A SURVEY OF STYLES AND FUNCTIONS OF KANO ANCIENT CITY WALL AND GATES

M. A. DISSERTATION

BY

Oluwaseun Opeyemi OSIBOYE

P13EVFA8011

A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATES STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILMENT FOR THE AWARD OF A MASTER DEGREE IN ART HISTORY

DEPARTMENT OF FINE ARTS
FACULTY OF ENVIRONMENTAL DESIGN
AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA

JANUARY, 2016

DECLARATION

I, Osiboye Oluwaseun Opeyemi, hereby declare that this dissertation entitled "A Survey of Styles and Functions of Kano Ancient City Wall and Gates" has been written by me in the Department of Fine Arts. Quotations are indicated by quotation marks or indentations and sources of information are duly acknowledged in the text and a list of references provided.

This dissertation has not been presented in any previous application for a higher degree or diploma in any university.

_____ `` _____

Osiboye Oluwaseun Opeyemi Date

CERTIFICATION

This dissertation entitled **"**A Survey of Styles and Functions of Kano Ancient City Wall and Gates" by Osiboye Oluwaseun Opeyemi meets the regulations governing the award of Masters of Arts History of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

Dr. Muhammad Aliyu _____ _____
Chairman, Supervisory Committee Signature Date

Professor A. R. Saliu _____ _____
Member, Supervisory Committee Signature Date

Dr. G.G Duniya _____ _____
Head of Department Signature Date

Prof. Kabiru Bala _____ _____
Dean, School of Postgraduate Studies Signature Date

DEDICATION

The work is dedicated to the Almighty God, the Creator of the Universe. Also to my late parents Godwin, Olusegun Osiboye who was called to glory on January 21, 2014 and Olusola, Abodurin Osiboye who was also called to glory on January 8, 2016.

ACKNOWLEDGEMENTS

I am indeed grateful to my supervisors Dr. Muhammad Aliyu and Professor A.R Saliu of the Department of Fine Arts for their guidance, encouragement, tolerance and contributions to this dissertation. I want to register my profound gratitude to my lovely wife Osiboye Mojisola and my sons, Osiboye Dunamis and Osiboye Dominion. My special thanks go to Dr. Duniya Gambo for his immeasurable and timely technical assistance. Also, |it is imperative to say that I have so much learnt from his style of leadership in this few months as the Head of Department of Fine Arts. One of the measurements of a successful leader and leadership style is the ability to reproduce one's type. Jesus Christ did that by producing the 12 disciples.

My special thanks and gratitude go to the following Professors: Jacob Jari, Philip Gushem, Muazu Sani, and the following Drs: Danjuma Kefas, Mrs. Agada, Samuel Caleb Lamidi Lasisi and Eze. I equally appreciate my course mates, friends and colleagues at work for been highly supportive during the dark ages. My sincere thanks also go to the family of Dr. and Mrs. Abudulazeez, Dr and Mrs. Okegbile, Dr. Fatimah Palmer, Mrs. Alaku and Mr. Bashiru Abudulrahim.

ABSTRACT

The research is an attempt made, to survey the styles and functions of Kano ancient city wall and gates. The research is carried out to document the remains of the wall and gates, thus the problem of the study, putting into consideration the aims and objectives of the study. The aim of the study is to survey the styles and functions of the ancient city wall and gates of Kano city, while the objectives are; to articulate the extent of the wall and identify the gates; examine the forms and styles of the ancient wall and gates; to enumerate and discuss the functions of the wall and gates in the ancient and traditional periods. The significant of the study is to aid the immediate society, local and state government to realize the worth of the ancient wall and gates for tourism, thus boosting their patronage towards the preservation of the wall and gates. From the findings, it was discovered that, customarily there were fifteen ancient gates, two of them being referred to as new gates (Kofar Famfo and Sabuwar Kofar). During the fieldwork, eight ancient gates were identified. They are Kofar Kansakali, Kofar Kabuga, Kofar Gadon Kaya, Kofar Duka Waya, Kofar Ruwa, Kofar Waika, while the remaining two gates were identified through pictorial representation retrieved from the museum. They are Kofar Na'isa and Kofar Nasarawa. In the examination of the forms and styles, several features of the ancient wall and gates were revealed. The mud brick (*Tubali*) used in building the wall is reflected in the surface texture of the wall. In places where erosion has not eaten up the created surface texture, *Makuba* designs are observed on the wall not only adding beauty it, but also the ancient wall and gates now have other functions such as: Monumental function, Tourism, Symbolization, Commercial/Industrial functions, Identification and Documentation, apart from the primary functions in the ancient period. Based on the findings of the study, recommendations are made on how the government can preserve the ancient wall and gates.

TABLE OF CONTENTS

Contents - - - - - - - - - - page

Declaration - - - - - - - - - - ii

Certification - - - - - - - - - - iii

Dedication - - - - - - - - - - iv

Acknowledgements - - - - - - - - - - v

Abstract - - - - - - - - - - vi

Table of Contents - - - - - - - - - vii

List of Table - - - - - - - - - - x

List of Figures - - - - - - - - - - xi

List of Plates - - - - - - - - - - xii

CHAPTER ONE: INTRODUCTION

- Background of the Study - - - - - - - 1
- Statement of the Problem - - - - - - - 4
- Aim and Objectives of the Study - - - - - - 5
- Research Questions - - - - - - - - 5
- Justification of the Study - - - - - - - 5
- Significance of the Study - - - - - - - 5
- Scope of the Study - - - - - - - - 6
- Limitation - - - - - - - - - 6
- Definition of Operational Terms - - - - - - 6

CHAPTER TWO: REVIEW OF RELATED LITERATURE

- Introduction - - - - - - - - - 7
- A General History of City Walls and Gates - - - - - 7

- Functions of City Walls and Gates - - - - - - 12
- The Functions of City Walls and Gates from the View Point of Holy Books - - - - - - - - - - 17
- Functions of Wall as Mentioned in the Bible - - - - - 22
- History of Ancient Kano City Wall and Gates - - - - 22

CHAPTER THREE: RESEARCH METHODOLOGY

- Research Design - - - - - - - - 26
- Sources of Data - - - - - - - - 27
- Data Collection - - - - - - - - 27
- Population of the Study - - - - - - - 29
- Research Instruments and Tools - - - - - - 29
- Method of Data Analysis - - - - - - - 30

CHAPTER FOUR: DISCUSSION AND DOCUMENTATION OF THE KANO ANCIENT CITY WALL AND GATES

- Introduction - - - - - - - - - 31
- Analysis of Kano Ancient City Wall - - - - - - 31
- Identification of the Ancient Kano City Gates - - - - 36
- Styles and Form of the Ancient Wall and Gates of Kano City - - 45
- Styles and Form of the Ancient Wall of Kano City - - - - 46
- Styles and Form of the Ancient Gates of Kano City - - - - 53
- Identification and Analysis of the Ancient Gate Doors - - - 69
- Padlocks - - - - - - - - - 77
- Functions of Ancient Kano City Wall in the Ancient Period - - - 79
- Functions of the Ancient Wall at Present - - - - - 84

- Functions of Ancient Kano City Gates in the Ancient Period - - 85
- Functions of the ancient gates in the modern period - - - - 89
- Findings Based on Specific Objectives - - - - - 92

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

- Introduction - - - - - - - - - 93
- Summary - - - - - - - - - 93
- Conclusion - - - - - - - - - 96
- Recommendations - - - - - - - - 96
- References - - - - - - - - - 100
- Appendix I: Interview Questions - - - - - - 102
- Appendix II: Pictures of the Researcher and the Sarkin Kofar during the Fieldwork - - - - - - - 104
- Appendix III: Other Pictures taken during the field work - - - 110

LIST OF TABLES

Table 4.1: Perceived Gates in the Ancient Kano City - - - - 37

LIST OF FIGURES

Fig. 1: London Derry Walls Alastair (2005) - - - - - - 2

Fig. 2: China Walls. - - - - - - - - - 3

Fig. 3: Zimbabwe Walls. - - - - - - - - 4

Fig. 4: Benin Wall. - - - - - - - - - 12

Fig. 5: London Derry Walls - - - - - - - - 15

Fig.6: City Wall of Najing. - - - - - - - - 16

Fig. 7: Avila City Wall. - - - - - - - - 17

Fig 8: Map showing ancient Kano city wall and gates. - - - - 32

LIST OF PLATES

Plate I: Remains of the ancient wall at Kofar Famfo. - - - - - 33

Plate II: Remains of the ancient wall Opposite Kano State Polytechnic. - - 34

Plate III: Stagnant water in Ditch and the Remains of ancient wall, close to Kofar Dan Agundi. - - - - - - - - - 35

Plate IV: Remains and Moat of the ancient Wall at the ancient Kofar Ruwa Gate, (Exterior view) - - - - - - - - 47

Plate V: Relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view). - 48

Plate VI: Relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view). - 49

Plate VII: Close view of the relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view) - - - - - - - - 50

Plate VIII: Specimen of the *Tubali* bricks. - - - - - - 51

Plate IX: Specimen of the *Tubali* bricks Arrangement. - - - - 51

Plate X: *Makuba* Design on Wall - - - - - - - 52

Plate XI: Ancient Kofar Kansakali - - - - - - - 54

Plate XII: Interior view of Ancient Kofar Waika - - - - - - 55

Plate XIII: Exterior view of Ancient Kofar Waika - - - - - - 56

Plate XIV: Kofar Waika Tablet. - - - - - - 57

Plate XV: The Ancient Kofar Ruwa - - - - - - - 58

Plate XVI: Modern Kofar Ruwa - - - - - - - 59

Plate XVII: Ancient Kofar Nasarawa. - - - - - - 60

Plate XVIII: Ancient Kofar Na'isa. - - - - - - - 61

Plate XIX: Ancient Kofar Gadon Kaya - - - - - - 62

Plate XX: Present state of Ancient Kofar Gadon Kaya - - - - 63

Plate XXI a: Modern Kofar Gadon Kaya- - - - - - - 64

Plate XXI b: Modern Kofar Gadon Kaya - - - - - - 64

Plate XXII: Interior view of Ancient Kofar Duka Waya - - - - 65

Plate XXIII: Exterior view of Ancient Kofar Duka Waaya - - - - 66

Plate XXIV: Exterior view of Ancient Kofar Kabuga - - - - 67

Plate XXV: Interior view of Ancient Kofar Kabuga - - - - - 68

Plate XXVI: Close view of a crack on the interior view of ancient kofar kabuga - 68

Plate XXVII: Ancient Gate Door of Kofar Gadon Kaya - - - - 70

Plate XXVIII: Ancient Gate Door of Kofar Duka Waya - - - - 71

Plate XXIX: Kyaure. - - - - - - - - - 72

Plate XXX: Ancient Gate Door of Kofar Kabuga - - - - - 73

Plate XXXI: Ancient Gate Door of Kofar Na'isa - - - - - 74

Plate XXXII: Ancient Gate Door of Kofar Waika - - - - - 75

Plate XXXIII: Arabic Inscription on Kofar Waika Ancient Gate Door - - 76

Plate XXXIV: Padlocks found on Ancient Gate Door - - - - 77

Plate XXXV: Ancient locks of Ancient Gate Door - - - - - 77

Plate XXXVI: Sarkin Kofar Wambai and his Padlocks - - - - 78

Plate XXXVII: Sarkin Kofar Gadon Kaya and his Padlocks - - - - 79

Plate XXXIX: Number plates used in House Identification under each Sarkin Kofa Jurisdiction - - - - - - - - - 90

Plate XL: Corner Stone indicating each Kofa and their details - - - 91

CHAPTER ONE

INTRODUCTION

Background of the Study

Walls and gates are part of architectural structure that are use to protect and adorn our environment right from the ancient to modern day. Banister (1996) refers to city wall as "a defensive wall, which he defines as a fortification used to protect a city or settlement from potential aggressors. From ancient to modern times, they were, and still enclose settlements; generally, these are referred to as city walls or town walls". Within the context of this study, city wall is regarded as an architecture which is built around a city or town so as to demarcate its boundary, protect and regulate all activities that take place in the town or city. City gate on the other hand, is regarded as an entrance through which a walled city can be accessed.

The walls and gates can be made from materials like mud, bricks, and logs of woods, metals, raffia, and so on. The materials are usually those that can withstand long siege. In some cases, thorn grasses are deliberately allowed to grow around some sections of the walls, so as to prevent invaders scaling through them. Similarly, ditches are dug around some walls, the ditches store up water during the raining season, the ditches and pool of stored water are measures to prevent intruders into the walled city. The walls and gates perform other functions among which are security, economic, tourism and religious. Beyond their defensive utility, many walls also have important symbolic functions like representing the status and independence of the communities where they are situated. An example is the London Derry wall below (Fig.1).



Fig. 1: London Derry Wall. Source: Alastair (2005)

According to Alan in Alastair (2005), "The walls are surrounded by buildings of historical and cultural importance and now play a central role in welcoming visitors to the city". He further states that, "As a unique tourism asset, the walled city of Derry Signature Project has the potential to create world class excellence for Northern Ireland".

Many countries from different cultures around the world have historical records of walls and gates being built around their cities as means of protection. For instance, there were walls and gates in China as it appears in (Fig. 2). According to Touropia (2015), the Great Wall of China built, rebuilt, and maintained between the 5th century BC and the 16th century to protect the northern borders of the Chinese Empire from the attacks of nomadic tribes from the north. The author also made it clear as regard China wall that, "Several walls have been built that were referred to as the Great Wall. The most famous wall is built between 220–206 BC by the first Emperor of China, Qin Shi Huang but little of that wall remains. The majority of the existing walls were built during the Ming Dynasty (1368-1644 AD)". The entire wall with all of its branches stretches for 8,851.8 kilometers (5,500.3 miles).



Fig. 2: China Walls. Source: Aluka Digital Library (2015)

Zimbabwe walls (Fig. 3) which appears unique in its form was regarded according to Touropia (2015) as, “The Great Zimbabwe is a complex of stone ruins spread out over a large area in modern-day Zimbabwe, which itself is named after the ruins. The word “Great” distinguishes the site from the many hundred small ruins, known as Zimbabwes, spread across the country, built by indigenous Bantu people”. The author also made mention that, “the construction started in the 11th century and continued for over 300 years. At its peak, estimates are that Great Zimbabwe had as many as 18,000 inhabitants. Its most formidable edifice, commonly referred to as the Great Enclosure, has walls as high as 11 meters (36 ft) extending approximately 250 meter (820 ft)”.



Fig. 3: Zimbabwe Wall. Source: Aluka Digital Library (2015)

Nigeria, as one of the countries in West Africa, has on record that there were walls and gates in Daura Katsina, Kano and Zaria cities for the same purpose. Evidence on a tablet in the National Museum Gidan Makama Kano (NMGMK) (n.d) states that, "The foundation of the construction of Kano city walls and gates was established 900 years ago by Sarki Gijimasu son of Warisi (1059-1134 AD). The City Walls developed in phases until it reached its present extent measuring approximately 24KmSq in circumference". Report of (NMGMK) (n.d) also shows that, "the gates which served as passage to the ancient walls spread around the city and are still evident". It is in view of this, therefore that this study seeks to survey the styles and functions of the ancient Kano city wall and gates.

Statement of the Problem

The problem of this study is that, the structural development and the technological advancement in the modern society are speedily putting into extinction the traditional ancient city wall and gates. This led to the building of modern gates by the state government. Also people living close to the wall are fond of tempering with the wall, by way of moulding local

bricks in building houses. This has become a threat to the age long cultural heritage of Kano, this research is therefore carried out to document the remains of the wall and gates.

Aim and Objectives of the Study

The aim of this study is to survey the styles and functions of the ancient city wall and gates of Kano city, while the objectives are to:

i. articulate the extent of the wall, and identify the gates,
ii. examine the forms and styles of the ancient wall and gates,
iii. enumerate and discuss the functions of the wall and gates in the ancient and modern periods

Research Questions

i. What is the size of the wall and how many ancient gates?
ii. What is the form and style of the ancient Kano city wall and gates?
iii. What were the functions of the ancient wall and gates in ancient and modern period?

Justification of the Study

The ancient wall and gates of Kano city have been in existence over time as monumental piece with strong cultural values and importance attached to them. As a result of this, the city wall and gates are gradually losing their original forms, styles, and functions due to natural factors such weathering and developmental projects. It is in view of this, that the researcher considers it worthwhile to undertake the study on the ancient Kano city wall and gates and examine their styles and functions.

Significance of the Study

This study will aid the immediate society, local and state government to realize the worth of the ancient wall and gates for tourism, thus boosting their patronage towards the preservation of the wall and gates. The study will also educate and inform people on the indispensable role that the ancient wall and gates play in the traditional and modern periods.

The study will be an additional literature on Nigerian art history, and will serve as reference material for future researchers.

Scope of the Study

Kano has a long standing tradition of wall and gates. Some of them are found in Rano, Dawakin Tofa, Tudun Wada, Gaya and Tofa to mention but few. The scope of this study is the ancient wall and gates found in the metropolis, within three local government's area, they are Gwale, Dala and Municipal.

Limitation

Language barrier was a challenge, most especially during the interview with Sarkin kofa. The National Museum Gidan Makama Kano (NMGMK) produced pilot guide (Aminu Muhammad Kabir Chief Antiquities Assistant NMGMK) for the researcher during the fieldwork to interpret from Hausa to English language where necessary.

Definition of Operational Terms

1. **Kofa**: Hausa word for Gates
2. **Sarkin Kofa**: King of Gate
3. **Azara**: Spilt trunks and stems of date palm from the desert
4. **Tubali**: Conically shaped ancient bricks used for building in the ancient period.
5. **NMGMK**: National Museum Gida Makama Kano
6. **Makuba**: Makuba is the mixture of mud, water and straws of locust bean fruit and water
7. **Balangu**: Roasted meat

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This section contains the review of available literature that exists in relation to the study. The review is divided into sub-headings as follows:

i. A General History of City Walls and Gates
ii. Functions of City Walls and Gates
iii. History of Ancient Kano City Walls and Gates

A General History of City Walls and Gates

From early history to modern time, walls have been a near necessity for most cities. Banister (1996) gives an instance that, "in 8 millennium BC, the city of Jericho which is now known as the West Bank had its city surrounded by a wall. Jericho is another city in Uruk in ancient Sumer (Mesopotamia) which has one of the world's oldest known walled cities".

Some settlements in the Indus Valley Civilization were also fortified. Banister (1996) states further that, "by about 3500 B.C., hundreds of small farming villages dotted the Indus flood plain. Many of these settlements had fortifications and planned streets". The author further states that, "The stone and mud brick houses of Kot Diji were clustered behind massive stone flood dykes and defensive walls, for neighbouring communities quarreled constantly about the control of prime agricultural land". Peter and William (2001) opine that, "Mundigak, in present day south-east Afghanistan, has defensive walls and square bastions of sun dried bricks".

The author also explains that, "Babylon was one of the most famous cities of the ancient world, especially as a result of the building programme of Nebuchadnezzar, who

expanded the walls and built the Ishtar Gate". The author maintains that "initially these fortifications were simple constructions of wood and earth, which were later replaced by mixed constructions of stones piled on top of one another without mortar". According to this author, "the Romans fortified their cities with massive, mortar-bound stone walls. The most famous of these are the largely extant Aurelian Walls of Rome and the Theodosian Walls of Constantinople, together with partial remains elsewhere. These are mostly city gates, like the Newport Arch in Lincoln".

Anon (2013) states that, "there are walled cities all over Europe", and goes further to highlight that, "city walls and gates were built in the city of Derry or London derry in Northern Ireland". Alastair (2005) reports that, "the designs of the Derry city walls were undertaken by Sir Edward Doddington, while the construction was overseen by Peter Benson, a master builder from London, with the work undertaken between 1613 and 1619". Stressing the significance of Derry city walls, Anon (2013) remarks that:

> There have been dozens of towns surrounded by walls in Ireland, but Londonderry, the last walls be built in Europe, stands as the most complete and spectacular. It is part of a long European tradition of walled cities-it is really a city with walls around it rather than a heavily fortified citadel. It was built at a time of European expansion and this also brings it into comparison with Quebec City in Canada which was founded, and began its defences, in the same period.

The author above highlights the beauty and the significance of Londonderry walls in terms of its architectural design rather than its defensive function. The author also tries to compare the walls with those of ancient Quebec in Canada which were constructed almost at the same time.

Lacy (1999) in Alastair (2005) describes the walls of Derry city thus:

> The wall consisted of a 8 metre thick earthen rampart faced with a 2 metre deep outer face of stone. The excavation of the earth for the rampart created a

> ditch on the outer side of the walls, with the exemption of the north-western part of the circuit that now overlooks the Bogside, where the hillside was scarped to provide additional defence.

Nicholas (1619) in Alastair (2005) in a similar view explains that, "The city of Londonderry is compassed with a strong wall, excellently made and neatly wrought, of good lime and stone, circuit $284^{2/3}$ perches, 18 feet to the perch, the 4 gates contain 84 feet, the wall is 24 foot high and 6 thick". Gates battlemented, but to two there is no going up, so they serve to no great use". The author also made mention that, "there are no leaves for the gates, but 2 drawbridges serve for 2 and 2 portcullises for the other two. 9 bulwarks very large and good, and 2 half bulwark; upon 4 can be placed 4 cannons or other pieces, the rest are not quite so large. The rampart within the city is 12 foot thick earth".

Rowan (1979) in Alastair (2005) equally states that, "the faces of the walls have a steep batter rising usually to a string course, above which a straight wall-head with embrasures for artillery rises to breast height. The copings are often of dressed sandstone".

The authors give a visual description of Londonderry walls by highlighting the materials, size and dimension as seen on the walls. Mention was also made of the environment that surrounds the wall, when one of the authors shed light on the visible ditch which the excavation of earth that was used to make ramparts had made. Rowan (1979) in Alastair (2005) highlights that; the walls have slight dents which go up in a string-like pattern. He gives a further description of the Londonderry wall, by explaining that, there are openings on the walls for artillery.

France is a country located in Western Europe with historical city walls and gates, a typical example of which is the wall in Carcassonne. Anon (2013) confirms that "Carcassonne is the most emblematic of walled cities in France, it is by no means the only such location, and in actual fact there are walled towns and cities in many parts of France, from the Pas de Calais to the Pyrenees, and from Alsace to Brittany". The author elucidates

the significance of Carcassonne wall in France by saying that, it is the most symbolic among other walls in France.

However, Anon (2013) lists other walled cities in France as follows;

> Langres (Lorraine); Laon (Picardy); Saint Malo (Brittany); Avignon (Provence); Besançon (Franche-Comté). Walled smaller towns are;Montreuil Sur Mer (Nord-Pas de Calais); Le Quesnoy (Nord-Pas de Calais); Bergheim(Alsace); Concarneau - Ville Close (Finisterre - Brittany); Dinan (Brittany); Guérande (Loire Atlantique - Pays de la Loire); Brouage (Poitou-Charentes); La Couvertoirade (Aveyron - Midi-Pyrenees); Aigues Mortes (Gard - Languedoc); Villefranche de Conflent (Eastern Pyrenees, Languedoc); Provins (Seine et Marne - Paris region).

Spain is another country in Europe that has evidence of city walls and gates, Anon (2013) avers that, Niebla (Huelva, Andalucia) has over 2 km of walls, 50 towers and five gate ways, Niebla being one of the most completely walled towns in Spain. The author stresses further that, "the wall was made with reddish clay from the local valley, giving it a particularly Moroccan look". Other walled cities in Spain are; Morella, Galisteo, Albarracín, Palazuelos, Peniscola Buitrago del Lozoya, to mention but just a few.

China has many historical features and artefacts, an example of which is the ancient city wall of Nanjing. Rong (2012) elucidates that, "the magnificent city walls form the unique characteristic in Nanjing with its distinctive shape and exquisite technology". The author gives more details that; "six emperors built their national capital in Nanjing. The first emperor of Ming dynasty started it in 1366, and the great project finished in 1386, the wall is 33.676 kilometres long and 14-20 metres high". Chang (1972) avers that, "large tempered earth walls were built in ancient China since the Shang Dynasty (c. 1600-1050 BC), had enormous walls built in this fashion. Although stone walls were built in China during the Warring States (481-221 BC), mass conversion to stone architecture did not begin in earnest until the Tang Dynasty (618-907 AD)".

In Africa, many countries build city walls and gates to serve different purposes in the cities where they are situated. Graham (1996) justifies that,

> African city walls, so-called, are part of a morphological continuum that extended from single households to large cities, and which varied in function from domestic protection to formal military defence, as well as serving a variety of other functions. There is Harar city gate in Ethiopia, Hamdallahi in Mali, Quarcoopome at Notse in Togo, and many others.

In Nigeria, there are cities that have recorded history of city gates and walls, for instance, walls were built in, Zaria in Kaduna state while walls and gates were also built in Kano to perform some specific functions. Aribidesi (2004) avers that, "the enclosure walls found among small-scale societies of Igbomina in northern Yoruba shared similar characteristics with some well-known walls of large political centres in various parts of tropical Africa, particularly Nigeria. Benin City in Nigeria has city wall and gates to its credit in the pre-colonial era". Lagun (2013) buttresses the above statement by stating that:

> Construction started on the Walls of Benin in 800 AD, now situated in modern day Benin City, capital of Edo State, and continued into the mid-1400s. Stretching seemingly endlessly across the land, the Benin Moat is the world's second longest man-made construction, falling short of only the Great Wall of China. The Walls of Benin, built as a city fortification against neighbouring rivals such as the Oyo Kingdom to the south and the Sokoto Caliphate in the north, is estimated to be 10,000 miles in length and 2,000 square miles in area. Excavations by British archaeologist Graham Connah in 1960 uncovered a rural network of earthen walls that, he estimated, if spread out over five dry seasons, would have required a workforce of 1,000 labourers working ten hours a day, for seven days a week to construct – a rough total of 150 million man hours.

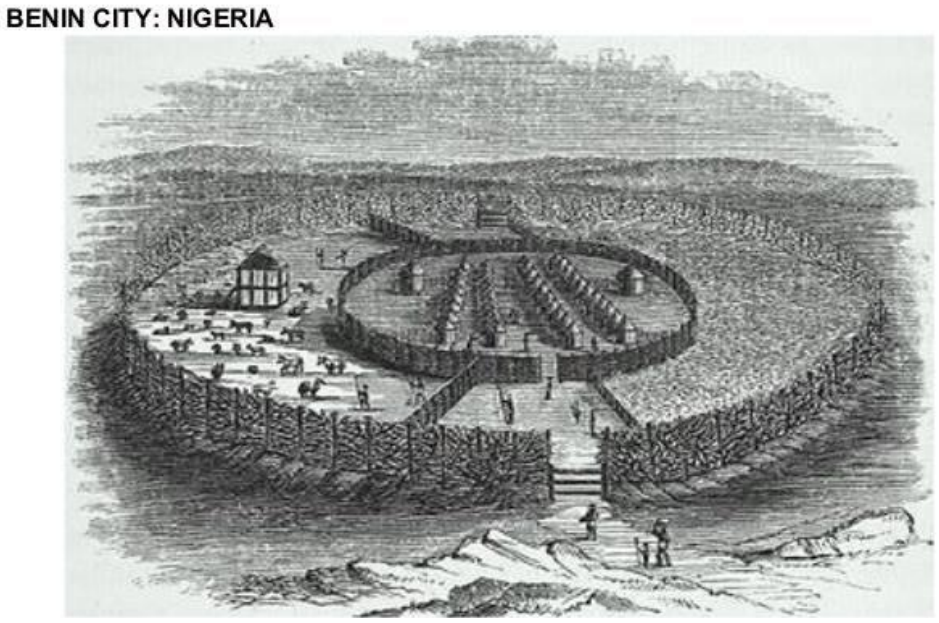


Fig. 4: Benin Wall.

Source: ihuanedo.ning.com/profiles/blogs/the-great-benin moat (2014)

The author also gives an in depth explanation of how the construction of Benin City wall started in 800 AD. Highlights are also made of the security function of the walls as protection against some cities like old Oyo kingdom and Sokoto caliphate. The security function made mentioned of can be described as one of the primary functions of the wall

Functions of City Walls and Gates

Even though the functions of city walls and gates vary from one society to the other, their general functions include security, economic, religious, tourism etcetera. Beyond their defensive utility, many walls also have important symbolic functions like representing the status and independence of the communities where they are situated. The Herefordshire Archaeology Report, according to (Baker, 2011), states that "the significance of Hereford's defences is also much wider, and this can be expressed both nationally and regionally, both in aesthetic terms as a standing monument (specifically the city walls), and in evidential terms as a source of archaeological information". Also, according to Frese (2012),

> The gateway into a town of the southern Levant was more than a mere entrance; it was the civic forum, the heart of the city. The gate and its associated plazas served inter alia as a marketplace, a legal court, an execution chamber, a cultic center, a political stage, a social gathering place, a defensive military structure, and a three- dimensional piece of royal propaganda". Gates were also symbolic: of royalty and independence of community well- being, of metaphysical boundaries, and of Israelite society itself.

In view of this, the review of the functions of city walls and gates is done under the following.

i. Security function
ii. Economic function
iii. Religious function
iv. Tourism
v. Historical function
vi. Aesthetic function

Security is a paramount need in virtually all the societies in the world. Anon (2014) declares that, "from pre-Roman times until the Renaissance, city walls were often a vital barrier for townsfolk against attack from marauding invaders. Edward (2005) in Alastair (2005), while referring to the security functions of Derry city walls in Northern Ireland, avers that, the walls enabled the inhabitants to survive three sieges in the 17 century. He substantiates further that, a number of cannons for the defence of the city were sent from London at that time, many of which are still on the walls today. Anon (2013) opines that, "walled bastion were built in the Middle Ages to provide a safe haven for people to live in what was, in those days, dangerous territory".

In a similar view, Harare city wall and gates in Ethiopia also performed some security functions. Richard in Graham (1996) notes that, "the gates at Harare, in Ethiopia, were locked at night so that nobody could leave city till dawn".

Economic function is another identified function that city walls and gates have performed. Paul (1885) in Graham (1996) avers that, at Zaria, in Nigeria, every trader entering the city had to pay for permission to do business. A good number of the ancient city walls reviewed can be described as a tourist centre, for instance, Alderman in Alastair (2005) states that:

> The historic city walls of Derry now sit proudly alongside the Giant's Causeway and the Titanic Belfast as tourism icons for Northern Ireland. But the walls are more than just ancient monument of interest to only visitors. The walls and gates define the very heart of the modern Londonderry, providing a sense of enclosure and a feeling that you are entering and exiting a special urban space. A monument of such national and international importance clearly requires a plan which sets out the standards expected for its conservation and management.

Alan in Alastair (2005) holds a similar view when he avers that, "Tourism in Northern Ireland is flourishing, with visitor numbers continuing to rise and tourists spending more while they are here. The world's leading travel publication, Lonely Planet, recently nominated us as a must see destination". The author stresses further that, "This recognition captures a very real sense that Northern Ireland's moment has arrived as a discovery travel destination. The walled city of Derry has played a pivotal role in this progress and will continue to be an integral part of our world class tourism products". The author maintains that, "The Walled City Signature Project is one of the five iconic projects identified in the Northern Ireland Tourist Board's Strategic Framework for action 2004 – 2007. The walls are surrounded by buildings of historical and cultural importance and now play a central role in welcoming visitors to the city". He concludes that, "As a unique tourism asset, the walled city of Derry Signature Project has the potential to create world class excellence for Northern Ireland. Quality orientation and interpretation schemes now ensure that visitors are able to explore this area's unique culture and history through the city walls". The authors above shed lights on the beauty and attractions, that the London Derry walls have created to tourists all over the world that troop in large number to visit the city. The authors explain further that,

London Derry walls (Fig. 5) have also been certified by international organisations as tourist destination which needs to be preserved for future reference and further patronage.



Fig. 5: London Derry Walls. Source: Alastair (2005)

Many of the city walls and gates in France serve as tourist attractions that eventually bring hundreds of tourists to their various locations. Anon (2013) avers that**, "**city walls in Carcassonne, Laon, Avignon, Besançon, Guérande , Brouage, La Couvertoirade, Aigues Mortes, to mention but just a few, are included in UNESCO's world heritage site thereby attracting tourists in large number to the cities in France". Many city walls and gates in Spain are used as tourist attractions. For example, Anon (2013) declares that, "Spain has some of the finest and most complete walled towns and cities in Europe… the wall and city gates of Plasencia are still almost complete, and can be admired in many parts". It is also listed among UNESCO world heritage sites, other walls in this category are; Avila, Ciudad, Rodrigo, Lugo and so on.

Historical function is yet another identified role that city walls and gates perform in the ancient cities where they are situated. Rong (2012) highlights that, "the ancient wall in

Nanjing now is not simply a cultural heritage, but rather the roots of the city landscape and the people living there".



Fig.6: City Wall of Najing. Source: Rong (2010)

The author explains further that, not only the history and the civilization should be sustained, but also the walls be integrated with regional characteristic and modern life so that its own value can be maximized. The statement above shows that, the city walls of Nanjing directly portray the cultural heritage as well as the historical antecedents of the people in the city. It is more than six hundred years old. This famous wall has large-scale, it was 33.676 kilometers long and 14-20meters high (Fig.6). It was built with special bricks on which the name of every craftsman is engraved.

Anon (2014) opines that, "there is something special about a walled city; a connection with the past, that remains only in a few of the towns and cities of the modern-day world". This means that, walled cities preserve the history of the past, therefore serving as a historical link to the modern day world. Graham (1996) cites an example that, "Benin City walls are

eloquent of the power of Oba of Benin, and his chiefs and priests, as well as being indicative of a cohesive social organisation within the Benin state and its principal city.

Moreover, ancient city walls and gates serve aesthetics functions in cities where they are located; Anon (2014) observes that, "Avila city wall in Spain is generally regarded as the finest walled city in Europe - Avila is the largest city to have conserved its mediaeval town walls completely intact".



Fig. 7: Avila City Wall.
Sourcre:http://wwwavila.com/avila_tourism/monuments/avila_city_walls (2015)

The Functions of city Walls and Gates from the View Point of the Holy Books

Going by the various scholarly articles that have been reviewed, it is apparent that walls and gates are of great significance, and in some cases are symbolic of one thing or the other. The significance of walls and gates is equally glaring in the Holy books. In the Holy Qur'an, for example, Abdullahi Yusuf Ali's translation of the Holy Qur'an (http://www.searchtruth.com), the word gate appears eleven (11) times in ten (10) verses, and

the word wall appears two (2) times in two (2) verses. Presented below are some of such mentions.

i. “But when they forgot the warning they had received, we opened to them the **gates** of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!”(Chapter6: verse44)

ii. “To those who reject Our signs and treat them with arrogance, no opening will there be of the **gates** of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin”. (Chapter7: verse40)

iii. “Furthers he said: "O my sons! Enter not all by one gate: enter ye by different **gates**. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him." (Chapter12: verse67)

iv. “To it are seven **gates**: for each of those **gates** is a (special) class (of sinners) assigned”. (Chapter15: verse44)

v. "So enter the **gates** of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant." (Chapter16:verse29)

vi. “The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its **gates** will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" (Chapter39:verse71)

vii. “(To them) will be said: "Enter ye the **gates** of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!" (Chapter39: verse72)

viii. “And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its **gates** will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein." (Chapter39:verse73)

ix. "Enter ye the **gates** of Hell, to dwell therein: and evil is (this) abode of the arrogant!" (Chapter40:verse76)

x. “So we opened the **gates** of heaven, with water pouring forth”. (Chapter54:verse11)

xi. “Say, ‘The truth is from your Lord’: Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the **walls** and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!”(Chapter18:verse 29)

xii. “They will not fight you (even) together, except in fortified townships, or from behind **walls**. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom”. (Chapter59: verse 14).

A careful examination of all the verses above shows that in the Holy Qur’an, the significance of walls and gates is to barricade the just and upright people from the unjust. Put differently, walls and gates demarcate the people who have served God well and are deserving of reward from those who have done otherwise. This further goes to show that gates and walls are not just erected, but are built for definite purposes.

Similarly in the Holy Bible, a gate symbolizes a host of things. According to Webster in Meyers (http://www.e-sword.net), a gate symbolizes power and dominion. This is evident in Genesis chapter22: verse 17: “that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and

thy seed shall possess the **gate** of his enemies". Also, Smith in Meyers (http://www.e-sword.net) opines that the **gate** and gateways of eastern cities anciently held and still holds an important part, not only in the defense but in the public economy of the place. They are thus sometimes taken as representing the city itself.

Biblically, the functions of gates and walls can be categorized under the following:

i. Public purposes which include public resort: this is evident in the (Genesis 34:20) "And Hamor and Shechem his son came unto the **gate** of their city, and communed with the men of their city, saying. Which means at the gate they were sharing things together

ii. Public deliberations, a place to administer justice or a place to grant audience to kings, rulers and ambassadors as can be found in the following verses. Deuteronomy chapter 16: verse18 which states "Judges and officers shalt thou make thee in all thy **gates**, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment".

iii. Gates also served as public markets. 2Kings chapter 7: verse1, " Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the **gate** of Samaria". Other functions include:

iv. A place to hold religious services, Act chapter14: verse13 "Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the **gates**, and would have done sacrifice with the people".

v. Civic functions: "…the law was read to the people and interpreted at the **gate**" (Nehemiah chapter 8: verse1). "And all the people gathered themselves together as one man into the street that was before the water **gate**; and they spake unto Ezra the

scribe to bring the book of the law of Moses, which the LORD had commanded to Israel".

vi. Conferences on public affairs held at **gates** (Genesis chapter34: verse20) "And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying. Thus making decisions for the benefit of the entire society".

vii. Judicial functions are held at the gates "Judges and officers shalt thou make thee in all thy **gates**, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment". Therefore convicts will be determined at the gate. (Deuteronomy chapter16: verse18)

viii. Place of execution: criminals were punished outside the gates and their bodies were exposed for viewing at the gates. (Deuteronomy chapter17: verse5), " Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy **gates**, even that man or that woman, and shalt stone them with stones, till they die". (Deuteronomy chapter16: verse18), "Judges and officers shalt thou make thee in all thy **gates**, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment". "And there came a messenger, and told him, saying, they have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning" (2Kings chapter 10: verse 8). Probably a deterrent measure too as earlier mentioned in order to keep a moral society.

One very notable wall in the bible is the wall of Jericho whose popularity is associated with a miraculous collapse as recorded in (Joshua chapter6: verse20), "…So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down

flat, so that the people went up into the city, every man straight before him, and they took the city".

Functions of Wall as mentioned in the Bible

i. Border line: In Ezekiel chapter 43: verse 8, it is stated: … in their setting of their threshold by my thresholds, and their post by my posts, and the **wall** between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Ephesians chapter 2: verse14has this to say: "For he is our peace, who hath made both one, and hath broken down the middle **wall** of partition between us:"

ii. Designed for defense: "And the fortress of the high fort of thy **walls** shall he bring down, lay low, and bring to the ground, even to the dust. (Isaiah chapter 25: verse12). In addition, walls were used for salvation and protection as evidenced in Isaiah chapter 26: verse1 "in that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks," and in Zechariah chapter 2: verse "For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her"

History of Ancient Kano City Wall and Gates

Evidence on a tablet in the National Museum Gidan Makama Kano (NMGMK) (n.d) states that,

> The foundation of the construction of Kano city walls and gates was established 900 years ago by Sarki Gijimasu son of Warisi (1059-1134 AD). The City Walls developed in phases until it reached its present extent measuring approximately 24 Sq Km in circumference. It has fifteen traditional and two modern gates, most of which have now been transformed. Kano city wall today encompasses parts of three Local Government areas of Dala, Gwale and Kano Municipal with a total population of 1,055,690 and population density of 54,277 per Sq Km, thus making the City Wall enclosure one of the densely populated traditional

> urban centers in the world. In its original state the city wall measured between 30-40ft in height and a thickness of up to 100ft at the base of some portions.

Paden (1970) in Osaghae (1994) declares that, "the city of Kano was one of the most advanced cities in pre-colonial northern Nigeria, being probably the largest urban centre in Sudanic West Africa in the 19 century A.D". Hodgkin (1975) in Osaghae (1994) highlights that, "accounts of its (Kano) origin suggest that it was founded between 1000 and 1200 A.D during which period, according to the Bayajidda legend, centralized political authority evolved". Kayode (2013) avers that, "Dala hill was the place of the first settlement in Kano City, and it formed the nucleus for the people living in the rest of the city and was the foundation of its economic and political development". The population growth in the city might likely have necessitated the building of city walls and gates.

The city wall and gates performed some security functions due to the fact that they were majorly constructed for that purpose. Kayode (2013) states that "during the reign of Sarkin Kano Usman Giji Masu Dan Wasiri; the grandson of Bagauda; the third King in the Habe dynasty, he decided to build and surround the ancient city with a wall as protection against external invaders, and this was the year 1112 AD". Aribidesi (2004) corroborates that, "it seems that, the construction of enclosure walls was to counter aggressions on the frontier and protect local communities from invaders. The walls were built with materials and techniques which could enable them withstand siege".

The ancient Kano city wall cannot, in any way, be reviewed without examining Kano city gates simultaneously. The reason is that, the gates were said to serve as the entrance to the walled city. According to Akinade (2005), "The ancient, highly impregnable Kano city wall and its interlocking gates were built to ward off invasion and to safe guard peace". He further states that "There are numerous cases of internecine war between Kano and its

neighbours: Kwararafa, Borno, Zaria and Katsina among others. Kayode (2013) supported that,

> Ancient Kano City wall and associated sites are places of spiritual, historical and cultural significance. The ancient Kano city walls are fourteen kilometres radius of earth structure built in order to provide security to the growing population. The foundation for the construction of the wall was laid by Sarkin Gijimasu from 1095 – 1134 and was completed in the middle of 14 Century A.D during the reign of Zamnagawa. In the 16 century A.D, the walls were further extended to their present position.

On the contrary Kayode (2013) argues that, the city gates were originally sixteen, while Akinade (2005) presented the total number of 15 ancient gates which he listed as follows: *kofar dawanau, kofar ruwa, kofar waika, kofar kansakali, kofar kabuga, kofar dukawuya, kofar pampo, kofar gadon kaya, kofar na'isa, kofar sabuwar, kofar dan agundi, kofar nasarawa, kofar mata, kofar wambai, kofar mazugal.* Salisu (2010) testify to it that the ancient gates are 15 city gates locate at various angles of the city. During the field work the researcher was able to reckon with 15 ancient gates and some possible reasons for the suggestion of different numbers. In the case of some gates they have been renamed two to three times before their present name. For instance Kofar Nasarawa, it was formerly called Kofar Gertawa and later been referred to as Kofar Kewaye. Also, Kofar Ruwa was initially been referred to as Kofar Lunkui. In some cases too, the location of some gates were changed, due to an incident within the community, that brings about the change in location of the gate and directly or indirectly influence the change name of the gate as well. Kofar Na'isa is an example of such gate. Initially it was called Kofar Dogo, one Fulani man called Sulaimon broke the wall, when he was asked why he so did? He replied "Na'isa" which in English is translated as "I did it because I am capable". The Emir then said the break in the wall should be called Kofar Na'isa. To this end, Kofar Dogo is no longer in use as it has been changed by Kofar Na'isa.

From the context of the literature review, with the strong values attached to city walls and gates both in the ancient time and modern period, the functions of the monuments grew from being primarily security purpose into other major functions. As in the view of Feilden (2003), "values attached to cultural property come under three major headings namely: *Emotional values* (wonder, identity, continuity, spiritual and symbolic); *Cultural values* (documentary, historic, archaeological age and scarcity, aesthetic and symbolic, architectural, townscape, landscape and ecological, technological and scientific); and *Use values* (functional, economic, social, political and ethnic)". The author above made it clear that, their strong values gave room to varieties of functions and importance, which systematically grew out of the ancient monuments. In view of this strong historical conservation and preservation, should be given to the monuments because it could again transform into some other socio cultural importance in future.

In the course of the literature review, it was revealed that, the walls and gates have other functions apart from the primary functions which are security and boundary definition. In view of this the study seeks for the secondary functions of the Kano ancient city wall and gates as well. Also the literature review is of relevance due to the background idea given about the Kano ancient city wall and gates.

CHAPTER THREE

RESEARCH METHODOLOGY

Research Design

The study adopted a design and procedure, which lead the researcher to obtain sources of data for the study. Adetoro (1997) states that, "it is appropriate for a researcher to examine the technique and procedures used in previous studies to gain control of a research". This study is a survey of styles, and functions of Kano ancient wall and gates of the ancient city of Kano. In view of this, the following research procedures were adopted: historical, and survey methods. Mohammed (2004) describes historical method in research as "the attempt to establish facts and arrive at conclusions concerning the past". He further states that, "the prime purpose is to provide a clear perspective of the present". From the historical method, the researcher was able to seek for the origin of the ancient walls and gates in Kano, what led to the building of the walls and gates, the purpose the walls and gates were serving in the community during the traditional period and what are their values in the modern period.

The researcher also used survey method. According to Awotunde and Ugodulunwa (2004), survey research is often conducted for the purpose of achieving any or all of the following objectives: description, explanation and exploration. In the view of Mohammed (2004), survey research concerns itself with the present and attempts to determine the current status of the phenomena under investigation. In the course of this study, the survey method was adopted for the collection of data on the ancient Kano city wall and gates which helped in gaining an estimable dimension of styles and functions of the wall and gates. The information gave the state of the wall and gates at present, which acted as a determinant of their state in future.

Sources of Data

Awotunde, Ugodulunwa and Ozoji (1997) define data as, "facts, observation or information relating to a particular activity or study". The authors also mention that "data collection is an important step in the research process". Information on this research was sourced from primary and secondary sources. The primary data are the existing city wall and gates present and the interview conducted with the Sarkin kofar (Oral tradition). Adetoro (1997) states that, "primary source includes relics, documents, etcetera, which have direct physical relationship. They involve actual eye witness or participant, in an event or the participation of an ancient or recent historical object". Secondary data, on the other hand, were written or printed materials on the city wall and gates (Documents) books, magazines, journals and the internet.

Data Collection

The researcher employed historical and observation method of data collection in carrying out the research. Adetoro (1997) states that historical method of data collection "involves the systematic search for documents and other sources that contain facts relating to historian's question about the past to have better understanding of the present and perhaps to predict the future situation". While, Lere, Dadughun and Bulus (2002) describe, observational method of data collection as "a basic method of obtaining information about the world around us". It was also mentioned that "it is the primary tool of scientific enquiry and its value is greatest if it serves, the formulated research purpose". Therefore, research procedures such as literature reviews, pilot study, and field work, were used. These procedures were used in the following ways:

Literature/Internet Source: The researcher used relevant literary materials (journals, magazines and periodicals) theses and dissertations. Also, electronic data was collected

through the internet which assisted in checking other pieces of information. All literary materials collected have been commented on, analyzed and discussed with the sources fully acknowledged. The literature materials helped in giving a background to the study as well as helped in establishing direction for the study.

Pilot Study: The researcher embarked on a pilot study. The aim of the pilot study was to acquaint the researcher with an idea of what he wanted to study. Baker (1994) states that, "a pilot study can also be the pre-testing or 'trying out' of a particular research instrument". Teijlingen and Hundley (2001) observe that "pilot study is used for developing and testing adequacy of research instruments and assessing the feasibility of a (full scale) study/survey". In view of this, the researcher made use of the ancient Kano city modern wall and two modern gates (Kofar Nasarawa and Kofar Ruwa) for his pilot study. Selected few people within the area of the wall and gates were interviewed, pictorial representation of the walls and gates were taken through the use of digital camera. The pilot study was done to validate the instruments that were used for the field work.

Oral Interview: Oral interview, based on structured and unstructured questionnaire, was administered on the staff members of National Museum Gidan Makama Kano (NMGMK) and the present Sarkin Kofa (king of the gate) of each of the gate.

Field Work: Field work is a major means of getting information. Duniya (2009) states that, "only fieldwork could produce adequate documentation". In view of this, the researcher depended largely on field work as the basis for the investigation. In the course of the field work, oral interview questions were asked by the researcher from the Sarkin Kofar about the wall and gates. The oral interview questions are both structured and unstructured. Structure and unstructured oral interview questions were also presented to the staff members of the

museum (National Museum Gidan Makama Kano). Photographs of the wall, gates and items that are related to the wall and gates were taken.

Population of the Study

Population in research, according to Awotunde *et al*., (1997), is the "target group which a researcher is interested in studying, and from which he/she intends to obtain information and draws conclusions". Going by the above, the populations of this study were Sarkin Kofa and the staff of National Museum Gidan Makama Kano (NMGMK). Both the Sarkin Kofa and the staff of National Museum Gidan Makama Kano (NMGMK) could be referred to as the custodians of the ancient architecture. In selecting the population for this study, the researcher made use of Purposive sampling method, on the conviction that, they would provide useful information on the subject under study. Tongco in Samuila (2014) explains that, "the purposive sampling technique, also called judgmental sampling, is the deliberate choice of an informant due to the qualities the informant possesses. Also, it is a non-random technique that does not need underlying theories or a set number of informants" and that the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience. Hence, thirteen (13) Sarkin Kofar, the custodians of the ancient gates and the wall within their areas and four (4) staff in the National Museum Gidan Makama Kano (NMGMK) that are delegated to the ancient gates and wall formed the population of the study.

Research Instruments and Tools

Research instruments that were used are based on structured and unstructured interview questions while the research tools are digital and video camera. Digital camera was used to snap photographs of the wall and gates during the field work. According to Muhammad (2012), "visual representation serves the purpose of documentation". He further states that, "the snapped pictures are used to facilitate the analysis and discussion of the works under study". Also the video coverage was used to record interview sections for better interpretation and translation when replayed several times. The video picture assisted in

proper analysis of the data. The use of digital camera was adopted to enable the researcher to have multiple shots, and at the spot, pictures that were unclear were deleted easily and clearer ones taken. These assertions is supported by Ogene (2006), "Digital art practice could be in the form of two or three dimensional image manipulation, word processing, digital animations, audio and video as well as the art of desktop publishing, drawing, scanning, digital photography and web page creation among others. He further emphasis that, "this entails the production, reproduction, recycling, cloning and documentation of visual data.

Method of Data Analysis

Photographs taken, opinions collected through oral interviews were discussed using the historical and descriptive approaches. This was carried out in a way that the set objectives of the study are met appropriately. The historical method enabled the researcher to look at the historical and socio-cultural functions that surround the construction of the wall and gates. The descriptive method of data analysis on the other hand, ensured that the photographs, audio and video coverage of the wall and gates were used for comprehensive description and interpretation of the architectural structures of the wall and gates. This helped in analyzing the styles and the medium employed in executing the Kano city wall and gates.

CHAPTER FOUR

DISCUSSION AND DOCUMENTATION OF THE KANO ANCIENT CITY WALL AND GATES

Introduction

The National Commission for Museums and Monuments of Nigeria, Gidan Makama Kano is the custodian of the ancient Kano city wall and gates and other monumental structures such as Dala hills, Goron Dutse and Gidan Makama. This has enabled some preservation of the monuments by the government and non-governmental bodies. This gives guide and room for the history of the ancient wall and gates to be traced, studied, maintained and documented. This chapter therefore focuses on the analysis of the information gathered from the investigations and observations during the field work on the Kano ancient city wall and gates. First is to articulate the extent of the wall and identify the gates in existence. To examine the forms and styles of the ancient wall and gates at present, and to enumerate and discuss the functions in the ancient and modern period. This will also include the materials used in building the Kano ancient walls and gates.

Analysis of Kano Ancient City Wall

Even though the wall appear and should appear as a single wall that creates boundary for the ancient Kano city, it is within the walls that the city gates were created and within every two gates the present state of the wall differs. The ancient wall and gates, having been transformed into the modern period from the ancient period, are not completely transformed due to different kinds of activities (human and natural activities)

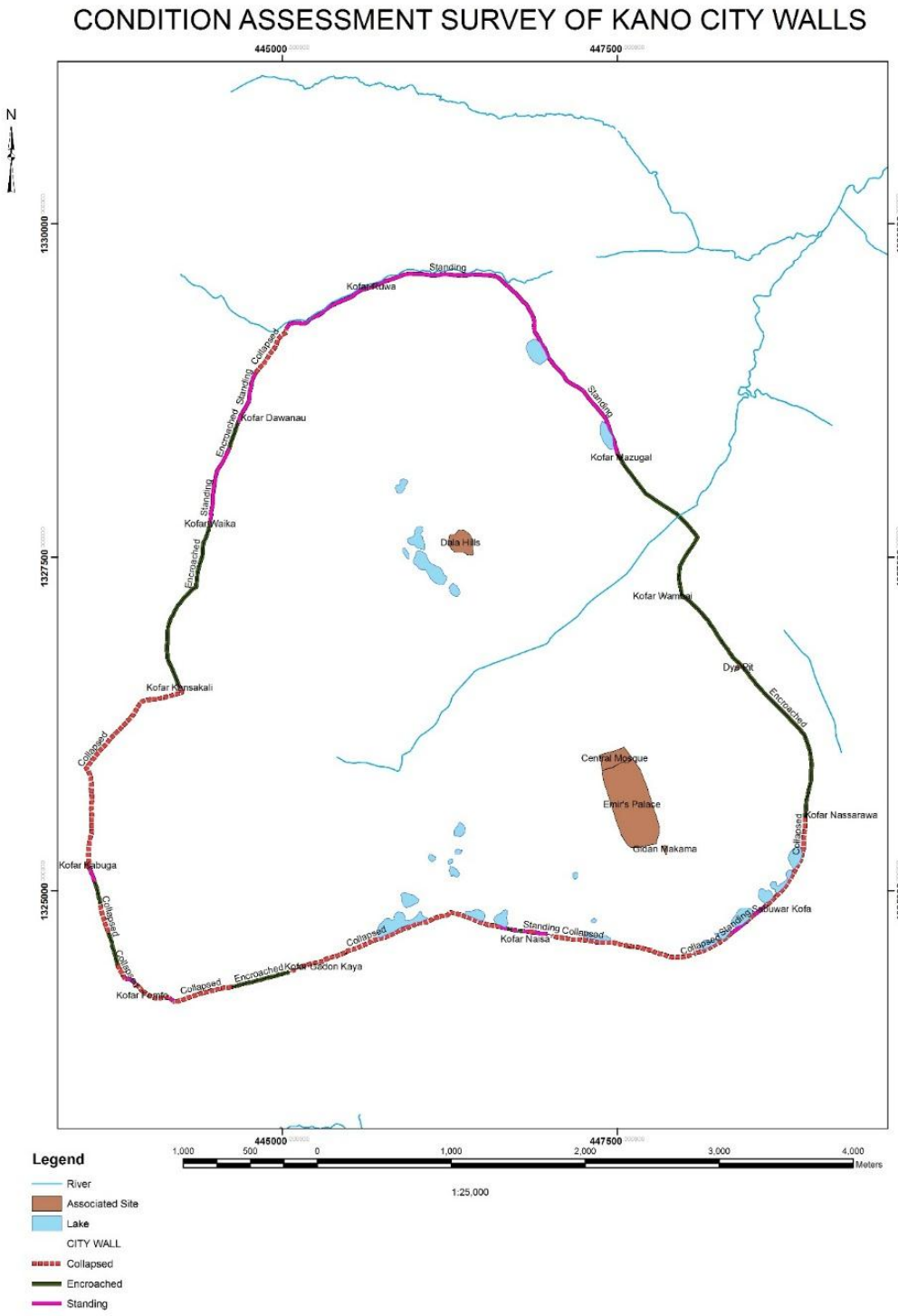


Fig 8: Map showing ancient Kano city wall and gates.

Source: (Satellite Imagery, 2015)

The foundation and erection of the city wall was started by Sarkin Usman Gijimasu, son of Warisa (1059-1134 AD), and the city wall developed in phases before getting to its present state which approximately measures 24kmsq in circumference. The expansion might

have been necessitated due to population growth in the city. There are various walls in the city of Kano, but the purpose of the study is to identify the remains of the ancient Kano city walls that still exist. Yusuf (2015) laments that, "over 70% of the ancient traditional architecture has disappeared". This is evident in the field trip taken, and also manifest in the map above (Plate I).The pink colour stands for area where the wall is still standing, the green coloured parts are areas where the wall are encroached, and the broken orange lines are the collapsed wall. Truly in the trip around the ancient enclosure of the ancient Kano city, it was discovered that majority of the wall and walled parts have been overridden by developmental factors like roads, houses, warehouses and many other structures and activities. This observation was made between Kofar Nasarawa and Kofar Mazugal.



Plate I: Remains of the ancient walls at Kofar Famfo along Bayero University Kano (BUK) road. Photograph by Osiboye, 2015.



Plate II: Remains of the ancient walls Opposite Kano State Polytechnic, along Bayero University Kano (BUK) Road. Photograph by Osiboye, (2015)

In some areas where traces were found, no tangible forms or styles to be analysed, because they were only being observed like great heaps of massive soil. (Plates I& II)They were found lying there in the bush, if effort is not taken, it might not be observed or considered as the remains of the ancient Kano city wall. These observations were made between Kofar Famfo and Kofar Gadan Kaya opposite, Kano State Polytechnic. At certain points, where these were observed, there were ditches around the heaps in and outside the wall and filled with stagnant water (Plate III).



Plate III: Stagnant water in Ditch and the Remains of ancient wall, close to Kofar Dan Agundi, along BUK road. Photograph by Osiboye, (2015)

It was said that they are places where the earth soil (mud) that was used in making the wall was taken from, such is observed between Kofar Nasarawa and Kofar Gan don Kaya. Also lying side by side with the stagnant water, is the ancient wall path now appearing like a massive heap of soil.

The study concentrates on the parts where the ancient wall is still standing, which fall between Kofar Ruwa and Kofar Dawanau. According to Hussain (2015)' "the strongest and wildest remains of the walls are evident around the ancient gate of Kofar Ruwa". The remains of the wall is observed to a stretch of about 250meters above and also in fragmentations. Around the ancient Kofar Ruwa gate, the wideness of the wall measures 25ft though varies along the wall. This site has witnessed the largest and tallest remains of the ancient city wall. The wall has completely been transformed from the ancient to modern because it gives a vivid idea of what the walls looked like in the ancient period. Despite the

natural and human activities that have destroyed over seventy percent (70%) of the ancient Kano city wall. The thickness of the wall in the ancient times was suggested to be 100ft wide as reflected on a tablet at (NMGMK) (nd) and the researcher was able to measure 25ft on the average during the field work. It could be assumed that 75ft of the wall has been eaten up by both human and natural activities.

In summary, there are traces of the real ancient wall still standing. For instance there are part of the standing as a whole of about 200 metres long, and in fragments between Kofar Mazugal and Kofar Kansakali. There are also traces of the pathway through which the ancient wall flows through. This is evident in the areas where assumed heaps of soil and ditches filled with stagnant water. Such is observed between Kofar Nasarawa and Kofar Famfo and also between Kofar Mazugal and Kofar Ruwa. There are places where there are no traces of the wall due to various human and natural activities, a common threat to the entire circumference of the ancient Kano city wall. Places like Kofar Mazugal to Kofar Nasarawa live no evident traces of wall. This could be as a result of the dense population of the area, the presence of major markets in such areas (Kofar Wambai market, Mayanka market (abattoir)), important places to ancient Kano city culture as well (Kofar Mata Dying pit).

Identification of the Ancient Kano City Gates

Perceived gates were more than fifteen in number because some gates were found to be two. The ancient gate and the modern gate still bear the same name, they are close to each other, with the modern gate on the major road but adjacent to the ancient gate. For example, Kofar Ruwa and Kofar Gadon Kaya, while some gates only have the modern gates and their ancient gates are probably out of extinction. The study is focusing on the available ancient gates as at the time of study. The fifteen gates observed are listed below.

Table 4.1: Perceived Gates in the Ancient Kano City

S/N	Gates Observed in the Ancient Kano City	Modern Gates Observed	Ancient Gates Observed	Period Established and the reigning Emir	Name of the Sarkin Kofa
1	Kofar Kansakali	**X**	√	Emir Usman Gijimasu (1095-1133)	Mallam Aliu Tsoho Usman
2	Kofar Kabuga	**X**	√	Emir Muhammadu Nazaki (1617-1622)	Alhaji Sule Yahaya
3	Kofar Waika	**X**	√	Emir Usman Gijimasu (1095-1133)	Mallam Rabiu Tijjani
4	Kofar Dawanau	√	**X**	Emir Muhammadu Rumfa. (1463-1499)	Mallam Sunusi
5	Kofar Ruwa	√	√	Emir Usman Gijimasu (1095-1133)	Mallam Dan lami Uba Muhammad
6	Kofar Mazugal	√	**X**	Emir Usman Gijimasu (1095-1133)	Dahiru Hamza
7	Kofar Wambai	√	**X**	Emir Muhammadu Al-wali	Yusuf Abdullahi Talai
8	Kofar Mata	√	**X**	Emir Muhammadu Rumfa	Alhaji Auwalu Uba
9	Kofar Nasarawa	√	**X**	Emir Muhammadu Rumfa. (1463-1499)	Alhaji Ibrahim Ahmed
10	Sabuwar Kofar	√	**X**	Emir Abdullahi Bayero.(1926-1953)	Non
11	Kofar Dan' Agundi	√	**X**	Emir Muhammadu Rumfa. (1463-1499)	Mallam Hussaini Sulaiman
12	Kofar Na'isa	√	**X**		Abdullahi Muhammadu
13	Kofar Gadon Kaya	√	√	Emir Muhammadu Nazaki (1617-1622)	Mallam Isa Idris
14	Kofar Famfo	√	**X**	Emir Abdullahi Bayero.(1926-1953)	Non
15	Kofar Duka Wuya	**X**	√	Emir Muhammadu Nazaki (1617-1622)	Alhaji Bello Maitama

From the above table, as at the time of both pilot and fieldwork study, it is observed that there are eleven (11) modern gates, while there are five (5) ancient ones. Pictorial representation from the National Museum Gidan Makama Kano (NMGMK) makes up for two other ancient gates, namely Kofar Nassarawa and Kofar Na'isa making seven ancient gates in all.

Since the focus of this study is the examination of the ancient gates, therefore eight (8) ancient gates as identified will be analyzed which are as follows:

1. Kofar Kansakali
2. Kofar Ruwa
3. Kofar Nassarawa
4. Kofar Na'isa
5. Kofar Gadon Kaya
6. Kofar Duka Wuya
7. Kofar Kabuga
8. Kofar Waika

In the identification of the ancient gates, the following will be made mention of, the myths, kingship pattern, when the gate was established and the Emir on the throne at the period the gate was established. Most of these pieces of information were retrieved from the present Sarkin kofa of each gate.

1. Kofar Kansakali

The name of the present Sarkin kofar Kansakali is Mallam Aliu Tsoho Usman, his title is Sarkin Kofar Kansakali, and he has been on the throne for over forty years. The gate is the first gate to be established, established during the reign of Emir Usman Gijimasu (1095 - 1133). It is located off Kabuga road in Dala Local Government Area. According to Mallam Aliu Tsoho Usman, the present sarkin kofa in an interview "the previous sarkin include Usman, Abdullahi and Sanusi.The function of the Sarkin Kofa includes ensuring peace in the community and watching over the people". Alhaji Aliu Dan Tsoho doubles as the Sarkin Kofa and mai unguwar. Some ancient traditions are still in existence, while others have been

overtaken by civilization. Alhaji Aliu Dan Tsoho still visits the Emir every Friday as has been the practice.

2. Kofar Waika

The name of the present Sarkin Kofar Waika is Mallam Rabiu Tijjani, and his title is Sarkin Kofar Waika. The gate was established during the reign of his Excellency Usman Gijimasu (1095 - 1133). It is located off Kabuga road, opposite the permanent site of North West University in Gwale Local Government Area. The kingship of the gate is by inheritance within a particular family. The following are some of the past Sarkin Kofar, Muhammadu Dan Iya, Yahaya, Muhammadu Ali.

Kofar Waika, just like the other gates, was built for security and defense purposes, but the unique thing about KofarWaika is that warriors were selected from this gate because of the charm they possessed. For instance, if the eyes of the Sarkin Kofa beheld the war implements of the adversary, they automatically became useless because he had a charm against metal objects. This brought worldwide pride to the ruling family. Of all the gates in Kano city, Kofar Waika is the only gate that was made with its own unique iron. The gate has a slate on it, and written on it is the name of the first king that built it and some incantations that have made it resistant to any attack from iron. The padlocks of the gate were so powerful that they were used in making medications for ailments such as asthma. According to the present Sarkin Kofa Mallam Rabiu Tijjani (2015), "If anyone was not cured by the medication from this padlock, then there was no cure elsewhere".

There are two versions as to how this Kofa obtained its name Waika. Several years ago, outside the gate, according to Mallam Rabiu Tijjani (2015), there was nothing but vast land. At that time, there was a group of people called Harzunawas, who used to come to this place on yearly basis. When they came, they used to camp outside the gate with their camels. When

they finished what they had come to do, they prepared their camels to embark on the journey to their next destination. On a particular occasion, when they were ready to leave, they could not find their biggest camel. Not finding it, they went in search of it, and this delayed their journey. They eventually found it near a well and they drunk from the well, and thereafter laid there to rest. On finding it there, one of the men said "Waika, Waika" meaning the water from that well is blessed. Waika in Harzunci, means blessed water. That is why the gate is called Kofar Waika because one must pass through this gate before getting to the well.

The second version goes thus: there was a revolution among the people of Abasha. The problem started from Gaya. The people of Abasha came down to kofar Waika after fighting in Gaya. The warrior amongst them also went to drink from the well and attested to its blessedness, however, the well is no longer there.

3. Kofar Ruwa

The gate was established during the reign of Emir Usman Gijimasu (1095 - 1133). Located at Orthopedic road, near Kofa Ruwa market (a popular mechanical and automobile spare parts market), in Dala Local Government Area. According to the Sarkinkofar (Mallam Dan lami Uba Muhammad), the kingship of the gate was by inheritance and the following are some of the Sarkin Kofar Lunkui Inuwa, Muhammad Inuwa, Shuaibu Muhammad, Alhaji Muhammad Shuaibu, Alhaji Suleman Muhammad (25 years in office), Uba Muhammad (22 years in office), Danlami Uba Muhammad (incumbent).

Kofar Ruwa as a gate is two, the ancient gate and the modern gate. The ancient gate is now used as one of the entrance into the Kofar Ruwa Market despite its dilapidated state. The ancient gate now appears as if it is just a broken part in the ancient wall. The gate post presentation was not observed.

The strongest and wildest remains of the wall were evident around the ancient gate of Kofar Ruwa. The ancient Kofar Ruwa is one of the gates that have not been reconstructed or rebuilt". The gate was completely transformed from ancient period into the modern period. The *tubali* bricks, made from mud, were used in the construction of the gate and the wall around it. It is around the ancient Kofar Ruwa that largest remain of the original wall was witnessed. It is this location that gives the visible idea of what the ancient wall looked like. The usual room attached to the gate was not observed.

The original name of Kofar Ruwa was Kofar Lunkui. Lunkui was once the Sarkin kofar of the gate. One day according to Sarkin kofar (Mallam Dan lami Uba Muhammad), during the rainy season of a particular year, the rain was indeed a heavy one that came with wind and force, as such broke through the city wall and paved way for itself to get out. Eventually when the rain season ended for that year and the land was dried again, the people started making use of the break in the wall as a gate calling it Kofar Ruwa, meaning water gate, as in Ruwa being an Hausa word for water, and it was water that broke the wall. Afterwards, the hole was mended and people went back to using Kofar Lunkui because it was the original gate. That was how Kofar Lunkui got the name Kofar Ruwa.

4. Kofar Nasarawa

The Sarkin Kofar Nassarawa is Alhaji Ibrahim Ahmad, and his title is Sarkin Kofar Nassarawa. The gate was built during the reign of his Excellency Muhammadu Rumfa. According to the present Sarkin Kofa, the kingship of the gate is by inheritance within the same family lineage, and the following have been the Sarkin Kofa: Alhassan, Abdulhamidu, Ismail Abdulhamidu, Abdulrahaman Ismail, Ahmad Abdulrahaman, Salisu Ahmad, Abubakar Ahmad and Ibrahim Ahmad (1972 - till date). He further states that the origin of the gate could be traced to when the wall from Kofar Dan Agundi to Kofar Wambai was

demolished. The Emir reasoned that if war was brought upon Kano and all the gates were locked, there will be no way out for the people to go and farm, so the wall from Kofar Dan Agundi to Kofar Wambai which passed behind the prison, was pulled down while reconstructing it, Kofar Nassarawa and Kofar Mata were built into it, thereby increasing the number of gates on the wall.

Kofar Nassarawa, just like the other Kano city gates, was built for security reasons, only that there is something unique about this gate which is also reflected in its name. This kofar is the gate through which the king and his men exit Kano city whenever they went to war and for no other reason other than the fact that a prayer for victory will be offered there, and they always came back victorious. Interestingly, it was not only when they went for war, but they also went in search for anything, they always came back with a positive result.

This Kofa was originally not called Kofar Nassarawa, it used to be called Kofar Gertawa and was later called Kofar Kewaye, which means "to go round", because whenever the Emir goes out on his usual visitation, he goes round the city. When the Emir comes out through Kofar Nassarawa, he goes round and passes through Jaoji which is around the trade fair complex. There used to be a well in Jaoji, when they got there, they disembarked and gave the horses water to drink from the well. From there they would proceed to Gandun Sarkin, now Gandun Albasa from where they proceed to Kofar Dan Agundi and come back home. So, during the reign of Majikarofi, he built a house for the king of Nassarawa which he declared opened on one of his visitations around the city. On this particular visit, when they came to the then Kofar Kewaye, Karambana who was the Sarki of the Dogari, stayed at the entrance of the Kofa and the Sarkin Kofa came out and offered prayers. The Emir, Majikarofi accepted the prayers, and thenceforth changed the name of the Kofa from Kofar Kewaye to Kofar Nassarawa. Nasara is the Hausa word for victory. The king changed the name to

Nassarawa because, whenever they stopped at the gate to offer prayers before going to war, they came back victorious.

5. Kofar Na'isa

The name of the current Sarkin Kofar Na'isa is Abdullahi Muhammadu. According to him, "the person that created this gate is the Fulani man who broke the wall and his name is Sulaiman. Some middle aged men built it to an appropriate passage. The kingship of the gate is by inheritance from a particular family. If the Sarkin Kofa passes on, the people will sit and decide who is best suitable from that family to take over. Their selection will be taken to the Emir, who will ask them if they are convinced about their selection. If the answer is in the affirmative, the Emir endorses him.

According to Sarkin Kofar Na'isa, Abdullahi (2015), the Kofar was formerly called Kofar Dogo, because the Sarkin Kofa then was a very tall man and dogo is the Hausa word for tall. The present location of the Kofar is not its original position. Kofar Dogo used to be at Hauren Wanki. The gates then used to be short. The Sarkin Kofa has his room in built within the gate itself. Then, because of the wars, the gates are locked at about 8pm to 7am and will not be opened to anyone, no matter who he was or where he was coming from until daybreak. At 7am, the gates will be opened because within the gate were small markets where all manner of food items were sold, and there would be people waiting outside the city gate waiting to purchase food items. On a particular day, a Fulani man named Sulaimon was sent on a peace keeping mission by the Emir. He arrived at the gate with his men, after the gate had been locked and knocked. Dogo inquired whom he was, to which the Fulani man answered, "I am the one". Dogo reminded him the rules of the gate which is not opening the gate for anyone once it was past the time. This angered the Fulani man and he stepped some distance away from the gate to the present location of Kofar Na'isa and told his men to break the fence. At

daybreak, the Sarkin Kofa was informed that the wall had been broken. The Sarkin Kofa immediately reported this development to the Emir who in turn queried the Sulaimon man saying "you came back late in the night, knocked and access was denied you. Why did you break the wall?" to this, the man answered "Na'isa" which in English is translated "I did it because I am capable". The Emir then said the break in the wall should be called Kofar Na'isa. To this end, Kofar Dogo is no longer in use as it has been overtaken by Kofar Na'isa.

6. Kofar Gadon kaya

The gate was established during the reign of his Excellency Muhammadu Nazaki (1617-1622). The name of the current Sarkin Kofar Gadon Kaya is Mallam Isa Idris. The following are some of the Sarkin Kofa who has ruled Adamu, Yusuf, Idris, Isa (the incumbent Sarkin Kofa he has spent forty-five years ruling). It was both the ancient gate and modern gate that was studied, same as Kofar Ruwa. The ancient gate was successfully transformed into the modern period with much alarm on the dilapidating ancient architecture.

7. Kofar Duka Wuya

The name of the current Sarkin Kofar Dukawuya is Alhaji Bello Maitama who is also a lecturer with the Federal College of Education Kano (FCE). Kofar Duka Wuya is along BUK road opposite Bayero University Kano (BUK), Gwale Local Government Area. The gate was built during the reign of his Excellency the Emir of Kano Muhammadu Nazaki (1617-1622).

According to the Sarkin Kofar, history has it that there are two versions of story as to how Kofar Duka Wuya got its name. The first version goes thus: there used to be a farmer a very long time ago who lived around this kofa. He was a huge man and due to his height, he never carried load on his head instead he made use of his neck. Being that he his living close to the kofa, the people of that time started calling the kofa, Kofar Duka Wuya. When translated in

English means the gate of putting load on the neck, over time, the name was shortened to Dukawuya.

The second version is traced back to the reign of a particular Sarkin Kofa, this Sarkin Kofa was always sitting at the kofa as duty demanded, had a number of playfellows. Due to the fact that, then, the Sarkin Kofa were not being paid any salaries, anyone who passed through the gate had to drop a token of whatever he was carrying. It could be groundnut, sugarcane, whatever. So one day, one of his playfellows was passing by and when the Sarkin Kofa demanded for his token, the playfellow said he was not going to give anything. So the Sarkin Kofa got up and both of them got into a play fight in the course of which the Sarkin kofa hit his playfellow on the neck causing the friend to exclaim "has your kofa become the kofar duka a wuya?" duka a wuya means hitting on the neck in English language. So from that day the gate has been called Kofar DukaWuya.

8. **Kofar Kabuga**

The gate was built during the reign of his Excellency the Emir of Kano Muhammadu Nazaki (1617-1622).The name of the current Sarkin Kofar Kabuga is Alhaji Sule Yahaya. The kingship of the gate is by inheritance and from the time of his Excellency late Abdullahi Bayero as the Emir of Kano, the following are some of the Sarkin Kofa Atahir Ibrahim, Yahaya Atahir, Yakubu Yahaya, Hassan Yakubu, Bello Hassan, Hussaini Bello,Sule Yahaya (who was enthroned sarki after the demise of his twin brother). He was enthroned this year 2015.

Style and Form of the Ancient Wall and Gates of Kano City

Egonwa (1994) posits that "style is the manner in which a work of art is organized by which an art is organized by which a manifest of consistency of formal properties is observable". It appears style seems to direct one to the origin or meaning of an art work. He

further stated that, “style is responsible for the distinctiveness of one formal expression from another. Styles in artworks can exist in at least four distinct level, these are personal, group, regional and period styles”. Denis (1974) has this to say, “style is an art can never be fixed; in order to remain style it must be ‘renewed’ from generation to generation’, or even several times within a generation”. Form on the other end, according to Denis (1974), is “that absolute condition to which all art aspires, the exclusive attribute of art itself- is inherent in the idiom by means of which it is made manifest, and in the style which explains processes of change in the particular idiom”. He further defines the idiom in the above definition as “art object which represents a society’s system of symbolizing reference is open to various interpretations in time, both by members of the society and by the outsider- ethnographer, historian or philosopher. Like style it stands in a definite relationship to a given society. With the above definition about style and form, we must access both the applied and implied meaning of the styles and forms of the ancient architecture as perceived during the field work. The form and style cannot be addressed properly without looking at the medium and material used in building the ancient architecture in the ancient period, the components of the wall and gates, the structural pattern of building, the textural pattern of the surface. Trowell in Chafe (2000) states that “African patterns are of three types: those of textural, representational and geometrical forms”. He states further that there are no hard and fast rules or bound arises to the group as they complement and supplement each other in an endless cycle of design.

Style and Form of the Ancient Wall of Kano City

During the identification of the wall in the study, it was made mention by Hassan (2015) that “the strongest and widest remains of the ancient wall was evident around the ancient gate of Kofar Ruwa and Kofar Dawanau”. He further stated that, “the ancient Kofar Ruwa and the wall around it, is the only gate and wall that have not been reconstructed and

rebuilt". Also, as observed in the course of the field work, this point gave the vivid idea of how gigantic and enormous the ancient wall is. It is against this background therefore, that the analysis of the Kano ancient city wall is made, the point between Kofar Ruwa and Kofar Waika, seeing that the strongest form of the wall is still being perceived within these two gates as against other areas where the only trace of the wall is a massive heap of sand lying in the bush. The site has the largest and tallest remains of the ancient city wall; the wall was completely transformed from the ancient period to the modern period, and because it gave a vivid idea of what the wall looked like in the ancient period despite human and natural activities which have posed a threat to the ancient structure. The wall was observed from both the exterior and the interior (Plates IV, V, VI, and VII).



Plate IV: Remains and Moat of the ancient Wall at the ancient Kofar Ruwa Gate, (Exterior view). Photograph by Osiboye, (2015).

For the exterior view above (Plate IV), the researcher was denied a close view of the wall because of the presence of a large and deep ditch which is over 60ft wide. It was made known by the Sarkin Kofar Ruwa[11] that the ditches were the spots where mud was collected and used in molding the wall. He further said that the moats in turn served as a security for the wall for no matter the speed of a horse, it cannot jump over the ditch let alone the wall.

Having a close view of the wall from the interior, different forms and patterns were observed in the now fragmented walls. The initial surface pattern given to the wall has been totally eroded away. What is being observed now as a surface of the wall is actually the cross section of the wall that is the inner part of the wall



Plate V a: Relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view). Photograph by Osiboye, (2015).



Plate VI: Relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view).
Photograph by Osiboye, (2015).

The wall is found now giving an impression of various sizes of folds and contour running vertically across the wall in various forms and sizes. This impression found on the wall surface is as a result of erosion, and the method used in molding the wall.

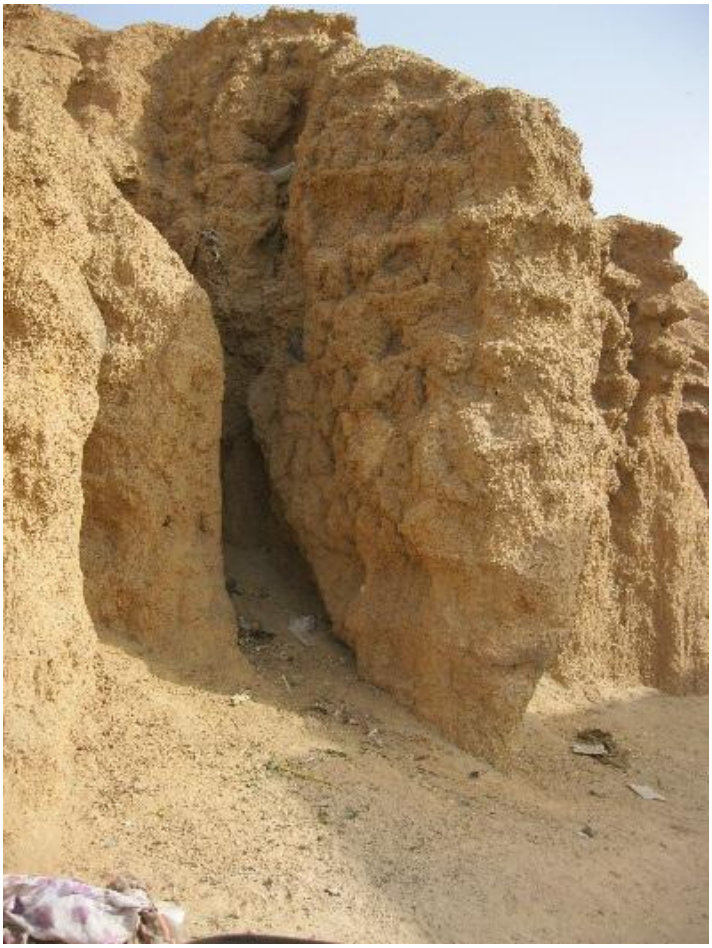


Plate VII: Close view of the relics of the ancient Wall at the ancient Kofar Ruwa gate, (Interior view). Photograph by Osiboye, (2015).

Vividly at certain points, the method used in laying the *tubali* bricks is clearly perceived. As observed in the (Plate VI) above, the shape and arrangement pattern of the *tubali* bricks could be felt. The *tubali* bricks are the ancient bricks, conical in shape, used for building in the ancient period and the ancient wall are not exception.



Plate VIII: Specimen of the Tubali bricks. Retrieved from (NMGMK 2015), Photograph by Osiboye, (2015).



Plate IX: Specimen of the *Tubali* bricks Arrangement. Retrieved from, (NMGMK 2015). Photograph by Osiboye, (2015).

Plate IX shows the specimen of the *tubali* bricks exhibiting the pattern of their arrangement. The pattern of the arrangement of the brick appears like the gnashed teeth and

gum of a crocodile, and the *tubali* bricks look like the canine tooth. The *tubali* bricks are usually arranged in vertical and horizontal order, and then the mud paste, which appears like the gum of the tooth, will be laid. Another set of *tubali* bricks will be arranged horizontally and vertically. This process continues till the desired form and height are achieved. During the course of the field work, the remains of walls observed with a close look near Kofar Waika and also at Kofar Ruwa reflected the pattern in (Plate V).



Plate X: *Makuba* Design on Wall. Photograph by Osiboye, (2015).

After the arrangement of the bricks to form the desired shapes and forms, it will be plastered with soft mud so as to conceive the brick lines and formation, thereby making the wall one. According to Dominic (2015), "*Makuba* mixture is the last to be applied on the wall with patterns been made with hands. The *Makuba* is made from the mixture of mud, straws of locust bean fruit and water". He further stressed that "the mixture

is allowed to ferment or decay for three days before application on the wall. The application is done with the bottom edge of the palm in other to achieve the pattern effect on the wall". It is implied that the *makuba* is not just applied to beautify the wall. It is also studied to be used in preserving the wall as it reduces the effect of erosion, both the wind erosion and water erosion because of its synthetic nature. It was confirmed by Akinade (2005) that "the mixture of *Makuba* (bark of locust bean tree) and red clay was used to create the finals finishing touches. *Makuba* mixture when applied produces the aesthetic aspect of the wall. It also preserves the wall from the vagaries of weather, especially rain splashes". It is observed that the *Makuba* design appears similar to the scale of a fish, which is also protecting the fish from the various temperature of the water.

Styles and Forms of the Ancient Gates of Kano City

The ancient gates are usually comprised of the gate post and the gate door. In the modern period during the pilot study, the gates were seen open at different locations without their doors unlike the ancient period where the gates and doors are usually locked and opened in other to control movements in and out of the city. Some of the ancient gate doors observed have been relocated from the site of their gate post to the museum. They are now being displayed as antiquity. Their styles and forms will be included as well and also the locks used in locking the ancient gates. The following are the ancient gate posts identified during the field work and to be analysed. Kofar Kansakali, Kofar Waika, Kofar Ruwa, Kofar Nasarawa, Kofar Na'isa, Kofar Gadon Kaya, Kofar Duka Wuya and Kofar Kabuga. The gate doors identified was analysed as well.

Kofar Kansakali



Plate XI: Ancient Kofar Kansakali. Photograph by Osiboye, (2015).

Kofar Kansakali, appears like two boxes justifying the path through which the road follows. It has no roof part which usually crosses the road linking the structure at the left and right side of the gate together. This style of ancient gate is also reflected in Kofar Duka Wuya. The assumed box to the right while entering into the city is where the office of the Sarkin Kofa can be found, with the door facing the road. The tapered parts of the box like architecture on both sides of the road appear like a continuous line hills and valleys. On the walls of the gate and the office the texture expression of *makuba* mixture probably with hands similar to lines of ridges in the farm went longitudinally across the wall. At the lower part of the wall where the ridges commenced from, are illustrations like set of oval shapes of different seizes. This texture expression *Makuba* (Plate X) is found to be a common

expression on most ancient gates. For example, ancient Kofar Gadon Kaya (Plate XIX), ancient Kofar Kabuga (Plate XXII) and ancient Kofar Duka Waya ((Plate XXII). A close observation and feeling of the texture expressions on the walls apart from the aesthetic beauty have shown that it was made to protect the walls. It appears to make the wall to be waterproof and also to reduce wind erosion effect on the walls. The dried mixture appears to be likened to a fixative on the walls.

Kofar Waika



Plate XII: Interior view of Ancient Kofar Waika. Photograph by Osiboye, (2015).



Plate XIII: Exterior view of Ancient Kofar Waika. Photograph by Osiboye, (2015).

Physically, the gate appears not to be in existence anymore because at the location where the gate post supposed to be, no traces were found and no representation of the modern gate. Except for the little remains of the wall that appears at the right side of the entrance, the structure gate was not seen, but the gate door was found in the museum (Plate XXV). It is on this pathway that the ancient Kofar Waika should be located. The (Plates XII & XIII) above show the interior and exterior views of the location of the gate. The gate is implied to have suffered neglect because, it seems that somewhere in the history it was applied that the gate is forbidden for an Emir of Kano to pass through it. As seen on a tablet in the National Museum Gidan Makama Kano (NMGMK) (nd) (Plate XIV)

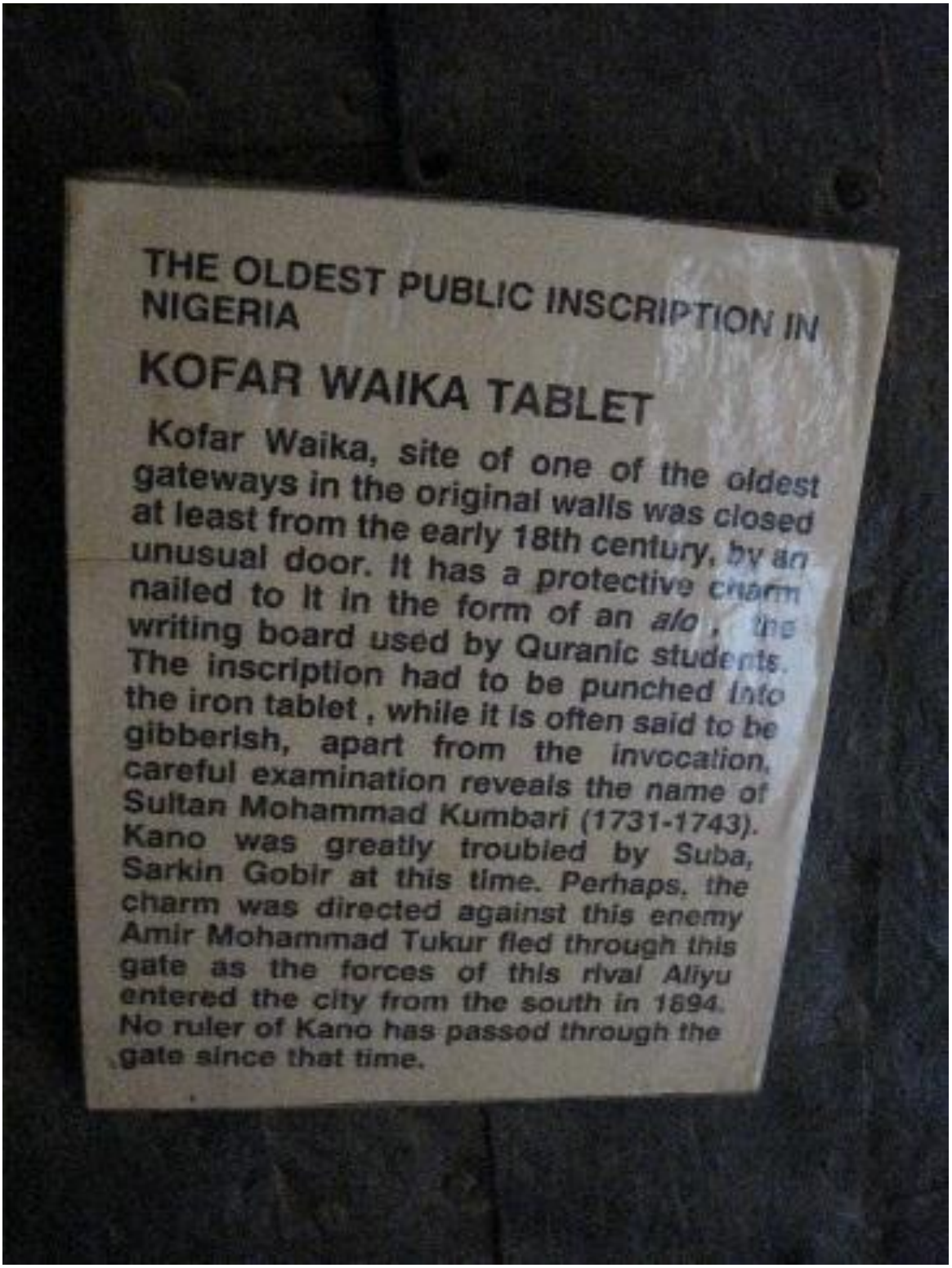


Plate XIV: Kofar Waika Tablet. Retrieved from NMGMK (2015). Photograph by Osiboye, (2015).

Also, the researcher implied that the gate road is of little importance to the road network of the city, there are other roads around that could be preferable. Comparing it with the usage of the road to other gate roads such as Kofar Nasarawa, Kofar Mata modern gates etcetera

Kofar Ruwa



Plate XV: The Ancient Kofar Ruwa. Photograph by Osiboye, (2015).

The ancient gate is now seen as one of the entrances in the popular Kofar Ruwa market. The ancient gate now appears as if it is just a broken part in the ancient wall, due to both human and natural activities. The gate post presentation was not observed, the office of the Sarkin Kofa which appears like a usual structure in the ancient gates is not observed both from the exterior view and interior view.

According to Hussain (2015), "the strongest and wildest remains of the ancient wall were evident around the ancient gate of Kofar Ruwa". He continued that "the ancient Kofar Ruwa is one of the gates that have not been reconstructed or rebuilt". The gate was

completely transformed from the ancient period into the modern period. The *tubali* bricks (Plate VIII) made from mud were used in the construction of the gate and the wall around the gate. This is perceived on the pattern observed on the wall beside the gate (Plate XV), It is around the ancient Kofar Ruwa that the largest remain of the original wall was witnessed. It is this location that gives the visible idea of what the ancient walls look like. The usual room attached to the gate was not observed, it was also not observed in the modern gate as well.



Plate XVI: Modern Kofar Ruwa. Photograph by Osiboye, (2015).

The modern Kofar Ruwa gate appears to have been lifted up by ten pillars stretched into the display of the upper part of the gate. The front and the back views of the gate are of the same illustration with no difference. The colour of the gate is brown, while on each of the five pillars as it is perceived from the front view, there is an elongated illustration depicted in white which appears to be groundnut pyramid. In the middle chamber of the gate, beside the tip of the assumed groundnut pyramid is the Northern knot also in white. Immediately after

this, is written an inscription “Kofar Ruwa Kano”. The topmost design of the gate appears like open pods of groundnut placed in a vertical position. Even the back part of the design is also looking like the pods of groundnut. This is found to be complementing the assumed illustrated groundnut pyramid on the ten pillars. Also in between the pods are semi cylindrical shapes attached to channel water away from the roof part of the gate. Imagining the coming down water through these channels during rain gives an expression of a water fountain that complements the name of the gate Kofar Ruwa (Water gate).

Kofar Nasarawa



Plate XVII: Ancient Kofar Nasarawa. Retrieved from, NMGMK.

The ancient Kofar Nasarawa has no much difference compare to other ancient gates but not transformed into the modern period, it was referenced to, through pictorial representation of it, retrieved from NMGMK. Nevertheless the usual medium (Mud) was used in the construction of the ancient architecture, as it appears. From the draperies

appearing on the wall, it seems *tubali* blocks (Plate VIII) was used, because it also gave the same effect perceived on the ancient wall in (Plate V). The place where the ancient gate door was placed is perceived to be the dark entrance in the architectural structure. It can also be said that human and natural activities have been a constant threat on the ancient walls and gates over time right from the ancient period. As observed in the picture the wall is not properly attached to the gates at both sides of the gate, also there are traces of foot path there. The surface texture of the gate appears like the back of a tree, probably patterned to be like that or, they are draperies effect manifested as a result of wind and water erosion.

Kofar Na'isa

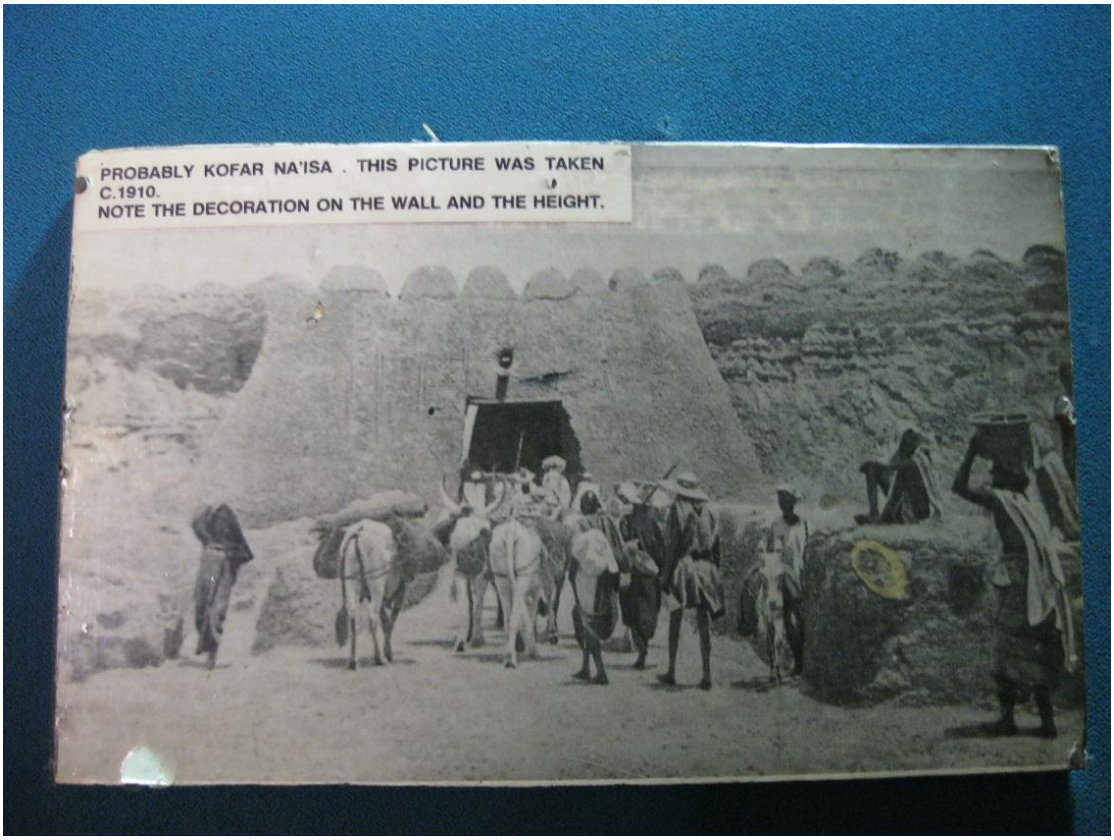


Plate XVIII: Ancient Kofar Na'isa. Retrieved from, NMGMK 2015.

The ancient gate of Kofar Na'isa no longer exist, it has been totally replaced by a modern gate. It was accessed through pictorial representation from the National Museum Gidan Makama (NMGMK). The ancient gate of Kofar Na'isa was built as if it was a house.

The reason implied is that it is built to encompass a passage and offices on both sides. There are some inscriptions on the wall but are not clear enough, but visible enough to show that the inscriptions are arranged in vertical forms, with vertical lines dividing them as well, such were not perceived in other ancient gates, rather it was *makuba* design. It looks elegant among all the ancient traditional gates of its contemporaries observed in the course of the study. The tapered part of the gate gives an impression of hill and valleys. The basic form of the gate appears like a distorted triangle and the door follows suite. Observing the outright left and right of the gate there are traces of the tubali block pattern arrangement as seen on the ancient wall (Plate VII)

Kofar Gadon Kaya



Plate XIX: Ancient Kofar Gadon Kaya. Retrieved from, NMGMK 2015.

The ancient gate of Kofar Gadon Kaya was successfully transformed into the modern period with much alarm on the dilapidating ancient structure as observed. The upper part of the gate that appears tidy and well reinforced in the above pictorial representation which is an earlier pictorial representation of the gate, has collapsed in the present state of the ancient

structure below. Much attention has to be given in other not to lose another ancient gate. The common ancient medium (MUD) was made use of, precisely adobe bricks, in the construction of the gate. It is plastered with soft mud before the *mukuba* expression is being applied on the surfaces, which is also noticed to be gradually fading away.



Plate XX: Present state of Ancient Kofar Gadon Kaya.
Photograph by Osiboye, (2015).

The present state of the ancient gate appears not to be encouraging at all (Plate XX), as it was observed during the field work. The ancient gate now appears like an open roof gate and the *Azara* wood used for the upper part of the gate is now exposed and most of it gone. Also erosion has begun to eat up the lower part of the gate post. Thus it implies that much attention have not been given to the ancient gates compared to attention given to the modern gates as observed during the pilot study. The modern gate also is directly located beside it on a major road along BUK road. Out rightly unique in structure and forms compare with other modern gates, but for the medium concrete and metal are the same. It stands like three hands

with three short finger each, with a slope at the lower part of the hands, both at the front and back.5



Plate XXIa: Modern Kofar Gadon Kaya. Photograph by Osiboye, (2015).



Plate XXI b: Modern Kofar Gadon Kaya. Photograph by Osiboye, (2015).

The gate is painted white and orange with strong linear expressions on the body of the gate. The line expressions are perceived to be familiar with Hausa and Fulani culture; among the expressions is flora like pattern, petals, northern knot. Also on the first pillar of hand it is written Kofar, Gadon is written on the second pillar, while the third takes Kaya, meaning Kofar Gadon Kaya. The three 25ft plus pillars appears to serve as a dictionary for Hausa and Fulani motifs than a gate, because the expressions are much and each of the three pillar has their own forms of motifs, also the top are not cover.

Kofar Duka Wuya



Plate XXII: Interior view of Ancient Kofar Duka Wuya. Photograph by Osiboye, (2015).



Plate XXIII: Exterior view of Ancient Kofar Duka Wuya. Photograph by Osiboye, (2015).

The ancient medium, styles and forms were all most completely trapped into the ancient architecture above. Mud was made used; precisely adobe bricks were used in the reconstruction of the gate. It was plastered with soft mud before the *mukuba* expression was applied on the surfaces. Also observing the gate from the interior view, the room built along with ancient gates and some modern gates as well, was built along with the gate, at both side of the gates. It is believed that the room is meant to be an office to the king of the gate to attend to strangers and carry out other official functions. It is also believe to be an arsenal where weapons are kept and retrieved for war purpose.

Kofar Kabuga



Plate XXIV: Exterior view of Ancient Kofar Kabuga. Photograph by Osiboye, (2015).

Considering the ancient architecture before us from the exterior it is built up with a pathway into the gates, similar to other ancient kofar like Kofar Duka Waya, mud was made used of. It is plastered with soft mud before the *mukuba* (Plate VII) expression is been applied on the surfaces.



Plate XXV: Interior view of Ancient Kofar Kabuga. Photograph by Osiboye, (2015).



Plate XXVI: Close view of a crack on the Interior View of Ancient Kofar Kabuga. Photograph by Osiboye, (2015).

Also in the process of considering the structure from the interior view, it was observed that the ancient gate is giving way already and needs attention to avoid a repeat of things

falling apart. The roof has separated itself from the body of the gate post considering the cracks that has appeared in the above pictures. The office of Sarkin Kofa that appeared in the structure was observed to be on both sides of the gate, and that of the right has a large crack. Kofar Duka Wuya, an ancient gate too is having only one office likewise Kofar Kansakali. In this view the ancient Kofar Kabuga is a unique specimen among the ancient structure. Attention should be given to it. As observed in (Plate XXVII) above the upper inner part of the gate is made up of a special wood called *Azara* before mud is applied upon. This upper part is not a feature presents in the entire ancient structured gate.

Identification and Analyses of the Ancient Gate Doors

The gate door, a factor that makes the ancient gates to be carrying one of their primary functions of checking movement in and out of the city, a factor that creates a strong disparity between the ancient gates and modern gates because it is not identified with modern gates. In the ancient period, the gates doors are there checking movements in and out of the ancient city, but now they have been removed and kept in the museum for preservation as an antiquity. The following are the ancient door gates identified during the field work. Kofar Gadon Kaya, Kofar Duka Wuya, Kofar Waika, Kofar Kabuga and Kofar Na'isa (5), they are observed with other component like padlock, metal slate inscription and inscriptions written on tablet.

Ancient Gate Door of Kofar Gadon Kaya



Plate XXVII: Ancient Gate Door of Kofar Gadon Kaya.
Photograph by Osiboye, (2015).

The gate door above is made up of short and long flat metal bars, running vertically and horizontally but pinned or tagged together along with horizontal bars. There are three horizontal metal belts that appear to bind the whole gate door together. There are several linear holes on the door gate which is as a result of different kinds of repairs over time. The wooden frame at the length and breadth of the gate door is also part of the metal door. The gate door is also found having the pictorial representation of the gate post (Plate XIX) at the centre, two padlocks are observed, one at the top right and the second one at the bottom right

of the gate door. An inscription written in white and black by National Museum Gidan Makama Kano (2015) was also found on the door gate. It is written thus, “Kofar Gadon Kaya: “Kaya” literally means a bed of thorns, was the nickname of Ismaila the owner of the farmland on which the gate was built”.

Ancient Gate Door of Kofar Duka Waya



Plate XXVIII: Ancient Gate Door of Kofar Duka Waya.
Photograph by Osiboye, (2015).

This gate door also appears with strong similarities as the ancient gate door Gadon Kaya, but not as rough as it is. It is also made up of flat metal bars with the wideness of each

bar not exceeding four inches. The bars are tagged together running both vertically and horizontally to form the ancient gate door. There was no padlock observed on the gate as it was observed in the ancient gate door of Kofar Gadon Kaya. At the center of the gate (Plate XX) there is a tablet,

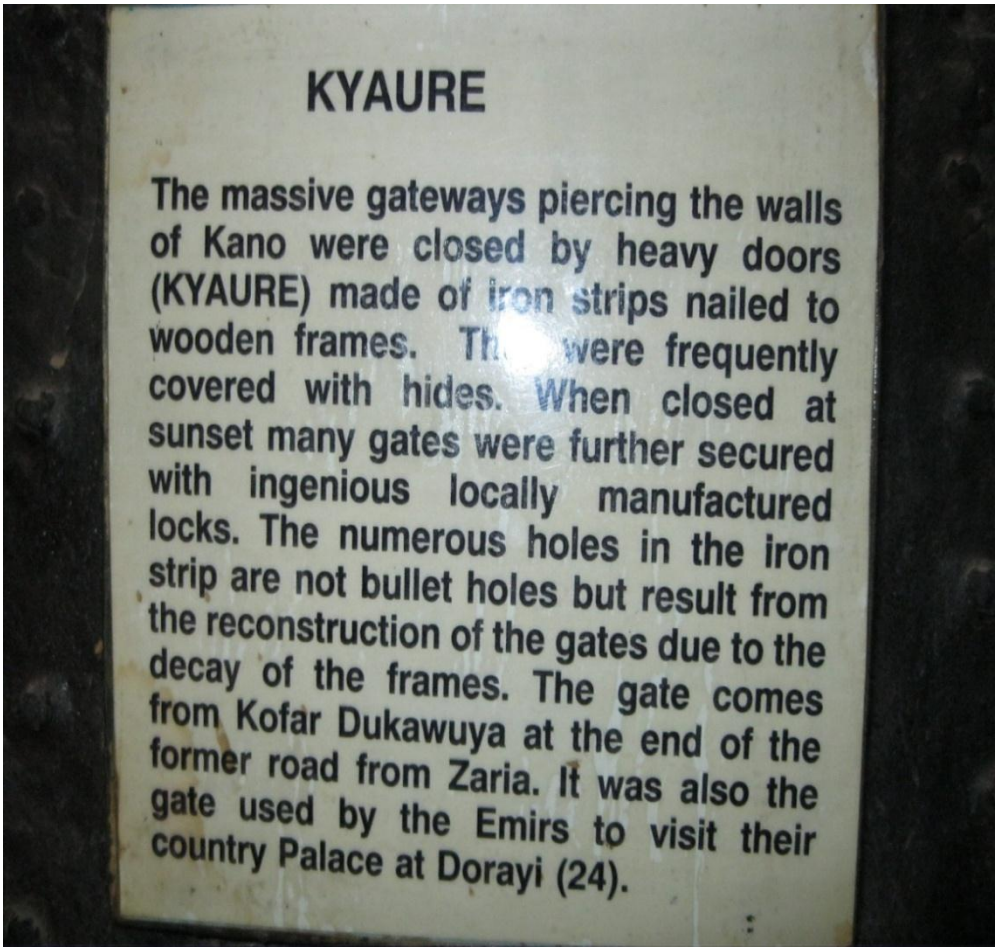


Plate XXIX: Kyaure. Photograph by Osiboye, (2015).

Considering the documentation done on the tablet above at National Museum Gidan Makama Kano (NMGKM) (nd).This gate gives more expository knowledge and confirmation to the study. It confirms that the padlocks found on the ancient gate door of Kofar Gadon Kaya are not accidental, but it is meant for the door. The numerous holes on all the gate doors observed could have given a thought of bullet holes, but was confirmed as holes made due to the reconstruction of the gate doors over time.

Ancient Gate Door of Kofar Kabuga



Plate XXX: Ancient Gate Door of Kofar Kabuga. Photograph by Osiboye, (2015).

It is the ancient gate door through which the British forced their way into the ancient Kano city in 1903. Structure and forms appears similar to other ancient gate doors but it is more dominated with vertical arrangement of flat metal bars. There are evident traces of it having been battered compare to other ancient gate doors. For instance observing the almost top left corner of the ancient door gates appears to be completely out of place. It was confirmed reflecting on the inscription written in white and black on the ancient gate door at

NMGMK (nd), “the gate through which the British Military Force entered Kano in 1903, so the previous gate Zaria gate was changed to the gate you battered ka-buga”.

Ancient Gate Door of Kofar Na’isa



Plate XXXI: Ancient Gate Door of Kofar Na’isa.
Photograph by Osiboye, (2015).

The ancient door is made up of flat metal bars like other gate doors, with most of the bars running vertically along the metal gate door, tagged together. Few countable holes are present on the gate, with vertical openings appearing on the top part towards the lower part of the gate. Few metal belts have been observed running horizontally across the gate door. At the centre of the gate the pictorial representation of the gate post with which the gate door is

attached before it is being relocated. The inscription in black white on this particular gate door reads thus

> Kofar Na'isa: The gate through which the brother of the emir Suleiman entered Kano against his orders. When the gate keepers asked him why he was disobeying the emir, he replied: "Don Naisa" meaning because I have right" so Suleimam said of course you do have right" and so Kofar Dogo was closed and built the entrance made by the Fulani and named it Kofar Na'isa. NMGMK (nd)

Ancient Gate Door of Kofar Waika



Plate XXXII: Ancient Gate Door of Kofar Waika. Photograph by Osiboye, (2015).

Kofar Waika is one of the ancient gates doors found in the museum, also having similar features as other door gates but unique due to unusual features attached to the ancient gate door, almost at the centre.



Plate XXXIII: Arabic Inscription on Kofar Waika Ancient Gate Door.
Photograph by Osiboye, (2015).

It is made with a metal slate tagged to the gate door at the four corner of the metal slate. The edges are not straight; they are decorated with a zigzag line. The inscription on the metal slate is written in Arabic writing and it is interpreted on a slab as well in the museum. It is believed that the gate charm is to protect the gate from assailant as well as the inhabitants of the ancient city around the gate area (Plate XIV).

Padlocks

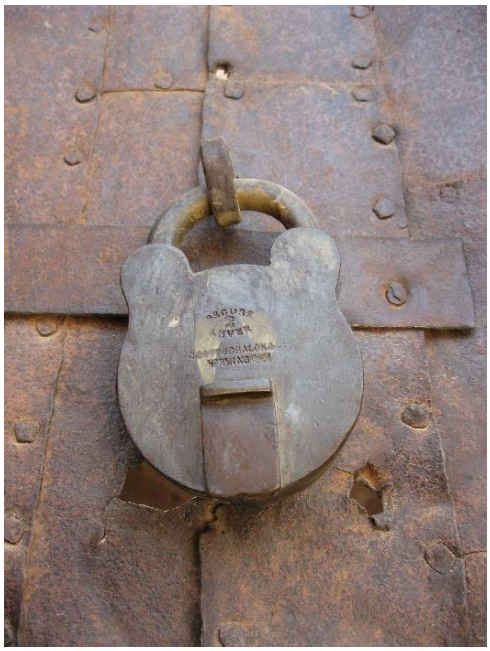


Plate XXXIV: Padlocks found on Ancient Gate Door.
Photograph by Osiboye, (2015).



Plate XXXV: Ancient locks of Ancient Gate Door.
Photograph by Osiboye, (2015).

In the course of the study, eight different padlocks of two different types were observed. One of the types is found in the custody of the museum (NMGMK) while the other type of padlocks is in the custody of some of the Sarkin kofa. The padlock in (Plate

XXXIV) is a frontal view of a cat. It is made up of metal, and it appears it will be difficult to open without the key. Two pieces of this cat-like padlock were observed on the ancient Kofar Gadon Kaya gate door.

The second padlock (Plate XXXV) looks more of an indigenous fabricated padlock. The lock as observed in the possession of Sarkin Kofar Wambai during the field work comprises of a strong heavy metal chain, a nail like kind of key and the lock itself. It has a hole at the bottom part where the key could be inserted to carry out the open and lock operation. "The lock also has a metal rod like neck that extend from the bottom part of the body of the padlock to head where the chain could be rounded with it", as described by the Sarkin Kofar Waika. It is implied that it is this second padlock that is been used by the early Sarkin Kofar of the ancient gates. Probably it was changed to the cat like padlock when the British Military Force entered the ancient Kano city in 1903.



Plate XXXVI: Sarkin Kofar Wambai and his Padlocks.
Photograph by Osiboye, (2015).

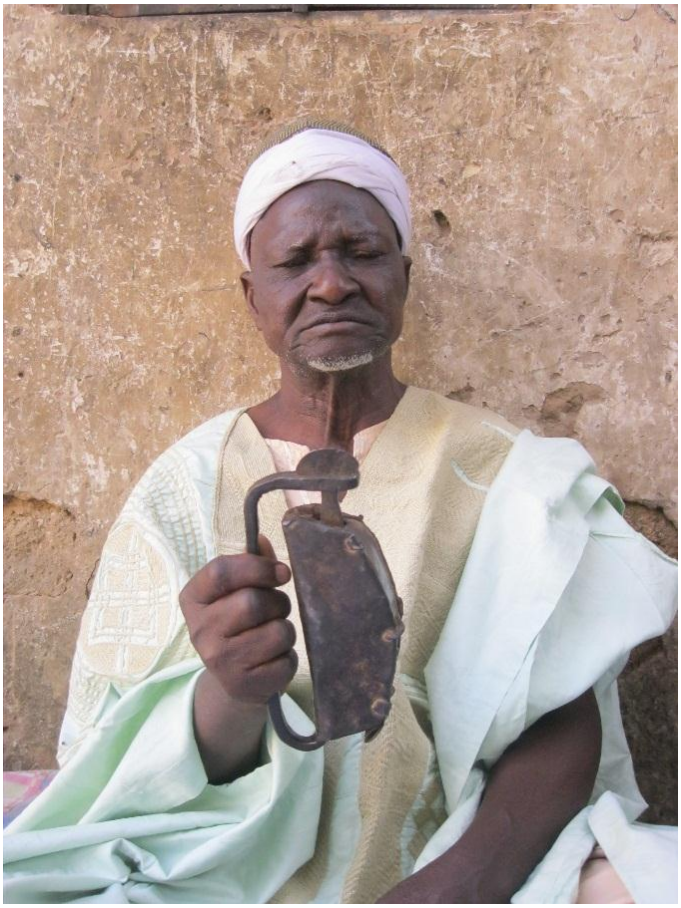


Plate XXXVII: Sarkin Kofar Gadon Kaya and his Padlocks.
Photograph by Osiboye, (2015).

Four of this ancient padlock was seen in the possession of four different Sarkin Kofa. They are Sarkin Kofar Nasarawa, Sarkin Kofar Wambai and Sarkin Kofar Waika. It was only Sarkin Kofar Wambai that presented the metal chain along with the padlock. The locks have been transformed into the modern period from the ancient period without the primary function been transformed with it. The padlock now in the hands of the present Sarkin kofar, now functions as a symbol of authority being passed from one sarki to the other, as they have inherited it from their predecessors.

Functions of Ancient Kano City Wall in the Ancient Period

It was perceived from the words of Sarkin kofar, National Museum Gidan Makama Kano and during the review of literature that, the primary function of the ancient Kano city wall appears not different from the entire world concept of it, as perceived during the course

of the literature review. As it was discussed in the literature review, in the ancient period, one of the primary functions is to give protection to the city, thereby protecting and making the city prepared for any aggressors as well as defining the geographical location for it. Based on the above are the functions of the Kano city wall in the ancient period are discussed below under security and boundary.

1. Security

It was almost unanimously said that the function of the wall is to serve as defense during the fieldwork, but the act of defense by the ancient structure is been carried in different style. According to Alhaji Auwalsu Uba kofar mata (Sarkin Kofar Mata) during the pilot study, "considering the series of war the city had been confronted with, the impossibility of having a city wall without gates in it necessitated the building of the kofa". It was the wall that brings about the tradition and culture of the gate, and it is the gates that necessitated the appointment of the Sarkin Kofa. Sarkin Kofa is now made responsible for the people within the jurisdiction of his gate, the gate, and the walls around it. According to Sarkin Kofar Nasarawa, Alhaji Ibrahim Ahmad (2015), "the reason the emir appoints someone as Sarkin kofa is to look after the people, the gate and the wall because of attackers that could launch war on the city". For this reason, the function of the Sarkin kofa is to protect the people unless the issue was way out of his control of which he will then forward the matter to the Madakin Kano. The Madakin Kano is the head of all the Sarkin kofa in Kano. He is the one who oversees all their affairs. He is the Hakimi of the city. There is also the Wakilin fuskar and the Sarkin kofa directly under him. If there are rumors of war and any other thing happening within and outside the city, the Wakilin fuskar will be informed. He will then inform the Madaki who will in turn inform the emir. This is how the emir gets his information on all that is going on in the city. In disguise their, functions appear inseparable that is, the functions of the wall, gate and Sarkin Kofa.

Interrogation

The interrogation of strangers within or before entering the wall through the gate is also a means of defense. Any stranger planning to enter the city is subjected to interrogation by the Sarkin kofa no matter the personality and origin. He would be asked to explain himself, where he was coming from, the purpose of his visit, where he would lodge, and how long he was staying. The answer to all of these must be known by the Sarkin kofa as that was the condition for opening the gate. If the number of days the stranger said he was spending elapses and failed to leave the city, he would be sought for and asked why he had not left. As a result of this method of watching over the city by the Sarkin kofa, there was peace, stability and progress.

Routing checks

In the ancient days, every morning, each Sarkin kofa will be in front of the gate he is in charge of on his horse. From Kofar Nasarawa, the Sarkin Kofa will ride to Kofar Dan Agundi. On getting there, he will inquire from Sarkin kofar Dan Agundi the well-being of the city. Sarkin kofar Dan Agundi will then proceed to meet Sarkin kofar Na'isa who will also be waiting on his horse to give him any necessary information and to also inquire of him the well being of the city from his own jurisdiction. The cycle goes on in this format Na'isa to Gadon Kaya to Dukawuya to Kabuga to Waika to Dawanau to Kofar Ruwa and eventually gets back to the Madaki to say all is well, the city is in peace. In the course of the movement, the walls are been checked, in case there is any threat on the wall or broken part. It will be reported immediately and investigation will be carried out and culprit will be brought to book.

Moats

As observed behind the walls at particular places, there was evidence of deep pits (moat) till date either in front or outside the wall. The pits are as wide as 30ft plus, with varying lengths of dept. This is where the earth (mud) was taken from to make the walls and eventually aiding the defense of the wall as well. According to Mallam Dan lami Uba Muhammad (Sarkin kofar Ruwa), "Behind this wall is a deep pit which was created as a result of fetching sand to make bricks for building the wall. This pit is an advantageous pit because no matter how powerful a horse is, it cannot jump over it and even if it does, it will only hit the wall and fall into the pit destroying itself and its rider". That was the wisdom of the people who built the wall.

2. Boundary

The walls were built up for defensive purpose, but indirectly it was given the definition of the jurisdiction of the ancient Kano city wall. Till date it appears that the jurisdiction is still being respected in the hearts of the people despite the absence of the wall in majority of the path it should follow. National Museum Gidan Makama Kano (NMGMK) (nd) posits on a tablet that "the city wall developed in phases until it reached its present extent measuring approximately 24KmSq in circumference. It has fifteen traditional and two modern gates, most of which have now been transformed". It further stated that, "Kano city wall today encompasses parts of three Local Government areas, namely: Dala, Gwale and Kano Municipal with a total population of 1,055,690 and population density of 54,277 per KmSq".

Also observed is that the name of the kofa were not just names to the gate or entrance alone but the area as well. The Sarkin Kofa were made to have rights in their jurisdiction alone. Sarkin kofar Wambai, Yusuf (2015) made us to understand this:

> Each Sarki Kofar has his own boundary which separates him from another Sarki Kofar. In the case of Kofar wambai, the boundary line it shares with Kofar Mata which is on its right hand side is the end of Zango while its boundary with kofar Mazugal which is on its left is Gidan Tat sine. To the front Kofar wambai shares boundary with Fagge local Government and others will follow suit.

It implies that the city is divided into thirteen kofa because Kofar Famfo and Sabuwar Kofar are not having Sarkin kofa because they were been referred to as modern gates. Their authority and jurisdiction were share in between the two Sarkin Kofa beside them to the right and to the left. For example the authority of Kofar Famfo is shared to the right by Sarkin Kofar Duka wuya and to the left is Sarkin Kofar Gadon Kaya. While that of Sabuwar Kofar was shared by Sarkin Kofar Nasarawa at the right side of the gate while that of the left is shared by Sarkin Kofar Dan Agundi.

The primary functions of the ancient structure (wall) are under question as observed during the study. In the modern period, the wall has been taken away from their primary functions in the ancient period which is security and protection. According to the Herefordshire Archaeology Report, Baker, (2011) states that, "the significance of Hereford's defenses is also much wider, and this can be expressed both nationally and regionally, both in aesthetic terms as a standing monument (specifically the city walls), and in evidential terms as a source of archaeological information". In the above mentioned, the ancient Kano city wall appears not to be an exemption of the fact. Yusuf (Heritage Officer NMGMK) in an interview laments on the loss that has been acquire over time, "over 70% of the ancient traditional architectures have disappeared due to natural and human activities". So definitely, one of the functions of the ancient Kano city wall in the modern era cannot be defense and security.

Functions of the Ancient Wall at Present:

1 Monuments function

2 Historical function

3 Economic/Tourist function

Monument

Monument is a type of structure that is explicitly created to commemorate a person or important event, or which has become important to a social group as a part of their remembrance of historic times or cultural heritage, or as an example of historic architecture. Already, the ancient structure has been established as monumental structure by the Federal Government of Nigeria, for the wall to keep functioning well as a monument, the remains of the forms, style and culture should be well protected and preserved. If the structure is extinct due to natural and human factors, then the monument is gone as well as the history of the tradition.

Historical

The wall is having a symbolic significance in the history of the people due to the primary purpose of establishing it, which is defense. It is known that the walls were built when there was war on rampage on the society. This helped in recording the activities then, such as the process of building the wall, maintenance of the wall and the expansions of the wall and the purpose. It should be made to portray the cultural heritage as well as the historical antecedents of the people in the ancient city.

Tourism

Having been a national monument to the country, there is the tendency for the ancient culture to call for the attention of both local and international visitor, which is simply

tourism. From tourism, the economic value or purpose could be felt too. According to Sally (2014) "many developing countries have managed to increase their participation in the global economy through the development of tourism. Tourism development is increasingly viewed as an important tool in promoting economic growth, alleviating poverty, job creation, as well as contributing to national development goals". Realizing the economic power of tourism there is need also to observe the National Tourism Policy, according to Sally (2014) to make a good tourist centre on wall cites in Kano.

> The policy thrust is to develop sustainable tourism by capitalising on heritage diversity as the basis for promoting domestic and international tourism. This is aimed at competitive sustainable tourism development within the confines of the world tourism market and open up Nigeria as a major tourist destination in Africa through the development of international tourism and promotion of domestic tourism.

If effective measures could be made by the custodians of the ancient wall city, to keep and promote the tourist market values of the monument, putting in mind the National Tourism Policy, also viewing tourism as an important tool in promoting different forms of economic growth definitely, it will boost the economy power of the nation.

In overall, the wall is having a strong defensive power during the ancient period. While in the modern period the economic power is high if activated, which could be pursued through tourism and the cultural historical value. It should also be noted that when the wall was built in the ancient period perhaps, nobody had an idea of the future economic value measured out of tourism; therefore the structure and culture should be well preserved because the positive future value appears unpredictable.

Functions of Ancient Kano City Gates in the Ancient Period

City gates having been defined as entrances through which a walled city can be accessed, it is also the gates that give way in and out of the walls, narrowing it down, it is an opening in the wall. Then it looks as if, a gate cannot exist without or makes no sense without

the wall. The modern gates in the ancient city of Kano knock out this fact as it was observed during the pilot study. The gates are functioning in other retrospectives without walls. One of the primary purposes of the gates which is giving ways or access in and out of the city is still being fulfilled. The following were observed as the functions of the ancient gates in the ancient period.

Security Function

The major function of the gate in the ancient period is for security purpose. Security in the sense of monitoring everyone that goes in and out of the wall through the gate, so as to protect the people dwelling within the city. Any stranger that was going to enter the city would be interrogated by the Sarkin kofa no matter where he was coming from and who he was. He would be asked who he is, where he was coming from, the purpose of his visit, where he would lodge, and how long he wasS staying. The answer to all of these must be known by the Sarkin kofa as that was the condition for opening the gate. If the number of days the stranger said he was spending elapses and he fails to leave the city, he would be sought for and asked why he had not left. As a result of this method of watching over the city by the Sarkin kofa, there was peace, stability and progress.

Also if perhaps there happens to be rumor or information about war in the city soldiers will be stationed at the gate in combat position with the knowledge and reliance that the wall cannot be penetrated. At Kofar Waika, warriors were selected from this gate because of the charm they possess. For instance, according to the Sarkin Kofar Waika (2015), “if the eyes of the Sarkin kofa beheld the war implements of the adversary, they automatically became useless because he had a charm against metal objects”. This brought worldwide pride to the ruling family of the ancient gate of Kofar Waika.

Industrial Function

Kofar Mata is well known for its ancient tradition of tie and dye and its expert dyers. The history of Kofar Mata can never be complete without the mention of the tie and dye. As a matter of fact the tie and dye practice had been in place even before the gate was built there. The dying pit attracts the attention of people from outside the country: the whites, people from Mali, Chad, Sudan, and etcetera. They come to buy and sell. This spot can be called the factory of the people of Kofar Mata.

Based on the industrial function of the gates, another notable gate in the ancient period is Kofar Kansakali. According to the Sarkin Kofa, Aliu (2015), "It was a blacksmith depot. It was from here that war implements were fashioned and also there was a high production of iron materials for domestic and official uses".

Religious Function

Kofar Nasarawa is the gate through which the king and his men exit Kano city in cases pertaining to war and for no other reason other than the fact that a prayer for victory will be offered there and they always came back victorious. Interestingly, it was not only for war, rather for other specialized or specific purposes.

In the ancient period, the Sarkin Kofa were given houses alongside of mosque which will be opposite the houses. They were also given renovation allowances to enable them renovate both the houses and the mosque but the practice of the renovation allowance was stopped during the reign of his Excellency Alhaji Ado Bayero as the Emir of Kano.

Tax Collection

In the era when tax was being collected, the lawmakers/tax collectors will come to the frontage of the Sarkin Kofa's house that will be there seated with the Wakilin Hakimi. The

tax collectors would be sent to the city for tax collections and anyone found wanting will be brought to the Sarkin kofa. It could be implied that the tax collected are the revenue used in repairing the walls and gates.

Recreational Function

Kofar Mata in the ancient period was formerly called Kofar Na mati owing to the fact that the emir had a servant by name Na mati who planted a chediya tree very close to the gate which grew over time and became a shelter and resting place for people and traders coming in and out of the gate. Overtime however the name of the gate changed to Kofar Mata because this was the gate the Emir's wives passed through whenever they were going to visit the Emir of Fanisau. Mata is the Hausa word for women. Also according to Mallam Hussaini Sulaiman Sarkin Kofar Dan Agundi (2015), "in the ancient period the surrounding of the gate was more like a market square with people having their sheds. The practice of children's play which was a form of informal education and recreation has been completely done away with as the present day children are not even aware of such folklore".

Arsenal Function

Sarkin Kofar Dan Agundi (2015), "If the government can help restore some of the ancient practices of the gate. Such as the two rooms which accompanied the gate, because of their importance. These rooms are useful to both the Sarkin Kofa and the inhabitants of the gate". He further states that, "the first room was the arsenal of the gate because in those days, aggressors could come at any time. The arsenal made it easy for the soldiers to access weapons easily. Unfortunately, the whereabouts of these weapons are not known as a result of civilization". The Sarkin Dan Agundi, lamented the loss of those weapons, as they are important items they should have properly been kept. The second room is the personal room

of the Sarkin Kofa. He is always there day and night and that is where he receives and attends to visitors and other official matters.

The functions of the ancient gates that were transformed successfully into modern period which is the focus of this study will be evaluated. Such as Kofar Ruwa, Kofar Kabuga, Kofar Gadon Kaya,Kofar Kansakali, Kofar Waika, Kofar Na'isa and Kofar Nasarawa. These gates are characterized with traditional medium, forms and styles, justifying the road passing through the gate.

Functions of the ancient gates in the modern period

Symbolization

Art works and architecture have come to stay over time as an object of symbolization, most especially traditional ones from the ancient period. They are found changing into objects and structures of symbolization in the modern period, consciously and unconsciously. The culture of the gate is a traditional culture particular to different groups of people. The ancient architecture will symbolize the group expressing the tradition, it represents the period that gave birth to it in the culture. Moreover when the gates have lost the primary function, symbolization is the reason why gates appear in the modern period without walls besides it, and it does not look awkward or out of place.

Commercial/ Industrial Function

Some activities rendered around the gates in the ancient period were successfully transformed into the modern period while some were not. For instance Kofar Mata Dying Pit is still observed functioning in what still looks like a traditional or local industry to the society. Also the process of making leather works around Kofar Wambai is still being observed, probably on a larger scale because synthetic leathers for seat of tricycles and

motorcycles and other related things are now involved. The blacksmith work that is being carried out around Kofar Kansakali in the ancient period is no more there.

Identification/ Documentation

In the modern period, it is observed that the name of the gate like Kofar Duka Waya, Kofar Kabuga, Kofar Kansakali etcetera are not particular to the gates alone, but an area that falls within the city with a defined boundary. The local head of such areas is usually the Mai gunwa and in some situations the Mai gunwa is also the Sarkin Kofa. For example Mallam Aliu Tsoho Usman (Sarkin Kofar Kansakali) and Alhaji Ibrahim Ahmad (Sarkin Kofar Nasarawa) were found operating two leadership functions: the Sarkin Kofa and Mai gunwa.



Plate XXXIX: Number plates used in House Identification under each Sarkin Kofa Jurisdiction. Photograph by Osiboye, (2015).

So numbering of houses in the city was made under each gate area as observed in the above number plates and the house of the Sarkin Kofa is numbered one as the first citizen of the area. Also transporters and passengers use the name of the gate and location of the gates to identify their place of highlight, a transporter seeks for the attention of the passenger on the road shouting names of gates.

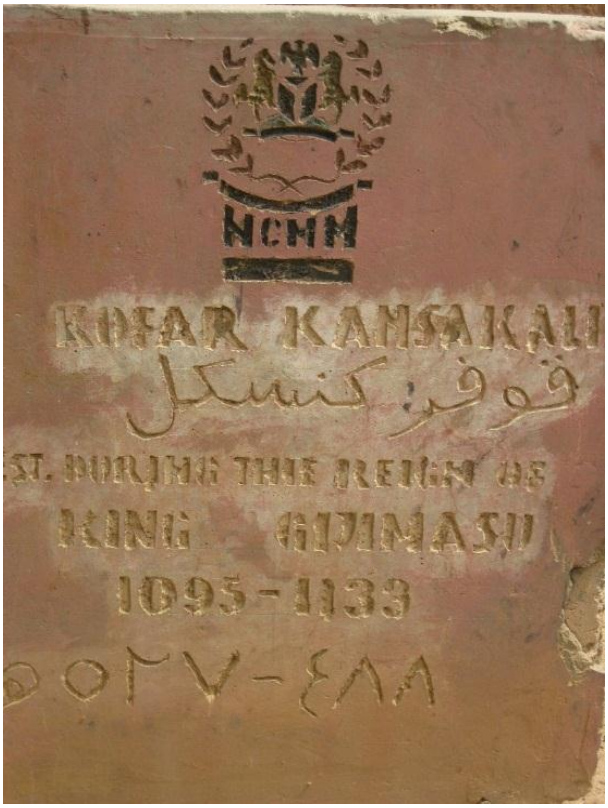


Plate XL: Corner Stone indicating each Kofa and their details.
Photograph by, Osiboye (2015).

Corner stone's have been observed also at the location of the ancient gates as seen above, giving little and precise information about the gate. For example the name of the gate was engrave on it, and also translated to Arabic writing, the name of the reigning king, when the gate was established. In some corner stones, the information engraved is not clear. All these forms of documentation help in retaining facts about the gate. Also gives room for easy access to the facts, thus passing it from one generation to the other.

Tourism

Having known the expectation of the International Tourist Organisations and the economic power enhancement that tourism could result into for a nation (p. 84/ 85), and then more value in terms of preservation should be explored on the ancient gates with their ancient style and structure. They should not be destroyed rather they should be maintained as they are.

Findings Based on Specific Objectives

This study reveals the following:

1. There are few remains of the ancient walls, even at certain points of the remains, they appear in fragments. Kayode (2013) opines that, "At the rate of their current degradation, there may not be any wall standing soon. Another heirloom of Kano is on the brink of extinction – the Kano gates. At its current rate of degradation, in the next 10 years, the Kano traditional gates may all be lost". Customarily there are fifteen ancient gates, two of them are been referred to as new gates Kofar Famfo and Sabuwar Kofar. During the fieldwork seven ancient gates were identified. They are Kofar Kansakali, Kofar Kabuga, Kofar Gadon Kaya, Kofar Duka waya, Kofar Ruwa while the remaining two gates were identified through pictorial representation retrieved from the museum. They are: Kofar Na'isa and Kofar Nasarawa.
2. During the examination of the forms and styles several features of the ancient walls and gates were revealed. The mud brick used in building (Tubali) the wall is reflected in the surface texture of the wall and also the patterned effect of the erosion. In places where erosion has not eaten up the surface texture that was created, Makuba designs are observed on the wall adding beauty and giving protection to the surface wall. The study also reveals the gate doors that were made up of metal belts, the ancient padlocks and other objects and activities of defense.
3. In the ancient period the primary functions of the walls and gates appear not to be transformed into one of their functions in the modern period. The ancient walls and gates now have other functions such as: Monumental function, Tourism, Symbolization, Commercial/Industrial function, Identification and Documentation.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

The chapter contains a summary of the whole study: The findings during the field work that are not presented in chapter four, the findings previously discussed in chapter four and recommendation made based on the findings that have been made by the researcher on the study of, "A survey of styles and functions of Kano City Wall and Gates".

Summary

According to Kayode (2013), "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". As regard the ancient walls and gates of ancient Kano city he also made mention that,

> The ancient Kano city walls are 14 kilometres radius of earth structure built in order to provide security to the growing population. The foundation for the construction of the wall was laid by Sakri 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. 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.

The expansion might have been necessitated due to population growth in the city. The wall has fifteen gates of which two of them are without kings (Sabuwar Kofar and Kofar Famfo), they are being referred to as new gate. According to Akinade (2015) he referred to Kofar Famfo as, "The new gate made in the late 1920s through which the water pipe line from Challawa passed into the city". He also has this to say about Sabuwar Kofar, "The gate was created by the Colonial Masters in order to have easy access to Rumfa College and School Hygiene from the city". It implies that the two gates were created after the British

Military Force entered Kano city in 1903. The gates can be described as amenity gates for bringing social amenities, such as education and water into the ancient Kano city.

Due to developmental factors and other factors, the ancient gates that are available at present are just five. They are Kofar Kansakali, Kofar Waika, Kofar Ruwa, Kofar Gadon Kaya and Kofar Duka Waya. In most cases the modern structured gates have replaced the ancient gates. For instance, Kofar Dawanau, Kofar Mazugal, Kofar Wambai, Kofar Mata and Kofar Nasarawa. All the above listed gates are now modern gates built with modern medium (concrete). Also in some cases the gates are observed to be having the modern gate as well as the ancient gates. Probably if the ancient gate should go into extinction, the modern gate will automatically replace it. Examples of ancient gates in such situation are Kofar Kabuga, Kofar Gadon Kaya and Kofar Ruwa.

The Kano ancient city wall and gates encompass parts of three local government areas of Dala, Gwale and Kano municipal. Initially the city wall was between 30-40feet in height and thickness up to 100ft at the base of some portions. During the field work exercise the researcher was able to measure 25ft as the thickness at the base near the ancient kofar Ruwa. The remains of the wall around the ancient Kofar Ruwa gate area gave an exclusive view of what the ancient wall and gates look like, most especially the wall. According to Hussain (2015), “the strongest and wildest remains of the wall was evident around the ancient gate of Kofar Ruwa”. He also said, “The ancient Kofar Ruwa gate and Kofar Waika are the only gates that have not been reconstructed at all. At Kofar Waika, it almost appears that there are no traces of gate but for the part that leads into the wall that is available, there are evident traces of the path the ancient wall follows.

In the ancient times, the maintenance of the wall and gates has been adequate until 1903, when the British Military Force attempted to enter Kano through Kofar Duka Waya but was not successful and they eventually found their way through Kofar Kabuga. Paden

(1970) in Osaghae (1994) declares that, “the city of Kano was one of the most advanced cities in pre-colonial northern Nigeria” and according to Akinade (2005), “the final incursion was through Kofar Kabuga. Indirect rule, gains and losses of colonialism became paramount after the invasion. He further posits that “the maintenance of the Kano city wall became a thing of the past”.

Also written on a tablet in the National Museum Gidan Makama Kano (NMGMK) “for over a hundred years the city walls and gates have been depleted, encroached and vandalized both by natural and human activities”. With the nature of the medium being used, (mud) it will definitely give way to different kinds of threat available over time. It is possible that much maintenance was not carried out on the walls and gates or the maintenance structure put in place does not march the speed of the negative effects on the wall. Not until 2004 by the intervention of the Federal Republic of Germany, the work done covers the rehabilitation of six gates; they include Sabuwar Kofar, Kofar Dan Agundi, Kofar Na’isa, Kofar Gadon Kaya, Kofar Dukawuya and Kofar Kabuga.

In an overview, the dark ages of the ancient walls and gates falls between 1903 during the British intrusion and 1959 when it was declare as a national monuments or when the Federal Republic of Germany assisted through a grant under the “Preservation of Cultural Heritage of Developing Countries. Ever since then maintenance appears to have been constant mostly on the modern gates by the state government compared to the ancient gates. In fact during the course of the pilot study five modern gates were marked for reconstruction while Kofar Dan Agundi and Kofar Dawanau and Kofar Famfo were under construction, but the ancient gates appear to have gotten no attention ever since the intervention of Federal Republic of Germany through a grant under the “Preservation of Cultural Heritage of Developing countries.

Conclusion

The conclusion of this research on "A Survey of Styles and Functions of Kano ancient City Wall and Gates" is that, the objectives highlighted for the study have largely been achieved. The extent of the ancient wall and the identification of the gates have been made, the examination of the forms and styles of the wall and gates was looked into. The functions of the ancient wall and gates both in the ancient and modern periods have been made known as well as the maintenance of the monuments from the ancient period till date was also evaluated. It is important to state that, this study cannot be said to be conclusive in its entirety, it is therefore recommended that researchers are encouraged to do further investigation on related areas of this study, such as studying other ancient or modern walls and gates within and outside the country.

All in all, the ancient gates of Kano ancient city, is at a critical state and needs urgent attention to resurrect the outgoing styles and forms of the ancient culture. For instance the ancient gate that used to be thirteen in number as observed are just five in number at present. Even the remaining five ancient gates are at a state of neglect. Same to the wall too, the rate at which they are diminishing on daily bases is quite alarming. Soon it might be a thing of the past.

Recommendations

1. Making a critical observation of the present state of Kano city, it might be tasking and unrealistic to rebuild the walls and gates, because some areas where the walls should pass through have been replaced totally with shops, ware houses, major and minor roads, residential homes etcetera. Nevertheless the remains of the wall should be protected and maintained probably fenced and made secured, as evidence that such monumental object once existed. Areas where the representation of the ancient walls

should be isolated and restricted from human activities and other weathering factors. During the field work the researcher met a man using an adze to take part of the wall, thereby destroying the wall. He was questioned as well; I also observed several other parts of the wall with marks of such nature. They are using the earth material to fill pot holes in and around the homes. The mud is being used to make soil bed in other to make fire for seasoning meat (*balangu*). Also the walls are been cheeped out and used to make adobe bricks for sale". Security men and posts should permanently be stationed there for proper maintenance and preservation to take place.

2. Maintenance should not be a spontaneous activity which could be void of consistency by the government; rather a calendar should be created. Minor maintenance could be four times in a year while major maintenance could be every two years, this could help preserve the styles forms and medium of the ancient period.
3. The Sarkin Kofa should have a befitting palace in or around the gate to attend to visitors. This tradition is observed in the ancient period whereby Sarkin Kofa has offices within the gate. The tradition should be properly transformed into the modern period and maintained. In the palace or office there could be tablet indicating things like the myths behind the creation of the gate, emir that founded the gate, the past and present Sarkin of the ancient gates with dates and their pictures as well. Some of such information was found wanting during the field work and where it was rendered, it was given offhand. The Sarkin kofar Dan Agundi (Mallam Hussaini Sulaiman) complains of this feature of an office which is absent in his newly constructed gate. In the contemporary period, it will also function as a place where the Sarkin Kofa will attend to both local and international visitors (tourist, researchers, and etcetera), thus boosting the tourism attraction of the ancient tradition. Also it could be a place where records and history about the gates would be kept. For instance during the course of

the research information given as regards past Sarkin Kofa by the present ones appears not adequate enough because there are no records of it, they were rendered off hand.

4. On some and around the walls and gates, posters, hand bills and signpost were found defacing the ancient tradition. This act reduces every value of the wall and gate including the aesthetic values of the wall and gates. To reduce this act, the people living around the wall and gates should be educated on the values of the wall and gates so as to wake up their protective mode and sense of patriotism. The National Museum Gidan Makama Kano (NMGMK) and Sarkin Kofa cannot alone be the custodian of the wall and gates, people around the ancient tradition should also be custodians.
5. Also observed is the lack of coherency between the state government and the representatives of the federal government National Museum Gida Makama Kano (NMGMK) which is bringing about the fast disappearance of the ancient forms, styles and structure. At certain point, the state government feels the ancient structure styles and forms are littering the state and the state government desires to develop the town with more beautiful and permanent structures. Probably not knowing or minding the fact that the ancient structures, styles and formation in the modern period attract more tourist values. Yusuf (2015) states that "several International organisations on tourisms that shows interest in rebuilding the ancient architecture, there criteria were not met due to the style of reconstruction by the state government". He made an example of International Council of Monuments Sites (ICOMOS), Africa World Heritage Fund (AWHF) they sponsored some representatives of the museum for a workshop, but considering what is on ground, their proposal was turned down when they came around for visibility study. This was confirmed in the words of Attairu (nd)

> This action, besides undermining the Laws of the Nation also constitute a major drawback to the efforts of concerned individuals like Dr Yusuf Adamu who spent over a decade campaigning for the restoration of the dilapidating Historical Monument[the Kano Wall]. Above all it was a fatal blow to the quest of Nigeria for the inclusion of the ancient wall in the list of World Heritage Sites by UNESCO. How could the international community under the auspices of UNESCO consider Nigeria's bid as serious with the constant violation of the integrity of the Wall and the complete absence of state policy for its protection, which is one of the principal responsibility agreed to by signatory countries , i.e." to adopt a general policy giving cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes " and also "to set up services for the protection, conservation and interpretation of such heritage".

Therefore, the state government and the representative of the federal government need to put heads together to avert the continuous loss of the ancient heritage.

REFERENCES:

Adetoro, S. A. (1997) *Research Techniques for Projects, Proposals, CReports, Theses and Dissertations.* Second edition. Ahmadu Bello University Press Limited, Zaria, Nigeria. p.67-71

Akinade, O.(2005). *Ancient Kano City Wall and Gates: The 2004 Rehabilitation Project***.** *A Publication of the National Commission for Museums and Monuments Kano.* Kano: Medal Press. p.4

Alastair, C. (2005), *Derry City Walls Conservation Plan*, Department of the Environment and Heritage Service. Retrieved from: http://www.doeni.gov.uk/niea/derry-walls-conservation-plan.pdf. December 20, 2013

Anon (2013), "A guide to Main Historic Monuments in Spain-7. Walled towns and Cities in Spain. Retrieved from http://about-spain.net/tourism/walled-cities.htm. March 20, 2014

Anon (2014), "Walled towns and cities in France", Retrieved from http://about-france.com/cities/walled-cities.htm. March 20, 2014

Aribidesi, A. U. (2004), On the frontier of empire: Understanding the enclosed walls in northern Nigeria. Nigeria: Journal Anthropological Archaeology, volume 23 issue 1.

Attahiru, M. G. (nd), The Demolition of Kofar Na' isa and The Challenge of Re Constructing History. Retrieved from www.gamji.com/.../NEWS9083.htm. March 20, 2014

Awotunde P.O, Ugodulunwa C, and Ozoji E.D. (1997**).** *Practical Steps to Research in Education.* Jos: Deka Publications. p.87

Awotunde, P.O and Ugodunlunwa, C.A. (2004**).** *Research Methods in Education***.** Jos:Fab Anieh (Nig) Limited. p.111

Baker, T.L. (1994). Doing Social Research (2nd Edn.), New York: McGraw-Hill Inc.

Baker, N. (2011). *A conservation management plan for Hereford's city defences*. Retrieved from htt.herefordshire_gov.uk/docs/CNP_JANUARY_1-11_consult.pdf. December 20, 2013

Banister, F. (1996). *A History of Architecture.* Architectural Press. Architecture. P.20

Chafe, S. I. (2000). *The Adaptation of Selected Decorative Motifs used in Durban Related Objects for Painting.* An unpublished MFA Painting Project Report. Ahmadu Bello University,
Zaria, Nigeria. P. 18

Chang, R. (1972). *The Architecture of China.* USA: Yale University Press.

Dennis, W. (1974). *Icon and Image. A study of Sacred and Secular Forms of African Classical Art***.** Allen Lane.

Duniya, G. G. (2009) *Modern Nigerian Art: A Study of Styles and Trends of Selected Artists in the Zaria Art School*. Unpublished Ph.D. Dissertation, Art History, Department of Fine Art. Ahmadu Bello University, Zaria, Nigeria

Egonwa, D .O. (1994), *African Art: A Contemporary source book:* OSASU Publisher

Feilden, B. M (2003). *Conservation of Historic Buildings.* London: Oxford: Butterworth Architecture.

Frese, D.A. (2012). The civic forum in ancient Israel: the form, function, and symbolism of city gates. UC San Diego: b7343308. Retrieved from http://escholarship.org/uc/itemd /8tp5j3ch. November 04, 2013

Graham, C. (1996), *African City Walls; A Neglected Source*? In Africa's Urban Past, being a Conference paper presented at School of Oriental and African Studies (SOAS), University of London.

Kayode, F. (2013). "Kano City walls and gates": Guarded heirlooms, *National mirror newspaper*. Retrieved June 10, 2013.

Lagun A., (2013), Nigeria's Forgotten Empire: The walls of Empire. Retrieved from http://www.thinkafricapress.com/nigeria/nigerias-forgotten-empire-walls-benin. February 15, 2014

Lere M.M, Dadughun, S.I, et al, (2002). *Basic Concepts in Education Research Methods and Statistics.* Jos: Deka Publications. p.68

Mohammed, Y.B. (2004) *Introduction to Research methods and statistics*. Kano: Debis-co press and publishing company. p.16

Muhammad, A. (2012). "The Function and Aesthetic Significance of Arabic Calligraphic Ornamentation of Mosques in Kano". Doctoral Proposal. Ahmadu Bello University Zaria. p.13

Ogene, J. (2006). *Styles, Schools and Movements in Modern Nigerian Art (Proceedings of the 2nd National Symposium on Nigerian Art) in Digital Art Practice: Its Prospect and Problems of Historiography in Nigeria Art "Schools".* Mediaserve Agency. p. 94

Osaghae, E. (1994). Trends of Migrant Political Organization in Nigeria: The Igbo in Kano. New edition [online]. Ibadan: Institut français de recherche en Afrique. Retrieved from http://books.openedition.org/ifra/887>. June 03, 2013

Peter N. Stearns, William Leonard Langer (2001), *The Encyclopedia of World History: ancient, medieval, and modern*. Houghton Mifflin Books. History / General History. p 17

Rong,C. (2012), Rescue the Nanjin Ancient City Wall and Urban Landscape, International Journal of Energy and Environment, Issue 2, Volume 6, 2012. Retrieved from http://www.naun.org/multimedia/NAUN/energyenvironment/17-777-pdf. December 15, 2013

Salisu, B. A. (2010), *Aspects of Kano Cultural Tourism (ed) Uba, A. A and Ado-kurawa, I. in Perspectives on Kano*. Tellettes Consulting Coy Ltd. p.62

Sally, M. (2014). Tourism as a Tool for National Economic Development. An address delivered during Federation of Tourism Association of Nigeria (FTAN). Retrieved from tourism.gov.ng/tourism-as-a-tool-fo… December 15, 2013

Samuila, E. R. (2014). *The Study of Rock Paintings in Bauchi and Jigawa States.* Unpublished Dissertation submitted to the Department of Fine Arts, A.B.U. Zaria. Zaria, Nigeria

Teijlingen, E. R, & Hundley, V. (2001). *Social research update*. The Department of sociology, University of Surrey website. Retrieved from http://sru.soc.surrey.ac.uk/SRU35.pdf. December 15, 2013

Touropia, (2015). 10 World Famous Walls. Retrieved from www.touropia.com. May 30, 2015

APPENDIX: I

INTERVIEW QUESTIONS

This structured question is meant to elicit information from the king of gates (Sarkin Kofa), the curator National Museum Gida Makama Kano (NMGMK) and other staff of the museum.

Structured Interview questions to Sarkin Kofa

1. What are your names and your title as the king of gate?
2. What are the myths behind the creation of the wall and gates?
3. What are your duties as the Sarkin Kofar?
4. Do you know the past kings of this gate?
5. What are the functions of the wall and gates in the ancient and modern period?
6. Why was the gate created initially?
7. The selection of the Sarkin Kofar, is it through hereditary, election or selection?
8. In what way does he think the culture, values of the gates can be maintained?
9. The building of the ancient city wall and gates were they done by the expatriates or indigenes?

Structured Interview questions to the curator (NMGMK)

1. How many ancient gates do you have?
2. What are the primary purpose of the wall and gates?

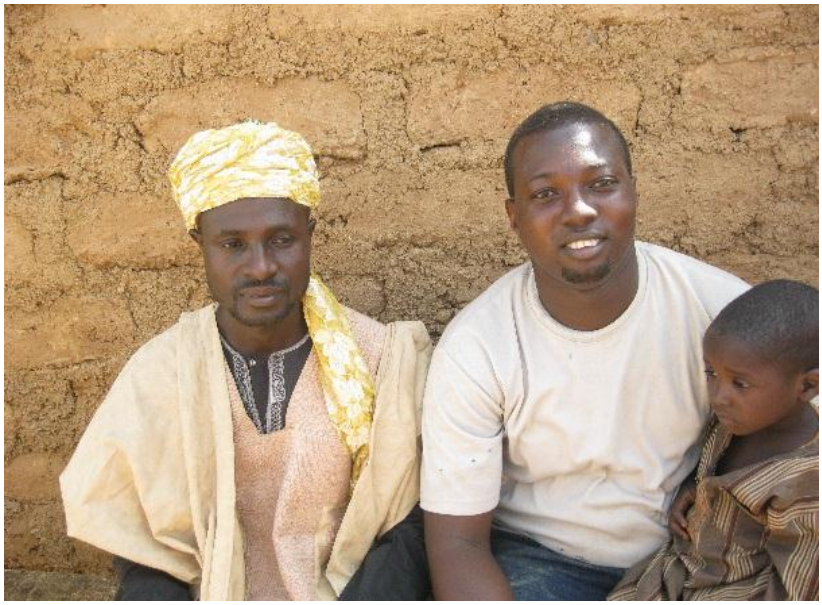
3. What are the functions of the wall and gates to individual, society and Nigeria in the modern period?

4. In what ways has the government been assisting in preserving the wall and gates?

5. Can the wall be rebuilt?

APPENDIX: II

PICTURES OF THE RESEARCHER AND THE SARKIN KOFAR DURING THE FIELDWORK



Sarkin Kofar Dan Agundi Mallam Hussaini Sulaiman, with the researcher and the son of the Sarkin Kofa, on Monday 9th February, 2015.



Sarkin Kofar Kabuga Alhaji Sule Yahaya, and the Researcher, at his residence on, Tuesday 10th February, 2015.



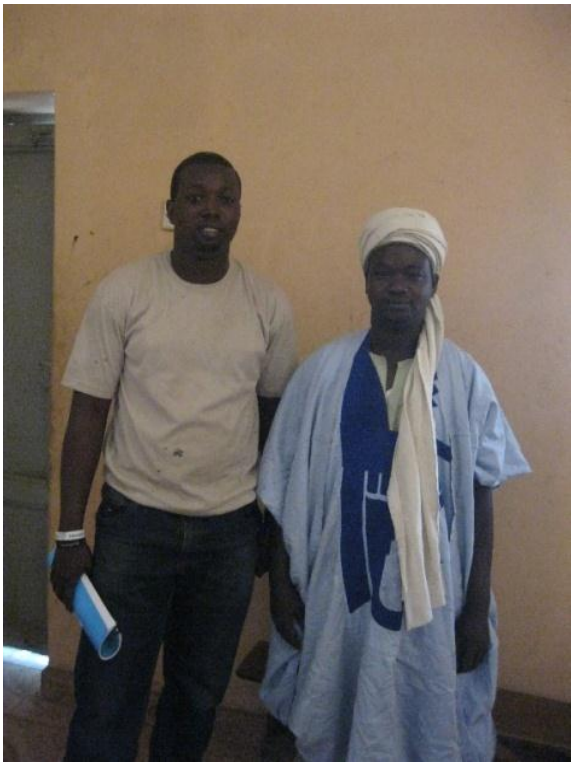
Sarkin Kofar Kansakali Mallam Aliu Tsoho Usman, the Researcher and Senior Heritage/ Monument Officer (Hussian Muhammad Jos) NMGMK, at his residence, on Thursday 12th February, 2015.



The Researcher and Sarkin Kofar Mazugal Dahiru Hamza at his residence Thursday 12th February, 2015.



The Researcher and Sarkin Kofar Nassarawa Alhaji Ibrahim Ahmed, at his residence, on Tuesday 10th February, 2015.



The Researcher and Sarkin Kofar Na'isa Abdullahi Muhammadu, at his office at the gate on Monday 9th February, 2015.



Sarkin Kofar Ruwa Mallam Dan lami Uba Muhammad
and the Researcher at his office on Tuesday 17th February, 2015.



Sarkin Kofar Waika Mallam Rabiu Tijani and the Researcher,
at his residence on Monday 16th February, 2015.



Sarkin Kofar Duka Wuya Alhaji Bello Maitama
and the Researcher during the interview at his residence, on Tuesday 10th February, 2015.



Mallam Sunusi Sarkin Kofar Dawanu and the researcher shortly after the interview at his residence, Monday 16th February, 2015.



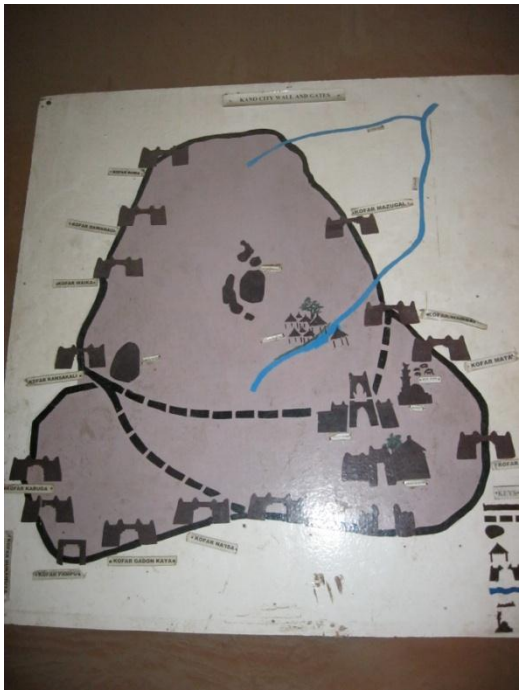
Alhaji Auwalu Uba Sarkin Kofar Mata and the researcher, at his residence on, Tuesday 17th February, 2015.



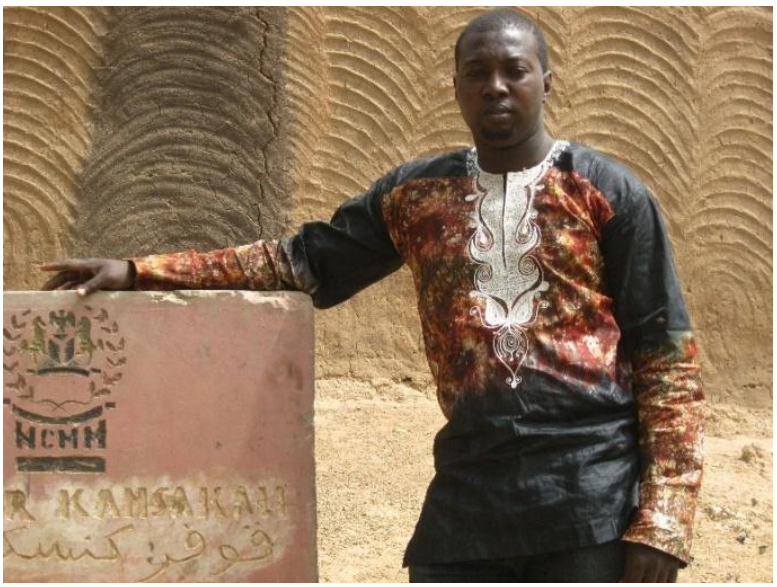
Sarkin Kofar Gadon Kaya Mallam Isa Idris and the researcher, before the interview. At his residence, on Tuesday 10th Febuary, 2015.

APPENDIX III

OTHER PICTURES TAKEN DURING THE FIELD WORK



Map showing the ancient Kano city Wall,
Gates and the phases of development at (NMGMK).
Monday 16th Febuary, 2015.



The researcher standing beside the corner stone of Kofar Kansakali (The first ancient gate to be built), with Makuba expression on the wall behind, on Thursday 12th February, 2015.



From the left: Aminu Muhammad Kabir (Chief Antiquities Assistant) NMGMK, Abu Lukman (Video Coverage man), the Researcher, Muhammad Raji Ridwan (Interpreter) and Hussain Muhammad (Senior Heritage/ Monument Officer) NMGMK. Back ground (*Makuba* designed wall). Thursday 12th February, 2015.



The research with the Ancient Padlock (the symbol of authority and Power), at the residence of the Sarkin Kofar Wambai on Monday 16th February, 2015.