



THE HISTORY OF

ERIN IJESA

&

OLUMIRIN

WATERFALLS

*For your Enjoyment
& Researches*

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1st Edition in |December 2008

2nd Edition (Revised Edition) December, 2009.

Printed and Designed By.

SIMOLAG EXCEL PRINTS

**No E 226 Imogun Street,
Ilesa.**

08034059710, 08052518887.

ISBN No

978-978-49412-0-5

Acknowledgement

We thank God Almighty for giving us the inspiration to write this book. And our sincere appreciation goes to the following people who have contributed to the success of this book. They are: Senator, Mojisoluwa Akinfenwa, Chief F.O. Fagbohungebe (SAN), Chief J.A. Fatoki, Chief Moses Ojuade Ayeni and we also appreciate Late Dr. E.B. Awotayo Ayeni for all he did before his death, may his soul rest in perfect peace.

Co-Authors.

Preface

The aim of this book is to help the researchers, tourists and students who wish to know about the Waterfalls and tourism especially in this part of the country.

Olumirin is a great waterfalls in Erin-Ijesa. Erin Ijesa town is located in Oriade Local Government Area and it is a popular town in Osun State, due to the great importance of the waterfalls, which nature created there by God. This tourist centre attracts tourists both in the Local level and Foreigners alike.

We hope that, this booklet will help the researchers and interested readers to know more about this miraculous tourist attraction.

This is why we consider it necessary to write this piece to help interested readers.

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IN PRAISE OF OLUMIRIN WATERFALLS

High above the swollen earth exists seven rugged layers,
Arranged in an orderly manner
As if it was the making of humans
But nature has its own way of doing things

Travelers you must set forth the road leading to Olumirin
If work of nature is to be appreciated,
I shall sit often on the hills and watch the lease...
Water moving slowly but harshly far ups the hill.

The cool forest in which the hill is situated howls
And between the trees, the dark sun appears.
The echo of the splashing water,
Though violating our ears,
Gives us a lot of satisfaction and the real taste of the work of
nature.

How much do I fashion the splash?
Flashing slowly but harsh speed of the wet tongue of the earth
As it dread from the top of the hills, is what I cannot explain,
Nature being praised for all it has been able to do for human.

Of the four layers,
The second layer has won the hearts of its numberless customers.

Oh nature! I have come to the green foothills to drink
From the singing songs of mellow

Oh nature! I have come to the green foothills to drink
From the singing songs of mellow
Second layer knowing all our lovers for the work of nature. We
drink from the wet tongue of earth
While the mellow bird song walls into atmosphere.

Oh! Olumirin how I wish the people should realize
Your importance and give a phase lift to make
Your site most appealing and attractive,
But do not worry; with time all things will be put under control.

As for me, silver nor gold I have none
But thou shall be my watchwords and shall never rest,
In my power station, I will continue
To cherish how much your value is to us.
Oh nature! You are great and wonderful.

Life is always quiet in this park until the slow wind,
Like a gasping messenger announced the tyrant's coming
Then did the branches of the trees spark on agony.
Beyond our loves
Often afraid of the roaring thunder blast,
But never has any soul been a victim.
So we are happy and cheerful.
For your kind gesture, nature.

Isaac Adigun

INTRODUCTION

Tourism is traveling for predominantly recreational purposes of provision of services to support the leisure traveling. It could also be defined as people who travel to places outside their usual environment consecutively within a year, for leisure, business and other purposes not related to the exercise of an activity remunerated from within the places visited. Tourism has become a popular global leisure activity, in 2006, there were over 842 million International Tourists' arrivals into Nigeria.

Tourism is vital for many countries due to the income generated by the consumption of goods and services by tourists, the taxes, levied on business in the tourism industry, and opportunity for employment in the services industries associated with tourism. These services include transportation services, such as cruise ships and taxis, accommodation such as hotel, restaurants bars and entertainment venue and other hospitality industry services such as spas and resorts.

It also provides some educational knowledge about the places visited. It provides employment to many people; it aid conversation of wild life and also encourages the development of local crafts industries. Positive changes to people's way of life, it leads to diffusion of ideas between tourists and the local people.

HISTORY OF TOURISM

Wealthy people have always traveled the distant parts of the world to great building or other works of arts, to learn new languages, to experience new cultures, and to taste new cuisine. Long ago as at the time of Roman republic places such as, Baiae was popular resort for the rich and the term was first used as official term in 1937 by the League of Nations.

KINDS OF TOURISM

1. **PILGRIMAGE TOURISM:** The history of European tourism can perhaps be said to have originated with the medieval pilgrimage, although it is undertaken primarily for religious reasons, the pilgrims in the Canterbury tales, quite clearly saw the experience as a kind of holiday (The term itself being derived from the "holy day") and its associated with leisure activities.

Pilgrimages create a variety of tourists' aspects that still exist bringing back souvenirs, obtaining credit with foreigners' bank and making use of space available on existing forms of transport.

Pilgrimages are still important in modern tourism such as to lords or knock in Ireland. But there are modern equivalents. Graceland and the grave of Jim, Morrison in Pere Lachaise Cemetery.

During the seventeenth century, it became fashionable in England to undertake a grand tour. Olumirin waterfalls is another kind of tourist centre in Africa. We cannot neglect the history of this tourist centre and the town in which it is located.

2. **ARMCHAIR TOURISM AND VIRTUAL TOURISM:** Not traveling, but exploring the world through Internet, Books or T.V.
3. **DARK TOURISM:** Includes travel to sites associated with death and suffering, such as Scene of the Hindenburg airship disaster or to the sites of disasters (Disaster Tourism)
4. **DRUG TOURISM:** (e.g. to use drugs in Amsterdam)
5. **FREE INDEPENDENT TRAVELER:** a Sector of the market in which tourists select their own accommodation and transport, rather than going with group or on prearranges tour.
6. **POD-CULTURE TOURISM:** tourism by those that visit a particular location after reading about it, seeing it used as a location in a film (e.g. the Lord of the Rings film sets in New Zealand.)
7. **PERPETUAL TOURISM:** Individuals always on vacation, some of them for tax purposes, to avoid being resident in any country.

8. **SACRED TRAVEL OR METAPHYSICAL TOURISM:** Is a form of New age travel where believers travel to and perform rituals at religious sites.
9. **SEX TOURISM:** (e.g. to have Sex with prostitutes)
10. **SHOPPING TOURISM:** Promoting shopping festivals such as the Dubai shopping Festival.
11. **SPACE TOURISM:** Traveling in outer space or on space ships.
12. **VISITING FAMILY AND RELATIVES TOURISM:** Traveling to visit persons related by close Family ties and combining this with Vacation – type activities, distinct from Ancestry tourism, which involves genealogical research.
13. **HEALTH TOURISM:** Health tourism has always exists, but it was not until the eighteen century that it became important places with supposedly Health Giving Mineral Waters, treating diseases form gout to liver disorders and bronchitis. The most popular resorts were Bath, Cheltenham, Buxton, Harrogate and Tunbridge Wells.

THE BENEFITS OF TOURISM

1. It does not require huge capital outlay in order to set it up.
Olumirin waterfalls affords good example, because, it is a natural work of God. Since a tourist industry is concerned with the business of catering for tourists.
2. It does not even require a very high level man-power or much labour to keep it going, by mere looking at Olumirin waterfalls and its environment, serve as the best example.
3. It can lead to the development of roads, hotels, railways standard hospitals, electricity etc. in the locality in which the tourist industry is located. The bar Beach in Lagos with international hotels all around is to cater for the need of tourists.
4. It is one of the largest earners of foreign exchange for countries with well-developed tourist industries, such as Tower Bridge, London, U.K. Great Wall of China, Niagara falls in the United States, Canada Border, Nigeria cannot be exceptional or opt out, if she can develop her tourist industries to an international standard.
5. Tourism has much educational value in that it affords the visitors the opportunity to have first-hand knowledge of the tourism visited.

HISTORY OF ERIN-IJESA

Erin-Ijesa is a town located about 21 kilometers from Ilesa on Ilesa/Akure express road. It was founded in about 1140AD i.e. 12 century AD.

It is one of the earliest kingdoms in Ijesa Land. The founder of Erin-Ijesa was Akinla the eldest daughter of Oduduwa.

In those days female children also had equal rights of inheritance like their male counterparts. Akinla enjoyed this privilege derived for her being a descendant of Oduduwa.

She obtained the right to establish her kingdom, this privilege is what led to her own settlement in this town Erin-Ijesa

When Oduduwa died there was a great argument among the children as to who will inherit the custodian of "Iro"

Iro is a goddess believed among the people at that time to have the power of bestowing peace, fertility and prosperity on the people.

As this brought a great argument and dispute among them, with no ending remedy, In view of this, Akinla decided to depart and leave Ile-Ife to this present place, called Erin Ijesa. The journey, took her and her followers seventeen days, which in Yoruba language means "Irin ojo metadinlogun". She left Ife with her followers and her husband called Olule. This seventeen days journey to the present location of Erin Ijesa, Which

is also known as Ikinla was possibly named after the princess from Ife.

Her movement from Ile-Ife and her retinue out of Ife was not an isolated case; this could be traced to the general movement of her brothers and sixteen crowned kings in Yoruba land who later established their own kingdoms.

Before she left Ife, the brothers fondly refer to her as "Yeye Aye" (Mother of all), this saying which says "E soni sigun b' erinja, Erin ni yeye oni" which means nobody wages war against Erin the mother of all.

Some of the people who were popular among those that migrated with Akinla were Akinla's sisters, brothers and experienced hunters headed by Onitafa who later became the Babaloja of Erin Others include Iro priests headed by Lowa Bisi (the priest of Iro).

There were some native doctors among them these were the Elewe Omo (gynecologist) Onifa (Ifa priests and medicine men and fortune tellers. Others include her admirers, believers and worshippers of the Iro.

There were two major factors, which prompted their settlements here. Firstly, there was a chain of hills, which offered protection from their enemies, and secondly, there was a regular supply of water (Olumirin Waterfalls).

They originally have four quarters in the town these are Inisa, Egiri-Oke, Idi Ayan and Imose.

They also have a central market located in the centre of Erin, the market is called Oja Ejigbomekun. The caretaker of the market was the hunter (Onitafa), who built his living quarters close to the market, subsequently he was known as the Babaloja (Supervisor of the market). This market expanded rapidly as it attracts people from different parts of Yoruba land and Benin.

This market was known as Itadogun because it was patronized every seventeenth day commemorating the seventeen days journey. As the market became popular, the name of the town itself was changed from Ikinla to Erin Itadogun. Some of the followers of Akinla also left to establish their own settlements.

This is why we have other towns, which took their names after Akinla's Erin. Some of such towns are Erin-Ile, Erin papa, Erin Moje, Erinmo, Erin-Osun and Erin Ada.

Gradually, Erin-Ijesa expanded because of their hospitality; people came from various places to settle there. People came from Ondo, Efon, Ipole-Iloro and Ilesa to take up their permanent residence in the town. Erin-Ijesa was once a big city with; large population.

Akinla was a very powerful and influential Oba, the economy was buoyant, infact at a point in history when Akinla was exiled to Oyo he had to be released and brought back to Erin-Ijesa with an uncommon pomp and pageantry that the occasion was recorded in the Yoruba Primer "ABD" thus meaning. Akinlade sin lo si ilu re". meaning Akinlade (i.e. Akinla) is going to his own city.

However Erin's popularity declined like every other kingdom in 16th -17th century. This was as a result of various fratricidal Yoruba wars of the 16th century. The ruins of the city walls of their great ancient city are still there today as a testimony to a great past.

ERIN DYNASTY

The founder of the dynasty of Erin-Ijesa was Akinla, an Ife princess and daughter of Oduduwa. She had three sons; Osefiri, Ogbagbalawo and Iyandereketasehin. These became the three ruling houses in Erin.

There are fourteen king makes in between Erin-Ijesa and Erin-Oke namely:

ERIN-IJESA

Orisa

Sajowa

Lowapete

Odofin

Looyin

Risikin

Yegbata

ERIN-OKE

Orisa

Sajowa

Erepekun

Odofin

Lejua

Lemikan

Lodahun

The reasons for the kingmakers coming from both communities are simply because they were one and the Akinla was king of both. After Akinla the matriarch, twenty-five kings have reigned in Erin-Ijesa.

RULERSHIP IN ERIN-IJESA

1. Akinla Yeye Aye became the first queen of Erin-Ijesa she came to the throne between 1140AD – 1195AD.
2. She was followed by Osefiri Aponju Abela who reigned between 1197-1231AD. Other kings in succession to the throne of Erin-Ijesa Rulership are as follows:
3. Ona owuro Ogbagbalawo 1237-1289AD
4. Aladejobi Iyandereketa seyin 1295-1327AD
5. Iginla sun agbrin Odubaba Ikoko 1329-1374
6. Odubosu Aronilasoeeye 1375-1413
7. Adekulujo 1415-1438
8. Alowolodu 1441-1464
9. Ademulegun 1464-1495
10. Ajamoju Onikan (I) 1496-1548
11. Fidipote Mole 1549-1571
12. Olowolagba Asemoje 1573-1598
13. Olowolagba Asemoje (II) 1600-1619
14. Aladejobi (II) 1620-1636
15. Tewogbade Ajagunle 1638-1665
16. Aye lasunle (II) 1667-1685
17. Ojikutu gbade 1690-1707
18. Ogbagbalawo 1709-1720
19. Aladekomo Ajamojuonikan (II) 1723-1769

20. Atayese 1771-1794
21. Opetikekere Segun 1796-1817
22. Agboju kori Odubaba Ikoko (II) 1819-1871
23. Obiti Arayasaagun 1872-1881
24. Ayeni Okin Oloro 1884-1939
25. Gbadamosi Odiigun mapaja 1939-1958
26. Stephen Adeyinka Adeosun 1959-1999
27. Now regent of Erin-Ijesa, Princess Leah Adeola Adeosun 1999 till date.

THE ADMINISTRATION OF ERIN-IJESA.

The Akinla was the supreme ruler of the land. He has a council of state made up of several chiefs divided into three groups thus:

IARE LINE

Orisa
 Odofin
 Elemo
 Ejemu
 Aro
 Semo

URO LINE

Sajowa
 Sakete
 Saba
 Saro
 Salotun
 Arapate

EMO LINE

Lowapete
 Oluju
 Elemu
 Olodo
 Olomu

The chairman of the council of state was the Orisa who as the prime minister was next to the Akinla. There were also war chiefs called Eleegbe.

These were:

IARE LINE

Looyin

Enurin

Sajuku

URO LINE

Risinkin

Bagbe

Eremu

EMO LINE

Yegbata

Omotaye

Lodahun

A third group of chiefs performed mainly police duties these were "Iwole"

IARE LINE

Lusape

Lebedo

Osorun

URO LINE

Saya

Sawe

Sapaye

EMO LINE

Odole

Aragberi

In addition to the above, there were several palace orderlies called Emese under the Risamese. The Akinla also had representatives in outlying settlement of the kingdom. Finally there were women chiefs headed by Esemee. The Yeyeloja headed the market women.

THE QUEEN OF ERIN-IJESA (ESEMEE IN HISTORICAL PERSPECTIVE)

Esemee is one of the most important chieftains' titles in Erin-Ijesa and it is meant only for women. Equivalently, Esemee is a queen as we have Akinla as king, which is a man so also we have Esemee As the leader for women.

The Esemee chieftaincy title is confer only to Olugboroibi family, therefore since the inceptions of history in Erin-Ijesa all the Esemees came from Olugboroibi family and it will continue to be. Therefore it is a right for any female child of Olugboroibi family, if one Esemee pass to the life beyond, they can also become Esemee.

Since inception of history in Erin-Ijesa we have three Esemee, the first Esemee, Mrs. Oteyi being a daughter to Agasa Olugboroibi, she was on the throne for about 50 years and among her daughter Mrs. Oreyaju became the second Esemee up to 22 years on the throne. There are complexities and mode of life attributing to Esemee.

The last Esemee was installed on 2nd of February 1989 by name she was chief Mrs. Jolayemi Elizabeth Ogunleye she died in 2008 at about 80 years of age.

Esemee mode of life

Esemee usually dress up in white attire, i.e. white head tie, white rapper and buba, white shoe and white decorated cow tail (Irukere) all in white mufti.

Esemee must not drink of unfresh water (i.e. water fetch yesterday or eat any food remain overnight instead she takes fresh water and freshly prepared food on daily basis.

Esemee should not step on the ground that has not been swept in a days, before she step out, they must be sure every surroundings is kept tidy.

Esemee should not hold or carry newborn baby any therefore for any person to become Esemee or before she will be installed as Esemee it is better she is no more bearing children.

Esemee should not carry any load on her head and when greeting somebody irrespective of caliber, political statue or traditional statue. She will never kneel down to greet anybody; she has to wave in response to the greetings

Esemee is the head of women in the society and she is working with some chiefs, which are subordinates to her.

Duties of Esemee

Chief Esemee duties could be classified into two or three, she is performing political functions and she also performs traditional and cultural functions.

Among the political functions includes – making policies with the Akinla and their chiefs. Settlement of minor disputes in the town or in the families especially disputes between two or three women.

She also leads community women anytime during communal labour for the community development.

Culturally and traditionally, Esemee performs functions thus;- she performs some rituals when two wives belong to the same husband fight i.e. engaged in physical combat with each other, which is an abomination in Yoruba land. She gives her assent and go-ahead order anytime a woman is to confer or made as chief.

Esemee is the one making ritual when worshipping or appease Odua (Oduduwa) with 16 Obas from Yoruba lands, the Obas includes Akinla, Ewi of Ado, Osemawe of Ondo, Oba Ado, Alaafin of Oyo, Ooni of Ife, Alaaye of Efon, Elerinmo of Erimo, Ajalaye of Ipetu-Ijesa with the exception of Owa Obokun, that is why Owa must not come or visit Erin-Ijesa and he must not site Odua shrine in Erin-Ijesa.

During the Agbeleku Festival, Esemee used to perform some vital roles, Esemee will sit down at Odua spot, where she will be surrounded by women from the town, where Oliro dance round 3 times before greeting the remaining elders and chiefs after which Esemee will offer gist to Oluro, Esemee will pour plenty of salt around Odua spot, the salt connotes peace in the society.

Esemee use to sit with Akinla and chiefs when deliberating on some vital issues and Akinla will be waiting for her responce on any issues as women head or leader.

There are subordinates chiefs to Esemee thus Yeyerisa, as the second in commands, and yeye Sajowa as thirds in commands, Yeye Jemu, Yeye Saro, Yeye Lemo, Yeye-ro, Yeye Jero and Looyin Obinrin.

Presently Yeye Esemee is dead and no one yet.

Life and Preparation before Coronation

Esemee is one important chieftaincy title, before the Coronation all women in Olugboroibi's family will be staying and sleep with Esemee to be for about 3 months performing rituals. Lowabisi one important Iro (Imole) from Ile-Ife will be there to clean and sweep the Esemee palace with all sort of Juju and incantations believing driving all sort of evil spirit and preparing the Esemee palace a more habitable place in term of peace and tranquility for the Esemee. Lowabisi will do the coronation and the burial after death of Esemee as it will be done to Owa Obokun Adimula. For the coronation, there are some materials to be used to make rituals both living and non-living things which includes pure white sheep or spotless sheep, kolanut, two white irukere, iyere okin etc. There are rituals perform before coronation day.

On the coronation day, Esemee ti be should not close her eye or sleep at all; she will be taken to the Odua spot three times before the daybreak.

Entitlement of Esemee

Esemee is suppose to be given allowances agricultural or farm produces from neighboring communities as it is been giving to Akinla being a head but in women forms.

Esemee use to be given some plot of land named after her as Esemee farm on ceremonial day, Esemee has special white head ties equivalent to crown worn by Kings.

Lastly, Esemee is a custodian of history.

ILLUSTRIOUS SONS AND DAUGHTERS

Since then, Erin-Ijesa has produced many illustrious sons and daughters. Among them are:

1. Pastor William, F. Kumuyi (General Overseer of Deeper Life Bible Church)
2. Chief Samuel A. Oyerinde (Business Tycoon)
3. Chief Engr. (Prof.) Cornelius O. Orangun – Nigerian National Order of Merit (NNOM)
4. Senator Mojisoluwa Akinfenwa – Former National Chairman Alliance for Democracy (AD)
5. Mr. John O.O. Akinleye (Former Director Union Bank of Nigeria Plc)
6. Ambassador Rufus Omotoye
7. Chief Felix O. Fagbohunge (S.A.N.)
8. Prof. (Mrs.) Funmilayo Busari
9. Hon. Caleb A. Ojo (Former Executive Chairman of Oriade Local Government Area Osun State, Nigeria).
10. Mr. Olugbenga Obisesan (Member of Nigerian stock Exchange)
11. Ambassador Ayo Adeniran
12. Mrs. Florence M. Oladeru
13. Chief Mrs Alhaja Aminat Adeosun (Business Tycoon).

THE DISCOVERY OF OLUMIRIN WATERFALLS

Before the final settlement here in this present location of Erin-Ijesa; the people of Erin-Ijesa while coming from Ile-Ife had their settlement at Erin-Ijesa because of the peace they discover that they could have at those location and the provision of regular supply of water (Olumirin Waterfalls).

This water and the place that it is situated were named as Olule Orioke, before the Akinla Stephen Adeosun when he became the (Oba) King of Erin-Ijesa in 1959. He then changed that name to Oluwamiran (meaning another God).

They therefore abbreviated it to Olumirin, which is Ijesa language, because this water supplies both at the raining and the dry seasons.

This place was their final settlement; some certain circumstances drove them to Igboora where they spent 11 years when there was a suspicious of being attacked by the Edo people who were relatives to one of the slaves given to the Iro priest called Lowabisi at Ilesa. This was because the then Akinla of Erin-Ijesa warned Edos who were relative to the slave in person of Awusi who was one of the Iro custodians not to engage in any act of lawlessness which they had been perpetrating before.

The Edos left Erin-Ijesa overnight a day to the Iro festival without prior notice to anybody. Then Akinla and his people in Erin-Ijesa were astonished of their departure.

Then, they too fled to Igbooja where they spent 11 years; because they thought that they may come back and wage war against them.

That was the major reason that brought them back to Igbooja by then. They later discover at Igbooja that they cannot do without the supply of regular water, which Olumirin provides. That was why they sent Onitafa to go back to their former location to see if this waterfalls still exists. When they came here again he saw that there was still supply of water, he then told the King at that time and they later came to have their settlement here till today.

THE STUDY AREA OF ERIN-IJESA

- A. **Location:** Oriade Government Area is located between Latitude $7^{\circ}E4N$ and $15^{\circ}71N$ of the equator and between Longitude $4^{\circ}41E$ and $4^{\circ}55E$ of the Greenwich meridian. Erin-Ijesa is situated in the eastern part of Oriade Local Government Area and bounded by Erinmo-Jesa and in east by Ekiti State boundary and southwest by Erin-Oke and Ipetu-Jesa and North-West by thick forest of Odo-Jesa, Atakumosa East/West Local Government.
- B. **Relief and Drainage:** Majority of the towns in Oriade Local Government Area is situated on undulating plain lands. Some towns like Erin-Jesa and Erin-Oke are surrounded by hills, important drainage in the study Area is River Oni, Eastern part of Oriade Local Government Area. In addition, there is one spectacular on River Olumirin at Erin-Ijesa the waterfalls is an important holiday resort and it is of particular interest to geographers who have interest in tourism, because it was regarded as one of the best scenery so far in the whole of Nigeria and in Osun State in particular.
- C. **Soil:** Since the study area falls within the tropics, the major and general type of soil associated with Oriade Local Government area is the Ferruginous Soil. This soil is similar to Ferralithic (Oxisol) except that it is more susceptible to erosion. Often less permeable and

more fertile.

The soil considered as part of the soil order utisol in America System of Soil clarification. It has appreciable weather able minerals marked separation of iron oxide and clay. (Kaolithic clay) and it is reddish.

The soils of Erin-Ijesa association are found in Erin-Oke, Iwaraja, Erinmo-Jesa and the areas near this settlement. Their soils are derived from rock composed of quartz profile. The soils are coarse and sandy texture and consist of schist's. They are of low agricultural value compared with Ijebu-Jesa association. They are commonly found in sloppy areas especially the Erin-Ijesa series of the association.

- D. **Climate:** Erin-Ijesa is within the hot tropical climate region. The climate comprises of rainy season and dry season. With the rainy season ranging from April - October and the dry season from November to March. During the rainy season, the Southwest winds blow. The rainfall distribution is seasonal with a range of 1250mm and 1750mm. During the dry season the weather hazy with the blowing North East trade wind (NET), this usually brings Hamattan. The mean temperature in the area ranges between 26°C and 32°C . The thermometer usually rises to 37°C in afternoon and fall during the night to about 27° .

E. **Human activities/social economic activities:**

Agriculture is the main occupation of the people with more emphasis on food crops like rice, yam. Maize and other grain(s) crops and some cash crops like cocoa and kolanuts.

The only areas where tree crops predominate are Odo-Emu, Igbo-Oja, Irokin, Igbelajewa and orisunbare. Lumbering is also done by few timber contractors in the areas that are thickly forested. The women are mainly concern with trading activities using items of trade, like agricultural products from farms. Some of them were also engaged in farming and mat weaving. There are civil servants who are teachers, bankers and the ministry workers. There are also some enterprises like banking, maternity and dispensary which provide employment for some of the people in the study area. In general, there are road linkages in the study area, which promotes movement of goods and people even though few of them are good enough.

F. **Vegetation:** The region falls within the rain forest region characterized by luxuriant vegetation cover. The original forest is seriously yielding place to secondary forest, due to impacts of man on the environment. In many areas are mosaics of forestlands due to the human impacts. A particular type of plant species called eupatorium is now dominating many of fallow lands in Erin-Ijesa.

FORMATION OF WATERFALLS

"Waterfalls" refers to a sudden fall of water usually caused by a bed of hard rock in a river course. The bed of hard rock overlies the soft rock at points where the water falls develop. The main course of waterfall is where a river plunges down a steep coastal cliff into the plunge pool.

And also where a river plunges down the edge of a plateau. It could also be where the hard resistant bed rocks lie across a river valley. It can also be where faulting has produced a fault-line scarp across a river valley.

BODIES OF WATER AROUND NIGERIA

1. **Niger/Benue confluence:** The two great Rivers, in Nigeria, River Niger and Benue bisect the Nation Lokoja, a confluence town. Lokoja is also a pathway for local farming, fishing, commerce and leisure.
2. **Bonny River:** Bonny was one of the largest slave depots in lorry and timber during the European slave trade in early centuries. They also trade in commodities like palm produce.
3. **Agbokim falls:** It is very close to the Cameroon reaches of the cross River. Agbokim falls is a lush green valley of tropical Vegetation through which the seven cascading

streams of the majestic Agbokim drop to the bottom in awesome lurching formations it habitats over 4,000 in habitants.

4. **Badagry Beach:** The serene beauty of the water front was silent witness to many years of forced trasportation of thousands of African to grand houses and plantations in Europe and the Americans during the slave trade era. About 30 kilometers toward the border between Nigeria and the Republic of Benin.
5. **Wikki warm Springs:** It is situated at the heart of Yankari Games reserve, the clear, pure Wikki warm springs flow from the base of a sheer rock face. At tempratures up to 350^o c, the water varies in depth from one to seven feet with its white sands always clearly visible beneath the water.
6. **The Ethiope River:** The surreal charm of this picturesque river has moved people through the ages to ascribe mystical qualities to it indigenous legend speaks about the spirit of the river.
7. **Lake Nguru:** The Lake is situated at the south of border with Niger Republic and was once part of Lake Chad. An Oasis on the edge of the Sahara, one of the world's largest

and driest deserts, the Nguru/Gashua wet lands is back grounded by the skeletal forms of the Sahelian Baobab trees and Lush green foliage.

8. **Azumini Blue River:** The Azumini Blue River can be found in Abia State, close to its boundary with Akwa Ibom and Rivers States Famed for its beautiful, crystal-clear blue water, the river also has the historical significance of being part of a former slave route leading to the Old Ahia Nwabule slave market towards the coast of Bonny.
9. **Ikogosi Warm Spring:** Magical powers have since been ascribed to a mythical water goddess and Ikogosi Springs warm, clean waters. The warm and cold water meet at a point to show the degree of hotness and coldness of the spring.

The Highest Waterfalls (According To Their Heights)

1. Angel (Venezuela: 979m)
2. Tugela (South Africa: 948m)
3. Mtarazi (Zimbabwe:762m)
4. Yosemite (U.S.A: 733m)
5. Coquina (Venezuela:610m)

OTHER POPULAR TOURIST PLACES IN THE WORLD INCLUDES:

1. Hagia Sophia Istanbul, Turkey.
2. Stonehenge, Amesbury United Kingdom
3. Iguizy Falls, Argentina - Brazil Border.
4. Niagara Falls, United States Canada Border.
5. Great Wall of China, People's Republic of China.
6. Red Square, Moscow, Russia.
7. Disney, Tokyo, Japan.
8. Tower Bridge, London, United Kingdom.
9. London Eye, London, United Kingdom.
10. St. Peter's Square, St. Peter's Basilica, Vatican City.
11. Cieta de les Artiles Cie-Cie, Valencia Spain.
12. Perito Moreno, Potagonia Argentina.
13. CN Tower, Toronto Canada.
14. Enkenbach - Alsenborn Rhineland Palatinate Germany.
15. Christ the Redeemer Rio de Janeiro, Brazil.
16. Great Pyramid of Giza Cairo Egypt.
17. Neuschwanstein Castel, Fussen, Germany.
18. Acropolis, Athens, Greece.
19. Broadway Tower, Cotswolds, United Kingdom.
20. Machu Picchu in Cuzco, Peru.
21. Times Square, New York City, United States.
22. Sydney Opera House, Sydney Australia.

MAJOR TOURIST CENTRES IN NIGERIA

- ◆ Olomirin Water Falls Erin-Ijesa (Osun State)
- ◆ The National Theatre in Lagos (Iganmu)
- ◆ The Kanji Dam in Kwara State (Jebba Dam)
- ◆ Shiroro Gorge in Kaduna
- ◆ Bar Beaches in Lagos, Badagary, Lekki and Peninsula
- ◆ Kura falls in Jos
- ◆ Some 5 Stars hotels, e.g. Sheraton Hotel (Abuja, Lagos)
- ◆ Nicon Noga Hilton Hotel in Abuja
- ◆ 9.4 Million Durban Hotel Kaduna
- ◆ Federal Palace Hotel Lagos
- ◆ The Zuma Rocks (Suleja)
- ◆ Borgu Game Reserve (Bauchi state)
- ◆ Esie in Kwara State
- ◆ The museum Ife, Benin, Lagos, Jos, and Sokoto
- ◆ Ikogosi Warm Spring (Ekiti State)
- ◆ Traditional Festival Like Ibo Masquerades in Enugu
- ◆ Arugungun Fishing Festival Kebbi/Sokoto State
- ◆ Osun-Osogbo Festival (Osun State)
- ◆ The museum at Agu-Ukwu and Oron-Dug-out articles and relics.
- ◆ Olumo rocks at Abeokuta (Ogun State)

FACTORS MILLITATING AGAINST LARGE SCALE DEVELOPMENT OF TOURISM IN NIGERIA.

1. The fear by tourist of infection by some tropical disease e.g. Malaria and sleeping sickness.
2. Lack of efficient publicity media to keep prospective tourists away from tourist oppourtunities in our country.
3. The relatively poor communication system with out-side world.
4. The harsh Climate.
5. It reduces the traditional values and ways of life of people.
6. Political problem of government failed to developed tourists industries e.g. Waterfalls of Erin-Ijesa: poor roads, no hotels, poor health centers, Poor accommodations e.t.c.
7. Spread of Diseases likes (AIDS).

THE HIDDEN ECONOMIC IMPORTANCE OF THE OLUMIRIN WATERFALLS ERIN-IJESA (NIGERIA)

1. **Employment Opportunities:** The Olumirin waterfalls provide employment opportunities to both Erin-Ijesa indigenes (Nigerians) and expatriates alike. It enhances the development of allied industries like agriculture, fishing, construction of dams tourism etc.
2. **Electricity Supply:** The Olumirin waterfalls will provide cheap electricity for both domestic and industrial

Needs. It supplies electricity to the whole of Erin-Oke and neighboring village falls

- 3 **Agriculture:** Erin -Ijesa water falls should have had a tremendous impact on agriculture. The water that falls should have been use for irrigating the nearby lands, which had hitherto been unproductive. The Irrigated lands should have supported the cultivation of rice, maize, yam, cassava and vegetables since the waterfalls is not seasonal. All these should have increased the in come of the people and people and thereby raising their standard of living.
- 4 **Researches:** This water will serve as the best research center for the scholars in this country .The geologist should have gained a lot in this place, talk less of final year students of higher institutions, It would have being an exciting center for their researchers such as Geographers, Agriculturists, Botanists ,Fishery, Engineering Student, etc.
- 5 **Entertainment:** Tourist centers like the Olumirin Waterfall could serve as entertainment venue for individuals and artists .The environment is conducive enough for picnic for the tourists .and also films and entertainment industries have found the environment good enough for shooting of films. Popular artists like Shina Pêters, Atorise, Murphy Afolabi and other popular singers have-used the vicinity to shoot their

films. If government could upfit and develop this environment or give to individual developers, this will serve as source of fund generation and it will also provide economic buoyancy to the indigenes and inhabitants of the community,

6 **Industries:** The waterfalls can serve as a good industry, for production of soft drinks breweries, and pure water industry if property tapped. Example is the "Gossy pure water" Company at ikogosi in Ekiti State.

7 **Construction of Dam:** Olumirin waterfalls is a good location for dam. This is because the volume of water does not reduce both in dry and wet seasons. The rapids and falls of the water increased heavily in every day. By constructing dam in this place it will enhances the indigenes and the foreigners the oppourtunities to embark on selling of over 5,000,000 kilograms of annual catch of fish, provided the government can assist in establishing modern fishery in the Olumirin Waterfalls, Erin-Ijesa.

THINGS TO BE CONSIDERED BEFORE THE CONSTRUCTION OF DAM (ERIN-IJESA WATERFALLS)

- 1 **Needs/Demand:** The population Growth of the above mentioned region (Osun-State) is geometrically, increasing annually. Therefore the need for construction of dam is highly essential in Erin-Ijesa Waterfalls.
2. **There is an adequate flowing of streams:** Rapid and falls of the Olumirin river can be used to generate constant electricity supplies since it is not a seasonal Water flowing.
- 3 **The location of Olumirin Waterfalls is within the rocks:**
For example, the rocks will be useful for construction work during the process so that it will not be too difficult for the construction companies to construct it with rocks .“And no rocks no dams” .Therefore , the rocks in the Erin-Ijesa Waterfalls are more than enough.
- 4 **The Olumirin Waterfalls is situated in a convenient region of Erin-Ijesa so as to suit the public:** because the pollution site is going to be far from residential area, in order to eradicate the problems of settlement in Erin-Ijesa community.
- 5 **There is security purpose in the above mentioned area:**
That is, we have been setting aside large space for the construction of dam in Erin-Ijesa.

WAYS BY WHICH TOURIST INTERESTS CAN BE AROUSED BY (OUR) NIGERIAN ECONOMY).

1. With the improvement of medicine and the use of drugs, tourists can be protected against some epidemic and common diseases like sleeping sickness and malaria.
2. By organizing periodically the Nigerian Traditional dances and festival on a grand scale.
3. By building hotels of international standards which can comfortably accommodate tourists.
4. By improving external communication system e.g. G.S.M., Nigeria Airways etc.
5. Large Scale advertising campaigns could be made and publications distributed to foreign countries so that the foreigners may come and watch both natural and cultural activities.