

MEANING AND ORIGIN OF AL-MAHRAM

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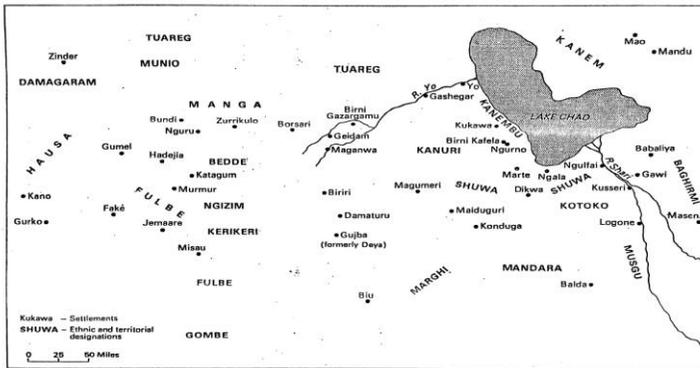


Fig. 1. Map of Borno and adjacent territory 19th Century

Adopted from Brenner, L. (1973) *The Shehus of Kukawa* (inside cover)

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Fig. 2. Al-Mahram granted in Borno

Fig. 3. Al-Mahram granted to ...

Abstract

Paper article adopted the name of an international published by the Centre for Research and Documentation in Trans-Saharan Studies of, in Nigeria. From the previous publications of this journal, it appears no article has been presented to explain the meaning and genesis of the term Al-Mahram. This article is an effort to trace the origin and meaning of Al-Mahram and also describe its intellectual position worthy for adoptions.

Introduction

The term *Al-Mahram* refers to Arabic word *Haram* which conveys the meanings of sanctuary, sanctum, sacred, holy, inviolable place or precinct.¹ There are several windows for definition of terms in a language. This study looks into actual meaning of the term, as well as shading light on the operational definition of the term relating to name of the Journal – *Al-Mahram*, as name of the journal, is believed to have developed from the .

Origin And Meaning Of Al-Mahram

The word *Al-Mahram* is derived from the Arabic word *Haram* (prevented or forbidden). Literally, it means something sacred.² This term was associated with the Sayfawa rulers of Kanem-Borno who reigned from the tenth to the nineteenth century. Brenner defines the word *Mahram* in Bornu, as a document issued by the

¹ Baalbaki, Rohi (1994), *AL-MAWRID: A Modern Arabic-English Dictionary*. p. 465.

² Aminu, M. (1981), *The Place of Mahrams in the History of Kanem-Borno*, *Journal of Historical Society of Nigeria*, No. 10, Vol. 4 P. 32.

ruler to exempt certain families from taxes.³The term *Mahram*, as used in the Kanem-Borno tradition, can be described as a document stipulating privileges and exemptions, granted to individuals and groups, for services considered vital to the state.⁴ It is also interpreted to mean charters of privilege granted by the Sayfawa rulers of Borno and their successors to a select group of scholars on account of their distinct role in the social and intellectual life of the Kanem-Borno community. Once conferred, a *Mahram* insulated its grantees from civic duties, such as payment of taxes, military service, hospitality charges, custom duties and; state officials were strictly forbidden from touching or harming their persons in any way.⁵

It is important to refer to the Glorious Qur'an for guidance, as it is the Book of God. (Q. 2:2). The Glorious Qur'an is the sacred Book of the Muslims which came through angel Gabriel (Jibril) to the Holy Prophet Muhammad, from Almighty Allah. (Q. 47: 2). It is the final divine revelation which started during the month of Ramadan at cave Hira (Q. 96:1-5); and ended at mountain Arafat in the month of Dhul-Hajj (Q. 5:4).

³Brenner, L. (1973), *The Shehus of Kukawa*, Oxford, p. 140

⁴Bobboyi, H. (1993), *Relations of Borno Ulama with the Sayfawa rulers: The role of the Mahram*, Sudanic Africa, *A Journal of Historical Sources*, Vol. 4, P. 175.

⁵Ajiri, A.M. (2000), "The *Mahram* Tradition in Kanem Borno: An Analysis of its Development and Significance", Ph.D Thesis, (Unpublished) Bayero University, Kano, p. 60.

It is possible that this term could have been derived from the verses of the Qur'an, which qualify performance of certain religious obligations not only compulsory but sacred, while enjoining some other activities unlawful. The Qur'an explains that Allah showed Prophet Ibrahim (A. S.) the site for the construction of the Ka'aba at Makka (Bakka) as a place of worship (Q22: 26) for Hajj, Pilgrimage (Q22: 27), and along with his son Isma'il, the house was built (Q2: 137). Since then, Makkah became the main Haram (sanctuary); a place of worship, peace and safety.⁶

It is, however, important to note that the tradition of honouring scholars by giving them the letters of privileges was not peculiar to Kanem-Borno alone as similar traditions were said to have been operated in the Sudanic Africa, especially by the rulers of Sinnar and Darfur (Ajiri, 2006). These rulers were said to have honoured and given privilege status to their holy men and others (O'Fahey, 1981:19). Such privileges were known with names such a *sjah*, *hurr*, *karama*, and *Burma*, signifying the honour or respect given to the recipients.

⁶ The Qur'an, Chapter Two, 2: Verses 85, 96, 97, 144, 149, 150, 173, 191, 194, 196, and 217. ; Chapter 5: Verses 2 and 27; and Chapter 14: Verse 37.

1. AL-MAHRAM IN THE CONTEXT OF BORNO SCHOLARSHIP

Basically, Borno *Mahrams* were granted to outstanding Muslim scholars, living within the Borno domain on account of their local and distinct contributions to the progress and development of Islam in the community.

In any given Muslim community, the respect accorded to knowledge and men of knowledge is an established tradition. The Glorious Qur'an and Sunnah of the Prophet (SAW) have on several occasions praised the men of knowledge. They constituted the most important group in the Muslim community to whom abundant rewards were promised especially in the Hereafter. (Ajiri, 2000: 80) Therefore, in accordance with the prophetic traditions, the Sayfawa rulers initiated the granting of *Mahram* to distinguished scholars (*Ulama*) who excelled in the promotion of Islamic principles and practices.

The Recipients of Mahram in Borno:

The first scholar to be granted a *Mahram* just like an award by the Sayfawa rulers was *Sheikh* Muhammad Ibn Mani. He was credited being the first teacher and scholar through whom Islam progressed considerably in Kanem-Borno. (Ajiri, 2000:80) Ibn Mani was also said to have taught the Qur'an and the *Risala* of Al-Qayrawani to four successive rulers of Kanem in the eleventh century. In appreciation of his teachings to the royal fathers, Hume lavishly rewarded him (Ajiri, 2000:81). Similarly, Imam Abdullah Dili Ibn Bikuru was said to have been a fellow student with King

Mabrudu Ibn Salma along whom he studied one hundred and fifty books. At the completion of his studies, He was appointed Imam of the King and Teacher of His people (Ajiri, 2000: 81). Thus, because of his knowledge and service to his people, Imam Abdullah was granted a *Mahram* by *Mai* Salma Ibn Bikuru (1182-1210 C.E/578 – 607 A.H). (Palmer, 1986:25) Chief *Qadi* Ahmad Ibn Abdul-Quwata was granted *Mahram* by *Mai* Ali Gaji (1496-1503 C.E/902-909 A.H). He was described as a learned *Qadi*, teacher of his people, and distinguished scion of an illustrious race (Ajiri, 2000:81).

The examples given above tend to illustrate that *Mahram* is associated with knowledge, scholarship and contribution to society by their recipients.

2. INTELLECTUAL ROLE OF THE MAHRAMS

Whatever views *Scholars* on *Mahram* may express, from our assessment, the *Mahram* served as the starting point of intellectual history of the People of Kanem Borno. This is because, a careful study of the *Mahram* documents tends to depict for the first time about the intellectual activities of the *Ulama* and People of Borno. It therefore serves as basis for promotion of Islamic scholarship and learning in Borno (Ajiri 2000:198). The attention the *Sayfawa* rulers gave to the issuance of *Mahram* took cognisance of the value of knowledge as expressed in several verses of the Glorious Qur'an as well as the Hadith of the Prophet (S.A.W). For instance, exonerating men of Knowledge, the Qur'an says:

"Those truly fear Allah among His servants who have Knowledge" .(Q. 35:28).

The Qur'an also stated:

"Allah will increase in rank, those who believe among you and those who are learned". (Q. 58:11).

In the Hadith of the Prophet (S.A.W), Muslims are obliged to seek knowledge from cradle to grave, no matter the distance they should travel to acquire it and that abundant rewards await those engaged in scholarship. These exhortations no doubt propelled the Borno rulers to initiate the tradition of granting *Mahrms* to Scholars to promote knowledge among its citizenry. It is considered a unique and special educational role of the Mahramaward granting to the 'Ulama' which is pioneered by Kanem-Borno in Africa. This fact is recognised by reputable scholars, as highlighted Bobboyi in the following lines: The granting of *mahrms* (charters of privilege) by the Sayfawa sultans and their successors, to select group of '*ulama*' ('scholars', sing. '*alim*') has been recognized as an important facet of Kanem-Borno social and intellectual history. The *hurma* (inviolability) of an '*alim*' in itself is nothing new and finds expression in different forms in Muslim society. What distinguishes Kanem-Borno from many other Islamic polities, however, is the availability of a large body of documents which formally confer this privilege on the '*ulama*'. (Bobboyi 1993:175).

With the encouragement and support given to knowledge and people of knowledge, the rulers also initiated the programme of sending Borno students to al-*Azhar* University in Cairo, Egypt. The rulers went unto the extent of constructing hostels for Borno Students and even money was sent for its upkeep (Ajiri 2000:200).

In addition to what has been discussed above, the introduction of Islam into Kanem Borno simultaneously witnessed the introduction of the Arabic script and the language. The use of Arabic script led to writing of Books, establishing correspondences between Borno and sister Muslim countries as well as promotion of literacy among the Borno populace. In fact, even the Mahram documents were all written in classical Arabic. (see Fig. I). So the use of Arabic and later that of *Ajami* have greatly facilitated the intellectual role of the *Mahrms* in dissemination of Islam in particular and widespread of literary activities in Borno (Ajiri 2000:202).

Last but not the least in appreciating the intellectual role of the Mahrms in Borno is that it led to formation of *Ulama* Family Class, recognised by the Borno authorities (see Fig. III). Besides granting the *Mahram* Documents, the *Ulama* formed a formidable group steering the affairs of the state by performing multifaceted junctions of Advisers, Judges, Diplomats, Technocrats, Scribes, Interpreters of the religion and religious texts.

5. THE SIGNIFICANCE OF MAHRAM AS AN AWARD:

Mahrms in Borno Society

The granting of *mahrms* (charters of privilege) by the Sayfawa sultans and their successors, to a select group of *ulama* (scholars, sing. *aalim*) has been recognized as an important facet of Kanem-Borno social and intellectual history.

- 1 The *urma* (inviolability) of an *aalim* in itself is nothing new and finds expression in different forms in Muslim society.
- 2 What distinguishes Kanem-Borno from many other Islamic polities, however, is the availability of a large body of documents which formally confer this privilege on the *ulamaa*.

From the information provided by the Borno *Mahrms*, their recipients represented, by and large, erstwhile teachers and *Awliya* (venerated saints) whose piety and nearness to God were well attested to. Thus the *baraka* that these *Ulama* and their descendents were perceived to have been endowed with and could dispense, constituted an important 'spiritual commodity' which was seriously sought after. In this *Baraka*-mediated arena, the *Mahram* becomes an important instrument at the disposal of the Sultan, to compete for and garner the spiritual benefits that the *Ulamah* had to offer. And essentially, what the *Mahrms* did was to recognize the sanctity of the *Ulama*' and remove all obstacles from their worldly existence, with the expectation that these saintly personages would use their 'special relations' with the One on High, to seek divine favours for the Sultans who granted them both in this world and the

next. In this regard, the *Mahrams* become charters of privilege as well as contracts for spiritual service—the ‘obligation to pray for the Sultan. Though there is no way of ascertaining whether the *Mahram* recipients observed their part of the ‘contract’, there is nothing to suggest that they did not (Hamidu Bobboi).

On boboyi’s statement that “the *Mahrams* became charters of privilege and contracts for spiritual services: A critical scrutiny of the contents of a *mahram* document do not show the recipient as a contractual partner. Rather, he is recognized by the ruler and appreciated his enormous contributions as a scholar and granted to him the *Mahram* document that are into signatories to the document whether that of the ruler or the recipients Alim in any part of the documents. To us, it is inappropriate to describe the status of the *Mahram* in this manner. The *Ulama* have not bargain for it, let alone becoming a spiritual contract between them and the rulers. To add more on the intellectual and spiritual role of the *Mahram*, discussing the importance if *Mahram* in the Borno caliphate, Lavers observed that, “The privileged position of the *Ulama* was maintained and enhanced after the move to Bornu, particularly after the accession of Ali Gaji who was advised by two outstanding figures: his Qadi, Al- Kabir Ahmad, whose father al-faqih al-wali Abd al- kuwata had helped him to gain the kingdom and the Masbarma Umar. The *Mahram* of Sheikh Masbarma gives Umar’s *curriculum vitae*, which is of interest for the insight it provides into the scholar community of the period c. 1450-1500 C.E.

6. LIMITATIONS:

The role of the *Marams* in Borno society, however, was notwithstanding its constraints and liabilities. Firstly, as documents granted in perpetuity, they harbour the seeds of their obsolescence. In this connection, there is need to distinguish between two categories of *Mharams*: 'primary' *Mahrams* issued to prominent *Ulama*'s whose learning and contribution to Borno society was well attested to; and 'secondary' *Mahrams* sought by and renewed to beneficiaries on the basis of the learning and fame of their predecessors. When we consider the recurrence of the latter category as well as there newals of the primary *Mahrams* by the descendants of their original grantees, we end up with a substantial number of *mahrams* whose beneficiaries knew only of the privileges but not the responsibilities that the documents engendered. The reorientation of the Mallemtis was clearly discernible during therein of Shaykh Muhammad al-Amin al-Kanemi. He settled a significant number of his *ulama* followers in different parts of the Borno and through them consolidated his political authority in the face of declining Sayfawa power. Secondly, the growth and influence of the Mallemtis, even where they thrived, could be constrained through discouraging both the influx of a large number of foreigners and the establishment of subsidiary farming villages, the usual method through which 'mother towns' establish their hegemony over the While many of these later beneficiaries continued the tradition of learning established by their predecessors, a significant number ended up as mere village heads with little interest or ability in the Islamic sciences. See (*District Notebooks*, Borno Province, NNAK).

7. ADOPTION OF THE TERM *AL-MAHRAM* AS NAME OF A JOURNAL

In the previous pages, attempt has been made in this article to explain the genesis of the term *Mahram*, its introduction by the Sayfawa chancellery and its relations in the context of Borno scholarship. The following are some of the reasons that prompted us to suggest why the term *Al-Mahram* should be adopted for the name of this journal:

- I. The term *Al-Mahram* is associated with scholarship. The Sayfawa rulers felt that nothing is more rewarding than the one who distinguished himself in the field of knowledge; that, the reward was given till eternity. Hence, the need to adopt such a title; as the objective of establishing *Al-Mahram* journal is not for a given period of time but was expected to continue as long as mankind exist.
- II. The term *Al-Mahram* is associated with sacredness. In Islam, both life and knowledge are sacred in the sense that they should always be protected from manipulation, distortion or destruction. Thus, the essence of issuance of the *Mahram* document was to protect these two vital aspects of human existence: life and knowledge. The objective of any journal or scholarly writing is to promote the welfare of mankind and promoting man's welfare, one is also protecting the lives of thousands against ignorance and under development. That is why we feel that seeing the wider application and usage of the term *Mahram*, we

stood short of words than to adopt the term *Al-Mahram* for the name of this journal. Allah knows best.

8. CONCLUSION

From what has been discussed on the meaning, origin and its importance past and present on the Mahrams. It is worthwhile to note that the term: Mahram was adopted purposely of reinvigorating its intellectual content. It was introduced to promote Scholarship among the Ulama of Borno. It also enhanced the Ulama stipulating privileges for the continuity of their intellectual endeavours. The paper notes that this intellectual tradition associated with the Mahrams impressed the center for Research and Documentation in Trans-Saharan studies to adopt *Al-Mahram* for its name; bearing in mind that Mahram was granted its perpetuity, so also its dissemination of knowledge carried in the journal is a continuous process.

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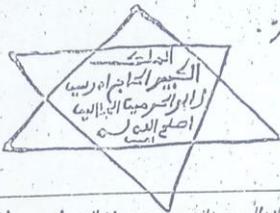
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Al-Mahram Journal Vol. 1 Nos. 1 and 2.

District Notebooks, Borno Province, NNAK

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَسَلَّمَ تَسْلِيمًا

الجمعة لئذ انظر من شام ورجع وخفف
 الذي اليه تصير الامور واصلاة والسلام على من بيده ثقل الميزان
 وبلغ المأمول محمد الخطيب وواله واصحابه الاخير
 هذا شك ثوب بل ومولانا حبيب الزمان ونذارة الوقت
 روحه العصر والى الله تعالى الملك العارف الراشد
 العارف لربه تعالى اجود راز البقاء الرزاز البقلم السقوة
 بل نصير والشيخ انذ لا ياتي الى هرة الصبر والعفو يملكه
 الله الا يفتعل انه تعالى راس الخرمية الجلالية الساج
 على من مولد الملك الساج قمر املا الله انذاره وتتم
 بطول تباشير الاسلام ويبلغ بينه ملك الدنيا
 وملك الملك ودام من عاقبة غره الايجال السيوم
 الذي ليعلم ان مسوقه على هذه الورقة من ملك
 بنه هيمير وبنه سيف وصلى عليهم الكرام زنتها
 جت وجملة اسمها الحار وجرسا عمر الامير وحكمه

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1256
1791-1792

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 صلوات الله على سيدنا محمد وآله وصحبه وسلم تسليماً
 أما بعد فيستأذن بكتوبكم كراهة النسيان ليقتل من
 وقد علم هذه الورقة من الامراء والشرطاء والكلباء
 وهم يترتب الذين كانوا يهدون بالجموع به بعد لول
 الاموال الملك المبروك الصريح والعاوية الزائر
 العربي السامعيين العلميين المذوك البراج
 ذو وجه بن علي اجازت وقال في السلطانية فغير
 التحسين العالم اليه في الولد الشريف كوجه
 واقويب الطالوب الظاهر واب بكر الجوز الكرار
 كما اجازت جذته واللاتحرق من الله كالم التفسير
 وكثير العزدة وما كالم الله واراد نفضا من
 وتجرىط وعلنا ولي يبارك الله كسبه وميدته
 في الله بطنه نار جهنم والاسنط اعينهم
 حروف الذين من السيفيل والميت وخبيرهم
 وكذا الملك السطال احمد بن علي مولانا السطالين

Tmt 1283

الفه وجميع ما يحتم ان جده الاثنتم والسلطان
 الاقبر الامير اليوم مني سلاطين المسلمين و
 ديار الامام وعمارة الدين وسلاطه تفرق الامام
 النخاع صالح البلاد بعد له وشجاعته الكرخ اهل
 بن علي رحمه الله انسابه وحسن اولادهم في
 نخرة اليوم الصور وضع بيته وبيته الرجل قصير
 بكم واختار وصحة وقرئ ان عند الله كانم فلذلك
 او كاليه عصاب اولاد وعقبه واولاد عظيم اليه
 يوجد الله بطنه ورجليه فليحفظ عند الوصية
 الفطرية والحب البشرية واعرف من انسابه بيته
 قبل الامارة واستمر هو اولاد عصاب وذريره وحر
 امه القهر اليوم القيمة فليس خلة رية صاحب شه
 ما حفون الملك وجماله وسمه يسمو محترموا بجناب
 اهل السيف مما اجل فعل الملك الكبير والساجد ادر
 وهلك حرسة اهل عصاب واحد هو النهر ودمه
 جمة عصبه الله شه وذهبا له لا ينار ك الله في كسبه
 وملا الله بطنه جنة واولاد من اولاد الملك
 اساجع علي كاليه ان يكتب عنهم هذه الزفة لاجله
 فعل جده الملك اكثرهم بتركه بيته ان شكس اليه
 وفضلهم وحمدهم بن بكو واخره انه اعطوا انسلطه
 الفه يوم نارا كرم الله وجهه ببرجده واما
 شجرة

ISLAM, THE RELIGION OF PEACE AND UNITY

Abba Buba

Abstract

Peaceful co-existence among people of different faiths is a thing that is admitted to be the yardstick of unity, hence encouraged by Islam. As ambassador of peace and unity, Islam spells out to its adherents how they could associate themselves with the non-Muslims in order to ensure peace, unity, stability and progress. It is in this content that this paper sought to discuss with prove from Qur'an, which encourages peace, tolerance and unity. The paper goes further to give highlight of numerous examples, in the content of the noble Qur'an and scholars view of religion, peace and unity.

Keywords: *religion, peace, tranquillity and unity*

Islam, the religion that shock the world in the 7th CE is still misconceived by considerable countries, even

within the intra-faith followers. This is in connection with the discrepancies with the adherents that may pave ways to non Muslims interfering the entire system of Islamic councils.

In reality, Allah in His infinite mercy iterated that:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (49:10)

The believers are nothing else than brothers (in Islamic religion) so make reconciliation between your brothers and fear Allah that you may receive mercy.

This verse would indeed motivate the believers to shun hatred, schism and create environment to settle or reconcile dispute among followers in order to reach peace, safety and be in secure environment by one's free will. This, if it is done manifests Islam as submission to God, accepting His authority as well as obeying His orders, one's total submission to God and serving only Him, embracing the messages of the Prophet Muhammad (SAW), abiding by his teachings, practices and commands. It is what is needed from a Muslim. In the part of the non believers, they would vividly conceive the fact and basic fossil of its peaceful root.

The Revelation of the noble Qur'an to humanity has been a right direction to embrace (silm) Islam, which is peace and it reminds the followers to avoid following Satanic footstep, (Q.2:208):

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

***O you who believe enter perfectly
in Islam by obeying all the rules
and regulations of Islam and
follow not the footsteps of Satan
verily he is to a plain enemy***

Reasons were that; when the believers resist to cast in the peace, the next option will be the Satan to spread its footstep to mislead the believers, and if the Satan succeeded its mission, then the enmities should persist by intra and inter Islam adherents, this is what mostly prevalent on today's planet.

Islam the Religion of mercy and forgiveness

Islam has laid down in theory and practice how Muslims should co-exist with non-Muslims peacefully. In spite of this plausible Islamic provision, suspicion, mistrust and even conflicts, have more often characterized Muslim relationship with people of other creeds. It is the objective of this paper to clarify Qur'anic verses on tolerance with a back up from historical accounts of how Prophet Muhammad (SAW) and the companions; Umar bn Khattab associated themselves with the Jews and the Christians of their times, (M. Abdulwaha, 2008). At the ideological level the glorious Qur'an called upon Muslim to believe in all the prophets of Allah, honour, respect and speak of them all reverently (cf. Ali, 1968 and Okenwa, 2003). A Muslim is a true believer who believed in the Divine prophets, scriptures, angles,

and the Day of Judgment. Backing up this statement the glorious Qur'an testified.

In order to be able to portray a fair image of Islam, preventive measures be ensured to security of wealth, life, mind, religion and reproduction, this is the only way to build a conducive society in peace, tranquillity serenity, friendship, collaboration, altruism, justice, virtue and mercy.

According to the Qur'an, all Muslims are brothers and sisters to one another and if a disagreement appears among them they make peace and correct it as reveal in (Qur'an, 4:59).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (59)

Oh you who believe obey God, and obey the Apostle, and those charged with authority among you. If you differ in anything among yourselves, refer to it to God and His Apostle, if you do believe in God and the Last Day: That is best, and most suitable for final determination.

Islam with Justice

The society, human being is facing today is the question of justice, and equity, the mantle of

leadership of the world had wrong the society's obligation that is characterised with chauvinism. This alone had invited anarchy in politics, social and unity of the co-existence. It is not only neo-geopolitical arena but threatening the continuity of detrimental to the climate change.

A believer, should stand out firmly for justice, as witnesses by Allah even as against himself, or his parents, his next of his kin, and whether it be (Against)rich or poor Allah is the best protector of both. Follow not the lust (of your hearts) lest you swerve, if you distort(justice)or decline to do justice, verily Allah is well acquainted with all that ye do.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِن تَلَوُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا

O you who believe stand out firmly for justice and witness to Allah, even though it be against yourselves or your parents or your kin be he reach or poor. Allah is the better protector to both (than you) so follow not the last of your heart, lest you avoid justice and if you distort your witness or justice, and if verily, Allah is ever well Acquainted with what you do. (4:135)

Again, as mentioned in the Qur'an, a true Muslim is urged to follow the straight path. That means he or she be faithful, honest, just and calm, lives perfectly observe his or her religion in guidance of good reasoning. Pursuing straight path can be understood

as being absolutely truthful and honest in all circumstances as well as a moderate way of life that encourages good relations with everyone, Muslim, Christian and as well as traditionalist.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَن تَصَدَّقَ بِهِ فَهُوَ
كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُم الظَّالِمُونَ

And we ordained therein for them, life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal, but if anyone remits the retaliation by way of charity is shall be of Him and expiation. And whosoever does not judge by that which Allah has revealed such are the Zalimum (polytheists, wrong doers, of a lesser degree).

Hadith; It was narrated by Abdullahi(RA)Allah's messenger(SWA)said the blood of a Muslim who confesses that(laillaha illallah known has the right to be worshipped but Allah and that I am the messenger of Allah his blood cannot be shed except in three cases (1). Life for life in case intentional mother (2). A marriage who commit illegal sexual intercourse (3). A Muslim who revert from Islam.

Mercy and Forgiveness

The Ummah of the day is eluded from divine compassion and pathetic, which is the Prophetic tolerance. As God, the Most Gracious is merciful to all humanity. His Prophet Muhammad (SAW) is

merciful and compassionate to all believers. And he forgave all the wrongdoers to him.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ

Verily, there has come to you a messenger (Muhammad SAW) from among yourselves whom you know well. It grieves him that you should receive any injury or difficulty. He Muhammad (SAW) is anxious over you to be rightly guided, to repent to Allah and beg Him to pardon and forgive your sins in other that you may enter into paradise for the believers, full of pity, kind and merciful. (9:128)

The verse reminds the Muslims of piety, tolerance, forgiveness, it adopts ways of forbearance and tolerance, and enjoins what is good and right and withdraw from the ignorant ones. The Prophet (SAW) succeeded in establishing unity among people by his action, compassion and mercy. If he had treated the people around him severely and rudely, they would have left him and their unity would have collapsed (Qur'an, 3:159).

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

And by the mercy of Allah, you dealt with them gently. And had you Muhammad being severe and harsh-hearted they would have broken

away from you so past over their faults and ask Allah forgiveness for them, and consult them in the affairs. Then you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust in Him. (3:159)

Since God and the Messenger of God are merciful and compassionate to believers, those who take the divinely prescribed ethics and the prophetic character as their example should obviously treat one another with mercy and compassion. Therefore, those who have received the Prophet Muhammad's (SAW) message wouldn't be severe, arrogant, antagonistic or hostile to a Muslim or non Muslim alike.

Furthermore, God Almighty advised His Messenger to be forgiving and to consult people by requesting for their ideas (Qur'an, 3:159;)

According to the Prophet Muhammad (SAW), who reiterated that people are equal before God as the teeth of comb are equal. Characteristics like language, ancestry, race, wealth and poverty are not signs of superiority. In the thirteenth verse of the chapter Al-Hujurat the creation of humankind from a female and a male, the division of humanity into ethnic groups or nations and tribes are made in order to know one another and the importance of fearing God in His wisdom and power.

The verse approves having an identity and being known by an identity, nonetheless, it rejects abuses of affiliation (to different gender, social or ethnic

groups) as a means of superiority. Thus, it assesses a person's honour and value in terms of universal values that he or she gains through his or her own will and effort, and not in terms of gender or ethnicities, which are not obtain through free will.

In Islam, individual is considered as a person that gains value within the society, as someone who is responsible to the community in a social context. Islam, the life of a human being is a trust from God, irrespective of his or her ancestry, colour, tribe or language, and hence should be protected meticulously. The main idea in Islam is to praise God the Almighty (Qur'an, 1:2);

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed we have honoured the children of Adam and Sea, and have provided them with at-Tyyibat (Lawful good things) of have preferred they to many of those whom we have created with a moves preferment to show compassion to creation. Humankind is the best of all creations (Qur'an, 17:70) and is created of the best stature (Qur'an, 95:4).

Thus, God loves good attitudes such as spending and serving for the sake of humankind at all times under all circumstances, forgiving people, and avoiding doing something wrong when we become angry.

Even if one has the right to retaliate in response to an evil action, forgiveness is more appropriate for those who are more pious. The recompense of an evil deed can only be an evil equal to it; but whoever pardons and makes reconciliation, his reward is due from God. Surely He does not love the wrongdoers (Qur'an, 42:40; see also Qur'an, 42:40).

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

And verily, whosoever shows patience and forgiveness that would truly be from the things recommended by Allah. (42:43)

Besides, each of us lives on the path that God has ordained for him or her. For this reason, it is important to emphasize serving rather than fighting. God says in the Qur'an (5:48)

Strive then together as if competing in good works, and also, Say: Every one acts according to his own character (made up of his creed, worldview and disposition), and your Lord knows best who is guided in his way (17:84).

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَاتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

O Muhammad Each one does according to Shakilatih. (i.e. his way or his religion or his intension) and your Lord knows best of him who path (religion) is right.

Therefore, individuals should not dispute and fight over their different ideas to satisfy their ambitions

and self-interests. Rather, on the contrary, they should compete to show good character and to serve in the best way; they should support each other not in wrongdoing but in doing well.

Trustworthiness

An important dimension of being a Muslim is trustworthiness, every Prophet is introduced in the Qur'an with attribute of trustworthiness. First and foremost, the Prophet Muhammad (SAW), the most trustworthy of the heavens and earth, and all the prophets preceding him, made efforts to promote trustworthiness in their societies.

In a place where trust does not exist, love, respect and solidarity are also absent. The lack of trust destroys family, as well as social, cultural and economic life. For this reason, the Prophet Muhammad (SAW) states that trustworthiness and treachery cannot exist together and asserts, "One who betrays harms, or deceives a Muslim, is not of us". He describes the ideal Muslim as thus: "A Muslim is one from whose hand and tongue people are safe". A believer is one from whom people know that their wealth and lives are safe.

Messenger of God Muhammad (SAW) describes those who are good and those who are bad: "*The good amongst you is the one from whom good things are expected and by whom people are sure that they will not be harmed*". The bad amongst you is the one from whom bad things are not expected and from whose evil people do not feel safe. From this, it can be understood that a believer is one who is trustworthy,

and therefore, no one would fear any danger from him or her under any circumstances.

Islam emphasised good moral character, love and respect for God and the Prophet Muhammad (SAW) is expected from believers. Appropriate love, mercy and compassionate are to be shown, not only to people but also to every creature .indeed, according to Islam's core understanding, every creation is a blessing from God and the protection of a blessing is the most fitting behaviour for a human kind.

Right to life is an absolute value: He who kills a soul unless it be (in legal punishment) for murder or for causing disorder and corruption on the earth will be as if he had killed all humankind; and he who saves life it is as if he had saved the lives of all humankind (Qur'an 5:29).

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

Verily I intended to let you draw my sin on yourself as well as yours then you will be one of the dwellers of the fire and that is the recompense of the Zalimun (wrong doers).

When the Messenger of God (SAW) explained Islam's potential to contribute to safety and peace in society, he specified one goal in his time as the following: "A rider will travel from Sana'a (a city in Yemen) to Hadhramaut (a region in the southwest of the Arabian

peninsula) fearing none but God, or a wolf as regards his sheep”.

If we consider the troubles due to the extreme violence Muslims were exposed to both in the Medinan and Meccan periods, we would understand how meaningful was this message expressed by the Prophet. It does not include any desire for revenge against any person or any group; instead, it only expresses an ardent desire for a violence-free world for all.

The Prophet commanded the followers to maintain social solidarity and cooperation, to open our hearts to our fellows, and to help one another at all times. He said, "*Do not cut relations between each other! Do not turn your backs on each other! Do not grow hatred between each other! O God's servants! Become brothers and sisters!*"

Islam and conciliation

The Arabic terms *islah* (reform) and *sulh* (conciliation) are from the same root. *Thus*, means one's reach peace and serenity leaving conflicts and deviations; in other words, it refers to leaving confusion by settling a dispute between two people or two sides.

Good deeds are actions that are beneficial for people and society, as well as actions that are taken to establish peace and serenity. This concept not only includes offering worship and spending in a good cause but also smiling, behaving warmly to others, establishing friendships, pleasing people by kind words, exchanging greetings, having warm conversation, and controlling bad feelings such as

pride, arrogance, anger, envy, animosity, hypocrisy, rancour and burning ambition. Thus, essentially, virtuous deeds are acts that purify mankind from aggression and bring them to peace and tranquillity.

It is recommended to cease disagreements by peace and not to commence further disputes, fights, confusion, and discord; in addition, people are asked to take a balanced approach and seek justice (Qur'an, 8:1);

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا
ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ

And they ask you O Muhammad about the spoil of war, say the spoil of war are for Allah and the Messenger so fear Allah and Adjust all matters of difference among who and obey Allah and His Messenger (Muhammad SAW) if you are believers.

It further went on to put that the essence of the of reconciliation between the two faithful who engaged in dispute or quarrel base on either mundane or spiritually.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَبْغِيَ إِلَى أَمْرِ اللَّهِ فَإِنْ
فَاعَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two parties or group among the believers fall to fighting then make peace between them both, but if one of them outrages against the other then fight , the one who outrages till comply with command of Allah. Then if it complies then make reconciliation between them justly, and be equitable, verily Allah love those who are equitable (Q.49:9)

It is forbidden to spoil peace and tranquillity by corruption; there are penalties for those who do it. It is possible to apply the verse; Peace is better (Qur'an, 4:128) which was specifically revealed to eradicate disagreements between couples, to all kinds of human relations. Islam recommends a united and mutually helpful society, and this vision does not only refer to the level of nation, but includes international relations, too. In this sense, from an Islamic perspective, international law should take the establishment of peace as a foundation.

Conclusion

To conclude it revealed that Islam emphasizes peace, unity and reconciliation as basic to all social and even international relations. The Noble Qur'an digested, Paradise, which is the reward for the pious, is a place of serenity. One of the ninety-nine names of God is Salaam, which means peace. Throughout history, Muslims have made every effort to establish peace and serenity everywhere in all divergent fields, only taking military measures when their enemies tried to hinder these efforts for humankind. Over the course of history, the general approach of Muslims has been supportive of maintaining peace, spreading in an environment of serenity and trust, and constructing a civilized community of love,

compassion, mercy and forgiveness to share with other people in peace and unity. Alhamdulillah-rabbilalamin, that Allah made us Muslims, and we are grateful to our beloved prophet Muhammad (SAW) who was able to fulfil his message to mankind, it is through his effort that today we are Muslims enjoying peace and security in our society. We thank our President Muhammad Buhari who is the champion of peace, security and sustainability for our country Nigeria.

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EFFECTS OF VARIOUS PLANT EXTRACTS ON THE ABUNDANCE OF *EUPROCTIS* SPP. ON WHITE MAIZE CROP IN DALWA VILLAGE, COMMERCIAL FARM

Sharah, H.A.

Abstract

The work on Euproctis producta infestation on maize crop was carried out in Dalwa village, Maiduguri commercial farm, where white maize and yellow maize were planted on alternate ridges one meter apart. This investigation was carried out on the two varieties of maize to compare their susceptibility level to this pest which devastate the maize crop during the cropping seasons. Effects of four botanical extracts (Neem seed solution, Hot pepper seed solution, Garlic bulb solution and Mahogany seed solution) were used. These extracts are not poisonous to humans and livestock, thus it was easy to formulate and used. Each of the four botanicals were designated nine plots and control plots of 5mx5m in size and replicated three times to give 45 plots for each extract. Fertilizer (N.P.K.-20:20:20) was applied at 4 weeks and 8 weeks after planting (WAP) as the maize began tassel and at the

cob establishment stage. Atrazine herbicide was applied at 2.5 kg a.i./ha as pre-emergence to control weeds at and later supplemented the weeding with hand pulling of the remaining weeds at 6 WAP. Data collection was done every three days from 6am-10am on only five selected and tagged stands per plot because of the size of the experimental plots.

*The results showed that the mean *Euproctis producta* population on the maize showed no significant difference during two seasons in the controls (8.38 in 2011 and 7.34 in 2012), but only with varieties and among treated plots. Similar trends were observed with the infested and un-infested cobs. Mean yield were significant with treatments, where Neem gave the highest yield (2680.30 kg/ha for yellow maize. Hot pepper (2565.30 kg/ha yellow), Mahogany (2550.30 kg/ha yellow) and Garlic (2455.33 kg/ha yellow). The Control had (1950.33 kg/ha yellow). Cost-benefit ratio in the Neem was (1:6699.75 yellow), Mahogany (1:6374.75 yellow), Hot pepper (1:3205.63 yellow) and Garlic (1:2045.11 yellow). Neem seed solution and Mahogany had better prospects than the rest of the botanicals and the control, while Garlic and Hot pepper cannot be recommended to farmers.*

Keywords: *Euproctis producta*, Yellow maize, Botanical extracts, Comparison, Cost-benefit ratio, Proceeds.

Introduction

The use of plant extracts (Haque *et al.*, 2000; Islam, 2006; 2008) against insect pests of maize, particularly, the *Euproctis producta*, in 2011 and 2012 was a new research, because *E. producta* has not been reported as pest of maize by earlier researchers (Apeji 1988). *E. producta* is known as Casta plant leaf feeder and defoliator, but could attack Amaranthus leaf, Moringa. leaf, Kenaf leaf and broad leaf crops to defoliate them. Maize (yellow)

are grown this zone as food crop for human and livestock consumption (Ogundari and Ojo, 2005).

Several pests (Stem borers like *Sesamia calamistis*, *Buseola fusca*, *Heliothis zea*, *Spodoptera spp.* *Acigona ignafusalis*, *Eldana saccharina*) cause lodging, stalk breaking, dead hearts and chaffy heads by the boring larvae (Teetes *et al.*, 1983; Salako, 1987; Nyukuri *et al.*, 2014). Plant suckers include *Lacris melcula* and *Poophilus aductus* (Apeji, 1988). The occasional but serious pests include the Village weavers, *Ploceus cucullatus*, *Aphis sacahari*, *Rhopalosiphum maidis*, *Acridis spp.*, *Pachnoda spp.* *Mylabris spp.* and *Rattus rattus* (*Thryonomys swinderianus*). They do cause heavy losses during attack, particularly at the tassel stage and at cob setting, causing loss of stands and cobs. Maize being third only to sorghum and millet in 1980s, has now occupied the first position in recent years, replacing long season ripening white and red sorghum varieties. In addition, it is a major food stuff in humans and livestock diets in Nigeria today, where the Northern States produce more than half of Nigeria's requirements (Salako, 1987; Iken and Amusa, 2004; 2014). Research on maize started in 1952 by West African Research Unit (WAMRU) and later was taken over by the Federal Government of Nigeria in 1957 and IAR Samaru, Zaria and is one of Research Institutes to serve the then ten Northern States. Apart from production, research work was

done in protecting the crop from field and stored products pests (Nwasu, 1980; Zettler and Arthur, 2000; Rajendran and Sriranjani, 2008; Grunwald, 2013).

Over fifty varieties of the has been developed by National Cereals Research Institute (NCRI), IAR, and IITA over the years. Out of the Seven varieties found in Borno State, only yellow (TZE) and white (TZB) and the red sweet varieties are popular, while other varieties (TZR, NCA, NCB, S123, Bulk 3 are grown in small scale (Salako 1987). According to Warman (2003), maize cobs covered with leaf husk is to prevent accidental dispersal and reduce pest infestation. Development and release of several varieties from the Research Institutes in Nigeria, are therefore meant to advance the Warman reasons of having husk on the cobs.

Materials and Methods

The research was conducted on a large scale farm in Dalwa village, 15 km along Maiduguri-Damboia Road

in 2011 and 2012, using the white and yellow varieties as comparative study. The work was done to investigate the effects of various botanical extracts in reducing number of this potentially dangerous *E. producta* in the two varieties. Four botanical extracts (Neem seed oil, Hot pepper seed solution, garlic bulb solution, mahogany seed solution) were obtained from Maiduguri markets). One kilogram of each were bought, sun dried and ground into fine powder using wooden mortar and pestle. Fifty gram of each were measured out and dissolved in a litre of water per plot and left over night prior to the day of spraying. The contents were sieved using one mm wire mesh before spraying on each plot. This process was done each time spray operation was to be carried out. To each of the solutions was added canoe soap solution to increase adhesiveness of the extracts to the leaves. Spraying was done at a time when the solution could stay on the leaves i.e. when the weather is fare and no rain is expected so that the sprayed leaves would not have the sprayed extracts washed away due to rains, to adhere to the leaved for long hours.

Apron-plus dressed yellow maize seeds were obtained from Borno State Agricultural Development Program (BOSADP). Two yellow maize seeds per stand were planted on ridged and Randomised Complete Block Design (RCBD) plots and replicated three times to give a total of 45 plots including control plots. It took

four to five days for the seeds to germinate and seeds which did not germinate were replaced to have uniform stands and stands with more than three seedlings were thinned to two at ten days after sowing.

Data collection on number of *E. producta* was done on five selected stands per plot a day after spraying as from 6am-10am, because most insects appear in the mourning hours but go into hiding by the heat of the day after they have fed. Means of the *E. producta* collected were determined each week. For the infested and un-infested cobs, the pests could easily be observed and detected from the loss silk, which were observed to fall off the cob tips. Number of pest per cob was counted and recorded and means determined at the end of each week.

For cob length in centimetre and grain yield per cob, ten whole cobs, undamaged, of equal length and weight were selected per plot and treatment. Their seeds removed, counted and means determined and recorded. This data were later used in determining yield per hectare. The data collected were subjected to analysis of variance and mean separation by standard error and least significant difference test at 5% level of significance.

Results

Table 1 is the mean population of *E. producta* per plant in the plots observed in 2013 and 2014 cropping seasons. There was no significant (0.05) difference in the population of *E. producta* per plant among the yellow maize corn the treatments, except in the control plots (8.38 in 2013 and 7.34 in 2014, which were significantly (0.05) different by season. Most of the attacks were found in the control plots, where botanicals were not sprayed. Observations made on the sheaths after spray showed that most the botanical deposited were in the leaf sheaths preferred by the adult insects for hiding to lay eggs and hatching for larvae to come up later to attack cobs from the silk. The deposited botanicals have made this part of the plant no more conducive for occupation and propagation of their off-springs through egg deposition. This therefore, resulted in reduced pest population among the treated plots than in the control plots.

Table 1: Mean number of *Euproctis producta* observed per yellow corn cob in 2013

2014 cropping season

eatment	2013	2014	Tr
Neem seed solution	0.42b	0.57b	
Hot pepper seed solution	0.40b	0.58b	

Garlic bulb solution	0.40b	0.64b
Mahogany seed solution	0.43b	0.45b
Control-check	8.38a	7.34a
SE _±	0.35	0.39
LSD(0.05)	0.77	0.87

Table 2 shows the number of cobs infested, which was high in the control (55.95) and was significantly ($P < 0.05$) different from the treated plots. The rest of the treated plots were not significant ($P > 0.05$) different from each other. Similar trends were observed with the cobs in which only the control (214.05) was significantly ($P < 0.05$) different from all the treated plots, but none of the treated plots were significantly ($P > 0.05$) different from one another

Table 2: Mean number of infested red maize cobs per plant by *E. producta* in 2013

and 2014 cropping seasons

Treatment	Infested cobs/plot	Un-infested cobs/plot
em seed solution	15.35b	254.65a
Hot pepper seed solution	15.45b	254.55a
Garlic bulb solution	19.65b	250.35a
Mahogany seed solution	15.65b	254.35a
Control	55.05a	214.95b
SE+ <u> </u>	3.20	1.91
LSD(0.05)	7.13	4.26

Table 3 shows the mean cob length and mean number of grain per cob, where neem seed solution (10.50cm) and Hot pepper (9.50cm) showed no significant ($P>0.05$) from each other. Similar observations were made in garlic (8.55cm) and

Mahogany (8.25cm). However, control plots (6.25cm), was significantly ($P < 0.05$) different from all the rest. The number per cob, significant ($P < 0.05$) difference were observed among in all the treatments-Neem (375), Hot pepper (297), Mahogany (295) and Garlic (290). As the length of cobs differed, therefore the grain number per cob also differed. The grain weight (g) per cob and the mean total grain yield in kg/ha, showed that grain weight per cob differed significantly ($P < 0.05$) in all the treatments and reduced by 53.3% in the control plots from the highest weight of 93.75g to 43.75g per cob. This similar trend was observed in the mean grain yield, Neem (2680.33 kg/ha), Hot pepper (2565.30kg/ha), Mahogany (22550.30 kg/ha) and Garlic (2455.33 kg/ha), while Control lots showed the least figure (1950.33 kg/ha). This is a reduction of 27.7% from the highest grain yield obtained from neem seed solution treated plots.

Table 3: Mean grain per cob and dry gain yield of yellow maize in 2013 and 2014

Cropping season using various plant extracts

Treatment	Mean cob Length (cm)	Mean no. dry grain/cob	Mean grain wt./cob	Mean grain yield kg/ha
Neem Seed Solution	10.50a	375.00a	93.75a	2680.30
Hot pepper Seed solution	9.50a	297.00b	74.25b	2565.30a
Garlic bulb Solution	8.55b	290.00b	72.50d	2455.33d
Mahogany Seed solution	8.25b	295.00c	73.75c	2550.30c
Control-check	6.25c	175.00e	43.75e	1950.33e
SE_±	0.49	0.47	0.02	0.47
LSD(0.05)	1.09	1.05	0.45	1.05

Table 4 is the cost-benefit analysis and ratio, where Neem seed solution gave the ratio of 1:6699.75, Mahogany 1:6374.75, Hot pepper 1:3205.63 and Garlic 1:2045.11. Similar trends were observed in the profit margin, Neem N 669,975-00, Hot pepper 641125.00, Mahogany 637475.00 and Garlic 613,532.00. Neem seed extract provided better control and protection of the yellow maize cobs from

E. producta infestation in 2012 and 2014 seasons and also gave better profit margins and cost-benefit ratio.

Table 4: Cost-benefit analysis of yellow maize grain production using plant extracts

against the silk eater and cob borer,
Euproctis producta larvae in 2013 and
2014 cropping seasons

Treatment	Cost of Yield kg/ha spray ₦	Sales rate	Proceeds ₦/kg	Cost-benefit-₦	Ratio
Neem seed Solution	1000	2680.30	250	669,975	1:6699.75
Hot pepper Seed solution	2000	2565.30	250	641,125	1:3205.63
Garlic bulb Solution	3000	2455.33	250	613,532.50	1:2045.11
Mahogany Seed solution	1000	2550.30	250	637,485	1:6374.75
Control-check	0.00	1950.33	250	156,000	

Discussion

Euproctis producta is not a common pest of maize cobs in this geo-political zone and the arid environment, which infest both the cobs and tassels. There was good protection rendered by the seed and bulb extracts as shown by the results of the experiment by the number of insects per plant and the infested and un-infested cobs which were harvested. The effects of the pest manifested more in the cob length, mean grain number per cob, mean grain weight per cob and the total grain yield in kg/ha, which differed significantly among treatments. This indicates that continuous infestation of the *E. producta* with no control measures applied at the right time can reduce yellow maize grain yield by more than 30%. The weight loss in grains can reach over 50% due to reduced photosynthetic processes in the aftermath of the *E. producta* infestation. This pest known as Caster oil leaf pest, but can also attack kenaf, amaranthus leaves and stems, moringa leaves and other broad-leaf vegetables causing heavy leaf defoliation and consequently loss of ability of the plant to carry out photosynthetic processes. The infested cobs were observed to loose all their tassels as the tassels were eaten up, leaving the cobs with no tassels which resulted in poor grain development. Fifty percent of the infested cobs had their grains eaten up to more than a third of the normal cobs

showing the seriousness of the infestation.

E. producta

Although, many pests of maize were studied by many authors, the results released in Institute of Agricultural Research (IAR) extension bulletins, did not mention the Caster oil leaf defoliator as maize pest. It was observed in the 2011 and this experiment was conducted in 2013 and 2014, due to the heavy infestation by this singular pest. Apeji (1988), worked on maize pests, like the stem borers (*Sesamia spp.*, *Buseola spp.*, *Acigona ignefusalis* and *Eldana saccharina*), Ear worms (*Heliothis armigera*), the village weaver bird (*Pluceus cuculatus*), Plant suckers (Cotton stainers, maize aphids-*Rhopalasisiphum maidis*) and Spittle bugs, *Lacris malcula*. This study has also revealed that maize pest complex vary in abundance with season. It also revealed that maize production can be done successfully using the botanicals-Neem seed solution, Hot pepper seed solution, Mahogany aqueous seed solution and garlic bulb solution and the stalks can still be fed to livestock as fodder without hazards.

It is safe therefore, to conclude that application of these extracts should be every fortnight i.e. two weeks, six weeks, eight weeks and ten weeks after planting (WAP). In particular, the Neem, Mahogany and the Hot pepper seeds solutions are recommended without doubt, but not Garlic bulb due to low performance. This is to prevent the adult butterfly

from laying eggs in the leaf sheaths during vegetative growth, from where the larvae would defoliate tassels and penetrate the cobs retarding seed development.

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**EXPLANATION: A CORE VALUE IN
ARCHAEOLOGICAL RESEARCH**

Oyinloye Yinka Olanrewaju

Abstract

Inferring proper meaning from the bulk of material evidence archaeologists come across on the field has been a major challenge over the years in most archaeological research. Bearing in mind that these evidence cannot speak for themselves, archaeologists have to speak for them. This paper presents the need to adopt various ways of knowing for proper explanation of past phases by the archaeologist.

Introduction

To understand the place of explanation in archaeology, it is expedient first of all to discuss and understand what explanation and archaeology are all about. According to Oxford Advanced Learner's Dictionary, explanation refers to "a statement, fact, or situation that tells you why something happened; a reason given for something". This can as well be viewed as a process of clarifying or giving meaning to an issue or a point of discourse. Archaeology on the other hand, has been simply defined as the study of human past through the material remains left behind. (Scarre 2005: 25). Archaeology is a field of discipline or enquire that seek to order and describe events of the past and give explanation to those events. The primary purpose of archaeology is to help us understand ourselves. To move towards that end, most archaeologists pursued three basic goals which are observation, description and explanation, each building on the other. Just like it is found in all science, archaeology begins with the discovery and description of new information. Like newspaper

reporters, archaeologists ask the five basic “W” questions: *who, what, when, where, and why*. The first four questions are answered by the discovery and description of archaeological materials, and once that task has been completed, archaeologists seek to explain the past by addressing the why question. Archaeologists seek to reconstruct the life ways of past people, their daily lives, where they lived, what they ate, what their tools were, how they interacted, adapted, employ and make used of their environment(Sutton and Yohe II, 2006).

Therefore, the clue to the past that archaeologist seek is majorly to some extent depended on the material culture (remains) of past inhabitant. This is because these material remains are product of human culture and they tell us more about humans’ life ways in the past. Thus materials remains are significant to archaeological investigation.

THE PLACE OF EXPLANATION IN ARCHAEOLOGICAL RESEARCH

Archaeologists examine the past through systematic and careful studies of those things which humans made and used at different places through time. However, not all activities of man can be put into concrete forms, for example, greetings, gesture, movement, language among others. Similarly, it is not everything that human put into a concrete form that survives with time. Thus, the need for explanation becomes a paramount issue in archaeology. “Indeed, archaeologists are generally aware of the limitations of their own evidence. Not only are there the obvious problems of poor or

differential preservations of material remains but the sample of human behavior represented by those remains that survive are likewise limited” (Gould 1978: X). Hence, interpretations of the archaeological record depend on how representative the surviving stone implements, pottery, bone, textile, metal or other objects are of the total material culture. “It follows that the reliability of our statement about this culture also depends on how strongly we can believe that the non-material elements of the society and culture are reflected in the incomplete collection of finds that has come down to us” (Fagan 1975:113-114, cfOkpoko 2006).

However, archaeological remains being a representation and carrier of past human culture lacks the capacity to speak for themselves. It therefore becomes necessary on the part of the archaeologists to speak for them, giving room for the place of explanation in archaeology. Archaeologists go beyond reconnaissance, survey and surface collection of cultural materials, but on several occasions adopt what is known as excavation; this is a scientific and systematic way of digging the ground in a stratigraphical order, so as to unearth buried cultural materials and evident of human activities, all geared towards a better explanation of the past. To answer the question *who, what, when, where, and why* is one of the most difficult task in archaeology. Indeed, it is the most challenging and interesting task in any science or field of knowledge. For with this question the archaeologists go beyond the mere appearance of things, their face or aesthetic value and on to a level of analysis that seeks in some way to understand the pattern of events. (Renfrew and Bahn 2000)

Therefore, in an attempt to give explanations to bulk of the cultural materials archaeologists come across often time on the site, the following should be put into consideration:

- i. That material remains are aspect of human culture and not the totality;
- ii. That material remains are not ends in themselves but means to an end;
- iii. That most cultural materials are not always recovered in their complete forms;
- iv. That the required information for the explanation of past human activities are not readily available by looking at material evidence on its face value; and,
- v. That there exist some relationship between the past and the present.

It therefore becomes inevitable on the part of the archaeologist to utilize relevant information that can be derived from contemporary societies with similar material to that which was recovered from an archaeological site for better interpretation of past ways of life of ancient people. This process in archaeology is termed ethnoarchaeology. This involves the use of ethnographic analogy as an explanatory model for the interpretation of archaeological data. That is, “a reasoning that infers relationships between archaeological data and the ethnographic one” (Odofin, 2006). Using this requires ability to be able to establish some degree of cultural continuity between the past and present society under study taking into cognizance changes in time, place, and people. More so, ethnographic analogy can better be more reliably drawn from societies that are

geographically identical or contiguous to some extent. The use of analogy was further expanded by Lewis Binford (cf. Matthew 1999) in what he called middle-range theory. He is of the view that all archaeologists of whatever theoretical stripe make a link between present and past by using analogies. We always make an assumption that things in the past were like analogous to the present, that is, similar in some ways. All archaeologists offer possible links between statics and dynamics, every time they put forward an interpretation of archaeological evidence. In practice archaeologists do this by making assumptions about the middle range, that is, the space between statics and dynamics. For example, we excavate a cemetery consisting of a few graves with lots of grave-goods and many graves with very little (static data); from this we infer a society characterized by wealth or social inequality (past dynamics). We do so by assuming a middle-range link between the number and/or value of grave goods and the social/economic status of the person buried (Matthew 1999).

For better explanation in the aspect of the use of artifact, its methods of production, wear and tear, among others, archaeology adopt what is known as experimental archaeology. This also involves experimental stages based on observation made and artificially controls condition. For example, to duplicate the stone tools recovered in an archaeological context by experiment, to find out the method of manufacture, and the function of the stone tools. This is achieved by making similar tools and using them for the function they were suspected to have been used for, and by also comparing the wear

patterns of the newly manufactured tools with those found or recovered from the archaeological context.

Given the new trend in the field of archaeology (Postprocessual Archaeology) and their quest to give better and meaningful explanation to past event. It was argued that there is no single truth about the past, only narratives or description of what the interpreter (the archaeologist) wanted to see (Sutton and Yohe II, 2006). One of the basic arguments of this proponent is the need to be gender sensitive in interpreting archaeological remains, that is, archaeologists should focus their study on the roles of men and women through the archaeological record. Even though related to feminist archaeology, it is totally different from it. Feminist archaeology places women at the centre of investigations and it is gynocentric. While Gender Archaeology involves reconstructing the past from a wider perspective that capitulate the role of male and female in the society. "With gender archaeology, it is possible to begin to understand the entirety of the social organization of past societies from a broader framework transcending the equator of man the hunter, man the tool maker and looking into the possibility of man and woman, the hunter and even man and woman the tool maker. Gender in archaeology transcend beyond designated roles on sex basis, we should begin to analyze and dissect gender based on age, social status, wealth and other parameter". (Bakinde and Assa 2008:79).

Discussion

There is no universally accepted perspective from which to understand or explain the human past, this

is because there are many ways of knowing. Today there are different approaches to explain *who, what, when, where, and why*, because the most fundamental question guiding archaeology today is of the above and *why* things change? This gave rise to the need for explanation in archaeology. The archaeological literatures are awash with theories and models among which are ; Historical Archaeology, Middle-Range theory, Gender in Archaeology, Cognitive Archaeology, Phenomenology, Functionalist Model, Evolutionary archaeology, Experimental Archaeology, Forensic analysis, Simulation Studies, Ethnoarchaeology, among others. All claiming special insight into explaining the past in archaeology. For better understanding and study of culture history, reconstructing past life ways and elucidating cultural processes by the archaeologists, they often take into cognizance the limitations attached to the nature of archaeological records, in that, they are fragmented aspect of the totality of human culture and the fact that they cannot communicate to us about the past (cannot speak). Archaeologists in their bid to get answers to these challenges often adopt series of explanatory methods for better archaeological explanation of their material evidence recovered from different archaeological sites. Therefore, one can safely say that, explanation play a significant role in the interpretation of archaeological records.

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**A PRELIMINARY ARCHAEOLOGICAL REPORT ON
THE EARLY HISTORY OF NGAMO PEOPLE OF
NDOKTO FARA, FIKA LOCAL GOVERNMENT AREA
OF YOBE STATE, NIGERIA**

Hassan Disa Hussaini

Abstract

This paper examines the early history of the Ngamo people in Ndokto Fara, Fika Local Government Area of Yobe State, Nigeria. The objective of this paper centres on their history and some traditional ways of life before the coming of Islam. Archaeological methods adopted in the research include; collection of oral information from the people of the area and archaeological survey. There are two versions of migration among the Ngamowa's which both link to Kanem Bornu as their ancestral homeland. Over the years, there were massive movement of hunters/gatherers and pastoralists from the Chad Basin down to Kanem and to other far and nearby locations in search for fertile land, firewood and security. This paper therefore, documents versions of these traditions and some traditional ways of life for better understanding and reconstruction of aspects of their past life ways.

Introduction

The Ngamo language group belongs to the Chadic language family and are predominantly found in Fika, Potiskum, Nangere and Fune Local Government Areas of Yobe, parts of Bauchi and Gombe States. Ndokto Fara is one of the Ngamowa's communities found in Fika L.G.A that is largely inhabited by the Ngamo people. The words Ndokto Fara in Ngamo simply means 'clay' (Ndokto) and 'white' (Fara) from Hausa.

Ndokto Fara is situated between latitude 11°23"N and longitude 11°9'E, it is located about 27km northwest from Fika, headquarters of Fika L.G.A and 18km northwest from Gadaka the major town of the Ngamo speaking people. Ndokto Fara is surrounded by some historic archaeological sites and extant communities largely occupied by Ngamo, Bole and Kare-kare people such as Daniski and Kalefo to the southeast. Gudi to the northeast, Ndokto Ja and Boza to the north while Wala, Kadi and Shiyou are located to the southwest among others, as well as river Ngeji and farmlands. Find below (figure. I) show Ndokto Fara in Fika L.G.A with inset maps of Nigeria and Yobe State.

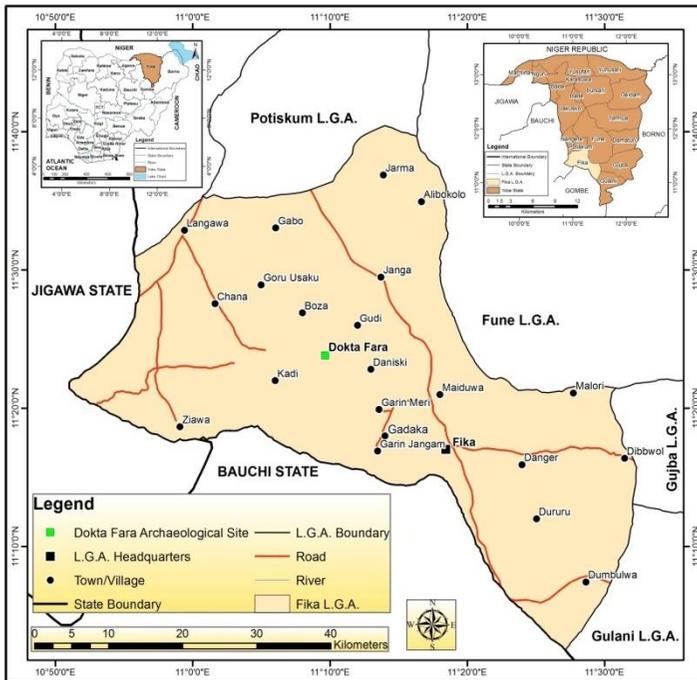


Figure I: Ndokto Fara in Fika L.G.A.

Source: Disa 2016

The area is generally characterised by the Sudan Savannah Vegetation which is predominantly made up of short grasses and shrubs ranging from 1.5m to 2m in height, while the tallest trees grow to about 9m to 15m high (Nigeria; physical settings, 2013). The most common grasses in this area include the African peach, *Sarcacephadus latifolius*; *Guiera senegalensis* and *Zizaphus mauritiaa*. Trees include silk cotton, *Gossipium Sp*; Dum Palm, *Borassus aethiopum*; Baobab tree, *Adansonia digitata*; Neem tree, *Azadirachta Indica*; Locust Bean, *Parkia*

Biglobosa; Mango, *Mangifera Indica*; Aerial shoots, *FiscusSp* and *Acacia Sieberiana* among others. This type of vegetation is majorly considered suitable for the habitation of domestic animals that are adversely adapted to harsh and open dry land environment. The soil nature is sandy and silty clay which is suitable for the growth of crops such as grains, groundnut Bambara nut and vegetable plants among others. The vegetation however, has a considerable impact on the people of the area who excel as famers and herbalists.

Tradition of Origin

The history of Ndokto Fara people cannot be complete without mentioning the general background information of the Ngamo people and their migration to the southern part of Yobe State and beyond. The history of these group was largely traced through oral accounts which include informations from emirate council and other narratives from inhabitant of the area. According to an oral informant (Kiri Pers. Comm., 2014) the inhabitants of Ndokto Fara are speakers of Ngamo language, who shares a similarity to other Chadic language groups who migrated from Kanem to the southern part of Yobe State. There are two traditions of origin of the Ngamo people which both traced their origin to the Sayfawa legend. The tradition claims that the people migrated into the Kanem Bornu after the death of their leader Sayf Ibn Dhi Yazan Yemen, who was buried at the valley of Sanaca in Yemen (Alkali, 2013).

The first version of this tradition was mentioned in some written documents (Seidensticker, 1987 and

Disa, 2008) that some sections of this group of languages migrated from Ngazargamu to Daniski hilltop site. It was revealed from the work of Ali, (2010) that some group of people were forced out of Ngazargamu as a result of the quest for fertile land and struggle for political power. He further revealed that by the 16th century AD, Birnin Ngazargamu was a centre of the political authority and seat of the Sayfawa government which forcefully drove some people away from the state to establish their kingdom and centres elsewhere. Other sources claim that this language groups settled at the Gudi hilltop settlement site on their arrival from Ngazargamu before moving to the Daniski hilltop site as a result of overpopulation (Nikau Pers. Comm., 2016). The gradual and steady movement of people out of Ngazargamu led to the spread of craftsmanship such as pottery making, weaving, dyeing and leather work among others to other towns and centres within the region and beyond (Disa, 2016).

The second version of the tradition of this language group claim that some section of Ngamo people migrated from Kanem to settle at the Mandara or Wandalamountains areatogether with their Kanuri brothers before their arrival to the present locations. Other sources further claimed that after leaving Wandala mountains area the Ngamo settled at Daura in present-day Fune L.G.A. where they established a cordial relationship with the indigenous population. After a couple of years, the Kanuris dominated their Chadic brothers and had total control over them for several decades. After the struggle for many years to reclaim their political powerhad failed, the Ngamo group migrated to Ndokto Fara and called themselves

Ngamo Ndokto (one of the three clans of Ngamo tribe which means *Ngamo Clay*). According to oral informant (Sama'ila Pers. Comm., 2015) these people (*Ngamo Ndokto*) descended from seven families namely *Shiwo, Kushi, Ndari, Kadiri, Zobol, Janja* and *Tura* who migrated to the area under the leadership of *Moi Yaya Kanji*. He was said to be the first person to explore and acclimatised himself with the environment and recommended it good for human habitation. It was further revealed that the leader was a hunter and very knowledgeable about environment. Hence, his decision to choose the hilltop settlement was for security and economic reasons. Other groups of this Ngamo section that did not live on any hilltop site in the area settled on the plains and called themselves *Ngamo Yaya*; which literally means Ngamo sand.

Traditional Religion

Before the coming of Islam and Christianity into the land of West African region people were traditionalists in the sense that they worshipped their ancestors or spirits. It was very common in the past for people to engage in this activity to meet-up with their daily needs and seek for blessings as well as protections against evil people. They worshipped their gods through trees, idols, stones and statues among many others with a belief in the extra-terrestrial being (god). Such practice was very much common among Ngamawa's of Ndokto Fara, Aerial shoots trees locally called *Goro* or *Gorom* (see fig. iii) and Baobab trees called *Kushi* were worshiped as gods in the past. Each household in the past own Gorom trees located around its house as evidently seen on the abandoned

hilltop site of Ndokto Fara. Kushi tree was said to be worshiped specifically by the family that bears its name known as Kushi people *Bye Kushi* and some other few interested non family members. They had a festival where red chicken and black goats were slaughtered as sacrifice to the spiritual trees by applying blood of these animals and application of a solution of millet powder (*ruwan sirki* or *amma surki*) as libation to these spiritual trees. This is done with the intention of seeking blessings and cures of some ailments. Another important aspect of their religion was a belief in *bush baby* (*Gwai-gwai*) as another god responsible for informing them about the appropriate time to till land and plant farm products (fig. ii shows remains of the Gwai-gwai room foundation). Five stones were identified that made up the foundation and arranged in a circular form. The distance between the stones used in making the foundation differs from one place to another and from the western part it was observed that a remnant of collapsed ruin of building is still visible. A big pot was found buried in situ and the unburied section was found broken, the diameter of the pot and the thickness of the broken parts were measured about 47.0cm and 1.6cm respectively. The entire section of the room measured 1.50m in circumference and the soil texture of the room is grey and compacted in nature. At the beginning of every rainy season the village head *Lawani* would keep a hoe in the shrine where the *bush baby* is believed to reside-in and would slaughter red chickens and black goats as sacrifice close to the room. After that, every morning the village head had to go and check whether two thirds of the hoe kept in the room is out and wet,

once it's out and wet he will assemble his people and inform them about the beginning of the farming season and ask them to set out to their farms as rain is expected at any moment. Contrary to this, even if there was rain throughout a day and night or week but the hoe kept in the shrine is not out, then nobody would be allowed to plant anything on his farm. With the coming of Islam, the present-day people of the area discarded their traditional beliefs and accepted Islam with the belief in oneness of God *Allah*.



Fig. II: Remnant of Shrine Foundation

Socio-cultural organisation and economy

There are different aspects of social activities among this group of people such as wedding ceremony, harvest festival and other religious festivals among others. Like any other ethnic group, this group of people also enjoyed a unique form of traditional way

of marriage. Families of the couple would come together under the family of the bride to introduce themselves and discuss relevant issues in connection to the wedding of their children, which is seen as the introduction. Local tobacco and bear called *Oshore and Moshim* respectively is sheared among the family members and relatives to celebrate the engagement. After some few days the groom would slaughter a black goat and take the meat to his mother in-law's house over the night and put it on her bed. The father in-law would invite his associates and other family members in the morning to come and eat the meat to mark the second segment of their daughter's wedding (*cin naman amarya*) and offer a prayer for them. The third aspect is the most tedious and demanding in their wedding which is voluntary service on the bride's father's farm. The groom had to invite his friends and family members to the father in-law's farm during rainy season to work voluntarily for glory. This voluntary service includes all the stages of farming processes from clearing farm land to the harvest. Thereafter, the groom had to continue sponsoring the needs of the wife until she conceived and delivered in her family house. The naming ceremony is also organised by the groom to provide all that is required for the naming ceremony. Six chickens and a half of ram or goat are given out to the girl's family by the groom and the naming ceremony take place at night. After naming ceremony the girl (wife) would spend some days together with her family before her husband finally take her along with her child away to his house.



Fig. III: Aerial shoot tree (Gorom)

The community or village head (*Moi*) of Ndokto Fara is nominated or emerged based on consultations among the elders of the community and this has been in practice up to the present. According to oral information (Abdulmumini, Pers. Comm.,2015) a leader emerged from the royal family after a series of meetings and consultations among the elders. When a consensus is reached among the princes, the name of the qualified candidate would be sent to the district head in Fika for final approval and confirmation. According to this tradition, four pre-Islamic rulers ruled for several years including the first leader *Moi* Yaya Kanji, *Moi* Ma'aji, *Moi* Anga and *Moi* Langawa. The number of years they spent on the throne was not disclosed. The Islamic leaders include *Moi* Bazam who ruled for 80 years, *Moi* Doya, *Moi* Kakau seven years, *Moi* Boyaya 23 years, *Moi* Shua'ibu Haruna 14 years and *Moi* Alhaji Abdulmumini 1993 to date.

The people of Ndokto were farmers, hunters and craftsmen. Trading was also part of their livelihood. Geographic nature of the area influence their rainy

and dry season farming activities. Ngeji stream is their major source of dry season farming (*fadama*). The soil is very fertile for the production of crops like maize, guinea corn, millet, rice and vegetable crops. They reared animals for both domestic and commercial purposes such as cows, goats, sheep, horses and dogs among others. They were craftsmen who specialised in mat and cloth weaving, iron working, wood carving, dyeing and pottery making among others. According to Barkindo (1980) the Chadic speaking group and their Kanuri neighbours introduced cloth dyeing and other craftsmanship to Mandara from Kanem in the 17th century A.D. The knowledge of these craftsmanship were later spread to Ndokto Fara through migration. According to oral information (Kiri Pers. Comm., A. 2014) former inhabitants of Ndokto Farawere hunters and skilful craftsmen who were attracted to the hilltop site for the dense nature of the forest for security and natural resources for craftsmanship. These people were also traditional herbalist, who specialised in the knowledge of their environment. Up to the present time people troop into the town to collect traditional medicine that can cure illnesses such as fever, asthma and ulcer as well as charms for protection against evil spirit (*sinkau*), iron, bullet and fire accident among many others.

Traditional way of disposing death was a very common phenomenon among African societies, some contain grave good with believe of another life after death. Such practice was also common in the Lake Chad region. Grave goods found in relation to grave furniture were identified in Daima of Lake Chad region in north-eastern Nigeria that includes

ornaments, terracotta clay headrest and clay figurines of animals (Gundu, 1988). According to oral informant (Bala Pers. Comm., 2016) burial system in Ndokto Fara is of two types and deceased's are housed or buried in their compounds, kings (*Moi's*) graves are circular in shape with stone mounds (see fig. iv) with a circular chamber where their bodies are buried seated with grave goods such as cowries and other valuable goods among others. The other grave architecture is in linear form lying east to west where the ordinary citizens are buried with their heads lying on their right hand and their face facing north. The external architecture of this system of burial is circular form and it is covered by a heap of stones. Ethnographic information disclosed to this research that the deceased are now buried according to Islamic obligation and graves are located far away from their compounds unlike in the past where dead bodies are buried within their compounds (Jibir Pers. Comm., 2015).



Figure IV: Typical nature of circular grave with stone mound

Discussion and conclusion

This paper revealed the aspect of Ngamawa's history of migration and some indigenous traditions of origin which manifested mostly in their archaeological features. Their migration was believed to have started from the upper Lake Chad area to Potiskum area and subsequently to Ndokto Fara and beyond. As claimed by their traditions, the migration process adopted by these people was gradual and steady through Mandara and Ngazargamu at a different time. On their arrival they settled at different locations some on hilltops while others on a plain land.

Before the coming of Islam and the spread of its knowledge to the ancient Kanem Bornu and subsequently to the other parts of Nigeria and West Africa in general as well as the settlers of Ndokto Fara where traditionally religious. They believe in extra-terrestrial beings and some specific trees claim to be a hideout of spirits as their gods and saviours. The paper further revealed how those gods were worshiped in the past and what it takes to make sacrifice for personal or public needs. This form of religion is reflected in most of their social activities including traditional wedding, farming system and festivals among others. To establish a strong and blessed union between couples is done through seeking of blessing from the extra-terrestrial beings and elders. In the traditional marriage husband has to go through a scrutinized test and sacrifice. Naming ceremony among this set of traditional people took place in the bride's family house over the night.

Aspect of traditional religion and burial has been clearly identified through the material evidence and oral information. There was a belief of life after death as suggested by oral information, the *Moi's* were accompanied to their graves with surplus of expected materials to be used after this life. As noted by Connah (1981) such practices of burial were very common among the tradition of Soapeople of Lake Chad region. Further intensive archaeological research through excavation and probably dating is suggested to reveal their relationship in-terms of social practices.

Conclusively, this paper reveals apre-colonial complex society with a centralise system of government under the leadership of a trusted leader known as *Moi* and a strong socio-economic practice in the past. Some scholars argue that the occupants of Ndokto Fara area were agrarian and immigrants who came from Mandara mountains area to Daura before they finally settled on Ndokto Fara hilltop site.

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HERITAGE MANAGEMENT IN THE SOKOTO RIMA BASIN: A CASE STUDY OF ALKALAWA IN SABON BIRNI LOCAL GOVERNMENT AREA OF SOKOTO STATE.

Isa Muhammad

Abstract

Alkalawa is an abandoned settlement site, located ten kilometers away from SabonBirni Local Government Area Sokoto State Nigeria. It has got some archaeological features like; grave yard, dye pits, ruins of defensive wall, historical manuscript which speak a lot about the heritage of Gobir people who settled in this site. The site is currently enlisted as one of the tourist site in Sokoto State because of its archaeological potentials. The Ministry of Arts and Tourism started a site Museum which is uncompleted and It also attract people from within and outside Nigeria who come to seek spiritual blessing from the grave of Bawa Jan Gwarzo and other rulers of Gobir Kingdom. Despite these potentials the site is currently managed by the inhabitant of the present day Alkalawa village. Little or no support is coming from the State Government in safeguarding these archaeological resources and the site is under threat due to intensive farming and desertification. This paper attempts to suggest ways towards managing and protecting this historical site for the purpose of education, tourism and economic activities.

Keywords: *Heritage Management, Sokoto Rima and Archaeological potentials.*

Introduction

Alkalawa is located on latitude 13° 36' 47" N and longitude 06° 15' 36" E and in *Sabon Birni* Local Government Area of Sokoto State. The early settlers in *Alkalawa* were said to be *Gobirawawho* who were said to have been *Kipiti* (Copts) from *Misra* (Egypt) (Na-dama 1977:289). *Alkalawa* formally became the capital of *Gobir Kingdom* after the defeat of *Birnin Zamfara* in 1757 A.D. It later fell to the Sokoto Jihadist in (1808 A.D) who destroyed the city as they were seen as rebels against the Islamic Faith (Augi 1984: 416).

The old city was said to have been destroyed and abandoned about 200 to 250 years ago. The ruins of the city wall and mound are still visible suggesting that these features were massively built (Augi 1984:419). The founder of the capital Ibrahim Babari was said to have devoted seven years of his reign to building, developing and fortifying *Alkalawa*. (Na-dama 1977: 280).

Archaeological evidence in *Alkalawa* includes; ruins of city wall, dye pit, burial cairns (ground), potsherds, huge mounds among others. This site is also of great spiritual significance as people used to come from within and outside Nigeria to seek blessings from one of the great ruler of the town Bawa Jan Gwarzo, he was said to have been the longest serving king of *Alkalawa* (Augi 1984:412).

The presence of cultural materials on this site which is presently threatened by intensive farming

and desertification informed this paper. The paper also attempts to suggest ways towards managing and protecting this historical site for the purpose of education, tourism and economic activities.

Objectives of the Research

The main aim of this research is to identify and document finds and features that are of archaeological interest which are under threat by human and natural factors in Birnin Alkalawa. This aim was achieved through collecting and documenting oral tradition, Archaeological Reconnaissance and desktop review of literatures.

Method of Research

- **Oral Tradition:** Five people were interviewed, the interview centered on origin, migration, environment, political and economic system.
- **Desktop Review of Literatures:** Information about Alkalawa were obtained from a variety of written sources particularly written sources that document events that pre date the jihad period for example colonial records which mentioned Alkalawa. One of the major works found was a manuscript written in Arabic which was gotten from the Gobir Palace in SabonBirni. The manuscript is claimed to have been sent from Yemen. The author is said to be a *Bagobir* (a descendant) who ran away after the defeat of the Alkalawa, though some parts of the book has been translated into Hausa, but the original manuscript is not properly preserved hence it is

infected by termites and is deteriorating (see plate I and II).



Plate I: Manuscript sent from Yemen



Plate II: The Gaffaka in which the Manuscript is preserved

- **Archaeological Reconnaissance:** The ground reconnaissance method was employed in this research. The reconnaissance involved

systematic field walking and traversing round Alkalawa site.

Results

The following features were identified.

Grave yard

This is where prominent rulers of Alkalawa and their family members were buried. There is an ancient well in the grave yard from which water for mixing the mud to cement the grave was obtained. Mallami (Pers. Com. 2013), recounted that people from various parts of West Africa used to come and seek spiritual blessings from the grave of one of the famous and prominent ruler of Alkalawa Bawa Jan Gwarzo. Some herd's men come to the site during the dry season to graze their animals with the belief that there are spiritual benefit when they feed their animals on the site. The grave yard is fenced in a rectangular shape with 27m length and 19m breadth covering an area 513 Square Meters. There are about thirty (30) tombs in the grave yard all form the royal family.



Plate III: Front View of the entrance to the grave yard



Plate IV: Bawa Jan Gwarzo's grave



Plate VI: The well in the grave yard

- **Dye pits**
About fifteen dye pits in a cluster were among the features found on the site. They are located at the lower depression of the site which is

about two hundred meters North West of the grave yard. The soil colour of the area differs from other areas as it is whitish and grey. Some of the dye pits are covered with soil. The dye pits range from 0.8 – 1.2m in diameter. The dye pits covers a rectangular area of length 9m by 7m breadth totaling 63m².The clustered dye pits are about two hundred and sixty-six meters (266m) north west of the grave yard.



Plate VII: Dye Pits.

- **Pool of heads (*TafkinKanu*)**

A pool was found in the site, its water is muddy and it looks like *fadama*. Oral sources (Ladan, Pers. Com. 2013) said that whenever Alkalawa archers captured Shehu Usmanu Danfodio's fighters they chopped off their heads and threw them into the pool. Similarly those who committed capital offences and were condemned to death, their heads were also chopped off and thrown into the pool. It is about a kilometers walk northeast from the grave yard.



Plate VIII: Pool of Heads (*TafkinKanu*)

- **Remains of defensive wall (BazarBirni):** the remains of the defensive wall shows that the wall was built with mud though presently washed away by River Rima which flows by its side. Oral information and written documents confirm the names of the seven gates found on the wall namely; Kofar Malam, Kofar Galadima Kachiro, Kofar Kihin Bisa, Kofar Sarkin Kabi, kofar Sarkin Kwanni, Kofar Sarki, Kofar Baramaka (Augi 1984, Suleiman, per.com 2014). The ruin of the defensive wall has a height of fifty (50) cm.



Plate IX: Remains of Defensive Wall

Discussion and Conclusion

The above features can be termed as cultural heritage of the *Gobirawa*, this is because by the world heritage convention's operational guidelines heritage can be seen as both cultural and natural heritage that are priceless and irreplaceable possessions.

The essence of managing heritage resources is primarily for the benefit of the current users of the resources as well as for posterity. Heritage management is also accompanied with linked vision and target goal, this vision involves the adaptation of strategies that helps to maintain resources in their realistic state for future use (Adedayo, 2007-77).

The site is currently enlisted by the Sokoto state government as one of its tourist attraction site because of its historical significance. Similarly, the Federal Ministry of Culture and Tourism established a site museum which is still uncompleted (see plate X). The museum is 10m south of the grave yard.



Plate X: Front view of the uncompleted site Museum.

Despite these bodies mentioned above who are suppose to be managers of this site, the site is under threat of human and natural factors as shown in the plates above.

Currently the management of the site is done by the inhabitant of the present day Alkalawa village who receive little or no support from the State Government or Ministry in safeguarding these cultural heritages. The condition of the site requires urgent attention by all stakeholders; members of the community, Traditional Institution, State Government, National Commission for Museums and Monuments (NCMM) and the Ministry of Culture and Tourism.

Though, this site has been enlisted by Sokoto State Government as a Tourist Attraction Site, which is useful and important in promoting educational,

economical and recreational value of the state. There is the need to deliberately embark on more detailed research and documentation of the site as what is written in the Sokoto State Tourist Guide is very scanty and could be misleading.

The Federal Government and National Commission for Museum and Monuments need to work harder towards completing the site museum in Alkalawa, as this would be the first of its kind in the state and more information would be assessed if the museum is put in place, it would also serve as a medium for public awareness which can also be called public archaeology.

The manuscripts about the history of Alkalawa is a very important document, hence it needs to be properly preserved particularly now that termites have started destroying it. There is the need for the royal home to collaborate with Arewa house in Kaduna in producing a proto type and scanning it to get an e-copy of the manuscript; they also need to partner towards translating the whole manuscript into English and Hausa Languages as this will go a long way in providing more information about Alkalawa.

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A HISTORY OF COLONIAL TAXATION IN WUDIL DISTRICT, KANO PROVINCE 1907-1960

Nura Isah Zubairu

Introduction

Taxation was an important component of the economy of Wudil District area even before the occupation of the area by British colonial authority. Since the area was part of Kano Kingdom it was introduced to the taxation system during the reign of *Sarki* Muhammad Sharefa (1703-31) who was believed to have introduced the policy of tax collection in *Kasar Kano*.⁷ Similarly, during the emirate administration, more taxes were collected in Kano emirate in general, Wudil District inclusive. The taxes that were collected at the beginning of emirate administration include: *kharaj*, *zakat*, *jizya* and war booty.⁸ In view of the fact that the administration of Kano emirate became more complex and government financial needs increased in subsequent years the need to diversify the emirate sources of revenue became necessary. This led to increase in the incidence of the existing taxes and the introduction of new ones.⁹ The various taxes collected in Kano emirate in general in the mid 19th Century include: *kharaj*, *kudin karofi* (tax on dye pits), *kudin fito*

⁷ Halil I. Said, "Notes on Taxation as a Political Issue in the 19th Century Kano" in Bawuro M. Barkindo (ed.) *Studies in the History of Kano*. Nigeria: Heinemann Educational Books, 1983, p.117.

⁸Ibid, p.118.

⁹ Ibid, p.120.

(import and export duties) and *kudin rafi* (tax on vegetable produce). During this period, Emir Usman (1846-55) directed that Islamic scholars should also pay tax to the emirate administration.¹⁰ Following the conquest of Kano emirate by the British, colonial taxation was introduced in the emirate. Therefore, this paper is set to examine the history of colonial taxation in Wudil District.

Geographically, Wudil District is located on the south-eastern part of Kano Emirate. It lies between latitude 11^o25'N to 12^o00'N and longitude 8^o45'E to 9^o00'E.¹¹ It has an area of 32,803 square miles.¹² It is also located in south-eastern region of *Kasar Kano* which has fertile soil and received heavy rainfall throughout the year.¹³

Pre-colonial Taxation in Wudil District Area

In Wudil District area numerous forms of taxes were collected in pre-colonial period these included: *zakat* which was a religious tithe on harvested, cattle tax otherwise known as *jangali*, *Kudin kasa* land tax, *Kudin Shuke shuke* or levies on agricultural crops, *kudin rafi* or tax levied on fishermen, traders tax

¹⁰ Ibid. Before this period, Islamic scholars were exempted from taxation in *Kasar Kano*.

¹¹ NAK/KanProf/79/Wudil Inspection Note Vol.I

¹² Sani M. Ma'aji "The Creation of Sumaila District (Kano Emirate) in 1923" B.A Dissertation, A.B.U, Zaria, 1976, P.30.

¹³ Abdullahi Mahadi, " State and Economy in Kano: The Sarauta System and its Roles in Shaping the Society and Economy of Kano with particular reference to the 18th and 19th Centuries", PhD, ABU, Zaria, 1982, p.78

and *kudin karofior* dye-pit tax.¹⁴ In the 19th century, these taxes were collected by the various *Jakadu* and village heads and handed over to Makama (Wudil District Head) who in turn took some portion and submitted the remaining to the Emir of Kano. The emir in turn passed some parts of the tax collected to the Caliph *Sarkin Musulmi* in the form of gift or tribute.¹⁵ This means the people of the district were used to taxation even before the occupation of the area by British colonial authority.

Colonial Taxation in Wudil District

The conquest of Kano emirate by the British colonial forces in 1903 signified the occupation of Wudil District area by the British colonial authority. This brought about several changes in Wudil district area including the creation of the district as a colonial unit of administration. This was followed by the introduction of several colonial economic policies in the district. One of these colonial economic policies introduced in the district was colonial taxation.

Taxation was an important economic instrument that was utilized by the British colonial authority due to its importance in running the colonial administration and on account that the people of Wudil district were already used to taxation right from the pre-colonial

¹⁴NAK/KanProf/63/442/12/Makama District Assessment Report and Sule Bello, *State and Economy in Kano c.1894 to 1960 :A Study of Colonial Domination*. Zaria, Ahmadu Bello University Press, 2011, p.28-29.

¹⁵ Nura I. Zubairu, "A Study of the Colonial Economy of Wudil District, Kano province, 1907-1960", M.A History Dissertation, Zaria, Ahmadu Bello University, 2015, p.63.

period. As such British colonial authority, in line with the objective and policy of colonial domination found it suitable to impose colonial taxation on the people of Wudil District. On this note, Frederic Lugard was of the opinion that no system of government could be efficient until it had some form of financial independence. This made the colonial authority to direct the Native Authority officials to collect taxes from the people on behalf of the colonial authority. This was used for the payment of salaries and implementation of 'development' projects.¹⁶ With this in mind, the colonial authority immediately directed that parts of the tax paid by the people be remitted to colonial government. This was clear in the way the colonial authority, as early as 1904 ordered for the collection of some percentage of the taxes paid by the colonized people on their land such as *Kudin Kasa*, *Kudin Shuka*, *Kudin Karofi* and *Jangali* or Cattle tax in Kano Emirate, our area of study inclusive.¹⁷ This was necessary because the colonial authority was not ready to finance the administration of the colonies as they were conquered for economic motives. Subsequently, the Native Revenue Proclamation came in to being in 1906 which superseded the 1904 proclamation and it became the basis upon which colonial taxation was hinged. There is an argument that colonial taxation was introduced in order to subject the colonized people to total submission to colonial authority. Similarly, colonial taxes were

¹⁶ Frederick Lugard, *The Dual Mandate op.cit*, p.230.

¹⁷ Asma'u G. Saeed, "The Establishment of British Colonial Rule in Kano During The Reign of Emir Abbas B. Abdullah, 1903-1919" in M.O. Hambolu , (ed.) *Perspectives on Kano-British Relations*, Gidan Makama Museum, Kano, 2003, p.59.

introduced for the purpose of destroying the indigenous economic activities especially agriculture and craft production. This was essentially for the purpose of laying solid foundation for the introduction of colonial economy. In this regard, efforts were directed towards the production of export crops which served as raw material to the ever rising British manufacturing industries and the consumption of British manufactured goods which were also the byproducts of these industries.

To cover up and justify the introduction of colonial taxation, the colonial officers advanced various reasons to that effect. This was clear in the writings of colonial officials. Frederic Lugard was of the opinion that “to run the colonial administration effectively and bring development projects to the people, tax must be levied from the colonized people.”¹⁸ By this, he was supporting the colonial authority to employ a means by which it could get revenue that it could use in paying the traditional rulers it co-opted in to its services. Lugard was equally of the view that a considerable amount of the tax collected was spent on the immediate interest of the colonized people and only the little that was left was to be used by the colonial authority at higher level.¹⁹ The colonialists went as far as arguing that direct taxation which they introduced was a “thing of necessity in all civilized societies of the world, as such African societies that aspired to be recognized

¹⁸ Frederick Lugard, *The Dual Mandate*, op.cit, p.230.

¹⁹Ibid, p.231 and Lord Lugard, *Political Memoranda*, Frank Cass and Co Ltd, London, 1970, p.167.

as such should also adopt it.”²⁰ Furthermore, the introduction of colonial taxation was also associated with abolishing of slavery and slave labour in Northern provinces. In this regard, Lord Lugard said:

“Direct taxation may be said to be the corollary of the abolishing, however gradual of forced labour and domestic slavery”²¹. All these explanations were provided in order to legitimize the introduction of colonial taxation in particular and colonial domination in general. Colonial taxation however, was introduced in order to subject the pre-existing economy of the colonized people of Wudil District to the service of world capitalist economy.

Assessment and Collection of Colonial Taxation in Wudil District

The collection of tax was the responsibility of the district head who in turn assigned the various village heads for the exercise in their localities. These traditional rulers were supervised and monitored by the colonial officials. They were equally paid salary from the revenue generated from the tax they collected. This was part of British colonial design of ensuring that the Native Authority officials submitted to the dictates colonial government. In line with its policy which absorbed the pre-colonial taxes, British colonial authority adopted some of the pre-colonial taxes which were found to be in existence in our area of study. However, major changes in relation to the method of collection and means of payments were

²⁰Frederick Lugard, *Political Memoranda*, p. 166.

²¹ Ibid.

brought about. Some of these taxes that were collected in Wudil District during colonial period are as follows:

Table 1.1: Taxes Collected in Wudil District at the Beginning of Colonial Period

S/No.	Type of Tax	Tax Incidence
1.	Zakka	3d Per Pit
2.	Kudin Gida	1/6d Per Compound
3.	Kudin Karofi	3d Per Pit
4.	Gyada	1/- Any size of the farm
5.	Rogo	1/6d Per Pit
6.	Alkama	1/6 to 3/- According to the size of the farm
7.	Pepper	6d Per Pit
8.	Tobacco	1/- Per Pit

9.	Sugarcane	2/6d to 5/- According to the size of the farm
10.	Sweet Potatoes	1s Per Furrow
11.	Yam	1d Per Furrow

Source: NAK/KanProf/63/442/12/Makama

District Assessment Report

From the table above the taxes were collected at the beginning of colonial period but were based on pre-colonial taxes. The only difference is that in the pre-colonial period they were collected in local or indigenous currencies or even in kind. But during colonial period they were collected in colonial currency. Thus, the establishment of colonial domination in Wudil District altered the pre-colonial methods of tax collection by demanding that all these taxes be paid in colonial currency and to be paid at a specific period of time usually during or on the eve of harvesting period of the year. This was new to the people of the district and it brought about untold hardship to them as they had to look for ways through which they could get colonial currency to pay their tax obligations. This forced the peasantry of the district to embark on the production of export crops in large quantity, especially groundnuts and cotton. The outcome of this was the neglect of food crop production in the district.

The method of tax collection in the district in colonial period did not remain the same throughout the period. This was evident in the way and manner in which British colonial authority introduced a new method of tax collection in the district in 1916 which replaced the previous method that was based on pre-colonial taxes. This new method was called *Taki* system of tax assessment.²² This system involved the act of measuring the farmland and dwellings of people for the purpose of assessing individual's income. This was introduced so that the colonial government could generate more revenue that was necessary for running the colonial administration at all levels. This was also instrumental in destroying the pre-colonial method of paying taxes jointly, as individuals were asked to pay their taxes on individual basis.²³ Contrary to Adamu Fika's view that the *Taki* assessment method was meant to free the peasantry from extortion and tyranny of the pre-colonial taxation²⁴, rather it was done for the purpose of increasing the amount of revenue for colonial authority as the colonial type of taxation was extortionate and tyrannical in the process of its assessment and collection. British colonial system of *Taki* assessment which was introduced in Wudil District in 1916 was used as the method of tax assessment and collection up to 1926. The introduction of this system of colonial taxation was accompanied with a programme of training some people that were later employed to serve the colonial authority in the tax assessment exercise. These

²² Adamu M. Fika, op.cit, P.184.

²³Ibid, p.183.

²⁴ Ibid,p.188.

trainees were known as *Taki Mallams*, who specialized in the various aspects of the exercise, most especially the act of measuring the farm lands and recording same for the purpose of determining the amount that were to be paid by the owners of the farms. This method of tax assessment and collection was utilized by the British colonialists in Wudil district with the effort of the colonial authority and the indigenous rulers of the district which comprised both the district head, his subordinate officials and the various tax officers *Taki Mallams* assigned to the area. These officials were adequately supervised by the colonial officers who were in charge of Wudil District, particularly the District Officer, Assistant District Officer and the various touring officers who were sent to the area from time to time. The colonial government was found to have introduced different methods of tax assessment and collection in various parts of their colonies to the extent that even within a particular division, different forms of tax assessment and collection were used. This was evident in the sense that within Kano division, different methods of tax assessment such as *Taki* system, Lump sum, Revenue survey amongst others were used by the British colonial authority in various districts at different times. Although the colonial authority capitalized on the fact that the various methods that were formerly employed from the beginning of the colonial period were not suitable, the real essence of changing one method with another was for the purpose of generating more revenue. This was used in running the colonial administration and other colonial activities. This was done at the expense of the colonized people of the district.

The quantity of colonial taxation collected in the district continued to increase throughout the colonial period. The method of assessment and collection continued to change from time to time. This was noticed when the colonial authority decided to carry out revision of assessment and conversion of the previous system of tax assessment to another system popularly known as lump sum. This exercise was introduced in Wudil District in 1928.²⁵ This method of taxation was based on an income tax which was allotted to every adult male. The tax was levied as lump sum on each and every village area and it was distributed to the individual members of the various villages of the district by their respective village heads. Henceforth, this method became the avenue through which tax assessment and collection was under taken in Wudil District for the rest of the colonial period. This system of colonial taxation required an extensive and accurate male census in the district,²⁶ which was carried out under careful supervision of the colonial officer, particularly assistant district officer who was assigned to oversee the exercise in the district. The census was however not conducted until all farmers who travelled in form of seasonal migration *cin rani* returned to their homes.²⁷ This shows the extent to which the colonial authority was concerned about colonial taxation. By 1929/30 tax season, the assessment was based on an incidence of 6/6d per adult male. This was increased to 7/- and 7/6 in the 1930/31 tax season.

²⁵ NAK/ KanProf/Provincial Annual Report 1928, P.30.

²⁶ NAK/KanProf/256/Vol. 1/Wudil District Revision of Assessment for 1930.

²⁷ Ibid.

The 1930/31 tax season came with two incidences as the people of southern part of the district were requested to pay 7/- in view of the fact that they were less wealthy than those of the northern part who were directed to pay 7/6.²⁸ The following example shows the manner in which the quantity of colonial taxation collected in the district continued to increase: In the 1929/1930 tax season in the district the amount generated was £ 10,093.8.0 while in the following season 1930/1931 £ 11,856.3.6 was generated. This shows an increase of £ 1762.15.6.²⁹

The above figure shows an increase of more than 10% of the total tax revenue collected by the colonial authority in Wudil District from 1929 to 1931. This was an unprecedented increase in revenue generation for the colonial authority. The revenue accrued was not spent on expenditure meant for the benefit of the people of the district rather it was taken abroad for the development of Britain.

Similarly, Cattle tax popularly known as *Jangaliis* is another form of taxation that was also collected by the British colonial authority in Wudil District. It was a tax which was levied on the pastoralists. The tax was collected in such a way that each village head collected the tax upon *Shanun Gida* local cattle in his village. That of nomad herds *Shanun Baki* was collected by the district head. However, it was the duty of the various village heads of the district to report the presence of such nomads in their areas to the district head. The incidence of this tax in Wudil

²⁸ Ibid.

²⁹ NAK/ KanProf/ 256, Vol. 1/ Wudil District Revision of Assessment for 1930

district as at 1947 was 2/- per head of cattle. Most of the payments on *Jangali* cattle tax were made in the month of July of every year. In the year 1948, the incidence of cattle tax in Wudil District was increased to 3/- per head of cattle. This was intended mainly to increase revenue generation for the colonial authority. The table below will affirm this assertion.

Table 1.2: Cattle Tax *Jangali* and Revenue Generation in Wudil District, 1938-1948

Year	Number of Cattle	Tax Collected
1938	17,884	£1788.8
1939	19,096	£1909.12
1947	20,062	£2507.15
1948	19,212	£2,881.16

Source: NAK/KanProf/79/Wudil Inspection Notes Vol. I

From the above table, although there was decrease in the number of cattle in the district from 20,062 in 1947 to 19,212 in 1948 which was due to some epidemics, sales of cattle and their movements from one place to another, the total amount of the tax collected increased from £2507.15 in 1947 to

£2,881.16 in 1948 which shows an increase of £374.01. This is equivalent to an increase of 15 %.

One important institution that was associated with taxation in Wudil District in particular and Kano Emirate in general was the Central Revenue Office that was constituted in Kano in 1918 under the supervision of Wazirin Kano.³⁰ This office was mainly established for the purpose of administering the tax collected both from within the city and the various districts of the emirate, Wudil District inclusive. The revenue generated was shared in such a way that the various traditional rulers that collected the tax from their respective territories were given 25% and the remaining 25% and 50% went to the Native Treasury and the colonial authority respectively.³¹ However, this was used at the inception of colonial domination. The Native Authorities were later put on salaries. The British colonial government did not use the bulk of the revenue generated in promoting the development of Wudil District in particular and Kano Emirate in general. All that the colonialists promoted was the interest of British capitalism represented by the colonial regime established in Wudil District. The above sharing formular of the revenue generated from taxation is a proof to this assertion. The 25% which was given to the traditional rulers was not meant to improve the living condition of the peasantry who formed the majority of the population, the other 25% which was deposited at the Native Treasury was equally not used in the development of the district or Kano emirate though some part of the money was

³⁰Ibid, p.183.

³¹Ibid, p.188.

used for the provision of some infrastructures³², these infrastructures were not for the development of the colonized people of the district in particular or Kano emirate in general. They were provided in order to ease the difficulties the colonialist might encounter in the evacuation of the available material resources of the district mainly the agricultural produce. According to Geophrey Manase colonial infrastructure was used for the further exploitation of the colonized people.³³ As such this does not translate to the development of the district, but rather it promoted the interest of British capitalism.

British authority was not in any way satisfied with what it was generating in its colonial territories colonies. This is evident in the way the colonial authority introduced another form of taxation in Wudil District in the name of 'rich people's taxation' (*Kudin Masu Arziki*). Thus, rich people's taxation is another form of colonial taxation collected in Wudil District. In the collection of this type of tax, preferential treatment was given to the members of the ruling class and their large families as well as the *Ulama* and wealthy traders who were completely exempted from paying the tax. Only the producers and cattle herders paid. This form of taxation was collected in Wudil District in the 1953-1954 tax seasons. The table below shows the number of people and the tax revenue collected from them.

³² Nasiru Usman, "The role of Native Administration in the Provision and Development of Social Services in Kano Emirate, 1903-1968, M.A Thesis, BUK, Kano, 1997, p.14.

³³Geophrey. R Manase, "The Kano Peasantry Under Colonial Rule, c.1903-1966", M. A Thesis University of Ibadan, 1985, p.90.

Table 4.5: Rich People Taxation (*Kudin Masu Arziki*) in Wudil District, 1953-1954

S/No.	Name	Occupation	Income 1952-1953	Amount Collected
1.	Alhaji Haruna	Trading	£200	£4.8
2.	Malami Maibahare	Trading	£400	£9.8
3.	Sanda Lajawa	Trading	£300	£6.18
4.	Adamu Darki	Trading	£500	£11.8
5.	Ayuba Utai	Trading	£400	£9.8
6.	Alhaji Inuwa Garko	Trading	£400	£9.8
7.	Alhaji Idi Garko	Trading	£250	£5.13
8.	Muhammadu Kawo	Trading	£400	£9.8

Source: NAK/KanProf/79/Wudil Inspection Notes Vol.1.

Thus, apart from the other forms of taxes which were collected and the revenue they provided to the colonial authority in Wudil District, this additional tax in the form of rich people taxation was also an avenue through which British colonial authority increased its revenue by taxing the rich people of our area of study individually based on their incomes. The way this form of taxation was introduced and the kind of procedure followed in the assessment and collection of the tax is a proof to the fact that British colonial authority was really the agent and indeed the vanguard of the development of capitalism in Britain which was at the detriment of the colonized people of Wudil District.

Therefore, colonial taxation as a policy of the British colonial authority in its conquered areas, Wudil District inclusive, was introduced for the purpose of laying a solid foundation for the development of colonial economy in Wudil District. It supported the colonial authority by providing fund which was used in the administration of the colony as well compelling the people of the district to produce export commodities.³⁴

Discrimination, Intimidation, Extortion and Embezzlement in the Assessment and Collection of Colonial Taxation in Wudil District

The assessment and collection of colonial taxes was full of abuses in Wudil District. Some of these abuses included discriminatory practices, intimidation, extortion and embezzlement.

The assessment and collection of colonial taxes in Wudil District was associated with discrimination. There were instances in the colonial period whereby the people of the district were assessed and ordered to pay their taxes on the basis of different incidences. A clear example in this regard was the 1930/31 tax season when the people of southern part of the district paid 7/- while those of the northern part of the district paid 7/6 on the ground that those of the northern part of the district were wealthier than those of the southern part.³⁵ The reality of this was that the colonial government was just discriminatory

³⁴ Geophrey R. Manase, op.cit, p.101.

³⁵NAK/KanProf/256/Vol.I/ Wudil District Revision of Assessment for 1930.

because it was reported that the southern part of the district was slightly wealthier agriculturally and richer in cattle and livestock.³⁶

Similarly, people who failed to meet their tax obligation were threaten and intimidated to the extent of imprisonment .It was in response to this nature of colonial taxation that many people were reported to have emigrated from Wudil District to neighboring districts for fear of what might befall on them when they failed to pay their tax on time. A clear example in this regard was the case of occupants of 50 compounds that left Dal town to Rano District immediately after the town was assessed.³⁷ Similarly, the case of other occupants of some compounds in Kuta town amounting to 32 compounds in number also left the district to Zaria province immediately after the 1912 tax assessment was conducted in the area.³⁸ These people left our area of study for other places where the tax burden was less severe. This is an act of cruelty on the people of our area of study. The fact that the producers and cattle herders paid general tax as well as cattle tax implied double payment which was exploitative.

An example of tax embezzlement case in Wudil District was that of Makama Aminu alleged involvement in the misappropriation of the tax revenue collected in 1922. Following this, Makama

³⁶Ibid.

³⁷ NAK/KanProf/63/442/12/Makama District Assessment Report, P.40.

³⁸Ibid, Par.41.

Aminu was deposed and the district was divided in to two. Wudil District with headquarters at Wudil was given to the newly appointed Makama Isa. On the other hand, the newly created Sumaila District went to Dandarman Isa.³⁹

Impact of Colonial Taxation on the Society and Economy of Wudil District

Colonial taxation brought certain impact to the society and economy of Wudil District This is because it impacted negatively on the lives of the people. This is largely due to the fact that that the economy of the district was interfered by the use of colonial taxation which brought untold hardships and left indelible marks on the aspects of the economy and society of Wudil District which are examined below.

Colonial taxation in Wudil District served the colonial authority with needed export crops and revenue as well. In the process of tax collection, people of the district were exposed to series of economic and social problems such as indebtedness and poverty which eventually led to the migration of many people out of the district to many places such as other districts in Kano Province as well as to other province such as Zaria Province.⁴⁰This brought fear and insecurity in the minds of the people of the district which eventually led to decline in industrial activities as well as other meaningful endeavors

³⁹M.G. Smith, *Government in Kano, U. S. A:*West View press, 1997, p.452.

⁴⁰NAK/KanProf/63/442/Makama District Assessment Report, pp.40-41.

which would have contributed to the development of the district. This implies the development of underdevelopment in Wudil District.

Colonial taxation in Wudil District led to increased poverty among the people. The nature of the system being excessive and exploitative and without concession in time of drought or famine placed the peasant producers of the district at difficult time. This is because those who were opportune to pay their tax were left with little cash which was not enough for them to cater for their family needs. Others people could not meet their tax obligation in some instances which became unbearable to them as they were aware of the consequence which in some cases amount to imprisonment. Therefore, colonial taxation contributed immensely to the peasant pauperization in Wudil District. This is due to the continuous increase in the rate of the tax collected. It was opined that after paying the colonial tax sometimes people were left penniless.⁴¹

Conclusion

The paper has examined the history of colonial taxation in Wudil District, Kano province. The submission of the paper is that the history of taxation in Wudil District dates back to pre-colonial period. However, with the occupation of the district by British colonial forces after the conquest of Kano emirate, new system of colonial taxation was introduced in the area. Colonial taxation was

⁴¹ Interview with Malam Inuwa Mai Tafsiri Kachako, on 12th November, 2013.

different from pre-colonial taxation in a number of ways. It was a system that demands payment in specific period and in colonial currency, its incidence was heavier than that of pre-colonial taxation. Similarly the assessment and collection of colonial taxation involved intimidation, extortion and embezzlement. This exposed the people of the district to series of economic and social problems such as indebtedness and poverty which eventually led to the migration of many people out of the district to many places such as other districts in Kano Province as well as to other neighboring provinces such as Zaria Province.⁴² Similarly, it brought insecurity and fear in the minds of the people of the district which eventually led to decline in industrial activities as well as other meaningful endeavors which could have contributed to the development of the district. This implies the development of underdevelopment in Wudil District.

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⁴²NAK/KanProf/63/442/Makama District Assessment Report, pp.40-41.

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