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Updates on Archaeological Investigations in Oyo-Ile and Badagry Heritage Sites, Southwestern Nigeria: Implications for Tourism Development

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Introduction

Archaeology as a discipline is concerned with reconstructing the past through human evidence. In doing this, archaeologists require detailed archaeological records. However, most objects of human evidence in tropical environments 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 systems of recording while also holding 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 centres. Tourism centres, brought into the limelight by archaeological studies, are 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, heritage

sites combine works of nature and of humans 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.

Cultural heritage tourism has been defined as that type of tourism that 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 1995). Silberberg (1995) on the other hand viewed cultural tourism as visits by persons from outside the host community motivated wholly by interest in the historical, artistic and scientific or lifestyle offerings of a community, region, group or institution. Cultural heritage tourism then 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. This paper presents an updated account of archaeological investigations carried out in Oyo-Ile and Badagry heritage sites in southwestern Nigeria and relates it to the development of tourism in Nigeria.

Historical and Environmental Background of Oyo-Ile and Badagry

The general belief amongst historians and archaeologists is that the Oyo Empire was founded between the 8th and 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 AD. It was the same Oranmiyan who established the surviving dynasty in Benin. After his sojourn in Benin Oranmiyan left to found a new kingdom in the savanna region of Nigeria *i.e.*, Oyo-Ile.

Oyo Ile was the capital of the Oyo Empire that was abandoned around 1837 as a result of the Fulani jihad of the 18th and 19th centuries. The expansion of the Oyo Empire met with resistance in

the 14th century from Borgu and Nupe who feared that Oyo might take a strategic position in the trans-Saharan trade to the disadvantage of the Borgu and Nupe kingdoms (Okpoko 1998). However, with conquest and expansion of the empire between the 15th and 19th centuries AD the 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 origin tradition was challenged by Johnson (1921) because there was no account of this line of history in the Arabian records. The only written record by the learned Sultan of Sokoto documented by Captain 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-Ile) between 1400 and 1460 AD (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).

Badagry's history is 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 the 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 1730s, the King of Apa is said to have been the tenth or eleventh king of Apa out of a total of 23 kings recalled down to the 1930s (Law 1994). It is referred to as the most important settlement in Badagry before its foundation in probably the 1730s (Law 1994). Law's (1994) account of the history of Badagry attributes its foundation to the 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 was murdered by Kotogbosu when he proposed to make his brother Kuton king as successor to Heru. This resulted in a civil war in which Kutogbosu and Ku-

ton were driven out of Badagry.

As it existed in the 19th century Badagry comprised eight principal wards. These wards include Ijegba ward with the chief's title being Akran, whose 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 title 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 claims descent from the royal family of the old Wydah kingdom. Boeko ward, also claims descent from Whydah where its founder was a priest (Avoseh 1938). The remaining two wards were purportedly founded later in the 18th century. These are Ganho ward and Hwarko ward with descent from Weme and Whara of Houla (Whara-ba) respectively. However, Badagry in the 18th 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 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 AD. 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 second largest commercial town in Lagos State of Nigeria. It is about an hour drive from Lagos mainland. It also shares a common boundary with the Republic of Benin. Badagry town is surrounded by creeks, islands and a lake, and it is 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 State in the 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 the 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; with the advent of the Europeans in the 16th century, Agbagreme subsequently 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 divisions of Lagos State in times past. More importantly, the town was the place in Nigeria

where Christianity was first preached by Reverend Thomas Birch Freeman in 1842 under the Agia tree. Also, the first storey building in Nigeria is located in Badagry.

Previous Archaeological Work Carried Out in 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), Watters (1954), Willet (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 (Agbaje-Williams 1981, 1983, 1986, 1990; Clarke 1938a, 1938b, 1939; Smith and Williams 1966; Soper 1978; Soper and Darling 1980; Walters 1954; Willet 1960, 1962).

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 marks 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 were able to draw a complete map of the Old Oyo wall system through traverse survey that provided a record of the circumferences and lengths of the walls. According to that study, 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 the 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 the side coupled with an additional line of defence beyond Wall 2, suggesting an abandonment of whatever policy motivated wall 6 and 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 that provided the major line of defence probably in the form of a deep ditch and relatively low bank (Soper and 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: 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*, a granary. The last two sites are within a hundred metres of each other at the southern part of Old Oyo. According to Soper, analysis of the sherds from these sites indicates 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 AD. 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 lay 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 focus on the promotion of the cultural heritage of the Oyo people, wildlife conservation and eco-tourism 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. Also Olukole (2008) reported a Geographical Information Systems (GIS) database of the cultural tourism resources of the Old Oyo Empire. The work highlighted the status and spatial locations of cultural resources of the Old Oyo while showcasing their tourism potential.

Previous Archaeological Work Carried Out in Badagry

The archaeology of Badagry is not as well known as that of Oyo-Ile. According to Alabi (1996), this may be connected to the absence of promising sites that could attract archaeologists. Hence, studies in Badagry have centered on the slave trade from a historical perspective. However, some of the studies conducted on Badagry had been reported. The first archaeological fieldwork 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) mention recovery and classification of pottery during a geological field project, and Law (1994) gave insight into the origins, traditions and politics of Badagry between 1736-74. It was in his account of the history of the Badagry people that he opined that there were trade links between the Old Oyo Empire (as slave suppliers) and Badagry.

Between 1994 and 2004 Alabi carried out archaeological research in the area. A reconnaissance survey in 1994 gave insight into the archaeological and historic features as well as sites that abound in Badagry. Among these are mounds (found in Agorin, Ganyingbo, Gberefu and Topo beaches), potsherds (referred to as the commonest of materials), potsherd pavements, slave relics and the first storey building. In 1999, Alabi carried out archaeological investigations in Badagry to determine if 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 coast-

al resource exploitation in the area during the said period. Alabi (2001) identified the determinants of settlement patterns and structural morphology in the 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 that 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 present day Badagry (Alabi 2002b). Other scholars including Muhammed (2005) and Simpson (2008) report on the impact of the Atlantic Slave trade on the hinterland between 1500-1900 and the relics. Recently Olukole (2013) reports a Geographical Information Systems (GIS) documentation of the cultural resources of the Oyo-Ile and Badagry heritage sites. The outcome of the work had shown the diverse functions performed by each of these sites in the history of the Yoruba and that the cultural resources of these sites are of immense tourism significance.

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

Findings from Olukole (2013) have shown that Oyo-Ile and Badagry belong to the Yoruba ethnic group. The Yoruba was one of the largest homogenous groups among Africans, with a geographical distribution reaching from Niger, Nupe, Dahomey, Togo and Porto Novo. Various scholars had given different accounts of Yoruba origins and history. However, much of what is today referred to as Yoruba history dates back to the early 18th 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 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, which 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 (Olukole 2013). There is significant evidence to show that these two areas had been populated at least from the Late Stone Age (Alabi 2002a; Oyelaran 1991). 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 agrees with the findings of Aleru and Alabi (2010). Obayemi (1983) suggested that many groups now located to the south might 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. The decorative motifs found on Badagry pottery had twisted cord roulette, comb stamping and incision (Olukole 2013). An earlier work by Alabi (1996) reported the thermoluminescence date of pottery obtained from Badagry as AD 1660±58 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 agrees with the report of Avoseh (1938) that a tradition of salt making existed in Badagry in the 15th and 16th centuries. The rims of the potsherd re-

covered 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 agree with those of Allsworth-Jones and Wesler (1989) that the sherds recovered from their excavation in Badagry were very thick and are of large pots suitable for salt boiling because none had rims with a diameter of less than 16cm, with the exception of a single 6cm diameter rim. Oyo-Ile potsherds on the other hand performed different functions such as 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 (Olukole 2013). The walls of the Old Oyo, reported earlier by Agbaje Williams (1986) and Folorunso *et al.* (2006) are significant parts of these heritage sites. Hence, the ancient Oyo town was a fortified city unlike Badagry. The reason for the fortification of this seat of power in Oyo-Ile can be adduced to the challenges of invasions and insecurity experienced by the traditional rulers of the Oyo Empire in the person of the Alaafin. 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 (Olukole 2013). However, the well, Great Agbaku Rockshelter, the potsherd pavement and Small Agbaku were a few of the resources of cultural significance found outside the Old Oyo palace wall. This agrees with findings of Soper (1992) at the palace at Oyo-Ile. This leaves no one in doubt of the danger and fear of attack by 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 the earliest date reported as 1403 AD and the later date was AD 1513-1593. 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 from 765AD to 1140AD. This pushed the history of Oyo-Ile to the 8th century. It is noteworthy that the dates of both Agbaje Williams and Soper for Oyo-Ile were located within the inner wall while those of Folorunso *et al.* (2006) were located within the main outer wall. Badagry on the other hand is located close to a lagoon that served as a slave transit settlement. Most of its quarters served as a slave corridor just opposite the Badagry lagoon between the 15th and the 18th centuries. As typical of most slave ports, there is a beach just after the lagoon called the Gberefu Beach, within which was the slave route known as the “Point of No Return”. From this beach slaves were shipped to the plantation sites of the Caribbean and America across the Atlantic Ocean. 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) postulated that Oyo-Ile could have been a key player in the trans-Atlantic slave trade in that it supplied slaves to Badagry. However, the GIS study at Oyo-Ile could not establish this postulation, because there were no relics of slave chains or slave cells (Baracoon) as were found in Badagry at Oyo-Ile. However, ethnographic survey revealed that there could have been indirect contact between Oyo-Ile and Badagry. According to Ogunmola (personal communication 2012) slaves from Oyo 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 were impenetrable. Hence, the claim that the Afonja Fulani war of 1835 that led to the collapse of the 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 and eventually led to

the collapse of the Oyo Empire. Hence, most slaves were captured by “Jamah” Fulani raiders and were sold at Ilorin. “Jamahs” were Fulani raiders, who rode on horses, and were loyal to Oyo Chiefs. The “Jamahs” had no farms but lived on the fortune of the 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 Cameroon (Ogunmola personal communication 2012). This explains the distribution of slaves of Yoruba extraction in countries including Brazil and Cuba (in the Americas). Some fortunate ones who were 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.

Tourism Potential of the Cultural Resources 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 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 people.

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 potential.

Moreover, rockshelters at Oyo-Ile could be properly transformed into resort centres that could be used for picnics. Thus, the natural endowment of the area can be preserved while serving as tourist attraction sites. A good example is the Olumo Rock of Abeokuta, which is now a tourist centre of international repute. These cultural resources are raw materials for the tourism industry as well as showcases for early lifestyles, progress in civilization and the original traditions of the 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 because 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 60km²). Preservation of the Old Oyo multiple wall system would in turn provide a means of foreign exchange with the potential to attract international tourists and eventually to improve upon the lives of the citizens of Old Oyo creating avenues for interaction and job opportunities. The GIS Database of the Badagry heritage site gives tourists to Badagry the opportunity to easily gain a panoramic view of the spatial distribution of her tourism resources (Olukole 2013). This database is also needed to host the tourism features of both Oyo-Ile and Badagry on the worldwide web. When fully integrated, these data can be fully accessed 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 tourist attractions of great value. These resources could be better preserved in order to maximize their potential. Heritage re-

sources such as 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 the pre- and post-trans-Atlantic slave trade eras. The cultural roles of the various items of pottery and relics of the slave trade are not only historic but also indicate the traditional occupation and general way of life of the Badagry community.

Conclusion

This paper provides an updated account of archaeological and heritage resources of Oyo-Ile and Badagry, southwestern Nigeria. It has further shown the implications of these identified resources, their tourism potential and the relevance of archaeological investigations to the development of Nigeria's tourism industry. There is the need to effectively plan towards the development of Nigeria's cultural tourism so as to benefit in the long term from UNESCO's mission of integrating cultural tourism in the general plans for national development.

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