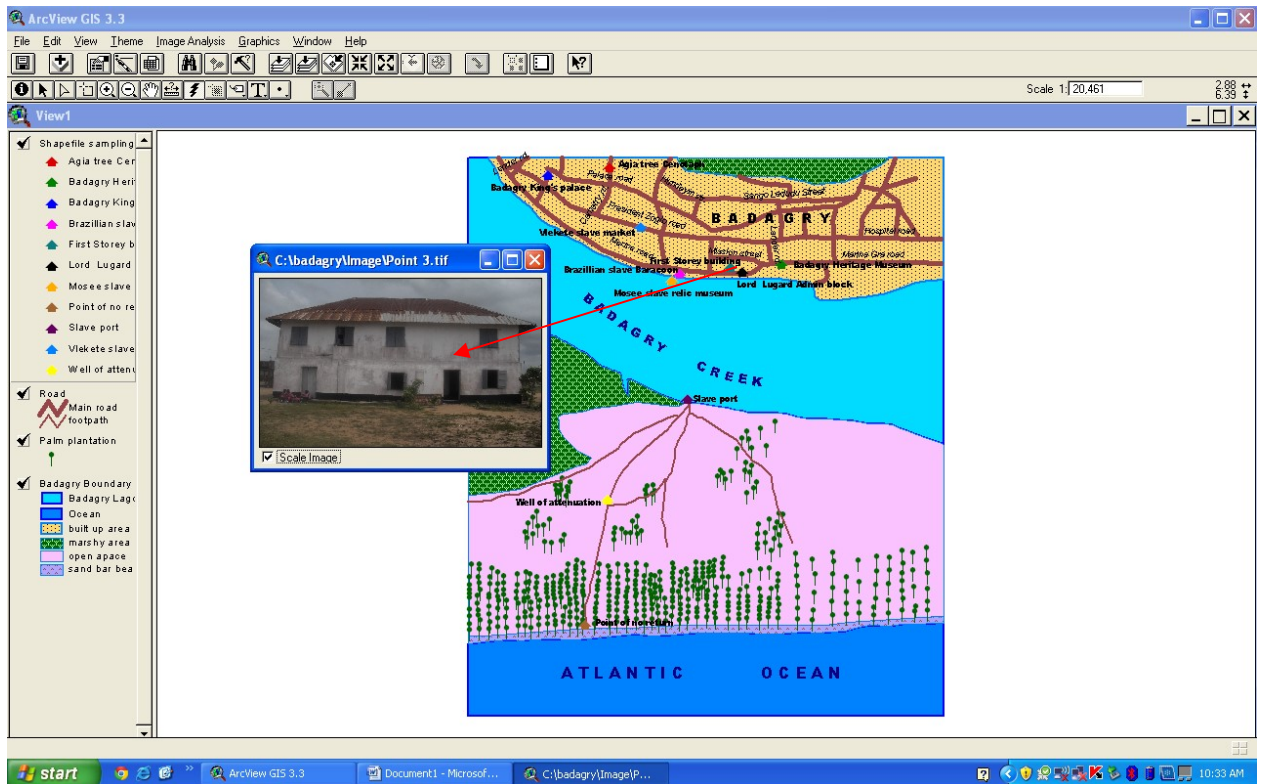
Source: Field Survey, 2012.

Figure 4.22. GIS Database of Lord Luggard Administrative Block

4.9.3 First Storey Building in Nigeria

The First Storey building in Nigeria is located within latitude $N06^{\circ}24.719$ and Longitude $E002^{\circ}53.202$ (Figure 4.23) about less than one meter away from the Lord Luggard Administrative Block. This house was built in 1845 by Rev. C.A. Gollmer and served as the First Vicarage to the Christian Missionary Society of Church in Nigeria (C.M.S.). This is one of the evidence of that Badagry served as the first point of contact to not only to the Europeans but also to Christianity in Nigeria. As such, it became a tourism site in

1917. One of the rooms in this building also served as the room of the first teacher in Nigeria in person of Mr Claudius Phillips who taught in the first primary school in Nigeria known as Saint Thomas Primary School established in 1845 where 40 men enrolled freely. The forty (40) men were given jobs after the completion of their education at the school to attract more people to the school. Due to this juicy and attractive opportunity, more than enough men came up for enrollment, at this point the 'hand over head touch ear' rule was applied to determine eligible candidate for enrollment to the school. This method of enrolment was adopted in Nigeria until the 20th century when Nigerians educational system came up with certain age limits as more and more of Nigerians became educated and were able to keep records (birth certificates) of their wards.



Source: Field Survey, 2012.

Figure 4.23. GIS Database of the First Storey Building in Nigeria.

Also found within this building is the first well in Badagry dug in 1842 by Rev. Gollmer and which still serves as a good source of portable water till date. In this building is preserved, the first English Bible in Nigeria printed by Lowe and Brydone Publishers, London and brought to Nigeria by Rev. Henry Townsend in 1956. Lying by the first English Bible is the first Yoruba Bible (Plate 4.35) translated by one of the slave returnees who also aided in the abolition of slavery in person of Bishop Samuel Ajayi Crowther. Also found with these two bibles was the safe used by the colonial masters

containing various types of coins and few cowries to depict the medium of exchange before and during the slave trade era.



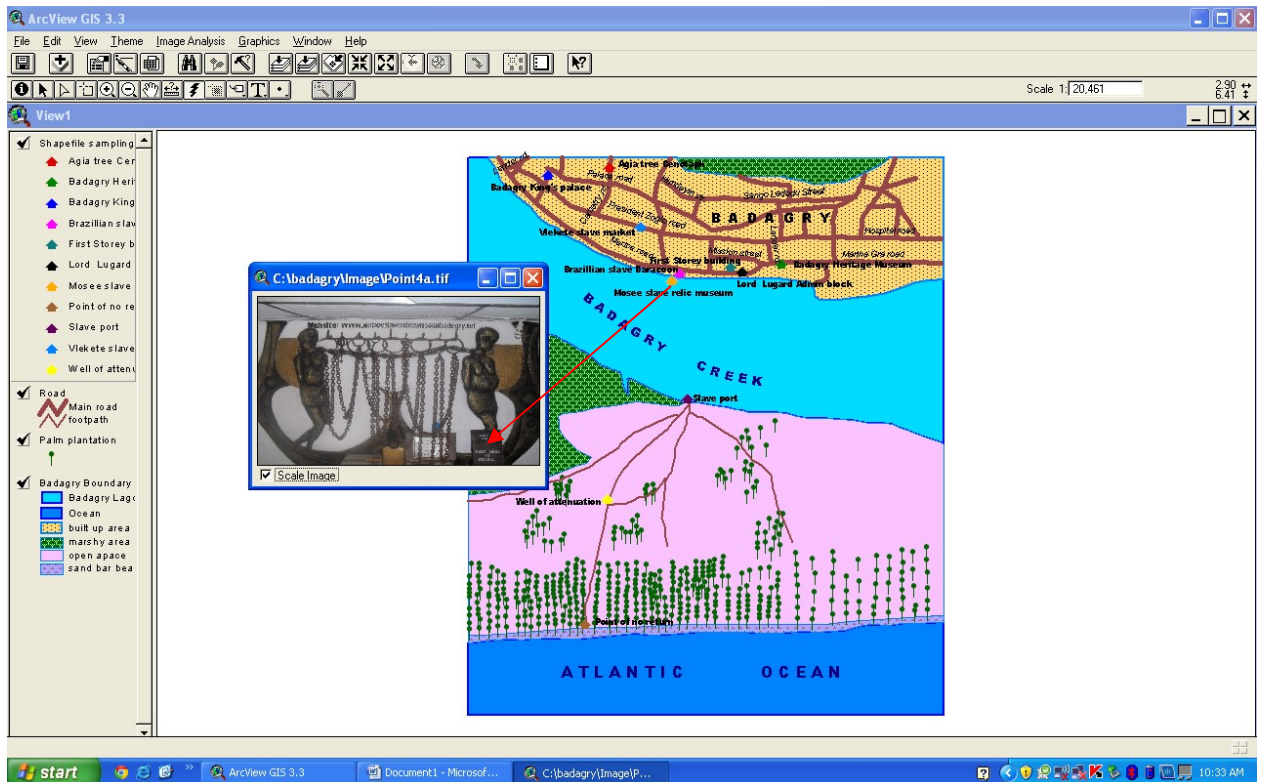
Source: Field Survey, 2012.

Plate 4.35. The First English and Yoruba Bibles in Nigeria.

4.9.4 Mobee Slave Relics Museum

The Mobee Slave relics Museum is located between latitude $N06^{\circ}24.678$ and Longitude $E002^{\circ}53.027$ (Figure 4.24). This is one of the family Museums in Badagry that preserves relics of the slave trade, another such museum is that of Chief Seriki Faremi William

Abass. These museums are managed by descendants of slave traders who were collaborators with the Portuguese in selling fellow humans. The Mobee Compound is kept by the descendants of Chief Sunbu Powdo who migrated from Benin Republic to Badagry. He was fondly called by the Europeans “Mobee” because of his usual phrase of hospitality “E mu obi je” meaning “please eat cola”. His compound was one of the slave corridors of the 19th century. He died in October 16, 1893 and was buried within what is now known as the Mobee Slave Relic Museum. Also contained within the Mobee Slave Relics Museum are relics of the slave trade like dry gin bottle, cowries, colanut, drinking pot used by slaves, slave chains and shackles (Plates 4.36 and 4.37).



Source: Field Survey, 2012.

Figure 4.24. GIS Database of Mobee Slave relics Museum.



Source: Field Survey, 2011.

Plate 4.36. Chief Sunbu Mobee's Tomb.



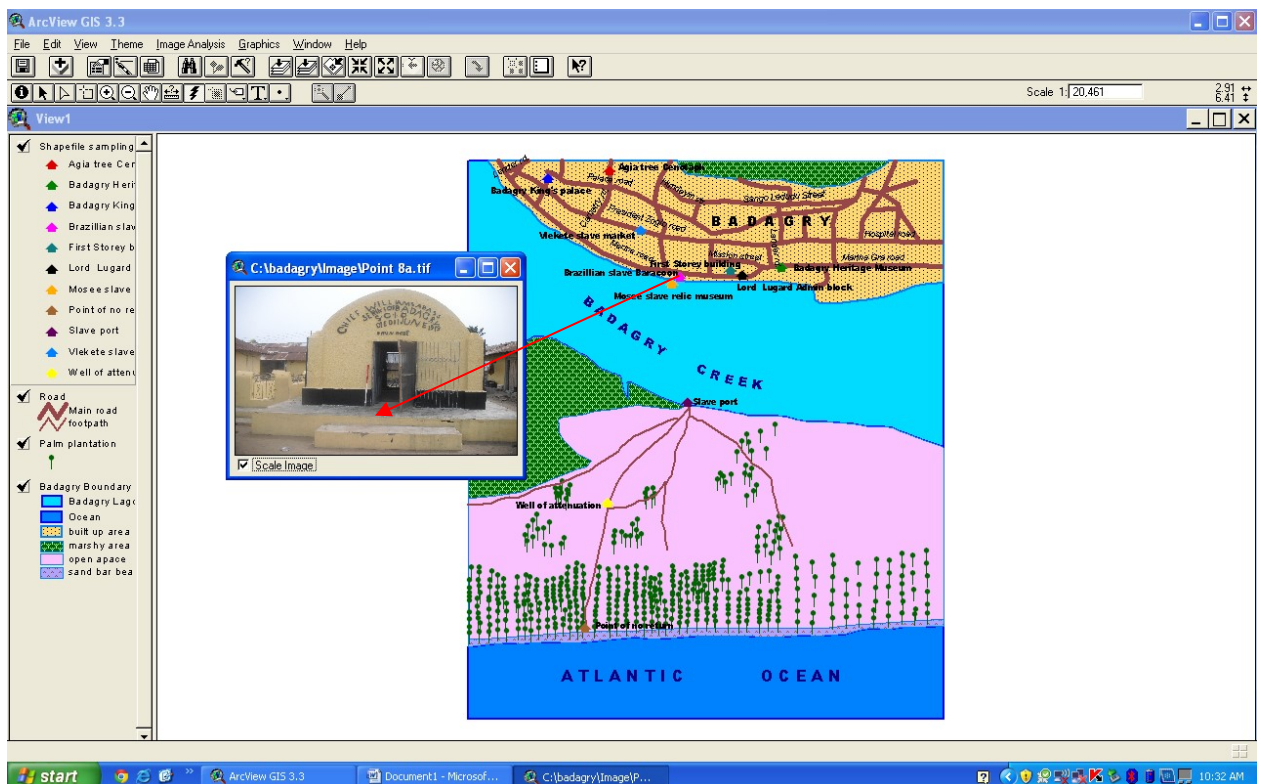
Source: Field Survey, 2011.

Plate 4.37. A Drinking Pot used by slaves at the Mabee Slave Relics Museum.

4.9.5 Seriki Faremi Williams Abass Brazillian Baracoon

Seriki Abass Baracoon is located within latitude N06⁰24.698 and Longitude E002⁰53.051 (Figure 4.25). This is the second family museum now being managed by the National Commission for Museums and Monuments (NCMM). It was established in 1840 as a Brazillian Baracoon (Baracoon is the Brazilian word for prison). The baracoon is made of burnt bricks, it has 40 rooms which served as cells for slaves. Each room has the capacity

to keep a total of 40 slaves for transfer to the slave ports and never to return again. Within the compound is the tomb of the Chief who happened to be a slave merchant, though ones a slave himself. He was captured at Ijega Orile sold to slave merchants from Benin at a tender age of 6 and served four different masters from whom he learnt the trade of slavery and derived his names Seriki, Faremi, Williams and Abass. He escaped from his last master to Badagry and there became a slave merchant. Also, contained within the baracoon are the statue and plaque of Chief Seriki Faremi Williams Abass (Plate 4.38 and 4.39). There are also several utensils displayed within the baracoon to show the lifestyle of the slave merchants who lived or traded in Badagry during the Trans-Atlantic slave trade (Plate 4.40). He died on the 11th day of June 1919.



Source: Field Survey, 2012.

Figure 4.25. GIS Database of the Seriki Faremi William Abass Brazilian Baracoon.



Source: Field Survey, 2011.

Plate 4.38. A statue of Seriki Faremi Williams Abass.



Source: Field Survey, 2011.

Plate 4.39. A plaque indicating some of the offices held by Seriki Williams Abass.

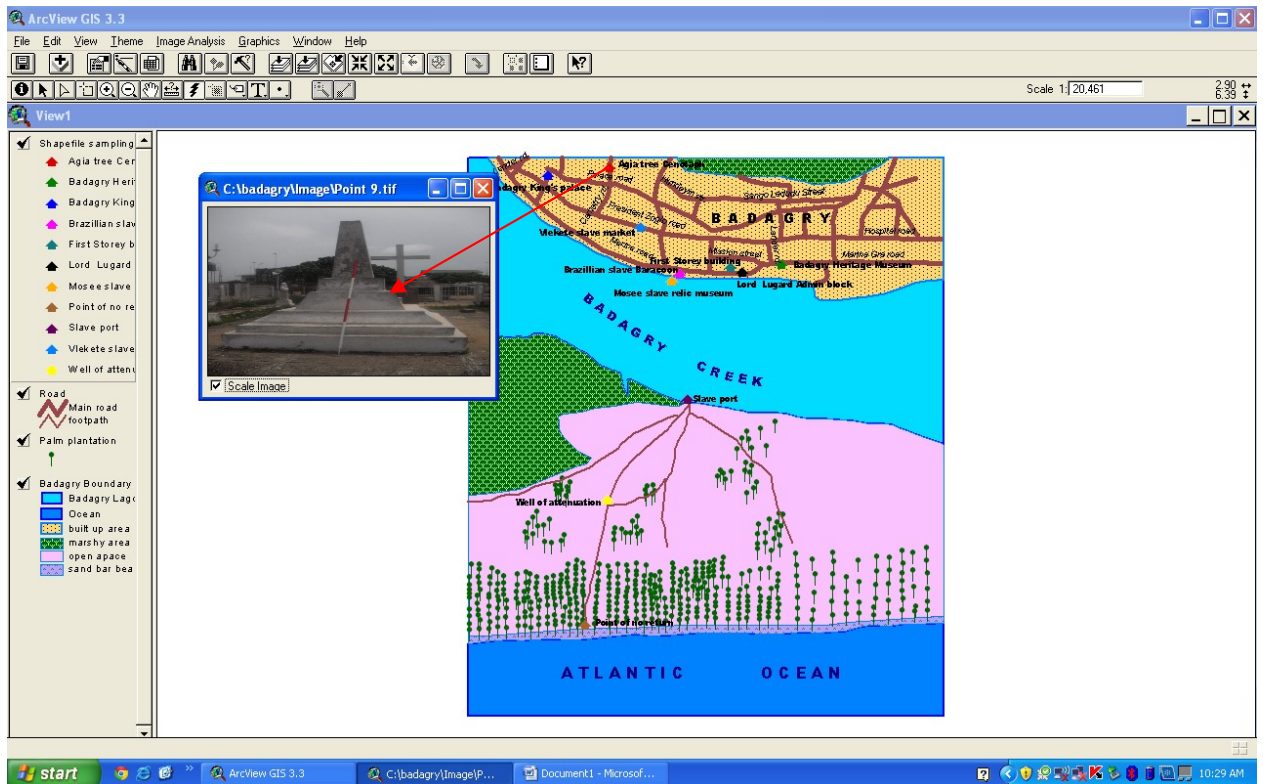


Source: Field Survey, 2011.

Plate 4.40. Utensils found in the Seriki Abass Brazilian Baracoon.

4.9.6 The Agia Tree Cenotaph

This was the point where Christianity was first preached under a Velvet Tree by Thomas Freetown in September 23, 1842 (Figure 4.26). It later played host to the first Christmas celebration in Nigeria on December 25, 1842. The Tree went down after about a hundred years later and a monument was built in its place at the same point where the tree once existed. This site is located on latitude N06⁰24.838 and Longitude E002⁰52.935.



Source: Field Survey, 2012.

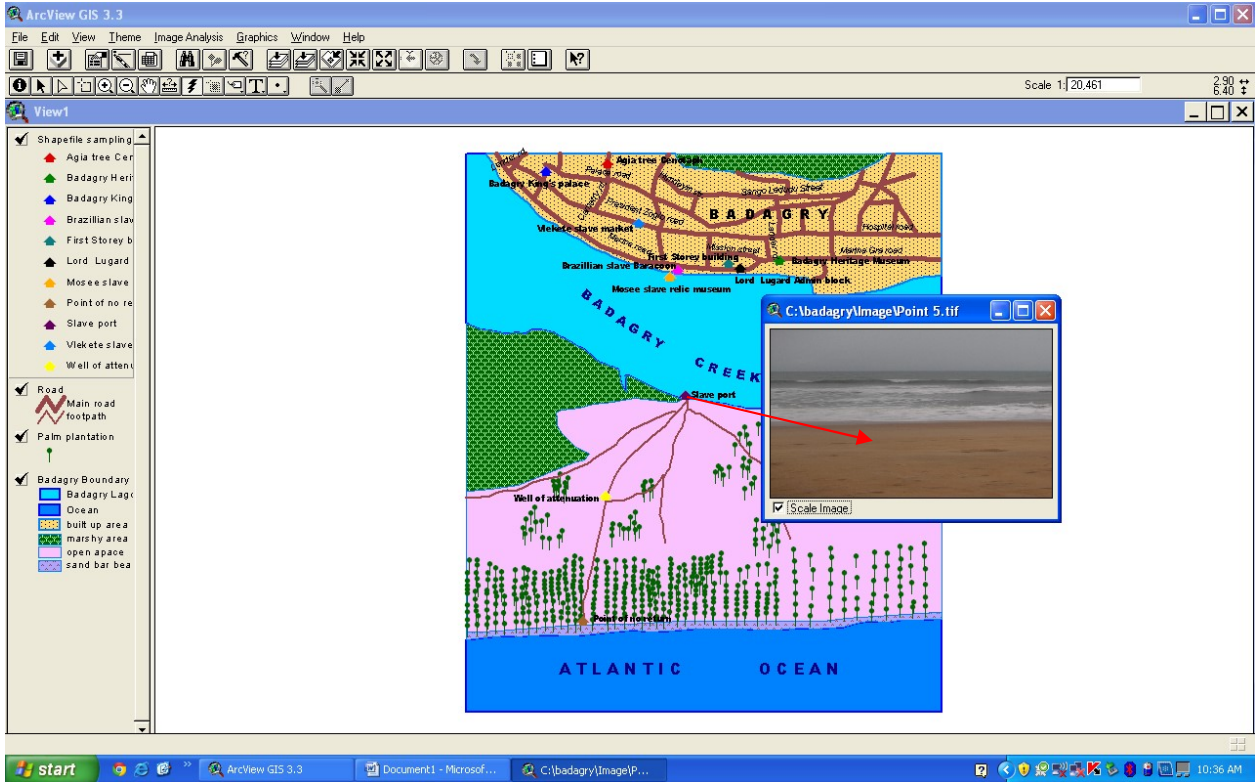
Figure 4.26. GIS Database of the Agia Tree Cenotaph

4.10 Relics of Human Settlements

4.10.1 Slave Port

This is the port that is the lagoon where slaves were taken to before boarding boat to the Gberefu beach and then through the slave route to the “Point of No Return” for further shipment to either the Americas or Europe. It is located within latitude $N06^{0}24.326$ and Longitude $E002^{0}53.027$ (Figure 4.27). It has water plants along its bank and coconut trees which served as wind breaks. At the port was constructed a wood platform for from

which travellers could descend into the boat. This also aided anchoring of the boat at shore.



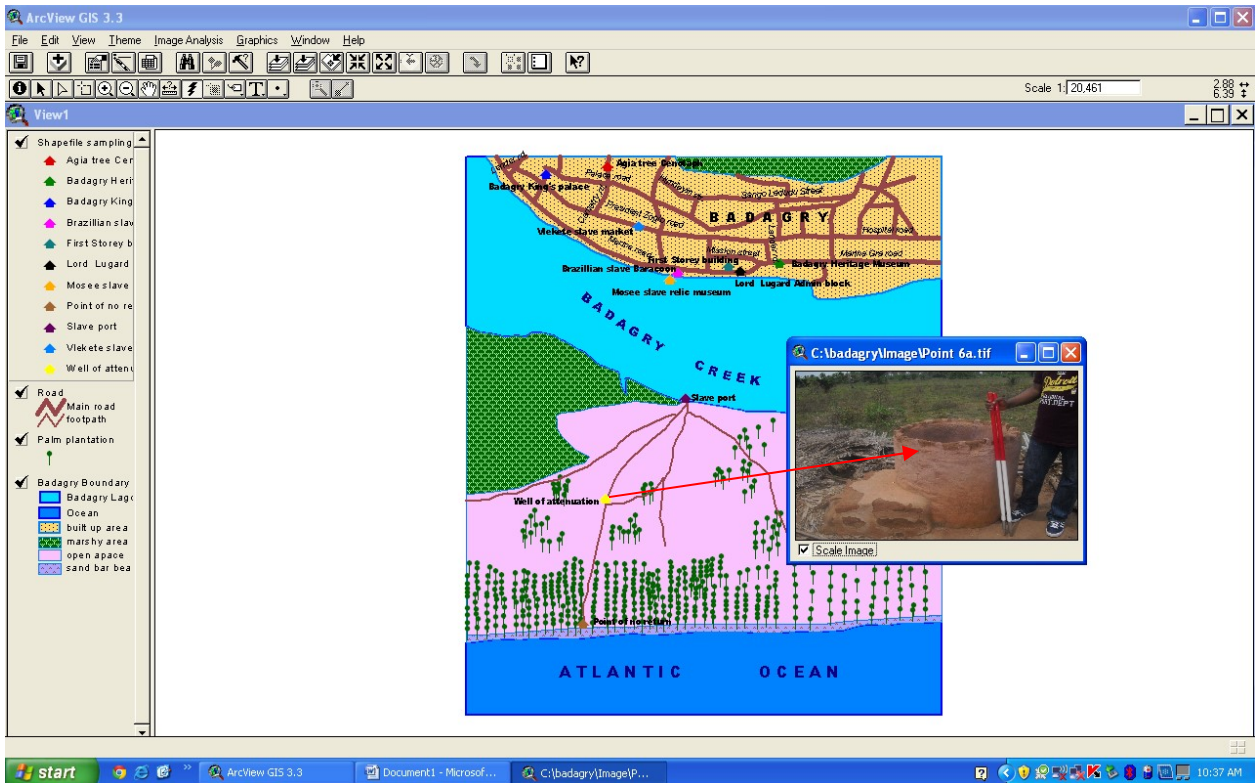
Source: Field Survey, 2012.

Figure 4.27. GIS Database of the slave Port

4.10.2 Well of Spirit Attenuation

This is the well on the way to the “Point of No Return” where slaves were forced to drink water which reportedly was to make them less aggressive through loss of memory. The water from the well was said to be in high demand by spiritualists and traditionalists in recent times. It is located within latitude N06⁰24.025 and Longitude E002⁰52.834 (Figure 4.28). The circumference of the well was calculated as being 94.28cm, being 30cm in

diameter. While the depth is about 25 metres, with stench water due to abandonment over time.



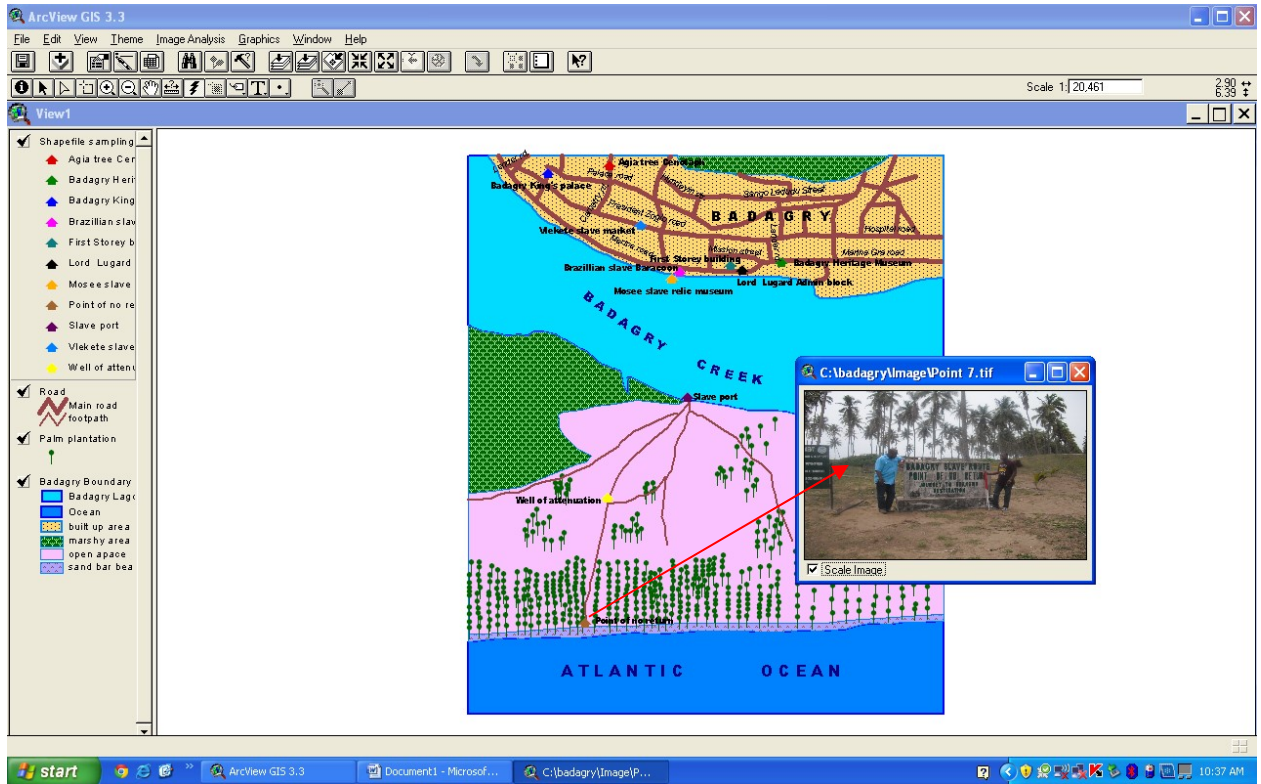
Source: Field Survey, 2012.

Figure 4.28. GIS Databse of Well Spirit Attenuation

4.10.3 “Point of No Return”

This is located within latitude $N06^{\circ}23.650$ and Longitude $E002^{\circ}52.767$ about 2.5km from the Badagry Lagoon (Figure 4.29). It is at this point slaves are moved to the lower deck of the ship with just an opening and were laid face up with legs and hands chained to the

next slave. They were usually in that position for about 3 to 5 months before getting to their destination.



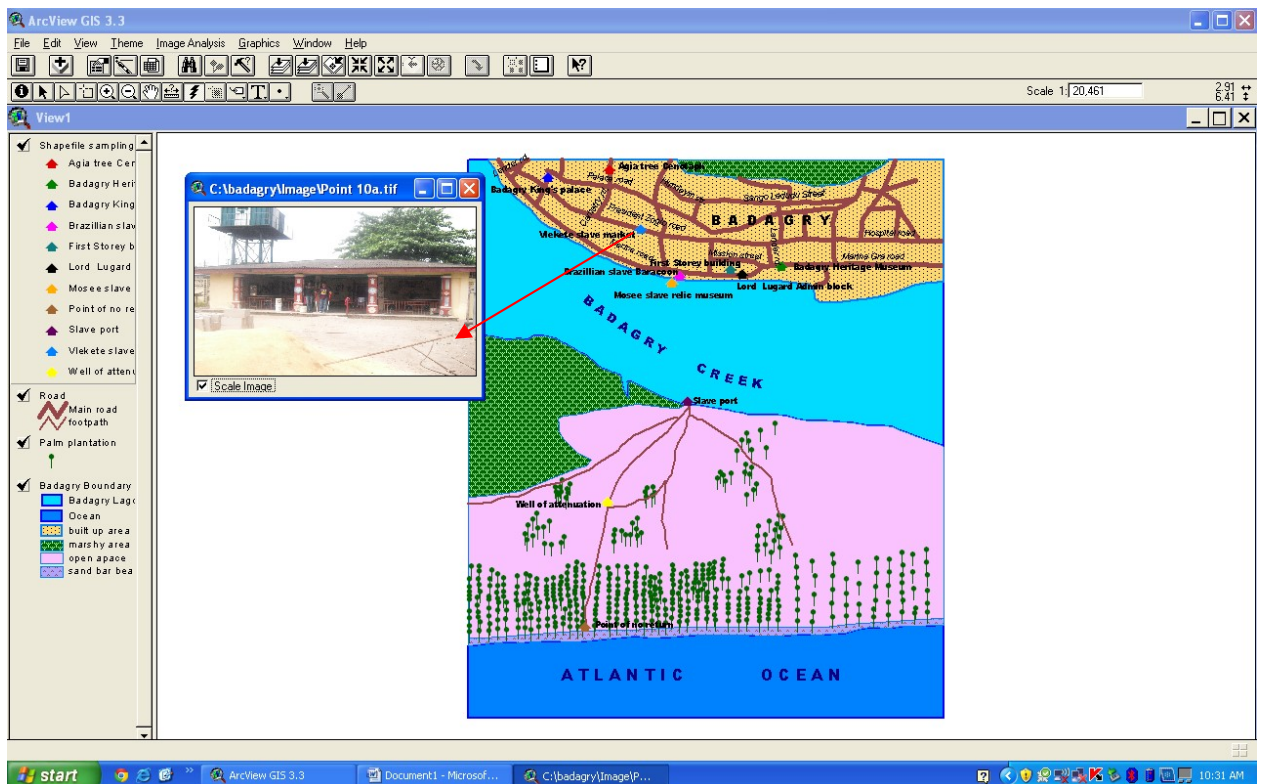
Source: Field Survey, 2012.

Figure 4.29. GIS Database of Point of No Return

4.10.4. Vlekete Slave Market

Vlekete slave market site is located on latitude N06⁰25.018 and Longitude E002⁰52.841 was established in the year 1502 and was the largest and oldest slave market in Africa recording a sale of about 300 slaves per market day during the 300 - 400 years of slavery in Africa (Figure 4.30). It is at this point that various slaves captured from the hinterland

were brought for sale to slave merchants who later moved the slaves down to the Baracoons to await shipment to either Europe or the Caribbean. The market occupies about 85 square meter land mass. A model of the type of vessels used in transporting slaves, the Portuguese Caravan is shown in plate 4.41. Within this market is the Vlekete Shrine from which it derived its name. The Shrine later served as the town court during colonialism. During the course of this study, a modern building which is to later serve as the Badagry Heritage Museum was under construction.



Source: Field Survey, 2012.

Figure 4.30. GIS Database of the Vlekete Slave Market

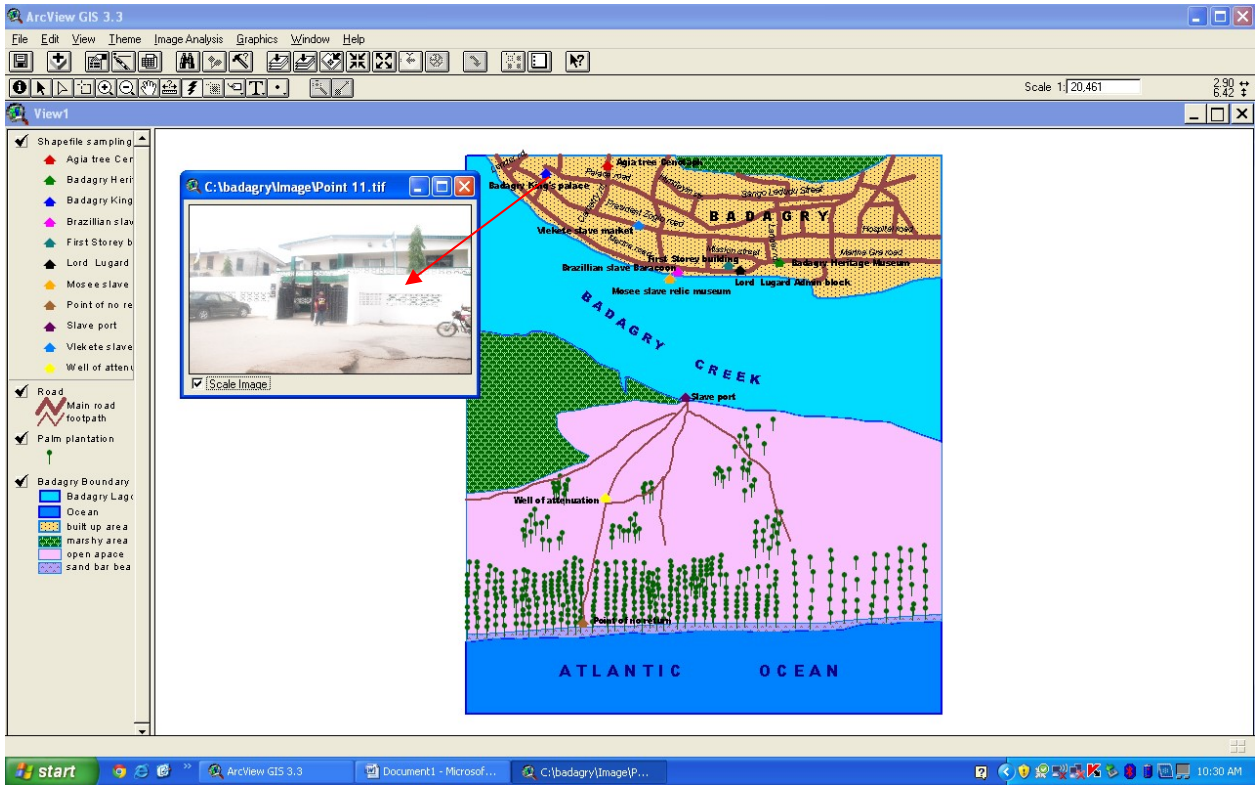


Source: Field Survey, 2011.

Plate 4.41. A Model of the Portuguese Caravan of the Fifteenth Century.

4.10.5 The King of Badagry's Palace

This is located within N06⁰24.993 and Longitude E002⁰52.655 (Figure 4.31). It is the palace of the King of Badagry Whenu Aholu Menu – Toyi 1. It lies in the heart of Badagry town about one kilometer Southwest of the Vlekete Market. It a storey building with dimension of 120 by 70 feet. It is a modern structure with the palace area, a small parking lot, and inner chambers.



Source: Field Survey, 2012.

Figure 4.31 GIS Database of the King of Badagry's Palace

PART THREE: DISCUSSION AND SUMMARY

CHAPTER FIVE

DISCUSSION

5.1 Geographical Information Systems Database of Cultural Tourism Resources of Oyo-Ile.

For some time archaeological work in NorthWest Yorubaland has been concentrated on the walled sites of Oyo-Ile, capital of the Oyo Yoruba Kingdom in the 17th to 19th centuries (Agbaje-Williams *et al.*, 1990). Oyo-Ile has a number of rockshelters, a few of which had been inhabited over the years. The most important rockshelter is the Great Agbaku, located outside the outer wall, south of the Oyo-Ile. Oral tradition has it that the feature served as a place of rescue from death, hence the name Agbaku (death aborter). This finding is in accordance with the reports of Folorunso *et al.*, (2006) that the Great Agbaku Rockshelter is located outside the outer wall to the south of the Oyo-Ile. At the time of this study, the Small Agbaku Rockshelter has been completely taken over by snakes and other reptiles. It has therefore become a very dangerous site to the extent that rangers of the Old Oyo National Park are always at alert upon getting there. To support this claim, remains of python's skin was seen around the area. Another unique rockshelter found at the Oyo-Ile is the Mejiro Rockshelter, like the Agbaku, the presence of the rock hollows at Mejiro suggests that it was once inhabited. Presence of potsherds at the site confirms the earlier reports of Willett (1960 and 1962) that Mejiro Rockshelter was overlain by Yoruba occupational materials.

The ruins found at different sites of the Oyo-Ile leaves no one in doubts about the history as well as the life style of its early settlers. The unique feature that attracted early travellers to the Oyo-Ile was the palace of the Alaafin, which formed the nucleus of the town (Willet, 1960). The palace (according to oral tradition), had a town hall situated adjacent to where regular meetings were held. In the Yoruba tradition, great importance is attached to the first son of a king popularly referred to as “Areemo Oba”. The first son is honored as the heir to the seat of his father. He is given much honour and power among the subjects of the king in the traditional Yoruba Kingdom. The ruins of Aremo’s house showed the original architecture that characterized settlements in the ancient Oyo town.

Potsherds discovered in the survey corresponds with the reports of Folorunso *et al.*, (2006), that various pottery vessels were identified at the Old Oyo sites on the basis of their sizes: small, medium and large. The discovery of these vessels at various locations confirmed further the possibility of settlements in the Old Oyo and the important roles they played in the ancient kingdom. The two wells found at the Old Oyo site also confirm the possibility of settlements at the Old Oyo. This is in line with the findings of Agbaje-Williams (1981).

Cultural resources are currently receiving a fair share in the development efforts of most developing nations. In the tourism industry, this approach has manifested itself in the large number of countries that have sought UNESCO’s aid in the development of cultural tourism (Okpoko and Okpoko, 2002). The National Commission for Museums and Monuments, Nigeria, has proposed Old Oyo National Park as one of the Nigeria’s

UNESCO World Heritage sites. Hence, the conservation of her cultural resources would go a long way in actualization of the tourism potentials of these resources. Moreover, rockshelters of Old Oyo could be properly transformed into resort centres which could be used for picnics. The preservation of these resources would in turn provide a means of foreign exchange having the potential of attracting international tourists and eventually improve on lives of the citizens of the area thereby creating avenues for better interaction and job opportunities.

5.1.1 The ‘Mysterious’ Ogunjokoro of Oyo-Ile and its Tourism Potential

The ‘mysterious’ metallic object with a rounded base and pointed top located outside Old Oyo walls, Ogunjokoro, was said to have ‘migrated’ by itself from Oyo-Ile to its present location about 45 km south East of Oyo-Ile. Personal communication with the residents of Igbeti, about 20 km from the location of the object, revealed that the object is mysterious. The metal has a rough appearance suggestive of products of indigenous blacksmiths. This finding is in consonance with earlier reports by several authors on the role of indigenous blacksmiths in ancient Yoruba settlements (Loyd, 1953). Oral tradition has it that the name Ogunjokoro came into being out of a struggle between a blacksmith and a powerful warrior known as Ogun who wanted to disappear into the world unknown with the object. Like the story of Jacob and the Angel in the Book of Genesis, after much struggle, the warrior left with the handle of the object while the blacksmith had the other portion of the heavy metal now known as Ogunjokoro. It was gathered that the object possesses some mystical power through which it moves itself from place to place.

Another mystery behind Ogunjokoro is that it is reported to have been incriminated in the desolations of the settlement it once inhabited. An account has it that the object was worshipped by the followers of Ogun, (the god of iron) in Yoruba Kingdom. Oral tradition has it that several abortive attempts had been made by some visitors/tourists to cart away the Ogunjokoro. Estimated to be about the average weight of a bag of cement (50 kg), the weight of the object as well as the mystery behind the difficulty of lifting it had prevented its theft. However, no one seems to know how it changes its position within the site where it is located. A further investigation into the origin of the Ogunjokoro revealed that it was named after a renowned traditional warrior who according to oral tradition disappeared at the spot of the object. Nevertheless the Ogunjokoro and the stories surrounding it make it a tourist attraction within Oyo-Ile.

5.1.2 Cultural Tourism Resources of The New Oyo Empire

The Modern Oyo Palace remains of great significance to Yoruba history and culture. This has been attributed to the political structure of the Old Oyo Empire. The virility of the Old Oyo Empire until the late 18th Century was attributed to the effective ruling of Sango. As such, Sango in Yoruba history and tradition was held in high esteem as he was the fourth Alaafin to rule over Oyo Empire (Wikipedia, 2008) and the only Alaafin whom Yorubas worship as a deity till present. The sighting of Sango's shrines both at the Old Oyo and New Oyo attest to these facts. Though this political power was broken by the Fulani Jihad war of the 19th century, the New Oyo Kingdom remains a salient point of historical reconstruction and preservation of cultural heritage. This is shown in the

construction and layout of the New Oyo a similitude of the Old Oyo. However, with civilization and industrialization, certain cultural values had been lost. These include the traditional architectural design of Old Oyo among which are mud houses, the Aremo's seat and pottery. The cultural resources sustained to date include the compounds within the palace area, the Palace and Palace Gates, Akesan market, traditional drumming as well as the Oyomesi (these were seven principal councillors of the Old Oyo Kingdom). The overall size reduction in the Old Oyo capital further points to the fact that much of her vast cultural resources had been lost to war, migration and civilization. The concept of compound system is where members of an extended family often live in Agbo-ile (Oyelaran, 1991). This compound – courtyard system is a basic Yoruba traditional arrangement involving a group of households (Agbaje-Williams, 1983). A compound system consists of a house or compound of many rooms each inwardly facing a large open courtyard (Aina, 1989). The nearness of both the old and new Akesan Markets to the king's palace is typical of what obtains in all Yoruba towns (Mabogunje, 1962; Ojo, 1966).

The Aremo's house of Oyo-Ile as reported by Olukole (2008b), though dilapidated, leaves some ruins as evidence of its existence in ancient times. However, in the New Oyo, the office of the Aremo is no longer available. This according to oral interview was due to the non-existence of traditional practices of the Aremo being buried with the king on his demise. This new practice which came to being between 1954 and 1956 for political interest which was not divulged has however made the Aremo's house at new

Oyo to be sited far from the New Alaafin's palace unlike that of Oyo-Ile. The Aremo house of the Oyo-Ile was built with mud. This mud house revealed the type of architecture that characterized settlements of the ancient Oyo. Among the class of ruins found in Oyo-Ile, the Aremo house is one of those replicated in the New Oyo. In the Yoruba tradition, great importance is attached to the first son of a king popularly referred to as "Aremo Oba". The first son is honoured as the heir to the throne. He is given much honour and power among the subjects of the king in the traditional Yoruba Kingdom. According to Watters (1954), the Aremo's (mud) house at Oyo-Ile was probably reinforced with palm oil which serves as 'water-proof' against rain water. However, this could not be confirmed during our ethnographic study. This view is in conformity with the findings of Irvine (1969) about shea butter (*Butryrospermum paradoxum*) and palm oil (*Elaeis guineensis*) being used as water proof substances in the construction of mud houses; thereby reducing surface erosion of the walls. This probably accounts for durability of mud walls in a humid tropical environment, also a common phenomenon in the northern region of Nigeria. This could be used to explain the standing of ruins of Aremo house in the Oyo-Ile till date. However, it is worthy of note that most of these mud houses that characterize ancient Yoruba architecture had been replaced by modern houses made of concrete. Nevertheless, town halls, meetings places and compounds (known in Yoruba as "Agbo-Ile") of Oyo-Ile remains are replicated in the New Oyo palace though with modern architectural designs.

Drumming in recent times is considered to be used in passing important messages as in ancient times, though their relevance has almost been reduced to mere entertainment. The palace drummers play a significant role in communicating to the king within the palace

environment and during events. Such communication could be to herald the arrival of a visitor, the arrival of a particular chief or important dignitary. They serve as the king's spies in alerting the king of impending danger or fortune by the various tunes they produce. This tradition, according to the drummers is ancient and particularly important as they are also the first to get to the palace to wake the king up with their drum beat in an effort to boost his morale in ruling the Oyo Kingdom each day. Some of these drums include 'Iya Ilu', 'Gangan', and 'Kanango'.

5.2 Geographical Information Systems Database of Cultural Resources of Badagry

A number of archaeological investigations had been reported on the Badagry Heritage Sites (Wesler and Allsworth Jones, 1998; Alabi 1996; Law 1994; Lovejoy 2000; Alabi 2001). Nevertheless, geographical information systems database of the cultural resources of Badagry had never been understudied. Cultural resources of tourism importance in the study area include the Badagry Heritage Museum, the Lord Lugard Administrative Block, the First Storey Building in Nigeria, Mobee Slave Relic Museum, the Slave Port, Well of Spirit Attenuation, the Point of No Return, Chief Seriki Faremi Abass Brazillian Baracoon, the Agia tree Cenotaph, The Vlekete Slave Market and The Badagry Palace. Oral tradition has it that the First Storey Building in Nigeria was built in 1845. This is in conformity with the report of Ogunremi *et al* (1994). Tourists to Badagry often appreciate this historic building which not only served religious purpose but also educational purpose during the colonial era.

Badagry as a community that actively served as a slave port during the trans-Atlantic slave trade period has demonstrated the continued transfer of memories of slave trade through oral traditions. A number of relics of those periods have been preserved from the time of the abolition of slave trade in the area and are currently the subject of increasing focus among local community members, academics and researchers of history, archaeology and tourism. These relics include slave chains and shackles, cannons, baracoons, 17th century wells, and 17th century Portuguese Umbrella. Others include pottery gifts, coins, dry gin bottle, kolanut, slave route (Point of No Return). These findings are in conformity with the reports of Simpson (1992) and Thomas (1997). Simpson (2008) reported that the remnants of these slave chains had been converted to use as material components in ceremonies of worship of the Deity “Ogun” (god of Iron). Ogun, the god of iron among the Yoruba and Egun and devotees of some other deities usually consider iron based materials as been symbolically expressive of the powers and characteristics of that deity. Oral tradition has it that the devotees of Ogun often swear oaths of truthfulness and fealty to Ogun. All through the ancient Yoruba history, false swearing with metallic objects in the name of Ogun was a dreaded activity. The adoption of slave chains for religious observations of Ogun has not yet been elaborated to fully articulate the symbolism of how the deity’s characteristics are served by the use of iron elements within enslavement. Nonetheless, the conversion of surviving examples of historic-period slave chains into ritual implements in Ogun worship is an indication of the preservation across the years of this remnant of the slave trade.

The types of Canons found at the Mobee Museum was similar to those reported by Simpson (2008) in her work “some reflections on relics of the trans-Atlantic slave trade in the historic town of Badagry Nigeria”. Such cannons according to oral tradition, were used to enforce compliance with the instructions that promulgated the abolition of slave trade activities in Badagry. Simpson (2004) reported that the seat of British Cannon was donated to King/Aholu Wahu of Badagry for the enforcement of abolition of slave trade in 1843. The treaty was actually signed between traditional rulers in Badagry and the Queen of England regarding the Abolition of slave trade in the area in 1852. The cylindrical shape of the Cannon, with its pointed ends made it more effective as a weapon of war.

Baracons found within the Chief Faremi Seriki Williams Abass slave corridor also called the Barzillian Baracoon played important roles in the gruesome treatment that were meted out to slaves in Badagry during the trans-Atlantic slave trade era. These Baracoons according to Simpson (2008), served as makeshift houses in which many captives were imprisoned while others were taken into slave market at the site of the Vlekete shrine within Badagry. Oral tradition has it that some surviving baracoons are located in Anwajigoh quarters under the custody of Jegen of Badagry. These traditions are in conformity with the report of Burns, 1929 on the history of Nigeria. As part of the contemporary contribution of the local community in Badagry to information relating to the trans-Atlantic slave trade, oral history of the area relate how the interim slave houses could not, for example, contain the full height of an average enslaved person and that the

captives therefore were forced to stoop over throughout the period of awaiting transfer to Gberefu village, from where they were placed on a slave ship for the Middle Passage. Moreover, apart from physical evidence that has been shown by material remnants of slave trade in Badagry, research activities among Badagry communities that were greatly impacted by the events and practices of that system have continued to reveal important historical information especially through oral tradition.

Foreign/imported pottery types were found within the Brazillian Baracoon which were purported to have been gifts from European slave merchants to their African counterparts. The imported pottery types found within the baracoon could be classified as porcelain based on Wesler's classification (Wesler, 1993). Studies of the site of Oketekakini at Ida in Kogi State Nigeria (Oguagha and Okpoko, 1984), revealed similar imported ceramics alongside glass wares which period was divided into two cultural units, that is period without and period with European influences. The period with European influence was reported as been about five centuries ago. One may therefore conclude that the imported potteries found within the Brazillian Baracoon having white colour with fine-grained texture are truly of European origin in line with the oral tradition of Badagry slave trade dated back to four centuries.

The cowries and coins found in the treasury of the First storey Building in Nigeria and the Mobee Slave Relics Museum in Badagry were suggestive of the medium of exchange

during the trans-Atlantic slave trade era. These coins included farthings, shillings, and penny having the head engravings of Queen Victoria, Elizabeth 1, King George and Edward of the 18th Century. They also bore the issue dates and signatures of the monarchs. Different kinds of currencies such as copper wires, brass rods, manilas, cowry shells among others were used as means of exchange before the introduction of British currencies in the nineteenth century. Brass rods were used in the South-South region of Nigeria well into the first half of the twentieth century. Also was the use of iron bar in the Eastern Delta of modern Nigeria and the interior of Eastern Nigeria (Dan, 2010). According to Adelaja (2009), two shilling coins were issued in Britain for over a hundred years, from 1849 to 1967 but the advent of decimalization in 1973 rendered them obsolete. Oral traditions confirm that in early Yoruba communities, cowries were noted as the viable means of exchange after trade by barter until the invasion of the Portuguese, Britons and Frenchmen who were slave merchants. However, it is certain that Nigeria used the cowry during the trans-Saharan trade and the British currencies in the nineteenth and twentieth centuries and probably much earlier before the Nigerian currencies of Naira and Kobo were introduced in 1973.

5.3 Comparative Analysis of the Cultural Links between Oyo-Ile and Badagry

Findings from this work has shown that Oyo-Ile and Badagry belong to the Yoruba ethnic group. Yoruba was one of the largest homogenous groups among Africans with geographical distribution reaching the Niger, Nupe, Dahomey, Togo and Porto Novo. Various scholars had given different accounts of Yoruba origin and history, however,

much of what is today referred to as Yoruba history dates back to the early eighteenth century due to lack of documentation. Badagry is a settlement of the Ogu (now Egun). Presently, Badagry is a multicultural town consisting of three major ethnic groups namely, the Egun, Awori and Yoruba, who have coexisted peacefully for more than 300 years. Though versions of the history of the founding of the town differ, it is generally agreed that these three groups are indigenes of the town. The Yoruba and Awori are said to have migrated from Ile-Ife, southwest Nigeria (with the Awori later settling in parts of present-day Ogun and Lagos states); while the Egun are believed by some to have come from Benin (formerly Dahomey). According to the oral sources, each group has its own cultural institutions or societies, which are respected by all three ethnic formations, (Ahunsu, 2011).

Badagry town was settled by migrants from Dahomey and Porto Novo. This is reflected in their language as reported by (Aleru and Alabi, 2010). Historical, anthropological and archaeological evidence all support that the entire northern Yorubaland and the Badagry areas occupied significant positions in the study of the cultural history of the Yoruba people. There are significant evidence to show that these two areas had been populated at least from the late stone age (Oyelaran 1991; Aleru 1998; Alabi 2000, 2002). Oral tradition has it that the northern part of the region served as the dispersal point for many groups now located to the south consequent upon the fall of the Old Oyo Empire. This is agreement with the findings of Aleru and Alabi (2010). Obayemi (1983), suggested that many groups now located to the south may have migrated from the area around Niger-Benue confluence. Badagry area is important historically because it is one of the first places to have had contact with the outside world.

The pottery of Badagry and Oyo-Ile bear resemblance in their decorative motifs. At Oyo-Ile maize cob roulette, comb stamping and incision decorative motifs were identified on the potsherds while those of Badagry had Twisted Cord Roulette, Comb Stamping and Incision were some of the decorative motifs found. An earlier work by Alabi (1999) reported the thermoluminescent date of pottery obtained from Badagry as having a date of AD 1660±58 which was a date of within the 17th Century. Oral tradition has it that these potsherds were remains of pots used to boil ocean water to extract salt upon the beaches of Badagry. This is in agreement with the report of Avoseh (1938) that a tradition of salt-making existed in Badagry within 15th and 16th centuries. The rims of the potsherd recovered at Badagry were bigger than those of Oyo-Ile. The impressions on Oyo-Ile's potsherds were less pronounced compared to those of Badagry. These findings are in agreement with those of Allsworth-Jones and Wesler, (1989) that the sherds recovered from their excavation in Badagry were very thick and are those of large pots suitable for salt boiling because none of the rims had a diameter less than 16cm besides a single rim of a 6cm diameter. Oyo-Ile potsherds on the other hand performed different functions like storage and dyeing as reported by (Okpoko, 1998).

The topography of Oyo-Ile differs greatly from that of Badagry. This of course is a determinant factor in the settlement patterns of both areas. The walls of the Old Oyo which had been earlier reported by other scholars like Agbaje Williams (1986) and Folorunso et al (2006) are significant parts of these heritage sites. Hence, the ancient Oyo town, unlike Badagry was a fortified city. This could be attributed to invasions and

insecurity experienced by the traditional rulers of the Oyo Empire in person of the Alaafin as Oyo-Ile was the seat of power. Hence, most of the relics of Oyo-Ile: abandoned mud houses, Aremo's house, Water Reservoir, potsherds and Mejiro Rockshelter, the palace and Akesan Market area were found within the walled enclosure of the abandoned settlement. However, the well, Great Agbaku Rockshelter, the potsherd pavement and Small Agbaku were few of the resources of cultural significance found outside the Old Oyo palace wall. This is in agreement with findings of Soper (1992) on the palace at Oyo-Ile. This leaves no one in doubt, of the danger and fear of attack of the marauding Nupe and Fulani forces which necessitated the building of the well reported Old Oyo walls. Two radiocarbon dates were obtained at Oyo-Ile by Folorunso *et al* (2006) with earliest date reported as 1403 AD (1418) and the latter date was AD 1513 – 1593 (1637). Soper's excavation in 1970 produced earlier radiocarbon dates of 1100±110 A.D. and 1300±80AD while Agbaje Williams date at Oyo-Ile yielded 765±90 AD, 790±90AD, 1050±80AD and 1140±80AD. The earliest date for Oyo-Ile was that of Agabaje-Williams which spans between 765AD to 1140AD. This had pushed the history of Oyo-Ile to the 8th Century. It is noteworthy to state that the dates of both Agbaje Williams and Soper on Oyo-Ile were located within the inner wall while those of Folorunso *et al* were located within the main outer wall. Badagry on the other hand is located close to a lagoon which served as a slave transit settlement. Most of its quarters served as slave corridor just opposite the Badagry lagoon between the 15th and the 18th century. As typical of most slave ports, there exists a beach just after the lagoon called the Gberefu Beach within which was the slave route known as "Point of No Return". Linking this beach is the Atlantic Ocean from where slaves were shipped to the plantation

sites of the Caribbean and America. The Vlekete Market, the Mobee family Museum, First Storey building in Nigeria, Lord Luggard's Administrative Block and the District Officer's Office (now the Badagry Heritage Museum) all have a linear pattern of spatial distribution. These findings are in consonant with those of Lawal (1994) and Alabi (2001) on the spatial distribution of heritage resources within Badagry.

Scholars like Law (1994) and Alao (2010) had postulated that Oyo-Ile could have been key players in the Trans-Atlantic slave trade in that they supplied slaves to Badagry. However, the GIS study at Oyo-Ile could not establish this postulation, in that there was no relics of slave chains, slave cells (Baracoon), as found in Badagry at Oyo-Ile. However, ethnographic survey revealed that there could have been an indirect contact between Oyo-Ile and Badagry. Slaves from Oyo according to Ogunmola (per. comm., 2012), were sold at Ilorin a satellite town of Oyo-Ile. This was attributed to the fact that Oyo would not capture his/her indigenes as slaves and the Oyo Empire was well fortified with walls and hills for defence that it was impenetrable. Hence, the claim that the Afonja Fulani war of 1835 that led to the collapse of Oyo Empire was not fought within Oyo but outside Oyo at "Eledu ewo" where the then Alaafin Olu ewu was killed. The death of the Alaafin in battle was what gave the enemies the upper hand which eventually led to the collapse of the Oyo Empire. Hence, most of the slaves were captured by "Jamah" Fulani raiders to be sold at Ilorin "Jamahs" were Fulani raiders loyal to Oyo Chiefs who rode on horses. The "Jamahs" had no farms but lived on the fortune of slave trade. Slaves from Oyo-Ile were captured from neighbouring tribes like Nupe, Borgu and Hausa but not Oyo. Oyo slaves were often sold to Sierra Leone, Benin Republic, and Cameroun

(Ogunmola Per. Comm, 2012). This explains the distribution of slaves of Yoruba extraction in countries such as Brazil, and Cuba (in the Americas). Some fortunate ones brought into the Oyo Empire enjoyed good treatment and later rose to be heads of compounds like Kudefun, Ilusinmi and Mapenpa. These compounds and offices still exist in the New Oyo palace but their heads are now people who gave themselves willingly to the service of Alaafin.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

In the preceding chapters, specific results on archaeological and heritage resources of Oyo-Ile and Badagry have been highlighted and discussed. The implications of these identified resources, their tourism potentials and the relevance of archaeological investigations to sustainable tourism industry are summarized here.

Culture concept was explained first time in late nineteenth century by Edward Burnet Tylor, a Britain anthropologist. Tylor defined culture as a complex term consisting of science, art, religion, morality, protocols and etc (Havilland 1999). Culture is an encompassing term that identifies not only the whole lifestyle of people, but also their values and beliefs. Although some people identify culture in terms of consumption and consumer goods as in high culture, low culture, folk culture (Berger, 1971), Anthropologists understand culture to refer not only to consumption goods, but to the general processes which produce such goods and give them meaning, an to the social relationships and practices in which such objects and processes become embedded. For them culture therefore includes technology, art, science as well as moral systems.

Cultural tourism is the subset of tourism concerned with a country or region's culture, especially its arts. It generally focuses on traditional communities who have diverse customs, unique form of art and distinct social practices, which basically distinguishes it from other types of culture. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities, their values and lifestyle and local games.

There has been great threat to destruction of land, culture and wildlife, hence the need for preservation of these resources. According to Sowunmi (2008), it is not an exaggeration to say that every nation has within its borders at least some natural and cultural features that she is justifiably proud of and would want the rest of the world to know about. As stated in chapter one, the need for the preservation of both cultural and natural resources for a nation's benefit and the benefit of succeeding generations cannot be overemphasized. These benefits are not farfetched where tourism thrives. Sustainable tourism otherwise known as green/responsible tourism is the bedrock of conservation as highlighted in chapter two. This requires a systematic representation of data (spatial and attribute) to enhance planning and development. In the light of the aforementioned, the study has successfully made a description of the cultural resources within Oyo-Ile and Badagry by first identifying both known and existing resources, their states of preservation and then develop a database which would be the bedrock of further researches and decision-making processes for these study areas.

As Jung (2002) commented that culture is managed and owned by a number of different sectors, thereby creating the need for various interest groups to work together at different levels. The re-use or utility of culture in both tangible as well as intangible forms can be at times economic, whilst at other times it is not economic. Through the development of tourism destination, culture is usually being transformed to a product as an element of the overall tourist supply. Ultimately, tourism should bring benefits to host communities and provide an important means and motivation for them to care for and maintain their heritage and cultural practices. Cultural attractiveness has been recognized in a broad manner, including places, artefacts, documents and the intangible heritage of living traditions. It is seen as a dynamic reference point and positive instrument for growth and change. The success or failure of many preservation initiatives is often a function of the influence of these forces. There is a substantial and growing literature on cultural tourism and a strong interest on their opportunities and challenges facing minority people as tourism impinges upon communities (Sung-chaee, 2008).

In the foregoing chapters, the various methods used in the study were discussed, these include Geographical Information Systems (GIS) studies which aided the creation of cultural database; reconnaissance which was used to update information on both cultural and natural resources and the discovery of more cultural resources like the metallic object (Ogunjokoro) and the wells; ethnographic study was used to demonstrate probable continuity or discontinuity in the local culture history of the study areas. Further description of these resources and their state of preservation was discussed in chapter

four. Ethnographic study of modern Oyo revealed the level of local culture preservation among the modern day people and the implications of these on the social and economic values of the people.

Reconnaissance and ethnographic surveys have revealed that the Aremo's office no longer exist in modern Oyo for political reasons. Also, mud houses with thatched roofs are common features at Oyo-Ile but have been replaced with cement plastered houses at modern Oyo though there are still some mud houses with corrugated iron sheets. Some free-standing mud wall houses at Oyo-Ile raised the question of their composition and strength, to have withstood the inclement tropical climatic conditions for a period of over 250 years. In the tropics, apart from the direct effect of rain and sunshine on structural decay of walls, termites also help in quick decay of mud houses (Oyelaran, 1982). The vastness of Oyo-Ile cannot be compared with the modern Oyo, as new Oyo is believed to be one-sixth of the capital of Old Oyo that is Oyo-Ile (Ogunmola, 2008, pers.comm.), though there is no empirical data to support this.

As discussed above, reconnaissance was embarked upon with a view to taking comprehensive inventory and making description of important archaeological features in the area. These revealed that location and distribution of the early settlements of the 16th - 19th centuries were in all probability confined to the undulating plains and the mud houses were typical of Yoruba architecture. Whereas rockshelter dwelling may not have

been such an important phenomenon before times of trouble e.g during the Nupe wars of the 19th century, the people did not settle in these rockshelters on a permanent basis, rather they used the rockshelters as place of refuge. Paramount factors that determined location of settlements in an undulating plain such as at Oyo-Ile seem to have varied, ranging from accessibility to good, well-drained fertile soil, proximity to sources of raw materials and easy access to streams, ponds or ground water (Oyelaran, 1991).

On the question of culture continuity and by implication the peopling of the area, the history as indicated by archaeological data, ascertains the tradition that Oyo-Ile and the modern Oyo have same origin and hence similar palace architectural layout, also the question of similar compound system; that Igboho which was the seat of four Alaafins in exile played prominent role in the political history of Oyo-Ile; that the people of Old Oyo as a result of the Fulani-Jihad war later settled in neighbouring towns like Saki, Sepeteri, Ilora, Fiditi, Igbeti, Igboho, Iseyin, Oyo (modern) among others. Population influx, particularly during the Fulani internecine wars and modern civilization probably led to the loss of certain aspects of culture like abrogation of Aremo's title, traditional drumming, some Yoruba traditional religion and certain beliefs. Human activities like grazing, poaching, illegal lumbering and industrialization have in no small measure contributed to the destruction of culture and wildlife. Oyo-Ile flora and fauna have been preserved over time by the effort of government. In fact, over-exploitation of cultural heritage properties may very well mean a tragedy for the host community as a whole. Many such properties have survived to this day, not because of the host community's

foresight to maintain them, but because the community has not had opportunities for economic development. Globalization is likely to further aggravate the dichotomy between urban economic centres and the economically marginalized peripheries. Such properties are more often than not the only remaining economic assets that these communities own. Globalization, however, engenders the social condition that favours development of cultural tourism, or creative tourism, for which cultural heritage properties are primary assets. If their host or owner communities allow capitalistic exploitation of such assets and acquiesce to tragedy of the commons, the economic viability of these communities will be seriously, if not fatally, damaged. The potential loss to the host community could be far greater. Capitalist competition among tour agencies tends to encourage their intensive or short-term exploitation of whatever cultural heritage properties available to them, with little regard for negative effects on such assets or other stakeholders. Some local stakeholders may collaborate with such tour agencies to maximize their own short-term economic gains, even at the long-term cost or loss to the local community as a whole. This kind of behavior has often been observed in many economic activities and industries and throughout the world, and it is termed as the tragedy of the commons.

After the Oyo-Ile was declared a National Park, conscious efforts were made to protect it from various human activities. In spite of this good initiative by government in conserving this area rich in environmental and cultural resources, Fulani herdsmen were seen grazing their animals within the park during the course of this research. This calls for more

security measures and high utility in terms of developing the area to a world class tourism centre. Further enlightenment and involvement of members of the host community in the conservation process is highly recommended. The good thing however is that in comparison with other neighbouring towns like Igbeti and Igboho where human activities particularly bush burning and cultivation were on the increase, the vegetation of Oyo-Ile remains better preserved while those of the neighbouring towns have continued to deteriorate further. This not unconnected with governments effort towards conservation by declaring Oyo-Ile as a National Park, now known as Old Oyo National Park.

Badagry cultural resources captured in this research centred on the trans-Atlantic slave trade of the 15th – 19th century. It is interesting to note that the host community is quite aware of the benefits these could bring to them and they are already involved to an extent in the conservation of these resources. Efforts of the host community in conserving cultural resources in the area is seen in the establishment of small family museums by descendants of the two Badagry Chiefs, Sunbu Mobee and Seriki Faremi Williams Abass, who were facilitators of slave trade in the region. However, the potential of these resources are underutilized due to varying factors ranging from socio-economic to political reasons. It is appalling to know that since the establishment of the Badagry Heritage Museum in 2002, it is yet to be acquired by the National Commission of Museums and Monuments or the International Commission for Museums and Monuments (ICOM). This in itself is a limitation for the Museum's awareness and relevance in the international community. It was also observed that the Agia tree

monument was in a terrible state as its whole environment was littered with dirt, this same situation was observed at the Point of No Return. This littering is further worsened by the the fact that refuse/waste were not located within and around the park. While at the Point of No Return, waste/refuse bins at intermittent points along the slave route and food/drink vendor points could have made the 25-30minutes trek from the lagoon to the Atlantic Ocean quite interesting. Also, the First Storey Building in Nigeria and other resources its houses like the Yoruba and English Bibles, could be better preserved with some scientific preservation methods. The Seriki Williams Abass Umbrella and some other interesting artifacts would also need scientific preservation as its state of preservation is deteriorating due to handling and changing weather conditions.

Oyo-Ile and Badagry never had direct contact with each other in slave trade but there were indications that some of the slaves captured by the Oyo people in wars with Nupe and Borgu people were sold to neighbouring ports like Porto Novo and Epe to be later transported to Badagry for further shipment to the Americas or Europe. The Agabku rockshelter was one rockshelter that provided defense to the Oyo armies while her walls and other hills also contributed in no small measure. Also, slaves were never captured in Oyo Empire or sold there, but were captured and sold in neighbouring towns.

6.2 Tourism Potentials of Cultural Resource of Oyo-Ile and Badagry.

Most developing Nations are currently harnessing their resources for the development of Cultural Tourism. In the tourism industry, this approach has manifested itself in the large number of countries that have sought UNESCO's aid in the development of cultural tourism (Okpoko and Okpoko, 2002). Developmental projects of cultural tourism embarked upon by UNESCO in connection with national plans include those of Iran, Turkey, Indonesia, Pakistan and Brazil. Africa occupies a relatively small space in this domain, since, according to UNESCO (1970), countries in the region prefer to give priority to the development of education and science in their use of technical aid.

The cultural resources investigated in the course of this work could become important objects of tourist attraction if properly managed. The role of the Old Oyo Empire in the history of the Yoruba race is of significance; hence, the preservation of the ruins of the Old Oyo Empire would go a long way in preserving the history of the Yoruba race. These resources, apart from serving as evidence of the existence of settlements in Oyo-Ile also reveal the architecture, pottery and the way of life of the early settlers. Historical sites like those of Oyo-Ile could be archaeologically explored to bring out its tourism potentials. For those interested in history, a visit to Oyo-Ile is incomplete without a similar visit to Igboho (70km southwest of Old Oyo and 30km north-west of Igbeti).

Moreover, rockshelters at Oyo-Ile could be properly transformed into resort centres which could be used for picnics. Thus, the natural endowment of the area can be

preserved while it could also serve as tourists' attraction sites. A good example is the Olumo Rock of Abeokuta which is now a tourist's centre of international repute. These cultural resources are raw materials for the tourism industry as well as pointers to early lifestyles, progress in civilization and the original traditions of Oyo Empire. A lot of cultural resources have been discovered at Oyo-Ile, however, preserving these resources would reconcile reality with history thereby strengthening knowledge in the right direction.

The scenic beauty that ecological resources afford provides a good opportunity for leadership training programmes, camping, and picnicking among others as Oyo-Ile is a good site for recreation. Archaeological remains of the site are probably the most extensive in Yorubaland (with an area of about 60 sq kms). Preservation of the Old Oyo multiple wall system would in turn provide a means of foreign exchange having the potentials of attracting international tourists and eventually improve on lives of the citizens of the old Oyo creating avenues for interaction and job opportunities.

The GIS Database of the Baddagry Heritage site gives an intending tourists to Badagry the opportunity to easily gain a panoramic view of the spatial distribution of her tourism resources. This database is also needed in the hosting of the tourism features of both Oyo-Ile and that of Badagry in the world-wide web. When fully integrated, these data can be

fully assessed online. These data would be useful in the effective planning and management of the tourism resources of the study area.

Moreover, the relics of slave trade found in the Badagry Heritage Sites are already tourists' attraction of great value. These resources could be better preserved in order to maximize their potentials. Heritage resources like that of the First Storey Building in Nigeria, situated in Badagry needs a lot of attention because of the historic, religious and educational roles it played during pre and post trans-Atlantic slave trade era. The cultural roles of the various items of pottery and relics of slave trade are not only historic but also pointers to the traditional occupation and general way of life of the Badagry Community.

6.3 Recommendations

There is need for improved preservative measures applied to cultural resources of Oyo-Ile and Badagry. This would help to preserve the cultural identity of the Yoruba and also serve as tourist attraction sites. Important movable objects from Oyo-Ile and Badagry could also be placed in museums with adequate preservative measures. All efforts must be made to harness the wealth of the results of previous archaeological investigations on Oyo-Ile and Badagry in a bid to preserve the tourism information of the historical sites. Governments both at the State and Federal levels would need to take the lead in improving on the state of cultural tourism in Nigeria.

There is the need to effectively plan towards the development of Nigeria's cultural tourism so as to benefit on a long term scale from UNESCO's mission of integrating cultural tourism in the general plans for national development. This will in no doubt improve the current state of social infrastructures like roads, railway network and other public services. Nigeria's cultural resources are unique among those of other African nations and would deserve a booster if properly managed thereby developing the tourism industry. As a way of diversifying from the present mono-cultural economy of the country, culture and tourism should be repositioned as a central sector of revenue generation and derivation.

At Badagry, the scenic beauty of the Gberefu beach could be well harnessed for the purposes of picnic and relaxation. Food and souvenir kiosks could also be established to provide more of the locals with job opportunities. Given the state of preservation of the resources within Badagry, the host community needs more encouragement and education for more active involvement in the conservation process. Unlike the case of Badagry, one of the main problems of the Oyo-Ile was lack of good access road as is the case in many parts of the country. As at the time of this research, access to Koso was quite difficult, as a result, it could not be covered during the reconnaissance. Transportation within Oyo-Ile was made possible with a rented four-wheel drive. No commercial vehicle or cars except four-wheel drives could ply the road. The resolution of a motorable road would go a long way in opening up the region. The second problem was that of accommodation; as at the

time of this research, there were no structures to accommodate guests around or within Oyo-Ile. However, Badagry had well furnished accommodation and was better organized than that of Oyo-ile. At Oyo-Ile the researcher and her team had to lodge in Igbeti and from there moved to Oyo-Ile daily which was quite demanding. If this place is to attract tourists, there is need for erection of accommodation structures. The most economical ones would be long mud houses of thatched roofs. Visitors and researchers may come there with their camp beds and sleeping bags. Also, of importance is the need of introductory booklets to Oyo-Ile and Badagry heritage sites and the cultural resources embedded within them. Briefly illustrated handbills or brochures should be introduced to serve as guide to both tourists and researchers alongside such works as this which could be placed on the World Wide Web which is the an international media.

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APPENDIX I

QUESTIONNAIRE FOR ORAL INTERVIEW

1. Name.....
2. Age
3. Address.....
4. How long have you being here?
5. Give a brief history of this town/people?
6. For how long has this town been established?
7. Who was the founder?
8. What is the relevance of this feature/location to the history the Yorubas?
9. What other neighbouring towns have a link with this one?
10. What was the state of this Relic before now?
11. What has been done to preserve it?
12. What function does this Relic serve?
13. What do you think can be done to further preserve this Relic/place?
14. What has been the effort of the government towards its preservation?
15. What do you know about Old Oyo Empire?
16. Why do you think the place was abandoned?
17. Is there a link between the new Oyo and the Old Oyo?
18. Are there objects/monuments of Old Oyo here?
19. Where can they be found?
20. What are the beliefs attached to such objects/monuments?

APPENDIX II

LIST OF INFORMANTS

Mr Kehinde Rafiu (Old Oyo National Park)

Mr Mathew (Old Oyo National Park)

Alhaji Aliyu Ajibade (Igbeti).

Papa Arogundade (Igbeti)

Alhaji Oladoja Asimi (Igboho)

Babayemi Adeyemi (Igboho)

Tunde Oyetanle (New Oyo)

Oredegbe Olaiya (New Oyo)

Prince Nuru Adeyemi (New Oyo)

and Chief M.O. Ogunmola (New Oyo).

APPENDIX III

A SAMPLE OF THE TRANSCRIBED RESPONSE

FROM ONE OF THE INFORMANTS

1. Name.....Alhaji Aliyu Ajibade
2. Age48years...
3. Address.....Igbeti...
4. How long have you being here? Over twenty years
5. Give a brief history of this town/people? Oyo
6. For how long has this town been established? Before our fathers were born.
Nobody knows the exact date.
7. Who was the founder? Sango
8. What is the relevance of this feature/location to the history the Yorubas? It was
from here Yorubas migrated to found some other states presently exist.
9. What other neighbouring towns have a link with this one? Igboho, Saki, Ilora,
Iseyin among others
10. What was the state of this Relic before now? It moved from one place to the other
11. What has been done to preserve it? Nothing
12. What function does this Relic serve? Reminds the Yorubas of Sango, God of
Thunders power and affluence.
13. What do you think can be done to further preserve this Relic/place? The Fulani
Herdsman should be stop from grazing their animals here. While more security
measures should be put in place.

14. What has been the effort of the government towards its preservation? Because of it's the nature of the Ogunjokoro, nothing can be done to preserve it.
15. What do you know about Old Oyo Empire? This Empire was vast and was the most powerful of all the Empires that existed in its time. The relics you find within the park speak for it.
16. Why do you think the place was abandoned? The place was abandoned because of war.
17. Is there a link between the new Oyo and the Old Oyo? Yes. Our fathers told us that the Alaafin resettled at the New Oyo.
18. Are there objects/monuments of Old Oyo here? Yes, Ogunjokoro is part of them.
19. Where can they be found? You find them all over the place. We were told there are some in Igboho.
20. What are the beliefs attached to such objects/monuments? They are gods, as such they are revered and worshiped.