ANCIENT KANO CITY RELICS AND MONUMENTS: RESTORATION AS STRATEGY FOR KANO CITY DEVELOPMENT

BY

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DECLARATION

I do hereby declare that the work presented has been a personal academic undertaking executed for the degree of Masters in Landscape Architecture with prior assistance of my supervisors Arc. B. C. Ekweruo and Arc. M. L. Sagada (Phd). It has not been presented for any other degree in any other format.

_____ _____

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CERTIFICATION

This Thesis entitled ANCIENT KANO RELICS AND MONUMENTS: RESTORATION AS STRATEGY FOR KANO CITY DEVELOPMENT by Minjibir, Nasiru Adamu meets the regulations governing the award of the degree of Master of Landscape Architecture (MLA) of Ahmadu Bello University, and is hereby approved for its contributions to knowledge and literary presentation.

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ACKNOWLEDGMENT

Glory is to Almighty whose will and power made it possible for me to sustain this work from its commencement to the completion. May the blessings of Allah be upon His Noble Prophet Muhammad, His household and His companions.

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DEDICATION

This Thesis is dedicated to the progress of mankind, and in recognition to the contribution of all the staff in the Department of Architecture, Ahmadu Bello University, Zaria in pursuance of excellence to knowledge.

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Abstract

The study focused on the restoration of Kano city relics as a strategy for the development of the city. The pace of urbanization quickens the disappearance of some cultural heritage in the urban Kano. The study wholly utilized secondary data, which were analyzed and it was found that the restoration of cultural heritage is a collective responsibility between constituted authority and the general public who are the custodians of their cultural heritage. It was further discovered that there is a complete negligence on the side of government in maintaining and preserving the relics in the city. This, coupled with the encroachment of citizens on the remaining structures of the relics, combined to aggregate the dilapidation and in some cases complete disappearance of the relics. It was therefore recommended that government and the citizens should put hands together to preserve and protect the relics and to utilize them to guide physical and economic growth and promote tourism.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 BACKGROUND OF STUDY.

Cultural resources range from imposing monuments to life performances of traditional music and dance. In a changing world, these resources are subject to the ravages of economic developments that often fail to take into consideration the tangible and intangible benefits that can be accrued from mobilizing cultural resources as assets for both economic and human development. To make matters worse, many development projects consider ancient relics or monuments as a nuisance, and regard traditional crafts and practices as outmoded and a hindrance to "progress". Contributions in this project emphatically recognize the developmental role of cultural heritage and its vital importance for the success of economic projects, the direct economic benefits that can be derived from proper management of cultural assets, and the value of cultural heritage as a means of developing human resources.

Furthermore, there is no doubt that our cultural and tourism sub-sector have perhaps been the most relegated in our national development programmes, considering the immense potential of this sector. Heritage, be it natural or cultural, is now widely recognized as part and parcel of urban and regional planning processes which should balance the welfare of the resource with the wellbeing of the host communities. Time there was when National parks, game and forest reserves were managed in total isolation of community interest, customary laws and practices. The result was manifested in beclouded revolts and protests in the form of poaching and total flagrance of municipal laws which were perceived as anti-people and anti- poor. Thus national monuments such as Kano City Wall and associated features have been subject to vandalism, looting and pillaging. Interestingly enough, some of these cultural heritages and relics (places

like Emir's Palace, Kano City Wall, *Kurmi* Market, *Goron Dutse* and *Dala* Hills) have survived under customary laws and practices.

It is in this vein that the study attempt to examine the role of restoration of ancient relics and monuments in the sustainable development of Kano City

1.2 STATEMENT OF THE PROBLEM

The rapid growth of urban population suggests that planning for the restoration of urban culture will be necessary in the coming decades. The pace of urbanization quickens the disappearance of some cultural heritage in urban Kano, as these traditional elements have been defaced, destroyed and vandalized. The Kano City Walls, which were part of the heritage of the city, are today shadow of their original form. Unscrupulous persons dig earth from them to mould blocks for the construction of their houses. The maintenance of the Kano city wall became a thing of the past, with the exception of a few slight attempts at preservation, they have steadily wasted away.

1.3 AIM AND OBJECTIVES OF THE STUDY

The aim of the study is to explore the strategies for the restoration of the ancient Kano City relics as potentials for sustainable physical, social and economic growth.

The above aim can be attained through the application of the following objectives:

i. To explore the principles and sustainable techniques for restoration of Ancient relics
ii. To highlight the historical context of ancient relics in the city of Kano.
iii. To document the extent of dilapidation of the ancient relics in the city of Kano.
iv. To identify the forces behind the recent destruction of ancient relics in the city of Kano
v. To assess the role of specialized agencies in the restoration of ancient Kano relics.

1.4 SIGNIFICANCE OF THE STUDY

This research work when completed will be of immense use as follows:

i. The government will be provided with the true picture of the extent of dilapidation of ancient Kano city relics

ii. The local community as co-custodians of ancient Kano relics would be sensitized on the protection and proper preservation of the ancient city cultural heritage.

iii. The research will help the respective authorities in the State responsible for the restoration and preservation of cultural heritage to take all corrective measures within their jurisdiction through adequate planning of resources to meet the demand of sustainable restoration of all ancient relics in the State.

iv. The research will provide additional literature on the preservation and restoration of ancient Kano city relics for sustainable preservations.

v. Provides strategies for sustainable urban renewal and growth management.

1.5 SCOPE OF THE STUDY

The study mainly focuses on the sustainable restoration of ancient Kano city relics, which include: Kano Emir's Palace, *Kurmi* Market, *Goron Dutse/Dala* Hills, and Kano City Wall; their values in terms of the society and urbanism; how the gentrification of such places can be applied as tool for urban renewal.

1.6 RESEARCH METHODOLOGY

The research design of the study is a combination of descriptive and survey methods. Descriptive and explanatory approach was adopted to explain the effects of climatic and peoples' behavioral changes as they accelerate the dilapidation of the ancient relics in the city of Kano, which gave the corroboration and relationship established from the study where opinions of

respondents associated with the selected cultural monuments were utilized to provide the means of achieving the objectives stated earlier in the chapter. The data used for the study are from secondary and primary sources.

Compiled data was used which Kervin (1992) described as data which has received some form of selection or summarizing. The choice of documentary secondary data which Sauder, et al, (1997) termed as archival research was informed by the nature and scope of the study, which involve strategies on restoring the ancient Kano city relics for sustainable development.

The secondary sources of data include textbooks, journals, newspapers, and published works on the subject. The primary data are obtained from questionnaires surveys etc.

The population involved residents living within the City wall, particularly people living close to the relics.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION:

The review is aimed at studying the concept of cultural heritage as well as the role of cultural heritage in the development of Kano city

2.2 THE CONCEPT OF CULTURAL HERITAGE

Heritage can be divided into two main categories. On the one hand, there is a heritage that presents itself in a material, tangible form; archaeology, art, movable objects, architecture and landscape. On the other hand, another form of heritage exists, which arouses the interest of the international community and the African people in particular; it is referred to as "Intangible Cultural heritage". This designation was conceived so that certain realities, which remained unseen over a long period of time, and which did not fit in as part of any other established heritage category, could be recognized and taken into consideration. Human creativity goes well beyond the construction of prestigious buildings or the manufacture of precious objects; it also manifests itself through our capacity to create original cultural forms, which are not necessarily material. Thus, cultural expressions such as initiation rites, lifecycle celebrations, etc. testify to the original knowledge practices (concerning nature, social interactions, etc…) as well as to the accomplishments and knowhow of a given period in time. "Intangible heritage" designates the cultural wealth of a given society, which is complex and should be carefully preserved, for it is even more vulnerable than material heritage, as it is in danger of disappearing with its traditional custodians.

Material and intangible heritage are however closely related. All intangible aspects such as knowledge systems, the principles of action or the values and beliefs of man, cannot be considered as heritage if they cannot be shared, and given a sensible form – words, objects, gestures, representations and even behaviors.

Also, material or tangible heritage reaches its full significance when it refers to the knowledge and values that constitute its essence, and give meaning to its production. Certain activities, which may seem rather mundane, usually have a double connotation. One is visible and the other is not, and the latter could be very important for those who are aware of it. For example, the preparation of a meal implies a whole set of knowledge and skills concerning the foodstuff to be chosen, their classification and taxonomy, their nutritional value, their preparation and transformation, their effects on the human body as well as the symbols associated with them in relation to myths or to oral traditions. The act of cooking is associated with certain types of knowledge and representations which are useful, available and incorporated into the daily life of the people, but are not necessarily always present in the minds of those who prepare a meal.

Today, it is essential to better know and understand the richness and variety present within cultural heritage. The preservation of this heritage will only be possible through the collaborative efforts of federal governments which are responsible for legislation, local communities, and the citizenry, who have the capacity to identify their own heritage; a heritage that will remain coherent and relevant as long as it remains alive in the context where it originated.

The intangible heritage consists of the elements which represent the culture of every community, which are expressed in a variety of actions, manner of speaking and thinking, and the symbolic repetition of historical facts and by the setting of ethical or moral rules (Blake, 2002). The

examples of intangible heritage that are most likely to be preserved are those related to a particular knowledge and operational skills (Blake, 2002).

One particular characteristic of this type of heritage is that it is, in fact, a living heritage. It is composed of an ensemble of collective phenomena which are faced with extinction, and others which are in the process of being generated. Every culture benefits from a number of diverse influences, which bring about constant adaptation and inventions. Moreover, successive generations deal with their heritage much like a group of musicians would deal with the reinterpretation of a traditional repertory, based on what exists but also with the aim of producing something new. In Africa, this phenomenon is particularly present, due to the fact that the importance of oral tradition remains essential (Blake, 2002).

As regards immaterial heritage, its safeguard does not depend on the conservation of fixed forms, but on the existence of a certain type of permanence in its transmission, which reflects the spirit of the tradition. In essence, the immaterial heritage testifies to the identity and ingenuity of a group of people and to their unique capacities, especially in a world that is constantly changing.

It is not a matter of preserving all elements within a given culture. Priority should be given to the cultural manifestations that the populations deem essential for the preservation of their own identity. In some cases, it could be defined by constructive, elaborate activities while in other cases, it could be expressed through rituals of dance, music and chanting, or by a rich oral literature, or even by sport events and competitions (wrestling, archery, etc.). What should be kept from disappearing are the elements which are likely to mobilize the community and which the community itself is eager to protect. Without these elements we would be dealing with minor folkloric elements which are only useful for economic benefit. Heritage should not consist only

of the elements that could reap economic gain: it should first and foremost be regarded as a collective property constituting the cultural landscape to which all members of the community have access, because it refers to a shared history and knowledge system, a common history which can be revitalized through preservation.

Within the range of communal property relevant to immaterial cultural heritage, the following have been identified as of paramount importance by the agencies in charge of cultural heritage; Rituals seem to have priority. There are many types of ritual: those performed for healing purposes, to acquire a certain status (to become a soothsayer, for example), to enter adulthood (initiations), and also supplicatory ceremonies (to conjure calamities and to obtain better harvests) and divination rites (involving interpretations and sign systems). Most of these rituals comprise some sort of dance and are accompanied by music. Some of them rely on the possession of specific knowledge, or the usage of a secret language only known by the initiated. Closely related to rituals are festive exhibitions, of a ceremonial character (such as agricultural festivals) which also fall under the title of "cultural space" and deserve to be protected.

Traditional dances and music, which testify to the creativity and artistic genius of a population, are often the valorized part of heritage. These manifestations are recorded on adequate supports, and the stock, interpretation codes, methods of transmission and the instruments' manufacturing techniques are considered as essential aspects of this heritage.

In other social contexts, priority may be given to other types of heritage, such as the knowledge necessary for the implementation of certain activities, whether it be craftwork, food production and preparation (culinary arts and agricultural systems), preventive health and curative methods (traditional therapies and medicines), clothes making (weaving, dyeing), housing (choice of

construction materials and techniques), or defense related (manufacture of weapons and war strategies). In addition, the knowledge systems relative to divination and to the invisible spiritual world, memorization techniques and forms of entertainment (children and adult games) could also be included under this heading.

Oral literature (folktales, historical, epic and mythological narratives, and legends, proverbs, sung poetry, recited poetry, and songs) is also a very important element of heritage. In this field, very often the preservation strategy consists in the collection of the multiple expressions of an ordinary production, both repetitive and creative.

Finally, the Kano communities attach much importance to their history, which is often poorly known: history of the settlement of a group, their migrations and conflicts, territorial appropriation, kinship ties, ancient ways of life, and abandoned habits. Certain events are represented in plays, and sung in long litanies during initiation rituals or large community gatherings.

The importance of cultural heritage could be seen in the following areas:

Cultural and social values: People have always had the need to refer to their history in order to ensure the continuity of a common identity that evolves over time (Ajayi, 1997). Heritage is a collective property which tells the history of a people, a city, or a territory, and is transmitted from one generation to the next. Heritage makes it possible for the present generations to understand their place in history and to better cope with the constant mutations in society: it is an element of stability in a rapidly changing world (Ajayi, 1997)...

Heritage is also an essential element that makes it possible for a people to show its uniqueness, to manifest its own way of perceiving the world and to express its capacity for cultural creativity.

The culture of a community is an original creation, which manifests itself in every dimension of life – the everyday activities and the periodic events, involving the use of ordinary objects as well as the most sophisticated productions.

To take action in favour of heritage is a necessary step for the perpetuation of the cultural elements that are necessary to the existence of a society. Sometimes, this also makes it possible to find solutions to a number of problems and difficult situations that a community and its members encounter. To preserve the heritage is for a community to work towards the recovery of a collective memory and identity, and through this collective effort, create social cohesion. To valorise the heritage means to contribute to a better mutual knowledge and understanding among the communities present within a territory, each one with its own particular cultural identity. This results finally in the maintenance of social harmony, which implies the recognition and respect for the differences in the cultural identity of each community, a determining factor in the implementation of a sustainable development policy.

An economic potential: The components of heritage are, first of all, the traditional solutions implemented in order to adapt to a particular context. They often remain an irreplaceable resource, allowing the populations to develop and evolve. The loss or the abandon of heritage is a risk that cannot be underestimated, as we see the extent to which many of today's alternatives to the traditional ways of life prove ill adapted and ineffective.

In a context of development, it is clearly evident that projects, including those that prove technically accurate, that do not take into account aspects of the local cultural identity, knowledge and know-how, have little chance of succeeding.

On the other hand, heritage has today become a powerful instrument in the economic and territorial development of a community, when properly valorized and promoted, often in the context of tourism related activities.

Multiple sources of income: World tourism has considerably increased over the past years, and this phenomenon will likely continue and expand in the future. Tourism centred on heritage, both cultural and natural, represents a major potential for local and national economic development. The historical town of Saint Louis in Senegal is a good example of a site that has increased its value as a cultural tourism centre (Ajayi, 1997).

The number of visitors to this site has doubled over the past four years, since its inscription on the UNESCO World Heritage List.

The development of tourism is a potential source of many types of financial gain, regarding the entrance fees to sites and museums, guided tours and visits, sales of handcrafts, documents and photos, and the development of the craft industry. It is also a source of more important financial repercussions in areas such as the hospitality industry, transportation and restaurant services. For local governments tourism is also a potential source of revenues through taxes.

Job creation: The preservation of heritage can also generate new employment opportunities; creation of jobs in the areas of rehabilitation and maintenance of heritage sites (for local craftsmen and construction companies), its exploitation for research and management purposes (researchers, administrators, marketing and communication professionals, gardeners and guardians), but also in hotel trade and tourism management.

More affordable products: The use of available local resources (materials, know-how, and construction management) and their adaptation to contemporary needs makes it possible to reduce the costs in terms of investment and production. This in turn generates employment opportunities, additional profit, reduces construction costs, particularly in the housing sector. It also helps in making everyday products, such as medicine and food, more affordable.

A positive image of the territory: The valorisation of the cultural assets of a given city or territory constitutes a factor of attraction, not only for the tourists but also for a number of investors which could contribute to boost the local economy through the implementation of new activities such as industries and development projects.

Far from being what could be regarded as a superfluous luxury in comparison with the basic needs of most African countries, all actions in favour of the cultural and natural heritage can actually serve as a springboard for the development of any country. Local governments have a major role to play in the protection of heritage, as they work most closely with the local communities. (Blake, 2002).

2.3 CULTURAL HERITAGE AND URBAN DEVELOPMENT

Urban development is a complex process with interrelated economic, social, cultural and juridical interests. In dealing with derelict historical city cores in an upgrading process this is obvious. The urban culture in historical city cores may be described as at the same time enclosed and divided in sub-cultures. It is a prismatic weave of interrelated lives. Different groups form and perform their lives side by side or maybe one on top of the other. Their living conditions are at the same time unmistakably separated and densely interconnected. The urban fabric creates

quantities of meeting places. A multitude of different groups means a rich variety in activities. This creative environment often leads to advanced and innovative cultural ideas and expressions.

Both single historical monuments and areas of built heritage in the city cores consist of many layers of time. Even though heritage is a joint asset, there are a large number of interpretations about its values. The demands on the heritage are for the same reason manifold. If the heritage sector truly wants to be a resource in urban development, it should contribute more to the living urban culture than striving to turn it into heritage. It is in our competency to find the proper actions that will preserve without necessarily enclose culture as petrified samples of the past (Ambrose, et al, 2006).

2.4 HERITAGE AND ENVIRONMENTAL SUSTAINABILITY

Sustainability is literally economizing, using the existing resources in the best way - material resources, economic resources, human resources, cultural resources. A sustainable development is a development that meets the needs of the future without compromising the ability of future generations to meet their own needs. According to the Rio summit of 1992, a sustainable development includes social, environmental and economic objectives. The Rio-declaration is to be implemented by all UN member states, as the Millennium Development Goals. Concepts of environmental quality and quality in life are central in a sustainable societal development. It must be based on respect for the people living on the spot and their social, economic and environmental priorities, in short, cultural priorities. The cultural dimension of sustainability contributes to social inclusion, social cohesion and democratic citizenship; it enhances quality of life and supports sustainable regeneration.

A successful, long-lasting poverty reduction will be more reliable if it enables the poor to improve their lives themselves. It is recognized that the slum-dwellers are not only part of the problem, but also owners of the solutions. The vitality and creativity in the slum areas is a potential force of improvement. Conditions for self-help and in situ upgrading, facilitating and rights-based policies give more likely a sustainable upgrading.

2.5 CULTURAL HERITAGE AND DEVELOPMENT

A key issue in re-conceptualizing "heritage" is the recognition of inherited ideas, expressions, norms and modalities that inform and guide decision-making, a key concept for development purposes. It may be thus advisable to (1) rephrase the goals of development in vernacular terms and to situate them within traditional concepts to ensure their acceptability and viability among the general public, (2) engage local communities effectively in the management of cultural heritage, and (3) encourage the participation of civic society in heritage management and development.

Although there are different definitions of development and how it may be measured, a consideration of the role of heritage in development leads to pay more attention to bottom-up approaches to development. The concept of "development" emerged within western and international political and economic arenas and is compromised with notions of "modernization," "westernization" and "progress." The vocabulary of development to a large measure influences the means by which development is conceived, implemented and perceived. It would seem that by using related local "vernacular" vocabulary, "development" may become both more sustainable and more humane. Development projects are also opportunities for enabling communities to fulfill their own aspirations in the context of harmonious and collaborative relationships with others. An increase in monetary income is not in itself beneficial if it

undermines the social fabric of communities and societies, ruptures the structures that make life bearable and even enjoyable at times for the poor. Implementation of development must thus strengthen the enabling norms and structures that make communities resilient, secure, and effective. The goal of development would be to ensure that people have what they may be roughly translated as a "decent life" or life with dignity, where one has a good job, a promising career, and adequate health, shelter, transport, and other domestic amenities. The role of social well-being with the support of family and friends is paramount in many contexts as a means both of economic and emotional security, especially at times of political and economic uncertainty and instability.

By encouraging, valorizing, and promoting community notions of morality and ethics steeped in their intangible social heritage enshrined in proverbs, saying, tales, and idioms in development projects, such projects would make an immense contribution to enhancing the resilience and productive potential of communities.

Although many organizations have been concerned with cultural heritage, financial institutions have been late-comers to the realization that culture is essential for the success of development projects (Throsby 2000). The World Bank entered the field in 1998 when a report by the World Bank's website on "Cultural Heritage and Development" Bank's Social Development Task Group concluded that culture is an essential dimension of development. In a publication entitled *Culture and Sustainable Development: a Framework for Action*, the Bank outlined its program on culture and development as follows:

i. To provide new economic opportunities for communities to grow out of poverty.
ii. To catalyze local-level development by building on diverse social, cultural, economic and physical resources.

iii. To strengthen social capital and social cohesion.

iv. To compliment strategies for human development and build dynamic, knowledge-based societies (World Bank, 2007: 101).

In 2001, in a strategy research paper written by Michael Cernea (World Bank 2001a) entitled *Cultural Heritage and Development: A Framework for Action in the Middle East and North Africa,* current needs and demands were outlined as follows:

i. Linking urban and tourism investment projects with direct support from heritage preservation.

ii. Safeguarding endangered patrimony assets in ways that incorporate them into development strategies and yield economic and social benefits.

iii. Expanding the institutional capacity for managing these national resources.

Cernea (2001) recognized the following as elements of the heritage sector:

1. Cultural patrimony endowments (sites, monuments, collections, historical towns, living [intangible] cultural heritage).
2. Cultural Industries and productive activities, including artisanal enterprises.
3. Service activities and organizations such as libraries, theatres, museums, exhibitions, and cultural tourist companies.
4. Commercial enterprises such as shops and markets for cultural products.
5. Governmental, non-governmental and semi-governmental institutions and organizations dedicated to work on heritage conservation and management.

He noted that proactive policies focused on management that links with development are rarely in place, that ministries of culture tend to be understaffed and underfinanced, that

decentralization to regional and municipal authorities is only incipient, at best, and that there is an absence of social contract between government structures and those of civil society. Funding for cultural heritage is at a minimum mostly below 0.5 percent of the ratio of cultural expenditure to GDP, except for Egypt (between 2 and 2.8%). One of the key issues dealt with by Cernea (2001) is the problem of determining the economic value of heritage. He maintains that cultural heritage is a public good, but that this does not answer specific questions regarding amounts, valuation methods, costs, and benefits.

The economic value of heritage has been examined by Serageldin (1999) who posits that there is a total economic value of cultural heritage assets which includes extractive (or consumptive) use value, non-extractive use value, and non-use value. The extractive use value derives from goods which can be extracted from the site. These values are not depleted unless the use is inappropriate or excessive, downgrading the character of the site. The "extractive" use of heritage asset must accordingly be kept at a sustainable level (see also Navrud and Ready, 2002).

Serageldin (1999) also recognizes "the non-extractive use value" which derives from the services the site provides. This mode of use is "passive" and is a function of the heritage asset being there in the background. In the case of a historic city, for example, the non-extractive use value consists of the aesthetic value of scenery, the recreational value of vistas, rest-stops, or places of reflection. By contrast, the non-use value derives from the presence of the heritage element, and the feeling of loss or impoverishment if it was not there. In addition to this "existence value" there are what Serageldin calls the "option value" which is the value gained from detaining the option of taking advantage of a site's use value at a later date, akin to an insurance policy.

The non-extractive use value and non-use value are difficult to estimate. The most common method used to estimate the economic value of heritage is that of contingency valuation. This method is based on obtaining from a target population potentially interested in heritage elements, the maximum they are willing to pay (MWP), to secure public service or avoid loss or deterioration (Zouain 2000). Another method consists of its economic returns and economic role, which is more in line with Serageldin's (1999) formulation. In this economic model, the total economic value is considered to be at least equal to the total revenues its value uses generate over time (Zouain 2000). This, however, as Zouain (2000) realizes, makes it hard to estimate its intangible values, which are impossible to calculate. This also applies to the non-extractive or nonuse value which overlaps with the "intangible value". There is clearly no simple economic solution, not only because it is impossible to calculate spiritual, religious, or meditative value, but it is also necessary to specify the life-time of use, the "intangible" constraints on the selection of revenue producing uses (e.g., prohibition of certain activities that are not considered appropriate for a site), and the range of potential revenue-generating uses that are not feasible or even imagined at any particular time. Calculations have also to take into consideration not only depreciation and inflation over an unspecified period of time, but also the cost of management and maintenance as a function of natural decay and use over an indefinite period of time, as well as the cost or capital needed to develop the infrastructure needed to put it into use, and the refurbishment or restoration needed to use it. In addition, there is the change in the economic value of a heritage element as a function of changing conditions of discovery (many similar items are found), rarity (as similar sites disappear), access (as a result of new roads, airports, or infrastructure), but more importantly, perhaps, a change in politics or social proclivities so that

an item that was once valued for its aesthetic, recreational, or political significance may no longer be so highly valued and vice-versa.

In this regard, the privatization of Italian cultural heritage provides an important case study (Benedikter 2004). Italy, the home of a great deal of world heritage introduced in 2002 an act that permits the government to privatize part of its heritage. Heritage assets from the Medieval Period have been sold to international investment firms and private investors, such as the American Carlyle Group. They include, for example, Palazzo Correr, Venice (16th century), Palazzo Piaza del Monte, Reggio Emilia (1671), and Palazzo via Balbi, Genoa (1677). Hundreds of other objects, sites, medieval palazzos, villas, and museums are also for sale.

Other than debates concerning sales policy, pricing, and other economic considerations, 37 directors of the most renowned museums in the world demanded a far-reaching national and international debate because Italian heritage constitutes a primordial value for world heritage and thus belongs not to individuals but to the whole world.

This way, the heritage element is not regarded as a commodity, but as a principal or asset that should be used to generate funds without selling it, trading it, or disposing of it. This does not prevent short or long-term lease or other uses by NGOs as long as the elements that make it significant are not compromised or undermined by inappropriate use, landscaping, or modernization.

The current emphasis are on sites and monuments that are often valorized not because of their grandeur, magnificence, opulence or technical characteristics but because they represent the range of cultural domains that make a civilization, including proxies of social organization, economy, knowledge systems, crafts, domestic activities, and spiritual/religious experiences.

The economics of heritage development are clearly not subject to simple monetary evaluation or assessment, but it would be foolhardy to ignore such monetary and financial aspects if heritage resources are to be properly maintained and conserved, not to mention mobilized for intellectual, social or economic development. There is a basic cost for management and conservation regardless of whether the sites are used or not.

The Italian model rings the alarm. Countries overburdened with the bill for preserving their heritage resources and lack sufficient financial means may indeed be tempted to "privatize" heritage. Accordingly, new models for financial cooperation between public and private parties, for private initiative funding, possibly a state lottery exclusively for the preservation and development of heritage, and for intergovernmental and transnational NGOs to optimize funds for cultural heritage conservation and development were initiated (Benedikter, 2004).

One of the main areas of heritage development is tourism, which is not only a lucrative source for economic revenues, but also potentially a vehicle for mutual understanding and bonding with peoples from different cultures and peoples that lived in the distant past- a means by which we can trace our origins and encounter ourselves in different settings. In this regard and considering the existing connotations of the word "tourism" and "tourists," it may be advisable to promote words like "guests" and "visitors" which carry more appropriate messages compatible with local cultural traditions and are likely to elicit more positive responses from local communities.

The enthusiasm for tourism by developers and planners includes the promotion of ethnic crafts for tourism as a source of income for local communities. However, this may lead to what some consider as a debasement of ethnic crafts and to the exploitation of local communities by suppliers and merchants (Cohen, 1989). Either through NGOs or local authorities, measures must

be introduced to eliminate sources of exploitation and weed out the kind of commercialization that saps the vitality of local traditions and crafts. In one of the European Commission Foresight working documents (Marcus, 2005) on the future of creative industries, the place of crafts and traditional cultural activities is considered within the framework of social and economic development. While the emphasis is on creative industries that have their origin in individual creativity, skill and talent, it may be argued that "individual" creativity is often rooted in some kind of a cultural milieu that feeds on inherited norms and skills and drinks from the cultural ideas and practices from other societies that come in contact with those of the artist or craftsperson. Innovation represents an element of departure from the "traditional" content or structure in response to current constraints and cultural opportunities. Commercialization may promote a debasement of heritage as artists and craftspeople are faced with high prices of raw materials, low sale prices, demands for standardized items, and a lack of infusion of new designs and technologies by professional designers and artists. In general, this may stem from devaluing traditional crafts and regarding them as no more than "worthless" souvenirs, or exotic, ethnic or religious icons that have no real artistic value for intellectuals, art historians, and connoisseurs. The mobilization of crafts for sustainable development requires the kind of sophisticated analysis attempted by Moreno et al. (2004) who recognize a chain of cultural production in five phases: selection, creation, production/realization, distribution, and consumption. These phases are enmeshed in legal, technical, social, and ideological matrices that cannot be separated from any economic analysis.

Tourism may also serve as a mechanism for perpetuating situations of inequality and dominance. The emphasis on traditional crafts and cultural products by contrast to modern objects and modern life may indeed perpetuate notions of a backward past and a model of "progress".

The way the present is divorced from the past for tourism purposes must be rectified; at present many tourists leave with the impression that there is no cultural life in places like Kano other than exotic markets, archaeological relics, and belly dancers. Unfortunately, many countries and local authorities are tempted to recourse to tourism for quick economic returns. Sites may not have been prepared for an influx of large numbers of tourists and in many cases, even in world heritage sites, a management plan that takes visitation to the site into consideration, is lacking. Local communities are not informed of the potentially damaging effects of tourism, and in many cases decisions are made by big tour operators.

Development should not be at the expense of the welfare of the local community, the local integrity of the ecological system, or the preservation of heritage. This approach to heritage development coincides with what is referred to as sustainable tourism (Lane 2005), which is now an approach endorsed by the International Council on Monuments and Sites (ICMOS) in "Historic Cities and Sustainable Tourism" (1995). The protection, preservation, interpretation and management of heritage resources are extremely costly. In addition some of the seriously threatened heritage sites may not be suitable as tourist destinations or Cultural conducive to generate funds from some kind of use. Accordingly, heritage resources must not be protected and cared for only when they are already favourite items on the tourist itinerary or potential tourist spots. Funds will thus have to be generated from other sources beyond that of the ministries of culture such as ministries of public affairs, industry, telecommunication, higher education, regional councils and municipalities. Additional sources may include Private Foundations and Family Funds, donations, and volunteer work, as well as international financial organizations. Indeed, many financial institutions are at present concerned with the potential for alleviating poverty and the provision of employment opportunities. Grants or loans are often available for

tourism and historic cities development projects. For example, the World Bank provides loans under its Investment in Cultural Heritage and Development Program

2.6 SUSTAINABLE LANDSCAPE PLANNING FOR RESTORATION

Sustainable landscape architecture is a category of sustainable design concerned with the planning and design of outdoor space.

This can include ecological, social and economic aspects of sustainability. For example, the design of a sustainable urban drainage system can improve habitats for fauna and flora; improve recreational facilities, because people love to be beside water; save money, because building culverts are expensive and floods cause severe financial harm.

The design of a green roof or a roof garden can also contribute to the sustainability of a landscape architecture project. The roof will help manage surface water, provide for wildlife and provide for recreation.

Sustainability appears to be a new addition to the traditional objectives of the design process: commodity, firmness and delight. But it can be seen as an aspect of both firmness and commodity: an outdoor space is likely to last longer and give more commodities to its owners if it requires low inputs of energy, water, fertilizer etc., and if it produces fewer outputs of noise, pollution, surface water runoff etc.

Both tangible and intangible heritages can play a role in the development of local communities. Heritage is part of a common past; it is a source of the community identity. Working at the preservation of heritage contributes to strengthen a common sense of identity within a

community. Through the recognition of the past, preservation of heritage helps in the preparation of a better future.

The impact of heritage on local communities is not only immaterial: it can become very concrete as soon as local actors are involved in the preservation and promotion processes. Heritage, when well-managed, can become a tool to share experiences, exchange know-how and to integrate local communities into international networks.

Cultural heritage management is the vocation and practice of managing cultural heritage. It is a branch of cultural resources management, although it also draws on the practices of conservation, restoration, musicology, archaeology, history and architecture.

While the term cultural heritage is generally used in Europe, in the USA the term cultural resources are in more use by specifically referring to cultural heritage resources. Cultural heritage management has traditionally been concerned with the identification, interpretation, maintenance, and preservation of significant cultural sites and physical heritage assets, although intangible aspects of heritage, such as traditional skills, cultures and languages are also considered. The subject typically receives most attention, and resources, in the face of threat, where the focus is often upon rescue or salvage archaeology. Possible threats include urban development, large-scale agriculture, mining activity, looting, erosion or unsustainable visitor numbers. The public face of cultural heritage management, and a significant source of income to support continued management of heritage, is the interpretation and presentation to the public, where it is an important aspect of tourism. Communicating with government and the public is therefore a key competence.

In more recent decades, legislation has been passed that emphasizes the identification and protection of cultural sites, especially those on public lands in the United States of America. The most notable of these laws remains the National Historic Preservation Act. The administration of President Lyndon B. Johnson was most instrumental in passing and developing this legislation, although it has been extended and elaborated upon since. These laws make it a crime to develop any federal lands without conducting a cultural resources survey in order to identify and assess any cultural sites that may be affected. In the United Kingdom, PPG 16 has been instrumental in improving the management of historic sites in the face of development.

The subject has developed from an emphasis on preservation of material culture (by record if not by physical remains), to encompass the broader concepts of culture, which are inseparable from the local communities. Modern thinking takes the view that cultural heritage belongs to the people; therefore access to cultural heritage has to be ensured. This led to the public reaction to the proposed destruction of the Newport ship shows the importance of heritage to local communities.

The legislation of individual nations is often based upon ratification of UNESCO conventions, such as the 1972 World Heritage Convention, the Valletta treaty and the 2001 Convention on the Protection of the Underwater Cultural Heritage. Specific legislation is sometimes needed to ensure the appropriate protection of individual sites recognized as World Heritage Sites.

A phase of evaluation is considered important in assessing the significance of a possible cultural heritage site. This can comprise a desk-based study, interviews with informants in the community, a wide-area survey, or trial trenching. In North America, survey normally includes either walking ploughed fields in 5-10 metres transects or digging shovel test pits at the same

intervals. The soil from the test pits is sifted through 6 mm mesh to look for artifacts. If artifacts are found, the next stage of investigation is usually digging and sifting a spaced grid of test pits (1meter by 1meter trenches) to determine how large or significant the site is (Blake, 2002).

In the United Kingdom and Canada, all forms of development, public and private, are subject to archaeological requirements, while in the United States similar works can only be undertaken in federally funded projects or those on government-owned land, except in a few states that have laws that apply also to private land.

Where archaeological requirements apply to a site of proposed development, if no significant archaeological or other cultural property sites are found in the impacted area, construction may proceed as planned, often with the requirement that archaeologists are on-site providing a watching brief. If potentially significant remains are found, construction may be delayed to allow for evaluation of the site or sites found within the impacted area. This is done to determine the archaeological site's true significance. If archaeologists determine the site contains highly significant cultural remains, the adverse development effects on the site must be mitigated through a structured programme that is often long and expensive. Mitigation can include preservation by record i.e. the site is destroyed by archaeological excavation rather than by the development and meticulous recording transfers the physical traces in the earth to information in archives. Mitigation also includes construction techniques which ensure that archaeological remains are protected in undisturbed parts of the site or even underneath the development. An example of this type of mitigation is the Viking remains at York.

In the U.S., these restrictions involve any federal project involving the possible disturbance of cultural resources and can also extend to state and private developments if they involve public waterways or federal funds.

Important sites are designated as being protected by the state so that no development at all can take place, and governments also recommend the most important sites to be recognized as World Heritage Sites.

Cultural heritage management has been a mixed blessing for archaeology. Preservation legislation has ensured that no valuable site will be destroyed by construction without study, but the work of rescue archaeologists is sometimes controversial. Some academic archaeologists do not take archaeological rescue or salvage work seriously because of its emphasis on site identification and preservation rather than intensive study and analysis.

The impact of archaeological rescue and salvage work has been considerable; given the large amount of construction, and that the bulk of archaeological work in the United States, Canada and the United Kingdom is developer led.

CHAPTER THREE

CASE STUDIES

3.1 INTRODUCTION

Case studies are expected to serve as a guide to the general need for the restoration and preservation of historical monuments in Ancient Kano and as aid towards the understanding of architectural landscape contributions to tourism.

i. Three case studies are considered on the basis of relevance or similar characteristic to the redevelopment scheme. These are:
ii. The Great China Wall in China
iii. West Minister Abbey, London
iv. Mountain Fuji in Japan

3.2 THE CHINA GREAT WALL

The Great Wall is a series of stone and earthen fortifications in northern China, built, rebuilt, and maintained between the 5th century BC and the 16th AD to protect the northern borders of the Chinese Empire. Since the 5th century BC, several parts of the wall have been built that were referred to as the Great Wall shown in Fig. 1. One of the most famous is the wall built between 220-206 BC by the first Emperor of China, Qin Shi Huang. Little of that wall remains; the majority of the existing wall were built during the Ming Dynasty. Before the use of bricks, the Great Wall was mainly built from rammed earth, stones, and wood. (Plate 1)



Plate 1: Great Wall of China

Source: Wikipedia

During the Ming Dynasty, however, bricks were heavily used in many areas of the wall, as were materials such as tiles, lime, and stone. The size and weight of the bricks made them easier to work with than earth and stone, so construction quickened. Additionally, bricks could bear more weight and endure better than rammed earth. Stone can hold under its weight better than brick, but is more difficult to use. Consequently, stones cut in rectangular shapes were used for the foundation, inner and outer rims, and gateways of the wall. Battlements line the uppermost portion of the vast majority of the wall, with defensive gaps a little over 30 cm (one foot) tall and about 23 cm (9 inches) wide.

3.2.1 Location

The Great Wall stretches from Shanhaiguan in the east to Lop Nur in the west, along an arc that roughly delineates the southern edge of Inner Mongolia.

3.2.2 Area

The most comprehensive archaeological survey, using advanced technologies, has recently concluded that the entire Great Wall, with all of its branches, stretches for 8,851.8 km (5,500.3 ml). This is made up of 6,259.6 km (3,889.5 mi) of sections of actual wall, 359.7 km (223.5ml) of trenches and 2,232.5 km (1,387.2 ml) of natural defensive barriers such as hills and rivers.

One of the most striking sections of the Ming Great Wall is where it climbs extremely steep slopes. It runs 11 kilometers (7 mi) long, ranges from 5 to 8 meters (16-26 if) in height, and 6 meters (19.7 if) across the bottom, narrowing up to 5 meters (16.4 if) across the top. Wangjinglou is one of Jinshanling's 67 watchtowers, 980 meters (3,215 ft.) above sea level.

South East of Jinshanhing, is the Mutianyu Great Wall which winds along lofty, cragged mountains from the southeast to the northwest for approximately 2.25 kilometers (about 1.3 miles). It is connected with Juyongguan Pass to the west and Gubeikou to the east.

Twenty five kilometers west of the Liao Tian Ling stands part of Great wall which is four stories high. According to the records of Lin Tian, the wall was not only extremely short compared to others, but it appears to be silver. Archeologists explain that the wall appears to be silver because the stone they used were from Shan Xi, where many mines are found. The stone contains extremely high metal in it causing it to appear silver. However, due to years of decay of the Great Wall, it is hard to see the silver part of the wall today (Lovell, 2006).

Another notable section lies near the eastern extremity of the wall, where the first pass of the Great Wall was built on the Shanhaiguan (known as the 'Number One Pass Under Heaven"), and the first mountain the Great Wall climbs. Jia Shan is also here, as is the Jiumenkou, which is the only portion of the wall that was built as a bridge.

3.2.3 Facilities

Most of the facilities provided in the area are military hardware and accommodation for military personnel. Communication between the army units along the length of the Great Wall, including the ability to call reinforcements and warn garrisons of enemy movements, was of high importance. Signal towers were built upon hill tops or other high points along the wall for their visibility.

3.2.4 Attraction

The wall attracts internal and external tourists most especially where the watchtowers and other military hardware are located.

3.3 THE WESTMINSTER ABBEY, LONDON

London is rich in history with regard to its buildings, pageantry or the arts. Being a historic city, London is also a modern one that looks to the future. It is also one of the few European countries where tradition is still relatively important.

A greater deal of tourism to London or Britain as a whole is attributed to visits of places of historic or traditional interest, the arts or colorful pageantry. Many visitors go to sample the country's history and traditional attractions. Activities vary form series of concerts inside historic houses, open air theatricals on the grounds of mansions, visits to Castle in Durham, narrow alleyways, antique shops, outdoor markets, Cathedrals, to that of beautiful landscape, created by winding rivers, gardens etc.

On this basis, expenditure by tourists in Britain amounted to over 18,000 million pounds in 1987. Tourism within this period supports about 1.4 million jobs and was estimated to further create 200,000 new jobs between 1988 - 1995 (Britain Tourist Authority, 1987).

Central London consists of 3 main areas. The city is the oldest with its Roman walls, its ancient buildings and narrow streets. The second area is Westminster with its Royal Palaces, Abbey and Government offices. The third area at the West end is the setting for shops and entertainment with known shopping streets on the Piccadilly, Bond Street, Regent Street and Oxford Street.

Westminster Abbey represents a unique pageantry of British history. It has been a setting for every coronation since 1066 A.D. and for numerous other Royal occasions. It is still a Church dedicated to regular worship and celebration of great events. It is however no longer a royal burial chamber since the 1923 during marriage of George VI and Queen Elizabeth. Originally, it also served a small 600 year old Benedictine community of some 50 monks.

When it was disbanded in 1540, its treasure was confiscated and property forfeited. The Abbot who enjoyed temporal and spiritual power was dismissed, others serving missions abroad were also dismissed. However, the building was not destroyed.

3.3.1 Location

Westminster Abbey is located at the south end of White Hall, facing the Parliament square. Westminster Abbey and the nearby Place of Westminster are well served by public transport. Nearest stations are Rail Victoria and Waterloo, underground Saint James Park and Westminster. Numerous bus services run to parliament square and Victoria station.

3.3.2 Facilities

Facilities include chapels, accommodation for the dean and chapter, burial grounds or graves, coronation hall, a sanctuary, museum of Abbey treasuries etc.

3.3.3 Attractions

Attractions at the Abbey from various royal tombs to chapels, coronation chair, poets' corner, the sanctuary, the nave the Monument of Elizabeth Tudor - The monument consist of a marble effigy in the likeness of the Queens.

Tudor who died in 1603 was buried in the north aisle of the chapel of Henry VII. Henry XII Chapel - this was completed in 1519 and has its main glory being the vaulted roof, an outstanding example of the Tudor style of architecture. It has been used as the chaplet of the order of Bath.

Coronation Chair - This oak chair was made for King Edward by Master Walter of Durham. It was designed to hold the ancient stone of scone seized form the Scots in 1296. It was moved to the sanctuary during Coronation.

Other attractions include the Chambers of Jericho and Jerusalem both in the former Abbots lodging now the Deans. The parlor at the Jericho Chamber is extensively decorated by panel walls.

3.4 MOUNTAIN FUJI, JAPAN

Japan although small in size is a very populous and fast growing country. This gives it an impression of a crowded place. The need to escape from the busy hassle and crowded places has resulted in many Japanese going out in search of other less crowded places, for their leisure. In 1987 Japanese citizens spent a sum of over 5 billion US Dollars as tourists in America. This figure even surpasses the money realized by America in a single sale of arms. The sheer magnitude of such expenditure outside Japan, led to the necessity of developing tourism potentials within Japan such as the one depicted in Plate 2.



Plate 2: Mount Fuji, Japan

Source: Wikipedia

Japan blessed with a rich culture and advancement in technology has done so with relative ease. Many tourists' spots have been developed over the years.

3.4.1 Area

Mountain Fuji is the highest mountain in Japan. It is the most sacred and the most celebrated. It is conical in shape with a base area of 90,760 hectares, and 4 kilometers in circumference. It has an altitude of 3,776 meters above seas level. The mountain is a dormant konide volcano, which last erupted in 1707.

Development as a tourist spot was first hindered by the thick layer of lava and volcanic ash left after the last eruption. It was finally developed as a tourist centre in 1960 and since then has attracted a lot of tourists annually from many countries.

3.4.2 Site

The mountain is situated on the main Island of Honshu and has been widely accepted as the symbol of Japan. Japan's oldest anthology contains many poems on Mount Fuji. It is surrounded by 5 major lakes and, all of them have been utilized as tourist spots.

Other mountains like Omaru and Hoel of lower altitude also surround the mountain. Another feature around the Fuji Mountain is the primeval forests on the Aoikigahara plains. The number and nature of these features surrounding this mountain have added to its beauty.

The site has motorable access up to the 5th station, from where numerous climbing routes take tourists to the summit of the mountain. Other facilities at the base of the mountain include a textile industry which uses the abundant supply of water and a number of expressways and rail lines, linking the various tourists spots to Tokyo the Capital City.

3.4.3 Facilities

Most facilities are located at the foot or base of the mountain; this is probably because of the intent that the mountain should remain as natural as possible. Such facilities include the Sengen Shrine, restaurants and associated catering facilities, souvenir Shops, spring baths and lodges. Transport is available for tourists wanting to reach the 1,200m summit.

Along the mountain slope are 20 rest huts, where tired climbers can rest. At the Summit are the world's highest radar station and the large 'Torn' gate of the Sengen Shrine. Other facilities at the Summit include rest huts for tired mountain climbers.

3.4.4 Architecture

Timber is the main element of construction. Rest huts are built with timber frame work and stone cladding at the base. Most buildings, especially those at the base of the mountain are Japanese in character; implying that, the roofing structure is typical of Japanese architecture, which is characterized by light structures, in an attempt at reducing havoc by earthquake.

3.4.5 Clienteles and Tourist Season

Japan being in the temperate zone has a clearly defined summer, autumn, winter and spring seasons. Most tourists to mountain Fuji come during summer. The season starts on July 1st with religious ceremonies at the Sengen Shrine. It lasts through July and August ending about early September. An average of 400,000 tourists visits this mountain annually, mostly Europeans, Americans and Japanese.

3.4.6 Critique

Even though the mountain slope is gentle the designers, avoided the use of terracing so as not to deemphasize the majestic and elegant nature of the mountain size, which is almost devoid of tall vegetation. Facilities provided are commendable and are of international standard, displaying the high level of technology and development which Japan is renowned for to the admiration of tourists. This creates an ideal marriage between high technology of this period with the tradition and historical background of the site.

3.5 SUMMARY OF THE CASE STUDIES

It is deduced that ancient and historic relics if planned will enhance socio-cultural interaction between peoples of the world. Furthermore, the case study shows that restoration and preservation can be achieved through:

i. The use of local sustainable material such as adobe, stone, wood as well as good planting species.
ii. A planned landscape generates revenue.
iii. Sustainable landscape plan enhance ecologically friendly and healthy Environment.

CHAPTER FOUR

INVENTORY AND STUDY OF THE HISTORIC SITE

4.1 INTRODUCTION

The ancient Kano City wall and gates have unique architectural layout and enviable history that attracts foreign interest to the ancient Kano. It is the largest surviving fortification in West Africa. The construction of the wall and gates was necessitated by the prevailing interactive wars. The erection which started in 1100AD was ordered by Sarki Gijimasu while further extensions were made by Sarki Mahammadu Rumfa (1463 – 1499) and Sarki Mahammadu Nazaki (1618 – 1623) the fourth alteration was made in 1834 – 1937 to accommodate new development and it encloses all other sites of historic importance.

In 1959, the city wall and gate were declared national monuments, putting the monument under the custody of the National commission for museums and monument. Today Kano City with its cultural site is in the tentative list of UNESCO world heritage sites.

4.2 ANCIENT CITY OF KANO IN HISTORIC PERSPECTIVE

4.2.1 The Origin of Settlement

The first settlement in metropolitan Kano was sited in the vicinity of Dala hill around 635 A.D. Tradition maintains that Kano was founded at the end of the first millennium AD by iron workers of the Abagayawa tribe, descendants of the Gaya smith, named Kano, and it seems certain that iron workers played a vital part in establishing the economic power of the city (Barkindo, 1983)

Around the century AD, a group of people heading from the north came and settled around Dala hill. The hill provided the immigrants with shelter and protection against enemies. As a major source of iron ore, the people started using this for their tools.

4.2.2 The Settlements and the Natural Landscape – Hills, Forests and Rivers

The first settlement was close to the forest (Kurmi) around the present day Jakara River. Most of the settlers engaged in hunting. There are discernible though not disagreeing points raised by historians, archaeologists, and geographers on how Kano originated. Geographers and archaeologists look at the environment while historians go beyond that to consider the oral traditions. It all started as isolated groups of hunters and gatherers on and around few hills - Dala, Goron Dutse, Magwan, Bompai and Panisau all in the present day Kano metropolitan (Kurawa, 2006). Apart from these hills, Last (1979) identifies others which include Lambu settlement complex and Fangwai - Santalo complex which lie within what Mortimore (1972) calls Kano Close-Settled Zone which covers an area of over 30 miles (50 kilometres) radius of Kano city.

Perhaps this means that since its origin, Kano was destined to grow and expand. The early settlers used to move in and out of Kano to some distant areas as mentioned above. On the other hand, Olofin (1987) reveals that a thermo-luminescent dating of some man-made relics suggests that man was actively engaged in iron smelting culture in Kano at about 320 – 380 AD. So conclusively people must have been there for more than one thousand years to develop such skills of iron smelting. Liman and Adamu (2003) opine that Kano survived to answer the name of city by 11th and 12th centuries when the first phase of the city wall construction project was finished. By then, Kano had become a city where immigrants move into and consequently the need for security had increased rapidly. Liman and Adamu (2003) who indicate that British

colonialists maintained Kano in 1927 as the capital city of the emirate and added to its spatial units by creating CBD, the Government Residential Areas (GRAs) and other service areas like the military and police barracks etc.

4.2.3 Demographic Pattern

Demographically speaking, Barau (2006) summarizes the accounts given by three outstanding agents of colonialism namely Clapperton, Barth and Lord Lugard. The trio's journals indicate a lot about the demographic numbers of Kano, which appeared for them to be awesome. Clapperton came to Kano as an explorer cum spy in the 1820s and estimated the population of Kano to be 30,000 - 40,000. Barth on the other hand came to Kano in March 1851 estimated the population of Kano city to be 60, 000 half of which he believed were slaves. As at that time, the area of the walled city of Kano was roughly 5,400 acres out of which, only about 2000 acres were actually inhabited. The ponds and open spaces indicate the ecofriendliness of the city then. In the case of Lord Lugard, the evidence of Kano's demographic might is indicated in his military mobilization to conquer Kano city and its towns in 1903. The population density of Kano city then was estimated at 21 persons per square kilometre. Lugard mobilized one thousand foot soldiers, fifty European commanders, plenty long range guns and four maxim guns. In the 19th century Barth was convinced of Kano's cosmopolitan nature. The various ethnic groups observed conducting their business under free and fair atmosphere included the Nupes, Cyprians, Mandigos (Wangara of Mali) among others.

The toponomy (name of places) of many areas in Kano testifies that Kano's ethnic composition looked cosmopolitan since that time. Dan Asabe (2004) lists some of the wards that bear name of some tribes. They include Zangon Barebari for (Kanuri merchants and scholars that came from Kanem-Borno); Tudun Nupawa for Nupe (Guinea Savannah); Ayagi for Yorubas (of the Forest

belt); Madabo for Wangarawas of Mali; Kul-Kul, Koki and Kan Tudun Madabo for the people of Katsina; Agadasawa for the people Agades (in the Sahara); Daurawa for people of Daura, Soron Dinki for Fulani migrants; and Dandalin Turawa for the people of Arab lineage. All these wards have been in existence before the 19th century. Mabogunje (1990) reports that in 1952, Kano had a population of 127, 204 inhabitants and Udo (1990) relate the Kano population figures in 1963 to be 130,173. The estimated annual growth of the population then was put at 7.7%. Mortimore (1991) puts the population density of the city at around 500 persons per square kilometer. Sustainable Kano Project (1997) highlights that the growth witnessed by Kano is mainly contributed by in-migration rather than the natural growth of the population. Liman and Yusuf (2003) maintain that the rate of in-migration to Kano after national independence was largely due to commercial and industrial opportunities in the city and the fact that colonial segregation policies for settlements virtually came to standstill coupled with political and economic changes that swept Nigeria. The political changes in the 1960s made Kano the capital city of the new Kano State in the Nigerian federation, while the oil boom of that era opened more doors of economic prosperity and opportunities for people to move into the city. Sani (2004) maintains that the major cause of rapid urban growth in Kano is primarily due to serous rural neglect in Kano state. The rural dwellers migrate to the city, exerting more pressure to the inadequate and overstretched infrastructure.

Kano is a conglomeration of the ancient walled Kano city and Fagge (pre-colonial) and other colonial and postcolonial settlements that continue to overflow to date. Ajayi (1997) shows that spatially between 1962 to 1981 the northern part of the city has increased by 62.2%; from the south the city increased by 66.7% and in the northwest it increased by 57.1%. However, between 1981 and 1991, the eastern part of the city increased by 100% and from north-western

direction the city grew by 90.9%. By the figures of the 1991 national census, the population of urban Kano was estimated at about 1.6 million. Kano metropolis is one of the largest cities in Nigeria that witness's rapid expansion spatially and demographically. Maiwada (2000) confirms the above information by stating that in 1932 the estimated population of Kano was 83,000, by 1952 it jumped to 131,361 and in 1991 it leaped to 1.6 million. This demographic expansion corresponds with increased pressure on land for various development needs which aggravate land reclamation from city ponds and open spaces within and around the city. Similarly, the figures of the 2006 national census put the Kano urban population at about 3 million inhabitants. The contemporary rapid population growth in urban Kano is fuelled mainly by in-migration induced among others by the overall emphasis put by government, organizations and individuals on urban development, a bias that is at neglect of the far and near rural areas. Therefore, the spatial incursion of the built up areas into the peri-urban areas continued unabated.

Sani (2004) notes that at the moment Kano grows spontaneously without any focus, direction or control spreading over 11 local government areas. He maintains that Travellian Plan made for the period 1963-1983 was realized. Ibrahim (2005) reveals that even in non- industrial area of the metropolitan Kano wells are contaminated by some industrial effluents and that the city ponds within and around the Kano city walls are used for fishing and irrigation in spite of their high level of contamination by pollutants. The ponds also serve as breeding ground for mosquitoes and other vectors. Bichi (2000) remarks that the deterioration of surface water quality in Kano is caused by industrial effluents and domestic waste generated from and dumped within the urban and peri urban rivers and streams. Bichi (2000) also finds that the concentration of ammonia-nitrogen, chlorides, total solids, hardness, temperature, pH, chemical oxygen demand (COD) in Rivers Jakara, Getsi, Salanta, Tatswarki Maiwada are beyond the international acceptable limits

for consumption and fishing. Maiwada (2000) finds that open spaces in low and high-density areas of the city are progressively disappearing in Kano city. Still on the degradation of urban land, Liman and Yusuf (2003) maintain that the phenomenal rate of immigration into Kano lead to the emergence of informal land market, land speculation and illegal and unplanned settlements across the city. Before the establishment of planning authorities, Kano, followed almost a natural trend in the growth pattern or trend of the settlements. The growth trend followed the period of history earlier described.

4.2.4 Fortification and Expansion Pattern

The period between 9th to 10th centuries saw the emergence of the community around *Dala*. It was the period of community formation and development of various economic activities. During this period, concentration of the community was mainly around *Dala* hill. *Dogon Nama*, *Rijiya Biyu*, *Kabanda* emerged. The main occupations of these settlers include dyeing, iron smelting, and blacksmithing.

4.2.5 The Origin of City Wall

The erection of Kano city wall was started by the order of king Gijimasu in 1100 AD. The city wall was to serve as fortress (Fig 1).

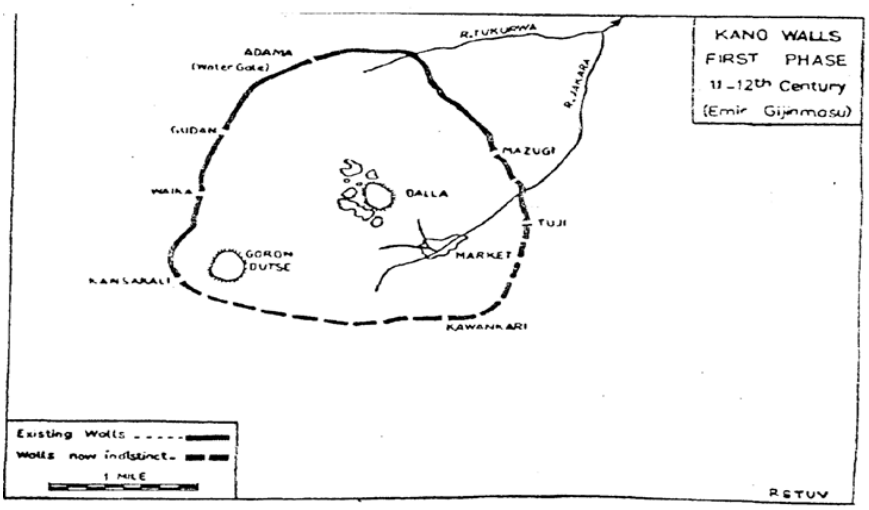


Fig. 1: First Kano wall constructed in 1100
Source: Burkindo

The period between to 13th century was the period of state formation, leadership emerged, whose territorial and political powers extended over other communities like *Fanisau*, *Santolo*. External relationships were established with others. Long distance travel and migration started thereby increasing urbanization. Around the 12th century, city walls were completed, growth of settlements, outside the city walls was fairly restricted by this development (Fig 2).

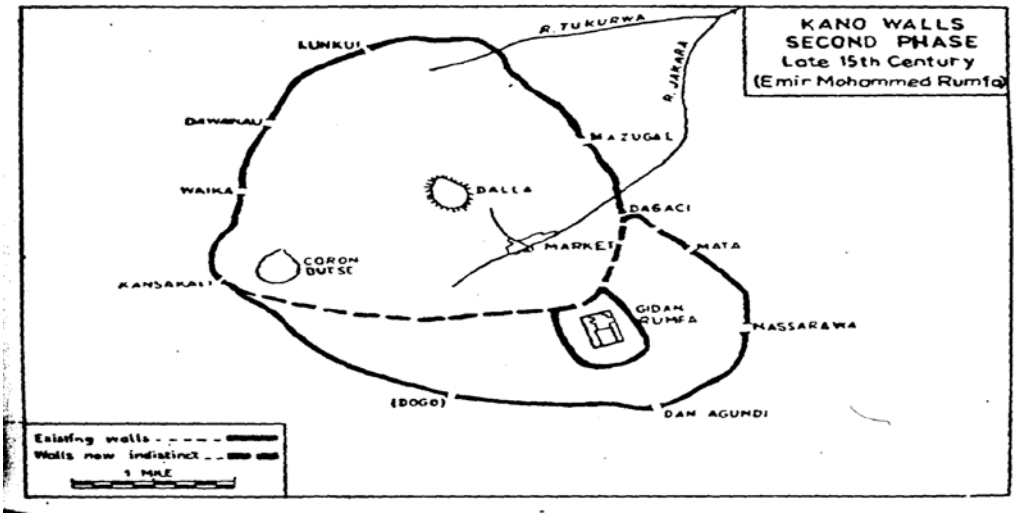


Fig. 2: Extension of Kano Wall.
Source: Burkindo.

Islam and commerce were established in the 14th to l9th century. The establishment of the *Kurmi* market, resulted in a change of focus of city development, from *Dala* hill. The market became the new focus. Thus continued the development of the town to the east. Wards like *Sharifai, Ayagi, Lalloki, Madabo* and *Tudun Nufawa* emerged (Fig 3)

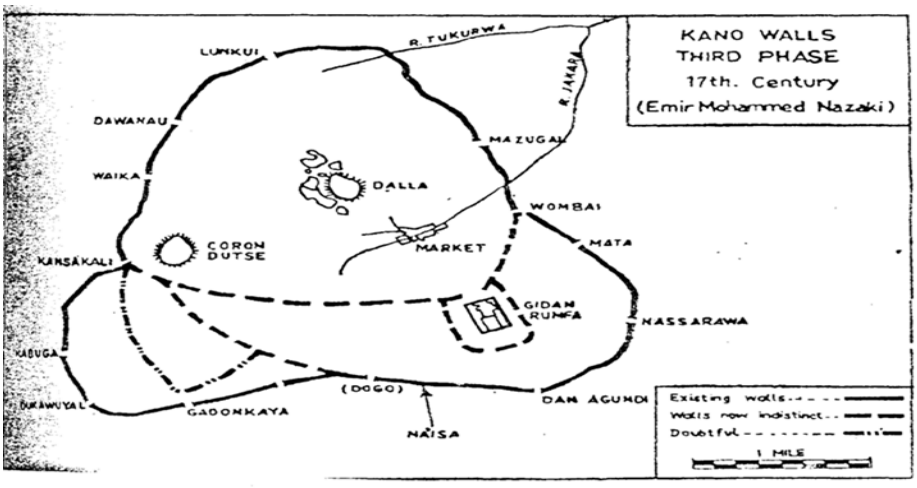


Fig. 3: Extension of Kano Wall B.

Source: Burkindo

In summary the ancient Kano city walls were built in order to provide security to the growing population. The foundation for the construction of the wall was laid by Sarki Gijimasu from 1095-1134 and was completed in the middle of 14th Century during the reign of Zamnagawa. In the 16th century, the walls were further extended to their present position as shown in Fig. 4.

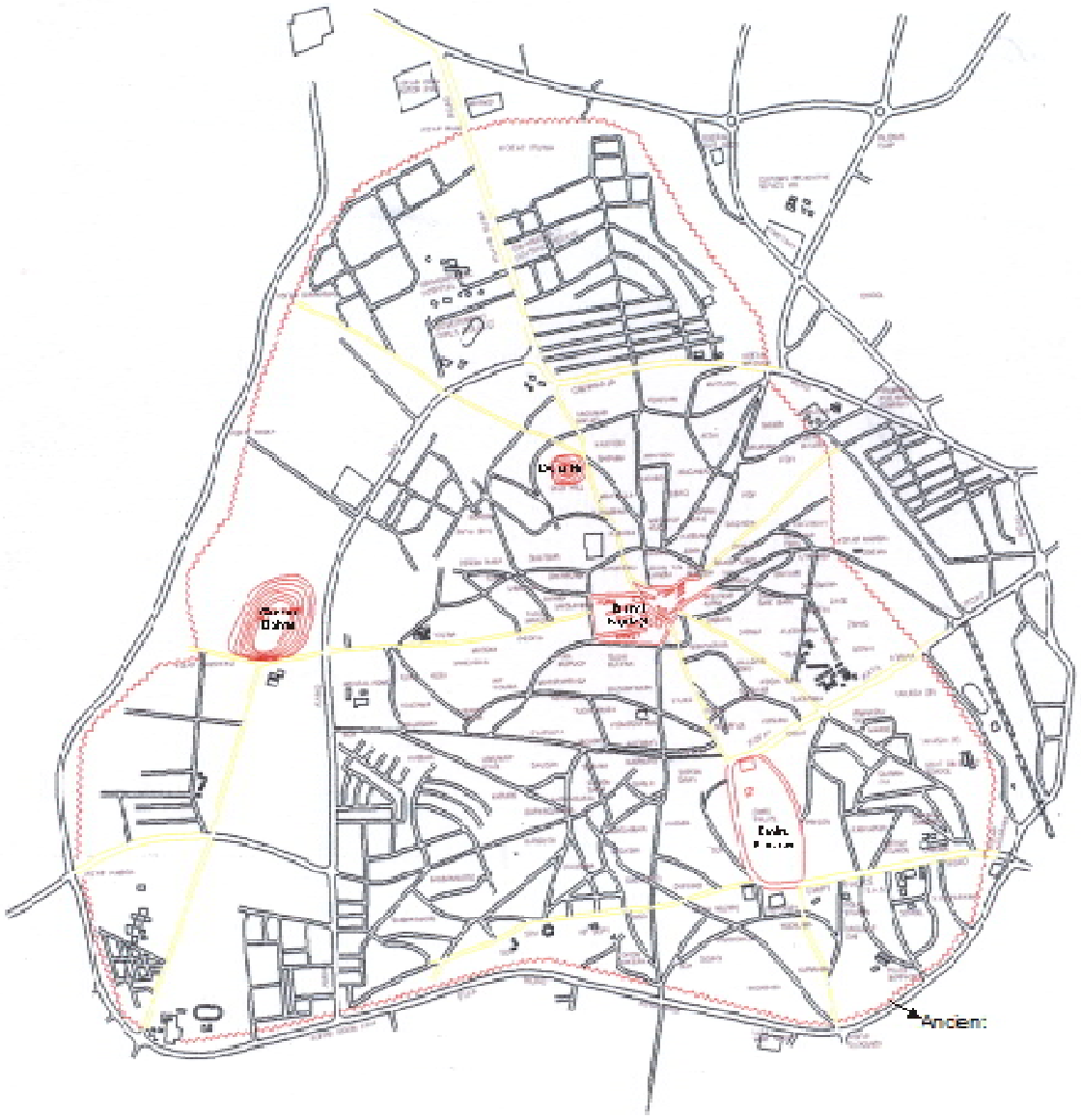


Fig.4: Ancient City Wall and the relics therein.
Source: KNUPDA

The colonial period witnessed the development of areas outside the city like *Nassarawa*. The establishment of trade posts in 1904 at *Sabon Gari*, also resulted in the development of the town eastwards. The last natural development before the war was *Bompai* Industrial estate. This was also the last natural development towards the east.

4.2.6 Negligence of the City Wall

From *Kofar Mata* to *Kofar Nassarawa*, the wall has completely disappeared. Even the special efforts to restore this section for the Kano Festival seem to have left no trace. On the outer side, the wall slopes down about 8 - 10 meters to the roadway, beyond which stands the Festival Stadium, and bears signs of frequent use as a public open toilet. Towards *Kofar Dan Agundi* and *Kofar Na'isa,* there is no more than an undulating mound, rather like a grass coated sand dune at heights varying between 15 and 25 meters. On the outer side, the ground opens out to farm land. On the inner side, most of the area is occupied by a large Muslim burial ground, which keeps the ground free and clear until the houses lining the road to Kofar Na'isa sweep out to join the wall. Here the earth used for building the wall appears sandier than elsewhere, and all traces of mud brick building has entirely vanished.

Between *Kofar Na'isa* and *Gadon Kaya*, the wall becomes boldly vertical and about 30 feet high and there are no signs of the original outer plaster (Plate 3). From *Kofar Gadon Kaya* the wall begins to take on a more rural, even sylvan atmosphere. On the outside, the forestry plantations of neem trees have already grown high enough to conceal the wall from the road.



Plate 3: Dilapidating wall with ponds between *Na'isa* and *Gadon Kaya* Gate.

Source: Field Survey, 2008

The gates are as old as the walls and were used to control movement of people in and out of the city. Though, most of them are largely in ruins. Fig 6.

The habit of building large cities enclosed by walls seems to have been prevalent throughout the whole western Sudan for very many years, and even to have extended down into the tropical forest belt, as at the and Benin.



Plate 4: *Kofar Ruwa* in ruins today.
Source: Field Survey, 2008

The hazards of life for large agricultural communities occupying fertile areas coveted by many waves of migrants, as well as the almost continuous inter-city warfare among the Hausa states themselves, pointed to the obvious advantages of such a means of protection.



Plate 5: Part of the earlier erected wall as is today.
Source: Field Survey, 2008



Plate 6: Dilapidating City Wall with the surrounding water pond.

Source: Field Survey, 2008

The Kano city walls, and some of its gates faced threats of outright disappearance as shown in Plate 8 above. Two factors, human and natural, are responsible for the dilapidation of the Kano city wall. The natural causes include erosion by rains, wind and other elements over time. The human factors include outright digging of the wall as well as actually building houses along its line. (Plate 9)



Plate 7: People digging up the wall to make blocks for housing construction.
Source: Field Survey, 2008

To worsen matters, many inhabitants prey on the wall because the clay used in building the fortress is of a very high quality. Not surprisingly, this is preferred by some property owners, who shamelessly assault the antique barrier, for clay to make bricks for building their own homes. Akin to the fate of another monument, the Benin Moat, some of these poachers are "very powerful figures," which explains the reluctance on the part of relevant authorities to bring such characters to book Fig.11. Another human factor contributing to the disappearance of ancient Kano City Wall is the lack of awareness of the importance of heritage on the part of local politicians, who prefer to waste money on personal indulgences at the expense of culture and education.



Plate 8: The City Wall Overtaken by Residential Development and Public Waste.
Source: Field Survey, 2008

4.3 THREATENED CULTURAL HERITAGE

4.3.1 Destruction of the Historical Wall

Heritage has always been threatened by the natural processes of decay and deterioration, but it has never been so threatened as it is today because of the expansion and intensification of human activities harmful to the preservation of cultural heritage. Such activities range from the demolition of heritage sites to the emission of chemical pollutants that hasten and aggravate the processes of decay even of the most durable stones. Gaetano Palumbo (2000) identifies the following main sources of threats to Archaeological heritage in the Mediterranean which also apply to Kano State.

Development impacted a lot on the destruction of ancient Kano city relics. It comes as a result of population growth, industrialization, land reclamation, road building, urbanization and pollution and its by-products, which exerted pressure on the requirements and pattern of land use in the city.

Also, mass tourism coupled with lack of site management due to the large number of tourists accessing fragile sites, parts of sites become vandalized and in some cases completely destroyed.

Another threat to cultural heritage is archaeological excavations of relics, which are not properly conserved. Furthermore, most of the excavation works are carried by unqualified or inexperienced staff, sadly often by staff members of national authorities.

Only a few sections with fully surfaced outer aspect occur just before the whole is swallowed up by impenetrable vegetation which provides additional defenses to the wall near the premises of Women's Training College.

Owing to the pressures of traffic, it became necessary to expand or "dualize" some major roads in Kano. Thus, some of the antique gates had to give way. Among the gates, which proved too narrow, were "Kofar Nassarawa," "Kofar Mata" and "Kofar Wambai".

Unfortunately, the original clay structures were replaced with massive concrete gates. However, Hambolu (2004) commended those who handled the renovation for their wisdom in incorporating elements of Hausa traditional architecture into the design of the new gates. Generally, landscaping could only take place where there is remnant of the wall where grasses could be planted on the wall to reduce erosion and gardens and recreational facilities could be established to attract tourists as shown in Plate 4.



Plate 9: Maintained Goron Dutse Slope by Natural Plant growth

Source: Field Survey, 2008

4.3.2 Restoration Efforts in Place

In the absence of any more sophisticated technology, the traditional method of house-building in hand-made sundried mud bricks known as tubali, peared-shaped hand-moulded bricks, which are prepared near the site, dried in the sun and then cemented into position with further mud (Plate 11).

Exposure of the surface in many places, and surviving sections which have somehow resisted the weather unusually well, make clear that at least the outer layers and the finish of the walls were made in this way.



Plate 10: Restoration of the ancient City Wall using the traditional method 2004.
Source: Field Survey, 2004

At some points the bricks have been cemented on to the wall in vertical layers, sometimes of slightly different coloured earth, so that an effect is produced of vertical strata running lengthways. When the wall was built to the required dimensions, a hard water-resistant plaster was applied. This plaster which is hardened with an infusion of locust beans or of potash (Kanwa H) has a blackish appearance.

4.4 DALA HILL: A NATURAL HERITAGE

From the historic account, it can be seen that Dala was the backbone, or source of almost all development within the State and was named after the first man that settled thepre.

Dala was the first settlement in Kano city, it was the major source of iron ore, thus attracting skilled craftsmen: the community evolved technology of mining, smelting and forging of iron as a basic of economic and social development, Dala is therefore important as a foundation stone of the spilt of indigenous technology and social excellence in the classical part; it is also important for its unique landscape formation and as a landmark for aerial identification or prominent points; it was a centre of religion; it also grew gradually to develop and become the entire of community in Kano; and finally grew to be one of the most densely populated areas in Kano.

Dala Hill is an archaeological site of an ancient settlement dating back to the 10th century AD. It is the source of the evolution of Kano City and a vital reference point in the development of Hausa Kingdoms, societies and cultures which greatly influenced the early indigenous civilizations in the savannah zone of the Western African sub region. Dala Hill was the place of the first settlement in Kano city and it formed the nucleus for the peopling of the rest of the city and was the foundation of its economic and political development (Plate 12).



Plate 11: The foot of the Dala Hill.

Source: Field Survey, 2010

The hill is surrounded by residential houses and other developments, thus comparative analysis have to be made on the basis of where the complex is to be sited, so as to reduce cost and problem of reallocation.

As the general trend of city growth was towards the east. Thus buildings and concentrations of people are denser on the eastern side of the hill than on the other side. Buildings are also relatively more permanent. Developments on the other sides are less and many of them have been stalled by order barring any encroachment on the hill in 1953. Compensation and reallocation problems are less on these sides.

The side spanning north-west-south also has an added advantage of slope being gentler, thereby relatively increasing ease for construction and establishment of However, in the case of Goron Dutse, the area is more spacious and there are only few government organizations around it.

The general landscape for this historic monuments is wide flower gate, canopied trees for shading, palm trees to give a tropical effect on the landscape, private hedging along road to give a forma effect and wheat grasses about surface and hill top to reduce erosion.



Plate 12: The stairs leading to submit of Dala Hill.

Source: Field Survey, 2008

4.5 KURMI MARKET

Kurmi market was the source of the famous Moroccan leather which was traded across the Mediterranean to Europe and Eastern parts of the world, often mistaken as having been produced in North Africa. The leather works for which the Kurmi market has been famous are still found in abundance, and visitors to the city take delight in patronizing the goods which are produced in various forms and for various uses with exquisite beauty.

Indeed the age of Kurmi market can be discerned by a careful look at the architecture of the location. Architecture there presents different faces which highlight varying phases of the

markets history, as well as, quite logically, the larger history of Kano. Parts of it which are, quite clearly, the older or earliest parts are made of clay and mud, and present massive pillars such as you would find in parts of the magnificent palaces today in Northern Nigeria. The other face of architecture is the modern type made of concrete, cement and block, and here it is easy to connect electricity. The market itself is very large, and an endless stream of persons course through it.

An attempt to modernize the market was rebuffed. Indeed the charming old architecture remains one of the great attractions of the place. Generally, the market is not spacious and is encompassed by residential buildings and as such there is no room for landscaping in the area. Kurmi Market is one of the oldest and largest local markets in Africa (Plate 14).



Plate 13: Ancient *Kurmi* market stall as today.

Source: Field Survey, 2008

It used to serve as an international market where North African and some European goods were exchanged for domestic goods through trans-Saharan trade. The market was, and still is, laid out'

in lanes. Each lane consists of traders, who trade in identical good, e.g. leatherwork, textiles, iron and brass work, spices etc.

In the early days in Hausa society, the capital was a spiritual, cultural and economic location. Therefore it was good for the Sarki to have a market literally under his eye, so the Sarki could regulate trade as well as cultural and spiritual matters.

Kurmi market is some 500 years old, and there is a massive gutter or water course beneath it, along which flows the famous Jakara stream. Indeed the endless rush of the waters is fairly reminiscent of the pulse of commercial activities which go on in the market all day long. The foul odour from Jakara, and even its hardly attractive black waters do not hinder commercial activities here. Indeed it is work in progress at Kurmi market, and come rain or sun, the traders are presently making their shops slightly more attractive, and trying to catch the eye of the visitors.

In the market there are varieties of items which relate to the Horse. Thus all those items required for horse riding, such as the bridle, strips, rein, and ceremonial accoutrements are available. These items include the Jalala, Dankai, Dan Kirgi and Danwuya, which all relate to decorative pieces for the main body, neck, chest and head of the horse.

There is the Yan Kwarya section of the market. These are the calabash workers, and there is a permanent sound of knocking or hitting here. Also there are the hat sellers. Next too is the concourse of herb sellers. The powerful aroma of ginger assails the nostrils and there is garlic in abundance, and cloves and much else too. Then there are carpet sellers and those who trade in art, leather items, and fine decorative pieces.

4.6 EMIR'S PALACE

Emir's Palace was built by Muhammadu Rumfa who ruled Kano from 1463 to 1499. The palace has 3 gates namely Kofar Kwaru, Kofar Fatalwa and Kofar Kudu. The palace is divided into 3 sections. At the south are the Administrative buildings with rooms (Soran Zauna Laflya, Soron Giwa and Soron Bello and Rumfar Kasa) Plate 15.



Plate 14: Kofar Kudu one of the gate leading to the Emirs Palace.

Source: Field Survey, 2008

The Palace has already been modified by construction of modern buildings most especially on the side of the Emir's residence and his offices and Palaces. The inner side of the Palace is densely populated with a variety of tree species and as such no need for landscaping fig.16. However, the Kofar Kudu, which has also been reconstructed with modem construction materials to reflect its former structure, needs some landscaping especially from the main road to a distance of about 3 meters Plate 16.



Plate 15: A Space near the entrance of the Emir's Palace.
Source: Field Survey, 2008

The central part houses members of the emir's family and at the northern parts are the stables and the servants' rooms. As in other centralized Sudanic States, the palace was highly organized in terms of its administrative structure. It has two distinct administrative structures: the inner place dominated by the titled Sadaku and the outer palace administration dominated by titled male slaves. In pre-colonial period, the palace was the nerve centre of Kasar Kano. It was from here that the state was administered, officials turbaned, demoted or removed.

The palace has been witnessing changes since the beginning of the colonial periods, the palace still maintained its importance. Appointments were still being made by the Sarki although for important ones the government had to approve. The palace did not lose much of its significance, even though its activities were reported and confirmed by the colonial administrators.

During the colonial period, Gidan Rumfa was seen not only as the symbol of power but also of wealth in Kasar Hausa. It was the store house of all kinds of taxes collected, which were used by the Sarki in running the administration of Kasar Kano and as a resource for bestowing favours.

With the coming of the British, most of the financial sources of the Sarki were either abolished or taken over by the new system.

Kano is one of the seven legal Hausa states supposedly founded by the son of an individual called Abu Yazid who settled in the place on his way.

The original settlers of Kano were a group of people called Abagayawa who dwelt on the hills that dot the Kano terrain: Magwan, Fanisau, Goron Dutse and Dala, although they apparently later concentrated on the Dala Hill. They were pagan animists and mainly hunters, although some of their occupational specialization included iron smelting, smiting, brewing, herbalist and music. Their chief priest lived on the Dala Hill itself which was the centre of all their activities.

The most noticeable impact on the development of Kano must surely be during the reign of Sarki Rumfa. This was probably as the result of complete re-direction of the trans-Sahara trade route which was made possible due to the collapse of the Songhai Empire in the west. The initial concept of Kano City is credited to this able ruler. He appropriately enough, placed the market, the mosque and the seat of government at the centre of the town, and from there radiated a network of roads leading to the various parts of the town

CHAPTER FIVE

ANALYSIS AND DESIGN

5.1 FACTORS OF ANALYSIS

In a sustainable planning, landscapes are assessed to determine how harmonious design relationships may be established. Therefore a number of site conditions are evaluated to determine their potential influence on future design conditions. One of the first tasks is to inquire about the state of the landscape and to determine what things should or should not be changed to provide some assurance of improvement, and find way for natural regeneration. The most commonly site factors to considered are:

5.1.1 Geology and Soil

Kano region is basically basement complex with clayey and sandy-clay overlay in most parts of the city. Along the city wall the excavated soil may a have major role in the plant growth with patches of native trees such Acacia albeda and other Sahelian plants. The Emir's palace and Kurmi market soil has been treated over time by human activities. Goron Dutse covered with sandy-clay soil which is covered with plants showing that other plants could exist there on. Dala hill being a mine waste site is covered by iron mottles which may not allow planting. This can only be achieved by input of soil for their establishment.

The soil type is general sandy with traces of clay and literate. These are found along the river courses and some parts of the city wall. The soil is however friendly to all types of plants as can be seen by the plant nurseries spread around the site and the city in general.

5.1.2 Site Selection Criteria

i. Does it require urgent attention as is dilapidating by the day.

ii. Does it have socio-culture significance

iii. Does it have a historic value

iv. Does it have an appropriate setting as a tourist attraction

v. Does it have the potentiality to generate employment and boast economic growth of the state and the nation at large.

5.1.3 Road and Communication

Kano been at the middle of the Tran-Sahara trade has a road link up to Morocco and is connected by the railway has from Lagos crossing the river Niger linking it to Enugu and Niger. Aminu Kano international Airport in one of the oldest Airport in the West African sub-region and it links most parts of the world.

5.1.4 Adaptability

This project has an important historical significant, as Kano is known for its trading, leather work, Islamic Education and hospitality to which the world may be interested in closing contact with. The restoration and preservation of the Kano city relics will open another chapter in the history of the development of human civilization and culture, from the premature hand-made building to the technologically advanced storey buildings dotting most major industrialize and commercial cities in the world.

5.1.5 Rainfall and Humidity

Rainfall usually falls between the months of May to October with its pear in Augusts this rain is accompanied by strong wind and illusion storm. This weeds a lot of rain offs which affect these historic relics through tear and have and erosion.

Humidity varies with change of season. The highest being during the rainy season and fall during the dry season in the months of Jan-April. The harmattan bring in dust which the common climatological definition for the existence of these two dry climate is that the annual precipitation rate-water gem-is less than the sum of the potential rate of evaporation of ground water and the water lost by the transpiration of plants (i.e. the two forms of water losses in the natural environment). Instead, when the precipitation rates reaches or exceeds the summed evaporation and transpiration rate, humid climates exist. Therefore, a sustainable landscape design using water features, vegetation species and appropriate minor hard landscape will go a long way in regulating the micro-climate around those sites. This is essence will improve the level of comport for people using these site.

5.1.6 Temperature

Air temperature for both the hot-semiarid and hot-arid climate very wildly though the day. During summers, temperature exceeding 38oc (about 100oc) are common with nighttime how temperatures being 14oc to 17oc (25 to 30of).

5.1.7 Vegetation

Kano is on the savannah-sahel savannah and hence it is generally covered by grasses and low level shrubs with some sahelian plants dotting the area. In solving our design problem of

regenerating vegetation, the choice of local plant species was made. This will be shown in the design.

5.1.8 Drainage and Hydrology

The land being flat will minor slopes is well drained. Water flows in the slopes direction with a significant flow from west to east emptying their content into rivers Kano and Jakara which discharge them into dams situated (Wase Dam 30km Minjibir local and Tiga Dam (Kura Local Government, 36km).

Apart from the Kurmi market which is traversed by the Jakara stream conveying both domestic water and storm water waste, the ancient city wall has moats made during its construction. The Goron Dutse accommodates the city's water reservoir since 1937. Dala Hill which is at the middle of residential neighborhood has access to both portable and underground water source.

5.1.9 Topography

The topography of the inner city is flat, rising to its peak at the twin Goron Dutse and Dala Hill. Its lower level is found along the channels of rivers Kano and Jakara.

5.1.10 Cultural Landuse

Urban environments are formal to facilitate social and economic interaction, and promote the health and welfare of individuals and society. People choose to live in urban settings for the social and economic opportunities they provide, for people to use the urban environment successfully they need to be able to understand it and move through it freely.

The more clearly the landscape reveals itself the more easily people are able to form cognitive maps and improve their access and use it. Those people will use their cognitive thinking to describe and analysis cognition maps in the ancient city of Kano includes:

5.1.11 Utility and Communication/Traffic

Kano city is blessed with ponds alongside the city wall, which could be used as source of water for plants as well as recreation sites for visitors. Apart from these water bodies, Kano is connected to a pipe borne water since 1937. Electricity and Telecommunication is not new to the residents of this city since colonial days. The roads are properly drained even though in the past, during raining reasons some areas have been prone to flooding.

A detail map on fig 5 shows the road links within the city. This links will carry visitor to the sites of the relic conveniently and comfortably within the shortest time possible. However, it is worthy to that areas around the Kurmi market which at times attract heavy traffic and sometime experience heavy traffic hold-up. This has been addressed in the plan Bus-Stop and parking.

5.2 SUMMARY ANALYSIS OF STUDY SITES

Table 5.2a Summary of Analysis; Kano Emir's Palace

S/N	Factor	Impact	Remarks
1.	Geology	Overtime these spaces have been filled with top-soils which were frown to water logging during the rainy season.	Backfilling and grading of the space is required.
2.	Hydrology	The soil has access to portable water and during the rains it sometimes got water logged hence need leveling for proper drainage and permeability	Backfilling, grassing, and patches of hard landscaping
3.	Topography	The topography is flat with patches of depressions allowing for water logging during the rains.	Needs leveling as the space is meant for horse riding during festivities.
4.	Soil	The soil has been capped by soil fillings over time.	Where necessary, mulching may be used
5.	Vegetation	A row of trees leads into the palace and some are scattered around the front of the Emir's Palace and Central Mosque.	Heavy planting required around the Central Mosque for shading.
6.	Drainage	The soil is well drained as most is sandy-clay however the imbalance with slight fall allows for water logging.	Backfilling and leveling required.

S/N	Factor	Impact	Remarks
7.	Rainfall	Rainfall is intense and reaches up to about 800mm annually. The territorial rain plays an important role in the wear and tear of the walls around the palaces and soil movement on the pitches.	The wall may require routine maintenance.
8.	Humidity	The humidity changes with season as during the dry season it is low and the raining season high.	Planting along the wall fence will play a major role in humidity checks.
9.	Temperatures	The temperature is characterized in change by the season. The hot climate preceding the rains and the cold season immediately after the rainy season. This at times comes with dusty wind of the Sahara.	Planting along the wall fence will play a major role in temperature checks.
10.	Wind	The two westly winds bring in very hot and humid air during the hut season and the other brings in the dry and dusty winds from the desert.	Plant hedges will reduce the effect of wind.
11.	Solar Radiation	Solar radiation is intense during the hut season and low in time of the rainy and cold seasons.	Plant canopies may reduce the intensity of solar radiation.
12.	Cultural land use utility Circulation	The palace is surrounding by good and wide road networks with portable water, Telephone lines as well as electricity lines.	This needs raw planting for beautification and protection of road linings.
13.	General Attitude	The palace is situated almost at the centre of the ancient city wall neighbouring the seat of the Municipal Local Government and within close proximity to Hasiya Bayero Hospital, the prisons and the Kano City Library. This Palace is regarded by all and sundry as the custodian of the Kano people cultural and religious heritage.	

Table 5.2b Summary of Analysis; Kurmi Market

S/N	Factor	Impact	Remarks
1.	Geology	Like the entire Kano region, the area is underlayed by the basement complex. However, at the surface exists some clayey overlay with gradual approach toward *Jakara* stream which traverse the market from west to east.	Intensive planting may help in the regulation of water runoff.
2.	Hydrology	The entire market is traversed by *Jakara* stream which conveys both storm and domestic discharges from surrounding metropolitan residential neighborhoods to *Wase* Dam in *Minjibir* local Government	Stream bank treatment may check flooding and erosion.
3.	Topography	The topography of inner market flatten by human activities, which is lowest level is found along the channels of rivers *Jakara* within the market.	Some micro space within the market may be used as parking and tourist stopovers
4.	Soil	The soil is generally sandy type through some traces of clay and laterite are observed respectively along water courses of *Jakara* river	This will allow for soft and hard landscaping within the market where need be.
5.	Vegetation	The vegetation is savannah type. Kano falls entirely within Sudan savannah vegetation. But the market lacks any within.	Need for vegetation within the market for conducive micro climate.
6.	Drainage	Water flows in all directions with significant direction of flow from west to east while smaller tributaries flow from south to north emptying there content into Jakara stream	
7.	Rainfall	Rain usually falls between the months of May to October with its peak follows in august. Of rain is about 800mm premium	Proper leveling of slopes for smooth water runoff.
8.	Humidity	Atmospheric humidity varies with change of season. It is highest occurred the rainy season and falls low. During the months of January to April.	

S/N	Factor	Impact	Remarks
9.	Temperatures	The area is characterized by two district temperate period i.e. hot season in the months preceding the rains and cold season immediately after the rainy period.	
10.	Wind	North-east and south west trade winds characteristic the region north east wind alginates from the Sahara carrying dust and cold while south west wind comes from the Atlantic covering moisture that lead to roads.	
11.	Solar Radiation		
12	Cultural land use	The site is surrounded by predominantly residential settlement with a mosque, police station, a post office and few bus stops.	
	a) Utility Circulation	The market deserted by the tributary of river Jakara and is surrounded by good road networks and bus-stops.	
	b) Circular	The market is deserted by three good road networks, which linked the market to other parts of the city.	
	c) General Attitude	The market, surrounded by residential development on all sites which also has police station, post office, a mosque and a general hospital within only reach.	

Table 5.2c Summary of Analysis; Kano City Wall

S/N	Factor	Impact	Remarks
1.	Geology	The wall covers a very large area of the city, placed on basement complex. Excavation around the wall to bring out building material help in creating a clayed situation would allow for plant growth.	
2.	Hydrology	The city wall has as neigbour, motes which in some cases create riparian landscape. Pipe borne water is also found within reach.	The moats can be used for tourism and fishing.
3.	Topography	The general topography around the wall is flat with some part undulating, and the excavating for building materials creating a riparian situation along some part of wall.	Where necessary recreation nodes can be established.
4.	Soil	The soil around the wall is normally flat, clay-sand with depression in places where the moats exist.	Reclaimed portions may use as tourism nodes.

S/N	Factor	Impact	Remarks
5.	Vegetation	Since the area is covered by the eroding city wall and the soil has not been planted for quite some time most of the city wall is not covering by any vegetation, but in places where the mote have over flow the area has riparian look with water plants and weeds existing.	Sodding along the gullies. And light planting.
6.	Drainage	The city wall is drained into the moats and the roads surrounding. This is due to the difference in elevation between the wall and its surrounding. That is the reason why most of the wall is been eroded by rain water activity.	Restoration works as per *Sabuwar Kofa* restoration.
7.	Rainfall	With heavy terrestrial rain and the wall exposed on both side, the wall is prone to tear and ware, showing its affects as to the level of the relics dilapidation.	Wall finishing should be of durable materials such as stabilize soil as against local *Makuba.*
8.	Humidity	The sharp different in humidity create a change in the water content of the adobe block used in the construction of the wall. This help in the contraction and expansion of the wall resulting in cracks and bonding failure.	Stabilize soil blocks may prove better options for wall construction.
9.	Temperatures	The area is characterized by two district temperate period i.e. hot season in the months preceding the rains and cold season immediately after the rainy period.	
10.	Wind	North-east and south west trade winds characteristic the region north east wind alginates from the Sahara carrying dust and cold while south west wind comes from the Atlantic covering moisture that lead to roads.	Planting for protection against wind.
11.	Solar Radiation	Since the wall is not protected by any shading it receives direct solar heat and therefore is prone to expansion and contraction due to wide range change in temperature	Plant canopies may reduce the effect of direct solar radiation.
12	Cultural land use	The site is surrounded by dual carriage road networks, which are used as bye-pass from the old city.	Avenue planting will help in elevating the dramatization of tourism nodes.
	a) Utility Circulation	The wall is surrounded by good road networks and in some places bus-stops to satellite villages.	Bus stops and other tourist attractions need to be created.

	b) Circular	The site is surrounded by dual carriage road networks, which are used as bye-pass from the old city. Also, the wall is surrounded by good road networks and in some places bus-stops to satellite villages.	
	c) General Attitude	Commercial activities are sprouting along the major road networks, thereby creating an avenue for open air activities.	Recreation nodes may boost commercial activities .

Table 5.2d Summary of Analysis; Goron Dutse Hill

S/N	Factor	Impact	Remarks
1.	Geology	*Goron Dutse* is part of the basement complex area it is the highest point in the metropolitan area and the biggest land mass, its serves as a distribution center for water in the town from the reservoir placed on top of the hill.	The two minor areas prone to gulley erosion needs to be treated.
2.	Hydrology	The hydrology of *Goron Dutse* hill is characterized by law grand water potentials as water drains down the hill without much percolation.	
3.	Topography	The topography of the hill is characterized by steep slope that makes it difficult to climb only at constructed climbing points at the top it is relatively flat which allows for placement to water reservoirs for distribution of water in the town.	The character of the slope can be used as a miniature mountain climbing site.
4.	Soil	The soil is clay reddish soil that is prone to leaching and erosion.	Grass cover may be used to reduce erosion.
5.	Vegetation	The vegetation, lower is bare as the soil cover is too poor to support vegetation.	Ground cover as well as tree canopies may create natural plant regeneration.
6.	Drainage	The hill is well drained and does not retain water due to the slope which facilitates easy water runoff.	Ground cover treatment will serve as maintenance element.
7.	Rainfall	The rainfall over the hill is the same as the city south west monsoons rain (99mm) the hill is not too high to attract aerographic rainfall.	

S/N	Factor	Impact	Remarks
8.	Humidity	The humidity during the raining season reaches up to 84% while in dry season it is as low as 9% which makes the hill dusty in the dry season.	
9.	Temperatures	The mean temperature is 28^{oc} to 30^{oc} between June – September and drops to an average of 24^{oc}-29^{oc} in the harmattan season. Because of the altitude it is relatively cooler on the hill.	
10.	Wind	The wind pattern in Kano follows the ITD South West trade wind during the wet season and North East trade wind in the harmattan season.	Heavy planting cover will improve the effect of wind and also improve the scenario as tourist attraction.
11.	Solar Radiation	Solar radiation over the hill is very high as there is no vegetation cover.	
12	Cultural land use	Goron Dutse hill is characterized by a couple of cultural landuses that include economic, political and religious uses.	Create an enabling environment in memory of the historical facts associated with the site.
	a) Utility	The utility on the hill is the water works reservoir that distributes water in the metropolitan area through the radial pattern efficiently by gravity.	Incorporate the water works to the historical happenings.
	b) Circulation	Circulation on the hill is through a constructed access road that meander up the hill.	
	c) General Attitude	The hill has a historical and cultural attachment to the people of Kano. It is the site of the early civilization in Kano. Religiously the hill is a place for traditional worship (*Tsumburbura*) and it is believed to be an abode of *jinns* and spirits.	

Table 5.2e Summary of Analysis; Dala Hills

S/N	Factor	Impact	Remarks
1.	Geology	The original settlers, leaved as iron smelters that is why the geology of the area is predominantly of a mine waste with the peak of hill covered in iron mottles. This may not allow for planting except if planting materials are introduced.	Hard landscaping should be employed to protect the peak of the hill from erosion.
2.	Hydrology	Being a mine mount the hydrology will be too low if need for water arises. However, there is pipe borne water within a very close distance to the hill.	
3.	Topography	Dala and Goron Dutse are the highest point in the metropolitan Kano with their peak standing at about sixty metres.	Creation of a tourist node on the hill top will afford breath taking view of the ancient city.
4.	Soil	The soil is predominately of iron furnace waste and salt base.	Potted planting can be used to provide for probable plant regeneration.
5.	Vegetation	The soil condition does not allow for vegetation, this is because the hill is covered by iron mottle and high salt containing soil.	Portion soil replacement with specialized planting may help in plant regeneration.
6.	Drainage	The soil if slippery with lot of iron mottles. This helps in the accumulation of very high water runoff leading to the creation of gullies on the hill.	Classical log bushing technique could be used to check the growth of the gullies.
7.	Rainfall	The rainfall is about 800mm annually, with the exposure of the hill top and the soil condition, the rain helps in eroding the hill top down wards.	Live brush layer barrier system could help control erosion.
8.	Humidity	The extreme change in humidity from November – April being hot with less water content in the air and the raining season with high humidity clocks in within the month of May – September.	
9.	Temperatures	The equatorial climatic zone allow for change of temperature ranging between 18^{oc} in cold season to 38^{oc} in the hot season.	

S/N	Factor	Impact	Remarks
10.	Wind	There are two prevailing winds, the north-east coming from the Sahara desert and south-east winds carrying moisture and cold air from the oceans.	Hole planting along the major eroded parts may help in plant regeneration thereby giving protection against wind effects.
11.	Solar Radiation	The direct exposure of the equator to the sun, the solar radiation is highest during the dry season and low in the rainy season.	
12	Cultural land use a) utility Circulation	Area is connected by good road network with electricity, water supply and telecommunication.	
	b) Traffic	The area is surrounded by good road network with heavy vehicular movement and pedestrian works.	
	c) General Attitude	Dala hill being the place of the early Kano settles is regarded secrete place of worship. It is now however surrounded by heavy residential settlement of regional importance to Kano peoples.	Drama site creation will attract tourism as well as educate the populace in the history of their ancestors.

5.3 PROPOSED RESTORATION SCHEME



Fig.5: Ancient Kano Showing Road Networks.
Source: KNUPDA

Road Networks link the city relicts and monuments which stand as urban forms constituting forces that generate energy through movement corridors. One of the most striking factors of the old Kano City planning is the concept of traditional town planning creating settings for human activities with strong sense of identity Fig.18. By this effect the whole habitation could be basically visualized as a gradation of cultural open spaces in anarchical order reflecting traditional social settings, these comprising movement corridors as links, while the natural and the cultural places of heritage are the nodes and landmarks.

5.4 RESTORATION OF CULTURAL HERITAGE IN KANO

Restoration intervention plan is made with the deliberate intention of revealing or recovering a known element of heritage value that has been eroded, obscured or previously removed, rather than simply maintain the status quo (Plate 17). It may also achieve other conservation benefit, for example resolving a roof on a roofless building may make it both physically and economically sustainable. In the long run, restoration of some elements of a place may ignite the introduction of a new work, for instance restoration of the ancient Kano City wall may help in the revitalization of the *Dala* Hill and *Goron Dutse* for tourism purpose.

Restoration to a significant place should normally be acceptable if:

a. The heritage value of the element that would be restored decisively outweigh the value of the element that would be lost.
b. The work proposed is justified by compelling evidence of the evolution of the place, and is executed in accordance with that evidence Fig.19.
c. The form in which the place currently exists is not the result of a historically-significant event.
d. The work proposed respects previous forms of the place
e. The maintenance implications of the proposed restoration are considered to be sustainable.



Plate 16: Restored City Wall.
Source: Photograph Field Survey, 2004

Built and natural environments are ultimately and collectively tangible records of history and as heritage belong to time. Conservation/preservation concerned with the assessment of these environments in order to make it relevant for the present and ensure its survival in the future.

Cultural landscape can encompass vast and diverse areas, which are usually administered by different territorial and specialized activities (e.g. the Ministries of Culture, Housing, Urban Planning, Tourism, Environment, Agriculture, Water Resource etc.). Therefore, the different national and local authorities responsible for zoning, infrastructural development, environmental and Architectural preservation must establish effective coordination and define appropriate management tools to preserve authentic features of cultural landscape (Plate 18). Integrity of the relationship between natural and built (cultural environments is essential for sustainable preservation, making it a shared responsibility. Today, with increasingly complex and daunting environmental changes, more historic approaches to responding to conservation needs require thinking and operating at a very fast rate of intervention. Several disciplines must take part in

giving new lease of life to historic buildings and sites. Archaeologists excavate layers of historic relics to piece together and reconstruct the social and cultural life of a past civilization.

So, given the problem that in order to safeguard culture, you need to define it, but once you define it, it ceases to be alive as an ongoing and vibrant practice, is all policy aimed at "preserving" cultural heritage thus doomed to fail.



Plate 17: *Filin Chediya* a micro-space affected by modern development.
Source: Photograph Field Survey, 2010

There are two answers to this issue, I believe. First is that since many solutions to heritage issues really operate outside the realm of law, laws and frameworks that leave room for dialogue and extra-legal solutions may be a more successful approach.

Certainly this seems to be the case with regard to two recent heritage preservation-related laws, one from the U.S. and the other in Australia. In the United States, the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA) was initially feared by a large portion of the museum and scientific community because it required that museums inventory their collections of Native American materials with the aim of repatriating human remains, funerary items, and other sacred objects to tribes that request them. In practice, however, the law has encouraged

collaborations and dialogue among archaeologists, museums, and tribes, and most repatriation claims have been resolved outside the courtroom (Nafziger & Dobkins 1999, Preucel et al 2003). A different situation is presented by the Burra Charter, a set of historic preservation guidelines drafted by Australia-ICOMOS as a local follow-up to the Venice Charter (Australia-ICOMOS 1999). This Charter builds on its forbear in several important ways, particularly with respect to how it assesses "significance" and in its recognition that multiple cultural meanings for different groups may not only exist but conflict with each other (Article 13). In response to this, the Charter encourages dialogue among parties, including local communities and descendant groups, to reach cooperative and equitable solutions to preservation.

The Burra Charter may also illustrate the second solution which offer, namely that with respect to the problem of safeguarding "intangible" practices, we need to recognize the interrelationship between "tangible" and "intangible" heritage and that laws aimed at preserving the former may in fact provide the best approach for preserving the latter. Article 1.2 of the Charter states that "cultural significance," which is the rationale for protection and preservation, "is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects." In other words, the approach taken by the Charter explicitly links the ongoing, living values and traditions associated with a place with the place itself. While on the face of it, such a definition may not seem all that unusual—all places are "meaningful" because they have meaning for people in the present—what is different here is the idea that preservation of the place must seek to preserve the physical place not just for its own sake, but for the sake of and because of those living values and practices associated with it and that make it meaningful. This approach is not so different from the concept of "adaptive reuse" advocated by Serageldin (1986). As explanatory notes issued with the Charter go on to explain, "cultural significance may

change as a result of the continuing history of the place," an acknowledgment that practices and values change, and thus a place culturally significant today may not be fifty years from now, and vice versa. This provides a sharp contrast to the case of Puebla, Mexico, in which attempts to control the tradition of Carnival may effectively end it as a living practice of the local community, and thus may forever change the atmosphere and significance of the city's historic downtown (UNESCO 1972). Morocco, as one of UNESCO's "masterpieces of the oral and intangible heritage of humanity." At first glance, such a designation might seem odd: after all, it is a built space, so why not declare it a World Heritage Site, under UNESCO (1972). The answer is because what makes the place significant are the living cultural practices, the storytellers and artists, musicians and merchants that inhabit and animate it. These cases suggest, to me at least, that perhaps the best way to preserve "living" culture is to provide the space, literally and figuratively, for the ongoing practices and values of life.

In the ancient Kano city, most travelers experience the sight of the longest surviving ruminant facilities in West Africa. The Emir's palace which is strategically placed almost at the centre is flanked by two giant hills the *Dala* and *Goron Dutse*. Close by is one of the oldest markets not only in West Africa but on the continent. Those sites are surrounded by organically organized residential development with their interconnecting routes.

5.5 THE CITY WALL, KURMI MARKET AND THE MATERIALS USED IN CONSTRUCTION

This building include the Kano city wall, *Kurmi* market and the Emir's palace work built with the same type of material and the existed almost around the same time. The materials uses for their construction include adobe for the wall, *Azara* and grass as roofing materials. It is hoped

that for sustainable restoration such materials as stabilized earth, wood and other such materials that can be recycled would be used for construction.

5.6 ADOBE AND ITS RELATIONSHIP TO THE CITY WALL CONSTRUCTION

The sun-dried brick is one of oldest and most common building material known to man. Traditionally adobe bricks were never fired. Adobe bricks consisted of sand, sometimes gravel, clay, water, and after straw or grass mixed together by hand, molded with hand or in wooden molds, and dried by the sun. These are similar in size to unheated bricks, but have a difficult texture, colour and strength. Similarly some adobe bricks have been stabilized, containing cement, asphalt and/or bituminous material, but these also differ from traditional adobe in their appearance and strength. Adobe will not permanently bond with mortar, wood or stone because it exhibits much greater movement than these other materials, separating, cracking or twisting where they interface. Yet many of these stabilized building materials such as fired brick, wood, lime and cement motors are nonetheless used in adobe construction. For example stone may be used for a building's foundation, and wood may be used for in roof or its lintels and doorways. In the adobe building, these materials are generally held in place by their own height or by the compression weight of the wall above them. Adobe construction possibilities and variations in design have therefore been somewhat limited by the physical constrains of the material. Preservation and rehabilitating a deteriorated adobe building is most successful when the techniques and methods used for restoration and repairs are as similar as possible to the techniques used in the original construction.

When preservation or rehabilitation is contemplated for a historic adobe building, it is generally because the walls or root of the building have deteriorated in some fashion-walls may be cracked, eroded, petted, bulging or the roof may be sagging. In planning the stabilization and repair of an adobe building, it is necessary.

i. To determine the nature of the deterioration.

ii. To identify and correct the source of the problem causing the deterioration.

iii. To develop a maintenance program once the rehabilitation or restoration is completed.

As soon as rehabilitation or restoration has been completed, some program of continuing maintenance should be initiated. Changes in the building should particularly be noted. The early stages of cracked, sagging, or bulging in adobe wall should be monitored regularly. All water damage should be noted and remedied at its earliest possible stages. Plant, animal and insect damage should be rectified before it becomes substantial. Surface cracking must be inspected frequently and repairs or replaced as the need indicates.

5.7 RESTORATION PLAN AND THE CITY GROWTH

The restoration of historic monuments offers opportunity for bold approach to `Kano redevelopment. The great ancient wall and the moats encircle the city giving it form. To appreciate the extent of the wall and the scale, the ruminant of the complementary ditch which resulted to ponds and the gateways and outer ring road running parallel to the wall is introduced. The road is developed with avenue trees to convey tourists around the city with occasional stops to appreciate the moats, moulds, gateways etc. It creates opportunity for recreational driving for pleasure.

5.7.1 The Inner Ring Road

An inner ring road is developed with roundabout and intersections connecting the monuments that assumed their traditional position. The roundabout provides settings for gardens and other beautification structures. The inner ring road is also developed with avenue trees for effective greenery.

5.7.2 The Inner City Monument

The cultural monument strategically located is connected with link road developed as path ways or ceremonial roads with maiden and site gardens on verges to create excitement.

5.7.3 Development of the Special Road Corridors

Special attention to details will be given to the green way including the outer and inner ring corridors and the park way corridors connecting the monuments. Attention will be given to plazas, malls, major and minor linking ways, pockets and linear gardens, lighting. And such spots for audience during the usual festivities such as Sallah Durba, Maulud and other occasions used by various religious groups.

CHAPTER SIX

PRESERVATION OF THE HISTORIC LANDSCAPE

6.1 IMPORTANCE AND RECOMMEDATION

Historic landscapes provide a tangible link to our past. This link allows us to establish a sense of orientation about our place in time. We can learn from the past, and through preservation of historic relics, can continue to benefit from the accomplishments of our ancestors.

Historic landscape encompass a wide variety of forms, including homes, farmstead structures, public and commercial buildings. The landscapes that surround a building and the contents of a building, such as furnishings or equipment, may be considered part of the historic resource.

Historic landscape are an important element in the flow of our culture through time: a child visits a historic government building to learn more about what it means to be a Nigerian; a city resident on a historic farm learns about pride and commitment in working the land. Historic landscapes are studied to tell us about use of materials and creative solutions in everyday living.

Historic landscapes are important for our future. These resources need protection. We cannot afford to loose the physical materials, ideas, skills and knowledge of our past.

When historic landscapes are known and documented, planning for appropriate protection and preservation can begin.

An effort must be made to systematically locate and identify potential historic resources, whether a total community, a neighborhood, an individual farmstead, or a single building. After potential historic landscapes in an area have been identified in an inventory, the next step is tracing and documenting the history. A history provides evidence of the significance of the landscapes and

leads to greater appreciation of their value. The history of a landscape includes the record of Categories; political action, certification and property restriction. These techniques are employed to protect the historic resource from modification that would threaten the historic significance of a structure or its environment, or from destruction.

The preservation of natural and cultural heritage could be instrument for the attainment of the Millennium devilment Goals of the General Assembly of the United Nations. The revival of cultural practices, crafts, agricultural system could regenerate new industries in the rural and urban areas help to stem rural-urban migration and make the development of infrastructures possible in these areas.

These situations therefore call for an urgent intervention by the three tiers of governments.

Architects investigate what these artifacts means to the diverse stakeholders in the present to develop a comprehensive conservation plan. Conservation documents interpret and pursue a curse of action to preserve, restore, or conserve the physical aspect of significant monuments.

The preservation principle provide a comprehensive framework for the sustainable management of the historic environment under six headlines:

i. The historic environment is a shared resource
ii. Everyone should be able to participate in sustaining the historic environment
iii. Understanding the significance of places is vital
iv. Significant places should be managed to sustain these values
v. Decision about change must be reasonable, transpired and consistent
vi. Documenting and learning from decision is essential (Bianchi, et al, 2002).

6.2 SUMMARY

Kano is the primate city of its economic region, the largest town in Northern Nigeria and the third largest town in the federation of Nigeria. It is the capital of Kano private which lies between latitude $10^0$30'N and 13^0N and between longitudes $7^0$40'E and $10^0$35'E. Urban Kano lies on latitude $12^0$03'N and longitude $8^0$31E and is 1,549 feet above sea level (Trevallon B.A.W 1966).

Kano has enjoyed a position as the largest and most influential commercial town along the Trans Saharan trade route for many centuries. Recorded and available historical records on the early development of Kano are limited but the settlement is probably over on thousand years old and was first sited in the vicinity of *Dala* Hill, the source of iron which the inhabitation smelted and fabricated. The Kano chronicle records the first king of Kano as *Bagauda* whose accession a stated to be in the year 999AH. The twelve miles of the city wall were completed by the twelfth century.

Leo Africanus who visited the western Sudan between 1513 and 1515, described the town as being mainly an agricultural settlement. Corn and cotton are crops he mentioned. The said that the walls of the houses were built of a type of chalk, the inhabitants were rich merchants and that the people were civil. Another source of information of Kano comes in 1824 from one Clapperton, again an explorer of the walls he says.

The city has an irregular oval shape about fifteen miles in circumference and surrounded by a dry wall thirty meters high, with dry ditches along the inside and another on the outside (Standinger, 1885). Standinger, (1885) remarked that the impression made by the gate, the wall and the ponds are truly imposing. "At no other town in Hausa land have I seen a similar fortification."

The smooth clear walls probably 29 feet high flanked by a protection ponds approximately 15 meter deep" (Standinger, 1885).

The modest contribution of this project will no doubt serve as a guide to help Kano people to safeguard these relics for the future generation and the world at large.

6.3 CONTRIBUTION TO KNOWLEDGE

6.4 CONCLUSION

The responsibility of protecting, conserving, and mobilization heritage for a better future lies with individuals who can volunteer their time and make donations to conservation or development projects that may range from simple community projects to more elaborate national projects. Such projects may consist of no more than placing signs or helping visitors to the initiation of cultural tourism programs, or support for heritage craft centres.

Key initial developments toward a successful, optimal, sustainable development strategy would include preparation of National Policy Statements as a lead to the formalization of National Cultural Heritage Acts identifying the institutions, financial and legal instruments aimed at protecting, conserving, managing and developing cultural heritage, the institution of a Heritage Academies or Institutes to prepare a new generation of heritage managers who are familiar with heritage economics.

Kano at 10^0N and 1^0E and some 1080km inland from the port and the former Nigeria Federal Capital of Lagos and now some 524km from the new Federal Capital territory of Nigeria Abuja, is one of the largest and most referred to by historians in the Western Sudan within the West African sub-region. The history which starts with Barbushe on the *Goton Dutse* Hill story as recorded in the Kano chronicle, or of the historian has archeological interest, with the mention of the 7^{th} century A.D.

Within the walls were lands for cultivation in times of attack, and during peace they farm the surrounding countryside. Those walled towns are known in Hausa as *Birane* (singular Birni). These are said to have been founded by the son of an immigrant conquered called *Bayajidda*. One son *Biron* founded *Daura, Katsina,* Kano*, Rano, Zazzau* (Zaria) and Gobir.

A city such as Kano with this ancient history needs to be properly planned, and an appropriate landscape design with visionary and bold steps. This will in no small measure put the heritage sites of Kano on the world Tourist Map. This will also boost in the economic, cultural and educational growth of the city, the State and the country.

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