EMIR'S PALACE, ZURU

"AN ATTEMPT AT INTEGRATING INDIGENOUS SPATIAL HOUSEFORMS TO EVOLVE A PALACE ARCHITECTURE".

BY

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DECLARATION

I, Musa, Sa'ad Sakaba of the Department of Architecture, Faculty of Environmental Design, Ahmadu Bello University, Zaria hereby declare that this thesis is an authentic research work conducted by me under the supervision of my supervisors Arc. M.D. Ahmed and Professor H.T. Sa'ad. The work has not been presented either wholly or partly for any degree elsewhere before and all sources of information have been duly acknowledged.

MUSA, SA'AD SAKABA

CERTIFICATION

This thesis report entitled EMIR'S PALACE, ZURU, "AN ATTEMPT AT INTEGRATING INDIGENOUS SPATIAL HOUSEFORMS TO EVOLVE A PALACE ARCHITECTURE" by MUSA, Sa'ad Sakaba meets the regulation governing the award of the degree of Master of Science in Architecture of Ahmadu Bello University, Zaria, and is approved for it's contribution to knowledge and literary presentation.

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DEDICATION

Dedicated to my loving parents for supporting and believing in me.

Musa, Sa'ad Sakaba (2001).

ACKNOWLEDGEMENT

I would first start by giving thanks to Almighty for all his mercies on me

Special appreciation to my parents for supporting and believing in me. To my family members I would only say may God reward you abundantly- Alh. Bala Sakaba for being a pillar to lean on, Big Anti, Amina, Sarki, zalihatu, Asma'u, and my younger ones for their support and encouragement.

I am also most grateful to my supervisors for their constructive criticism and guidance in the course of this work – Arc. M.D Ahmed, Professor H.T Sa'ad and to Dr. W.B Qurix (Head Postgraduate Section) for his personal interest in all our works – to all the staff of the department- Thanks you sirs.

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To my friends you've been a happy family to me, Nura, Al-Mustapha, Musa, Babangida, Usman, Khalid, Jamal, Kawuwa, Hadejia, Mukhtar, Nasir, Bilkisu, Zainab and the entire class of 92 (U92) – I would realy miss all the fun.

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And to Maryam (Yar Baba) I look forward to a happy life for us.

Cheers.

ABSTRACT.

THE OXFORD ADVANCED LEARNERS DICTIONARY DEFINED A PALACE AS AN "official residence of a sovereign; any large and splendid house".

In African context, a palace is not only an official residence of a ruler, but also serves among other things, as the administrative and social ceremonial quarters of most societies. Some palaces even fulfilled further requirements of being residences of sacred kings of divine descents, the focal point of religious ritual, the object of mystical awe.

Palaces are as varied as the societies they are found in. The way a palace is designed depends entirely on the tradition and building cultures of their societies. In most societies they are larger and more elaborate versions of the commoner houses found in their area.

The institution of the emir, paramount chief or natural leader still has great significance in the African society. The people and indeed the government look up to them for fatherly advice and peaceful resolution of conflicts and crises.

An emir, therefore, requires a conducive and an enabling environment that would assist him in carrying out his responsibility as a father to the society.

The emir of Zuru's present palace is out of tone with the standadrds and requirement of a 1st class emir's palace.

An attempt is therefore being made to design a befitting palace for the building culture of the people of the areas obtained in other palaces.

This is intended to be undertaking through the study and analysis of indigenous houseforms in Zuru emirate to evolve a palace architecture as obtained in other places of equal status.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

In Northern Nigeria, most Emir's palaces have common characteristics that are derived mainly from their broad similarities of culture. These similarities are not unrelated to the influence of the Sokoto jihad of 1804 that formed most of these emirates. Symbolic representation of values are exhibited in most of these palaces.

In other Emirates that were not formed by the Sokoto jihadist, their cultural value systems reflect in their palaces. Zuru fall within the second category.

The present emir of Zuru resides in his private house in the GRA, instead of the emirs palace which has been in existence for a long time. The dynamic nature of culture and tradition has made the existing palace inadequate to meet the growing trend in palace requirements.

For the above reason, the Zuru emirate council in conjunction with the local Governments under the emirate and the Kebbi State Govertnment are proposing a new palace to be sited somewhere else in zuru town.

1.2 Aims and objectives

The aim of this work is to provide a palace complex reflective of the socio-culture setting of it's environment. To achieve this aim the following objectives are set

i. a study of the various house form in zuru emira5e to ascertain their spatial organisation

ii the integration of the various house forms to evolve a palace architecture.

iii analysis of spatial organization of some palaces to ascertain their functions for possible adoptions.

1.3 Motivation

The chance to design a palace for Zuru that reflects the socio cultural and building crafts of the people. A palace reflective of its environment as obtained in most other palaces.

1.4 Design scope and limitation

The design scope will include the physical layout of the entire palace, architectural massing and appropriate technology, all aimed at achieving

monumentality within the context of the environment. Careful choice will be made of form, materials and the application of decorating elements including wall relief's, motif engravement etc.

The Emir's palace would be planned to comprise the following:

i. An administrative Area with court rooms

ii. Emir and his family's/dependent residential area

iii. Residential quarters for palace functionaries/servants

iv. Worship area

v. Clinic

vi. Out-door Area for ceremonies

1.5 Architectural Significance

The architectural significance of this work is the synthesis and integration of different spatial house forms in Zuru emirate, to evolve a functional edifice that responds to it's surrounding.

1.6 Research Methodology

The sources of information for this work could be classified into two. The primary and secondary sources. The primary sources include among others the following:

i. Field survey

ii. Review of related literature

iii. Interviews

The secondary sources include:

i. Journals and magazines

ii. Unwritten information sources

1.7 JUSTIFICATION

The justification for this work is the need to provide a befitting palace for the Emir due to the inadequacies of the existing one.

CHAPTER TWO

HISTORICAL BACKGROUND OF ZURU PEOPLE

2.1 Location

The area referred to as Zuru is located in the Southern part of Kebbi State , Nigeria, occupying an area of about 9000 Sqkm, it is bordered by Zamfara State to the North and to the South is Niger State. To the South west is bordered by Yauri local Government also of Kebbi state. This region falls within the area of 4^{O} E - 6^{O} E longitudes and 11^{O} N -12^{O} N latitudes, in what is generally referred to as the Nigeria middle belt, that is, the area of Nigeria South of Hausa Land, Southward to the Niger-Benue valley.

2.2 Zuru and its people

Archeological survey report on Zuru Emirate by Bitiyoung (1985) identified the present human population of the Emirate as multinational. It could further be grouped into two broad categories for the purposes of this study. First, those that claim long term settlement and or autochtonomy the second is of the much more recent settlers who in fact regard themselves and are also regarded by others as recent immigrants or even temporary strangers. In the first category are the ACHIPAWA,

BANGAWA,DUKKAWA, FAKAWA, KAMBARI KATISINAWAN LAKA and LELNA (DAKARKARI)

It is characteristic to find different claims by these tribes as to their origin. Some lay claims of origin from Hausa, particularly the Katsinawan laka who see themselves as immigrants from old state of Katsina which had made political in road into Zuru region, especially from the 16th century A.D. They have settled down and became an integral part of the area's indigenous population. This community is concentrated most in the area's of Bena and Wasagu of Wasagu District. The Bangawa also lay claims to be a product of a migration process that brought their ancestors from the Borno Empire in the North - East of Nigeria, having left Borno as a result of political crises.

The first category consists of ACHIPAWA, BANGAWA DUKKAWA, FAKAWA, KAMBARI, KATSINAWA, and LELNA (DAKARKARI). It is characteristic to find different claims by these tribes as to their origin. Based on heir different origins hence, their different socio-cultural practices, This group could further be divided two categories.

The first category can be identified as predominantly Hausa communities with Hausa origin and socio cultural practices. They include the KATDINAWAN LAKA predominantly found in Bona and Wasagu area

of Wasagu district. They lay claims to have immigrated from old state of Katsina, which had made political in roads into region, especially from the 16th on ward, and were-able to settle and become an integrate part of the area's indigenous population. The Bangawa also day claims to be a product of migration process that brought their ancestors from the Borno Empire in the North-East of Nigeria, having left Borno as a result of political crises. The are concentrated most in DONKO District. The FAKAWA are believed to have moved into ZURU from FAKKA in present YABO district of SOKOTO State in the 19th century. They seem to be the most recent immigrant among the indigenous group in the region. They are predominantly found in some parts of FAKAI district.

The second category in the group also lay claims to different origin and migration route to the area. They, however, share similar socio-cultural institutions and practices. It could be due to long time of staying together or even common ancestral origin, in this group are the Achipawa, who are predominantly found in SAKABA district. They are said to be an off shout of the BORGO BARIBA people, the main sections of whom occupy the middle Niger. The KAMBARI also predominantly found in SAKABA district, have been linked with an old iron age culture in each at some site in YOLAVA district of YAURI Emirate. It has been archeologically dated to

the second century (obayemi, 1976). The DAKARKARI or LELNA form the largest indigenous group in the Emirate. They are found in all the districts, but predominantly in DABAI district. As argued by an author "They appear to have been formed by groups and individuals of diverse origins under varying conditions " (AUGIAI1985).

The above district socio-cultural groups form the indigenous human population in ZURU Emirate. The highlight would be on them.

The second category are the latter immigrants that are still considered as strangers which include FULANI, other-HAUSA"s , IGBO, YORUBA and several others from various parts of Nigeria and beyond.

2.3 Traditional Social Organization

In discussing the traditional social organization in Zuru Emirate, two distinct social organizations can be identified. The social organization of the people identified early in the write-up as having little or no Hausa influence. This forms the predominant group in the area. They include the Achipawa, Kambari, Dukkawa and Lelna (Dakarkari). These people have very similar traditional social organization with little modification from area to area. The second group are those with full Hausa traits and influences. They include the Katsinawan laka, Bangawa and Fakkawa,.

KASIM IBRAHIM SHIA

In the first category, the Dakarkari are the dominant group, hence their social organization will reflect to a very large extent the rest of the other tribes.

Among the Dakarari, therefore, the traditional society is in hierarchy and made up of an equal social class at the top of social ladder are the chiefs (gomo) . Around the chiefs are other privileged titled members in the society including priest of religious cult, clan head-chief farmers and head hunters. These people welded power, authority and influence in the traditional society. Below them are the bulk of the population organized in age sets. Women are generally subordinated in the social structure as although they perform very vital function in reproducing society.

The social organization of the second group with Hausa traits and influences are as obtained in any Hausa community. With the early influence of Islam on these communities, Islamic religion modified their social setting early in history. The chiefs (Sarakuna) are on top of the social ladder closely following are the members of the Aristocratic class- title holders, warriors, wealthy merchants (tajirai) and professional artisans, then the bulk of the community. Women also occupy the last position in the social ladder. They, however, contribute their quota to the economic and social development of their societies.

Transition from traditional social organization to the present societal setting, was as a result of the disintegration of the older values due to increasing class differentiation, occupational sophistication and grouping; concentration of wealth in the hands of private groups; external migration and colonial conquest. Despite changes in the social order, traits of the former still persist in the societies of Zuru Emirate.

2.3.1 Marriage systems

From a simple definition, marriage refers to a union between two or more persons of the opposite set, where period of relationship is expected to go beyond the period of gestation and the birth of children.

Different societies practice different forms of marriages. For all the societies in Zuru Emirate, marriage is regarded as a legal institution and form the integral part of their existence especially in relation to child bearing, rearing, regulation of sexual behaviour (incest, taboo, maturity ,bravery, strengthening- of affinity, relationship e.t.c.).

Pre-requisites of marriage do not, however, cut across the societies of Zuru. Each society while having similar pre-requisites has some unique requirements and practices in marriage ceremonies.

mother or aunt, who are by custom expected to place the ring in one of their fingers.

On receiving the good news, the boy sends 20 cowries through the same delegation to the mother of the girl. Consequently, a detailed arrangement for the marriage would be worked out including "Golmo".

After the presentations have been done with little variation on items presented from one place to the other, the boy becomes betrothed to the girl. The custom allows the boy to continue to pay visits to the girl. He (the boy) reserves the right to challenging anyone he finds making overtures to her. The procedure mentioned above is done before the girl reaches puberty. The movement she is identified as a mature person the boy joins the Golmo.

2.3.2 Golmo

When it becomes certain that the girl is betrothed to the boy he joins Golmo. It refers to "the contract of agricultural service each year". In other words, Golmo also refers to an institutionalised agricultural service by the suitor (Tuku) to the parents of the girl (ladi).

It is revealed that the usual period of Golmo was six years but sometimes it is extended up to seven.

At he end of Golmo period the betrothed wife joins her suitor in accordance with the customs. At this junction, final initiation is made into a status of a full-fledged married woman. The negotiation and preparation for making the final stage of marriage of a betrothed girl is carried out during the festival of Uhola,. During the festival, a betrothed girl will be presented as Yadato, meaning that she is married now therefore; she can no longer stay with her parents. The lady will be well dressed in her attire while drummers and singers will be showering praises on her beauty and her family members.

At the end of the festival, the parents of the bridegroom will seek for permission from the parents of the bride to allow her to spend a day with them, when the request is granted, the bride and her friends will sleep in the house of the in-law only to leave very early in the morning, after fetching water for the parents of the bride groom.

The departure of the bride and her friends from the house of the in-laws is marked with yet another ceremony. The parents of the bride groom would prepare food and liquor in abundance specially for the parents of the wife, in which also friends, relations and well wishes will be invited to come and grace the occasion with them. The last stage of the marriage is a request by the parents of the bridegroom for the bride to be taken to her house. The period between the request and its acceptance does not normally take a long

time. It all depends on how prepared are the parents of the bride, which is determined by their financial viability. When the bride is finally taken to the husband's house, she is accompanied with household utensils.

2.4 Cultural organization

The societies of Zuru and the neighbouring areas share many similar cultural institutions, and practices. Linguistically, the non Hausa communities in the area belonged to a common sub branch language within the central branch of the Niger Congo family. Wrestling and rites-of passage are not only , common in the region, but are in many ways similar in nature. Most cultural activities are also linked to religious rites.

The cultural organization of societies in Zuru emirate can also be broadly categorized into two. The non-Hausa communities, which are predominant, and the Hausa communities. Among the non- Hausa communities, cultural activities such as the Uhola and Dibiti are common.

2.4.1 Uhola and Dibiti festival

Uhola and Dibiti are important trado-religious festivals among the people of Zuru Emirate. These two festivals are major seasonal rites and are both associated with agricultural activities. In a society passionately devoted

to the cultivation of the soil and crops, one must expect such kind of agricultural operations as sowing, transplanting or harvesting. The beginning, middle and ending of the farming season (the date of which varied from one part of Zuru region to another for ecological reasons), was a formal occasion marked by festivals and rituals.

The celebration of Uhola takes place after agricultural products have been harvested. The fundamental aim of Uhola is to thank God for providing rain and the energy that was used in both the planting as well as harvesting of crops. Uhola therefore, is celebrated to send-of the rain by expressing gratitude to the god of rain through its Shrine, known as Kobdin Menke in Dakarci language.

Before the Uhola festival, Dibiti (ie mid of the year festival) must be celebrated. Dibiti is celebrated when crops are fully grown but not harvested. The aim of Dibiti is to pray to the god of rain to provide adequate atmosphere, viz, rain, wind, sunlight, etc. for the plants to grow well. It is believed that too much rain is not good for the crops.

The principal public functions in both Uhola and Dibiti are processions of men and women, boys and girls dressed up in their best singing and dancing. Moreover, during these two festivals boys show their skill and power in wrestling. A champion wrestler is considered to be a great man, and

on his death his grave is adorned with Ugamba, a Y-shaped piece of wood, standing several feet high. The wrestling during Uhola or Dibiti is always attended by a large concourse of people.

The religious side of both Uhola and Dibiti consists mainly of sacrificial rites performed separately by different village clans, but intended for the general welfare of the people. The priest or an elder, representing his clan or village performs these by sacrificing an animal, goat or a dog

The social implication of Uhola and Dibiti are more easily observed than the religious. The time of any of the two festivals is an occasion for entertainment and great joy. Youths get very excited as they look forward to the day of the celebration.

Indeed, Uhola and Dibiti are very important seasonal rites in the Emirate. Zuru being the head quarters of the emirate always starts celebrating their festival before any other place. The forecourt in front of the Emirs palace. Is the culminating point of the various dancing groups (Plates I, II, III).



Plate i: *Young girls about to wed dressed in traditional attire during the Uhola festival in Dabai distrcit Zuru*

Source Field Survey



Plate ii: *Young men dressed for the Uhala festival, celebrating graduation from Golmo.*

Source Field Survey



Plate iii: *Young initiates into the Golmo dressed for the Uhola festival in Sakaba District*

Source Field Survey

2.5 Religious organization

The religious beliefs and practices in Zuru emirate can broadly be grouped into three:

(One)Traditional religious beliefs

(Two) Islam

(Three) Christianity.

The inter play of the above beliefs and practices constitute the religious organization in Zuru Emirate.

2.5.1 Traditional religious beliefs:

Before the coming of Islam and Christianity into Zuru land, the inhabitants of the area believe that there is a supreme "God", a superenti to whom people direct prayers and in whose names blessing are invoked. Indeed, Gods name is called in the peoples daily activities and God is believed to be masculine.

The traditional religions in Zuru land have been handed down from fore fathers, and each generation takes them up with modification suitable to its own historical situation and needs. An interesting thing about traditional religions in Zuru areas is that cach of the religions, arose in one cultural area,

and as they spread they served as vehicles for the diffusion of social institutions and cultural values. Religious practices, including those with the same or similar names are being practiced differently in different parts of the emirate, in-other words local variations exist in the traditional religions of the Zuru people. In this sence, one can say that it is difficult to systematize the belief systems of the people of Zuru emirate before Islam and Christianity. Religion in pre-christo -Islamic Zuru region is characterized by lack of rigidity. For instance, no definite list of gods may be given since new ones seem to be constantly invented

Among many of the traditional religious acts that are being practiced by the people of Zuru area are. Ancestor worship, M'gilo, Uhola and Dibiti, Noh and Golmo. Some of these religious practices as already indicated are also festivals. The traditional religion demands festive atmosphere in which truth can be played out. Before any of these practices / festivals take place other must be sacrifices. Although the people of Zuru area have not clearly articulated their theological beliefs about God, some people claimed that sacrifices (during any of these religious practices and festivals) are directed to God, who is considered the Almighty.

Ancestors As Leader- Figures In Traditional Religions:- Respect to ancestors known as Oknu in Dakarci language is one of the most important forms of worship among the followers of traditional religions in Zuru emirate. Ancestors come under an all embracing spirits and are considered o be inter-mediaries between the living and the dead. Like the spirits, ancestors are channels through which devoted worshipers convey their prayers to the supreme Being.

To qualify as an ancestor in traditional Zuru belief systems, a person must attain certain socially approved objectives while still alive. An ancestors must for example, have lived to old age; must have children surviving his death to on sure the continuation of the tribe or family.

In the past and to a certain extent up to the present, it is believed by the Zuru people (especially Dakarkari, Kambari, Achipawa and Fakkawa) that ancestors can influence events in the lives of the living descendants. Sacrifices are made to ancestors that serves as symbols of fellowship, a recognition that the departed are still members of human families. Sacrifices to ancestors also are acts which renew contact between God and man, the spirits and man ie, the spiritual and physical world. The beliefs emphasized that 'Ancestors intercede to bring good things and never responsible for misfortune.

M'gilo: the Most Ancient Religious Cult;- M'gilo is the most ancient and powerful religious cult in Zuru Emirate. M'gilo celebration developed out of the worship of the spirits of the ancestors. This fact explained why all villages, districts and towns in Zuru Emirate constructed huts where M'gilo dwells. M'gilo is considered to be intermediary between men and God, and M'gilo gives and takes, punishes and rewards, hence the sacrifices and appeasements. Disputes are settled by M'gilo cult members who act as courts of law, hearing disputes over the use of land and cases involving fights.

During M'gilo festival which takes place annually, dogs are slaughtered and a special wine Myka made from guinea-corn flour is prepared.

No woman is allowed to sing, dance or play during the M'gilo festival and this according to the belief of Zuru people is because a woman could not and would never become an intermediary between god and the people. It is believed that any woman who sees M'gilo will die instantly. Flute and drum are the only two instruments that are used during the M'gilo celebrations, and whoever plays any other instrument or performs wrong act, would have to be punished by God through the Gom-vu-M'gilo. The offender may be asked to surrender a goat, a dog or some chicken to the deity. As a rule M'gilo mixes little with mankind.

KASHIM [illegible]

Beside dancing, singing, sacrifices and drinking, young men of between seven to nine years of age are initiated into the traditional society during the M'gilo festivals. The initiation of the young is a key moment in the lives of the individuals, for with the initiation, the youth are ritually introduced to the art of communal living and state of sexual and social responsibilities. With the initiation, the young were introduced into adult life and were allowed to share all privileges and duties of the community. Moreover, initiation rites have a great educational beginning of acquiring knowledge, which is other wise not accessible to those who have not been initiated. According to an informant, initiation was and is still a very important religious practice during the M'gilo festival.

During the initiation, boys are taken to the Kobdim'gilo naked by his parents or parents friends, and they are whipped and forced to work hard. Kobdi M'gilo is looked upon with considerable awe by youngsters. Any of the boys who cannot endure the hardship during the initiation rituals is sent away. The idea of this custom is to give young men courage so that they become brave men. After this ceremony a youth is allowed to put an Ubada (loin-skin) which hangs down behind. He is now supposed to be entering man hood and for the next two years assist his father in farming.

Makoki and Golmo:- Makoki or woh and Golmo are two other important modes of worship among the people who practice traditional religious activities in Zuru Emirate. Woh is a funeral ceremony, and is conducted by the families of the deceased after the first year of his death. The importance of this ceremony in the rituals of the traditional religions in Zuru region cannot be over emphasized. Woh, the soul, when it leaves the dead body cannot pass along the road that leads to its destination. In a spiritual sense therefore, Woh is a special memorial service held over the deceased in order to release him from the thrall dam of the region of the dead in which all souls are confined.

Before, the Woh takes place, the nearest relatives of the deceased meet at the house of the deceased to discuss the arrangement, a notice to the effect is publicized amongst the community. Every relative, or even connection by marriage, is bound by custom and law to contribute a share towards the Woh expenses, consisting, principally of eatables, drinkables, and the sacrificial offerings.

Golmo on the other hand is a traditional way of paying dowry or bride price by young men. It is the basis of marriage contract. During the Golmo period young men work on a future father-in- laws farms for a number of years usually between five to seven. A young man does not take his wife to

his own house until he had completed the agreed number of "Golmo years. Further more, the future husband is not supposed to have anything to do with the girl until the Golmo period is finished and has finally come over to his house. Golmo is always arranged on well organized lines by Gom-Vun Golmo who is selected by the senior Golmo peer.

The above discussion on the traditional religious practices and festivals ranging from ancestral worship to Golmo reveals that pre-Christo-Islamic religions of the people of Zuru Emirate is intricately inter woven with their culture. Most of the religious practices were associated with the material well-being of the people in agriculture, shelter, social relation and achievement in life.

2.5.2 Islam in Zuru Emirate

The people of Zuru Emirate like many other societies in Nigerian region were familiar with the religion of Islam before Christianity. Perhaps, the earliest influence of Islam in Zuru region could be traced back to the 15th century as the result of the migration of Southern Katsina people to Wasagu and other small scale polities in Zuru region.

While the practice of Islam was first restricted to the immigrants community, through continuos contact and interaction with the host

community, many accepted and practiced Islam fully. Today a substantial number of the indigenous community are muslims with two Friday mosques in Zuru town and numerous others in towns and villages within the Emirate Islamic practices particularly influence the running of the emirate.

2.5.2 Christianity in Zuru Emirate

The colonial government fostered and assisted missionary enterprise, in addition to their economic interest in Zuru Emirate. From about the second and third decades of the 20th century, the missionary endeavor progressed at a slow but successful pace. As argued by Bako (1990):

> The people of Zuru area accepted Christianity because traditional forms of worships which so many people were still attached to could not fit into the new society that the colonial capitalism created ,colonialism created a new mode of social relationship which brought together different ethnic groups and tribes. Because of these changes the traditional religions failed to create new ideas or articulate moral doctrines that would have been meaningful in the condition of the time.

Missionary activities therefore, become, necessary.

Today missions are established throughout Zuru. In Zuru, the head-quarters of many churches are established. A significant number of the population today are Christian.

CHAPTER THREE

THE EMERGENCE OF THE EMIRATE AND FUNCTIONS OF THE EMIR

3.1 Formation of Zuru Emirate

Prior to the British conquest of 1903, the region, presently referred to as Zuru Emirate, had many and varied political systems. These polities were not of equal status in terms of their social structures. Many of the polities among the *Dakarkari, Dukawa and Kambari* hardly extended beyond autonomous settlement. Many, however, incorporated several settlements thereby covering sizeable areas of territory. Among the latter were *Karishin, Wasagu, Dabai, Danko and Fakai*.

After conquering the whole of the northern Nigeria, Lugard settled down to restructure the feudal Caliphal administrative machinery. The restructuring which transferred Zuru land from one place to the other continued throughout the period from 1901 to 1950. Colonial restructuring of Zuru land started about April, 1902 when the Emirate of Sakaba was created with a second class chief. This brought together people who hitherto were autonomous to be administered and governed under one political or administrative umbrella. The first chief was Brahma (Ibrahim) the son of Muhama, who was a Nupe man and an interpreter to the colonial masters.

The jurisdiction of the new administrative unit was that part of *Kontagora* north of the river Malendo and included also Rijau district (now in Niger state). In 1905, the administrative headquarter was moved from Sakaba to Zuru being more central to the region. The indigenous ethnic group of the newly created Emirate refused to recognize their new ruler. To this group, the appointment of a foreigner was an intolerable imposition. This protest was further ignited by the extortionate nature of Brahma's administration. Consequently, from 1904 – 1908 protest continued to be a feature of the Anglo-Zuru land relationship and this is a matter of concern to the British administration. Such acts of protest eventually necessitated punitive action which culminated in the July 1908 punitive expenditure which seems to have silenced protest against the colonial establishment in the division, Zuru land. Generally dissatisfied with the administration, the government had to review its policy and so the Emirate was in September 1911 divided into eight administrative areas to effect administrative efficiency. Brahma was removed from office in 1913. After this, the six districts which comprised the Emirate then – Kumbashi (now in Niger State) Dabai, Donko, Sakaba, Fakai and Wasagu were made independent confederal units under their own ethnic chief with a central treasury controlled by the district officer (D.O). Under their various ethnic chiefs, the various groups were happy and contented. Six

years later, in 1919, the division was once more organized under a paramount chief with its headquarters at Zuru. This time instead of imposing an "alien" on the people of Zuru land, they were allowed to select their own leader in the person of Andi Gomo, the Chief of Dabai, who himself was a Dakarkari man. Andi Gomo died in 1926 and was succeeded by his fourteen year old son, Bahago who ruled with a council of Regency. In 1928, a member of the Council Sami Daudu was appointed second class chief in charge of the Emirate when Bahago proved incompetent and unacceptable. In 1945 Sami Gomo died and Sani Dantudu Gomo was appointed chief in charge of the Emirate.

With the death of Sani Dantudu Gomo in 1960, the Emirate leadership became rotational between the five district chiefs that constitute the Emirate. Each district chief leaves his territory and stays in the Emirate headquarters i.e. Zuru for three months and is succeeded by the next district chief for three months. This state of affairs continued for four years. In 1964, however, Alh. Usman Danga Gomo was installed as the chief of Zuru and later Emir of Zuru. In 1978, the chieftancy was upgraded to a first class statue. In 1995 Alh. Usman Danga died and the present Emir Maj. Gen. (Dr.) Muhammad Sani Sami (Sami II) was installed as the Emir of Zuru.

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3.2 Chronology of leadership in Zuru Emirate

1.	Brahma Ibrahim (a Nupe man)	1903 – 1913
2.	Andi Gomo	1913 – 1915
3.	Gambo Gomo	1917 – 1925
4.	Bahago Gomo	1926 – 1927
5.	Sami Gomo	1928 – 1945
6.	Sani Dantudu Gomo	1946 – 1966
7.	Rotational Leadership	1960 – 1964
8.	Usman Danga Gomo	1964 – 1995
9.	Muhammad Sani Sami	1995 – date

3.3 Succession to the throne

From the last rotational leadership in 1960, four families have been identified as the ruling families in Zuru Emirate. They are the Andi lineage, Sami lineage, Dantudu lineage and Danga lineage. At the death of a ruling Emir, any member of these four families, depending on popularity with the people, can ascend the throne. The ascension is through election by a Council recognized as the King makers Council. The members of the Council in Zuru Emirate constitute title holders – the Galadima, Turaki, Sheittima, Majidadi and Matawale.

A simple majority vote of the Council members decides the next Emir. They are however, highly influenced by the people's like or dislike of a candidate and his personal qualification. After the election of a new Emir, a date is fixed by the Emirate Council for his coronation.

3.4 The emirate institution

The Zuru Emirate institution is of first class status. The Emir of Zuru is the Chairman of the Emirate Council. The Emirate is further divided into four chiefdoms. The chiefdoms are Danko, Fakai, Sakaba and Wasagu. These chiefs are of third class status. Chiefdoms are divided into districts manned by district heads. The village head and ward heads are directly answerable to the District Heads.

Traditional title-holders constitute part of the Emirate institution. Some traditional title-holders function as King makers as well.

3.5 Functions of the State council of Chiefs and Emirs

The function of this council is given legal backing by 1978 Constitution, Section 1078, that established state council of chiefs and Emirs.

The council of chiefs and Emirs shall comprise of all the other chiefs and Emirs in the state. The functions of this council include the power to:-

Advice the Governor on matters relating to:

a. Customary law of cultural affairs

b. Inter Communal relationships

c. Chieftancy matters

d. Public order within the state

e. Other matters as the Governor directs

In his own capacity the Emir carries out some judicial functions among his people. Land disputes and other personal disputes among his subjects are referred to his royal presence for settlement. The Emir also carries the wish and aspirations of his people to the relevant authorities to provide solutions.

CHAPTER FOUR

ZURU TRADITIONAL ARCHITECTURE

4.1 The Traditional Houseforms in Zuru Emirate

The traditional houseforms in Zuru emirate, and in most other African societies, are a personal adaptation of a group solution. The houses erected in these societies are in a style which had been communally worked out over several generations, and consequently are closely tailored to the needs of its people. Buildings are renewed every few years. They are a society's solution to its habitation problem.

Architecture, being an expression of the material culture of a society, is influenced by the socio-cultural, religious, economic and climatic conditions of the particular society as well as the available building materials.

The Houseforms in Zuru region can broadly be grouped into two basic types.

i. The rectangular house plans with mud roof

b. The circular/rectangular house plans with thatch roofs.

These two house forms are in general the rule rather than the exceptions. In most cases they are not mixed in the same compound except in some few instances.

4.1.1 Analysis of Traditional Residential Compounds

In analyzing traditional residential compound, the two typical Houseforms would be analyzed concurrently to establish the various spaces. In general, however, most of the spaces are serving the same functions except for different names, construction methods and building materials used.

Entrance Hut/Hall ("Zaure" Ida Kabo")

These are the main entrances into compounds. They vary in size and shape. They are where the compound head receives his visitors and entertains them.

In some parts, they serve as a resting place for family members especially when the rain is falling or after a hard day's job.

Compound Courtyard (Cikin Gida)

These are the courtyards within the compound. Various rooms and other units are connected together by the courtyard. Out door activities like pounding, grinding, in some cases even cooking are carried out here. They also serve as a meeting venue for members of the compound as well as ceremonial spaces for women during naming ceremony etc.

There could be more than one courtyard in a compound. This depends on the size of the family compound.

Compound Head Room ("Dakin Maigida" "Kuruk Irmo")

These are the compound head's sleeping area. They are mostly located immediately after the entrance hut or in between the entrance hall and the inner compound. They are oriented in such a way that, the compound head can easily oversee the affairs of the inner compound and control the movement in and out of the compound.

Boys Room ("Dakin Yara" "Kuruk Wakinfa")

These are the boys sleeping rooms. In some compounds they are situated immediately after the entrance hall while in other compounds they share the same courtyard with the main compound. Boys between the age of ten and above sleep in a separate room from their parents.

Wives Room ("Dakin Mata" "Kuruk Nita")

These are the wives' sleeping room. Traditionally they share the rooms with their small children. The wife keeps most of her personal belongings ranging from clothes, plates, cutlery etc, in her room (Plate IV).

Kitchen ("Dabe" "Kuruk Stu")

In most of the compounds, kitchens are used for cooking only during the rainy seasons. In fact, most cooking is done outside, in the courtyard. Water-pots and other kitchen utensils are kept in the kitchen.

Granary ("Rumbu" "Idabe")

The granary is a symbol of economic power. In fact, the size and number of granaries determines how wealthy a man is in traditional setting.

There are different types of granaries among communities in Zuru emirate. While majority are for grain storage, others are made as stores for women, where they keep personal belongings. (Plate V).

Goats shed (Dakin Dabbobi)

Domestic animals such as goats and sheep are kept in a hut especially during the rainy season. The number of these huts mostly depends on the number of wives in the house – one for each.



Plate iv: *A granary exclusive meant for women belongings in Dabai district.*
Source field survey

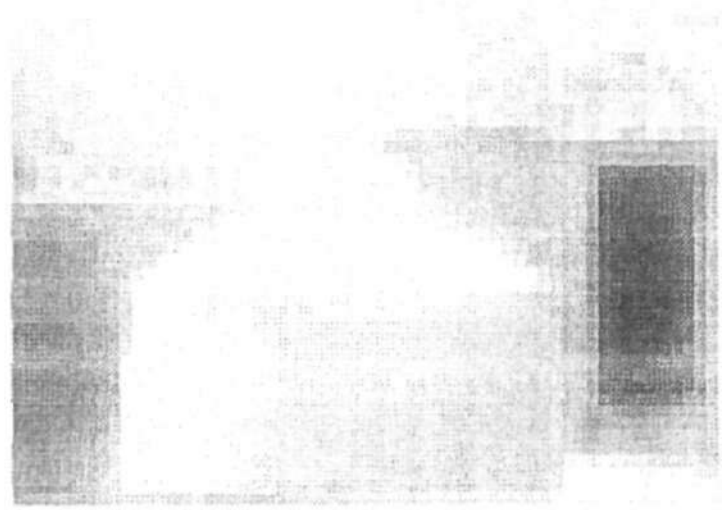


Plate v: *A granary meant for the storage of grains under construction. Thatch roofing would be used to cover it later Danko district.*
Source field survey

Pen-House (Akurki)

This is a very small hut, usually about one metre in diameter and about 1.5 – 2.0m high, where chickens and ducks are housed. Another places where poultry stay and lay eggs are under the raised granaries, where they are protected from elements of weather.

Partition ('Katanga' 'Darni')

This comes in different shapes and sizes. In some compounds the outer wall is high enough to screen the inside from the outside. While walls are used in some compounds, others use corn stalks (darni) to partition the various spaces in the compound and the outside.

4.2 Materials and Methods of Construction

The materials used for the construction of traditional compounds in Zuru Emirate are usually the available materials in the area concerned. The principal materials are mud, stones, thatch (grass) corn stalks timber (tree branches) ropes (climber) etc.

4.2.1 Mud (Clày) ("Laka")

Mud has been a universal building material for a very long time. It is easily obtained and prepared – ready for construction. Most of the mud used for construction is obtained on or very near the site of construction. In some cases, however, special places are provided where the villagers dig out their mud for building.

Mud construction is prepared by digging the soil, on to which water is poured sufficiently until it is made wet and soft.

Dried grasses and some other additives are put to improve the quality of the mud. The wet soil is left for some days, depending on the type of construction desired.

The soil is then be heaped together and more water s added to it. The soil is then puddle by stamping it under the foot until it is made to attain a degree of plasticity. The formed mud will either be moulded into round shapes and placed on the wall with hands without shuttering in a method of building-in-place, or is made into bricks and left to dry before being used for construction works.

4.2.2 Stones (Duwatsu)

In most part of Zuru emirate, stones are used as a foundation layer underneath mud walls. In the more stony areas, stones are used to make fence-walls round the buildings. In some cases, they are even used to make the huts, mixed with mud.

4.2.3 Bamboo Stalks (Gwangala)

They are used as rafters for roof construction. They have lesser strength than timber but may be longer and usually have smaller cross-section areas. These two qualities make the bamboo a better choice than timber. A larger and lighter roof can be constructed. Bamboo stalks are usually obtained from Bamboo plants of a grass family, which grow mostly in river valleys. The stalks are cut from the plant and the leaves removed.

4.2.4 Corn Stalk (Kara)

Corn stalks are used as rafters and purlins in roof construction of smaller huts (e.g. Pen house). Though, they are not very strong, they are light and of great length. They are usually obtained after the harvesting period of grains. They are also used to make fence wall round compounds.

Deleb Palm (Azara)

These are very strong and resistant to termite attacks. They are used as roof members especially in the mud-roof construction. They are mostly found in river-valley areas.

4.2.5 Timber and Tree Branches (Isce)

They are used as rafters and purlins in roof construction. They could be used for frame structures such as market stalls.

4.2.6 Thatch or Grasses ("Tsigwe "Haki")

There are different species of grasses used for thatch roofing. They are obtained from the bush during the dry season when they are matured enough for thatching.

The grasses are cut and brought home tight in bundles. When properly dried, they are woven centrally into strips and then rolled into bundles again. They are kept safe until the thatching period, which is usually done before the commencement of the rainy season.

4.2.7 Ropes and Climbers

They serve the function of tying the rafters and purlins together. They are sometimes used to make a tension ring at the apex of the roof, which holds the rafter tightly and in position at the extreme apex of the roof.

4.3 Building Construction Methods

In traditional societies of Zuru emirate, building construction is usually carried out in the dry season.

In some settlements, the building owners are the builders while in others, specialist builders carry out the building work.

The building construction techniques are discussed according to how they are being carried out.

4.3.1 Setting out and Laying of Foundation

In hut construction, the exact position of the hut is ascertained on the cleared and leveled site. A wooden peg is firmly fixed to the ground at an assumed center of the hut. A rope made equal in length to the desired radius of the hut is tied to the peg at one end and the other tied to the man's leg (ankle). This makes the rope taunt. The man then moves steadily and a circle

is drawn with his foot. The setting out is usually completed as the outline of the floor plan is drawn (Fig.).

The foundation trench is then excavated along the circle. The depth of the foundation trench varies with respect to the nature of soil. The foundation could be laid either by building-in-place method or by the use of bricks.

The building-in-place method of foundation is done by filling the circular trench with prepared mud to a certain height above the ground level (10 – 15 cm). The laid circular platform is then allowed to dry properly before the construction continues (Fig.).

In bricks foundation, the bricks are laid in courses raised to about 20cm above the ground level. The wall construction may then be resumed to a certain level.

4.3.2 Wall Construction

There are two basic methods of wall construction. The building-in-place and the use of bricks.

The build-in-place method involves the use of wet earth, which is carefully prepared and reinforced with straws. The construction is done in courses. Usually one or two courses are constructed in a day and allowed to

dry and blend with subsequent courses before further construction is continued (Fig.).

The lintel is constructed by the use of flanges of Bamboo stalks, Azara, or wood, which are bridged across the opening. Other courses are laid above up to the required height of the structure.

Investigation had shown that, the structures built by this method could last up to 30 years. The use of this method is, however, fast fading out.

Brick wall construction is the method in which mud bricks are allowed to dry before they are laid in courses during construction.

The stretcher bond type of construction is used here. It is a method where the bricks are laid head to tail and the joint between two bricks in upper courses, is placed centrally above an immediate lower course. Mud is used there as mortar for the boundary.

Lintel construction is done in a similar manner to that of building-in-place method. The construction is completed with two or three courses laid above the lintel. The entire wall is either plastered with red earth or left unplastered (Fig.).

4.3.3 Roof Construction

There are different types of roofing systems in traditional compounds in Zuru emirate. The basic ones however, are the thatch roof (conical/rectangular) and reinforced mud roof.

In the thatch roof construction, the materials used include; Bamboo stalks, thatch grasses, climbers of various kinds, ropes etc. The roof frame-work could either be made on the ground and then lifted up on to the structure or made on the top of the completed wall itself, depending on the size and diameter of the hat in question.

To start the roof construction, a ring is made using ropes or climbers, then the first set of rafters about six or more are fixed inside the ring and are opened at equal spacing.

The purlins are tied to the rafters all round at intervals of 30 – 40cm. As the process continues, more and more rafters are incorporated to cover the wider gaps. Then the purlins, which are usually climbers, corns stalks or wild grass are tied on both the inside and outside of the roof frame with the last purlins at the eave. The roof is constructed so that there are deep eaves that overhang the walls to protect the mud wall against driving wind and rain.

The roofing material (thatch) is normally stocked in bundles at the building site ready for the process. The process of thatching is usually started

at the eaves of the roof and ends at the apex. An overlap of about 20 – 30cm is normally made so as to avoid leakage during rainy season.

The thatching at the apex of a conical roof must be carefully handled by skilled men to avoid leakage during rainy season.

The mud roof construction

4.3.4 Floor Construction

In floor construction, the excavated soils during the excavation of the foundation are leveled and a lot of water is poured on it. Gravels obtained from the bush or roads side are spread on the floor and tamped to harden by the use of special stones with smooth surfaces.

The surface of the floor is allowed to dry for about 2 – 3 days, then mud mortar is applied on top of the gravel floor layer to give it a smooth and hard surface.

4.3.5 Finishing and Fittings

Plastering

This is usually carried out immediately after the wall construction is completed and allowed to properly dry. Mud mortar obtained from fine sand (earth) is applied to achieve a smooth wall surface.

The wall surface is allowed to dry, then the applied plaster is rendered rain proof with locust bean applied hot on the walls.

Painting

This does not feature prominently on traditional compounds in Zuru Emirate. Modern paints are, however, used in some places.

Decorations

They are done to enhance the aesthetic values of building facades. They are mostly in the form of geometrical patterns and paintings of events.

Tiles

Broken pots, shear butter shells are usually used as tiles in some traditional compounds. They aid in smoothening the floor surfaces and to

prevent the washing away of the floor surface by agents of erosion as a result of human activities.

4.4 Maintenance and Repairs

The nature of traditional building materials requires continuous maintenance and repairs.

Maintenance starts immediately after construction. Usually fire is prepared inside the hut to smoke the roofing system and to enhance speedy drying of the building components in thatch roof construction. The smoking of the room prevents likely damages done by termites and other related insects.

Repairs are carried out on the roof before each raining season.

4.5 Services

The services in traditional buildings are to enhance comfort, needs and aspiration of the users. Some of the services needed include;

4.5.1 Water Supply

Rain water, well water and water from streams and rivers are the major sources of water in most traditional settlements. Other sources of water supply include, springs, ponds etc.

Water is usually stored in various ways such as pots, water drums etc.

4.5.2 Sanitary Facilities

Lavatories are provided in traditional buildings. They are mostly situated at the back or one side of the building. They are taken far away from water supply source.

4.5.3 Ventilation in Building

There are no special provisions for cross ventilation in the traditional buildings. Where windows are provided, they are very small openings on the wall. Ventilation is mostly achieved through the door. Ventilation is also induced through the building materials used such as thatch roof.

4.5.4 Lighting in Building

The absence of windows on some building naturally implies that lighting would be affected.Natural lighting is chiefly achieved through the open door.

CASE STUDY.

5.1 INTRODUCTION.

This chapter is divided into two parts. The first part looks into the various house forms in Zuru emirate. An analysis of three house forms in each of the five districts of Zuru emirate is carried out.

The second part examines the spatial organizations of some palaces in nigeria with the view of establishing space requirements of palace design.

5.2 ANALYSIS OF SPATIAL HOUSEFORMS IN ZURU EMIRATE.

The concept of traditional compounds in Zuru emirate in their physical definitions are an agglomeration of individual huts enclosed and sharing common facilities like entrance, courtyards and utilities.

Today, a lot of the traditional elements in buildings are being replaced by modern conventional building materials. In considering these compounds emphasis is placed on compounds with much of the traditional elements.

The house forms are studied based on districts. Three houses are chosen from each of the five district that formed the emirate.

CASE 1

5.2.1 DABAI DISTRICT.

HOUSE 1

Planning concept: The compound is said to be fifty years old. the spatial organisation is that of the courtyard system. The entry into the compound is from the forecourt through the entrance hut into the central court. the rooms are around the central courtyard the kitchen and the granary at the centre of the courtyard. the toilet and the goat shed are at the extreme end of the compound.

One household occupies the compound.

Visual concept (elevation) The elevation concept of this compound is that of triangles and rectangles. The triangles are on the rectangles (Plate VIa)

Forms: The forms are characterised by the following circular plans, freestanding mud walls, steep conical roofs.

Materials: WALL - MUD WALL

ROOF - THATCHED ROOFS

CEILING - ABSENT.

Floor: Course aggregate floors

Foundations: Stone and mud foundations

Elements ; ROOF CAP

WOODEN POST

PARTITION WALLS

CORNICAL ROOFS

HOUSE II

Planning concept - The compound is about twenty years old. The organisation is that of the courtyard system. the entry into the compounds is through the entrance hall. The animal shed is missing. the wives rooms are rectangular in plan . The granaries have increased to two with a central kitchen. The latrine is at the extreme end. The partition wall is very low of corn stalks and sticks. it is occupied by two households. fig 5.1b

Visual concept: The visual concept can be described as triangles placed on top of rectangles and pitched roofs placed on top of rectangular plan house form (Plate VIb)

Forms: The building is characterised by the circular and rectangular plan house materials.

Wall: Mud walls for granaries and some of the rooms and earth bricks walls for the wives rooms.

Roof: Conical thatched roofs and pitch thatch roofs

Ceiling: None

Floors: Course aggregate floors

Foundation: Stone and brick foundation.

HOUSE III

Planning concept: The compound is said to be seventy years old. The organisation of space is of the courtyard system. The entry into the compound is from the entrance hut into the central courtyard. The rooms are around the central courtyard. The latrine and the goat shed are to the side of the

compound. Each wife has a granary., the kitchen is centrally located. Two households occupy the house. (fig5.1 c)

Visual concept (elevation): The elevation concept is that of triangles on rectangles. The partition wall is made of stones with no mud in-fill (Plate VIc)

Forms: The forms are characterised by the following; circular plans, freestanding mud walls, steep comical thatch roofs.

Materials: WALLS - MUD WALL

ROOFS - THATCHED ROOFS CONICAL

CEILING - ABSENT

FOUNDATION - STONE AND MUD FOUNDATIONS.

Elements: ROOF CAP

WOODEN PART

PARTITION WALL MADE UP STONE

CONICAL THATCH ROOFS

PITCH THATCH ROOFS



Plate vi a: A traditional compound in Dabai district exhibiting the circular. Note the stonewall connecting them.



Plate vi a: A compound for one household with a conical thatched roof

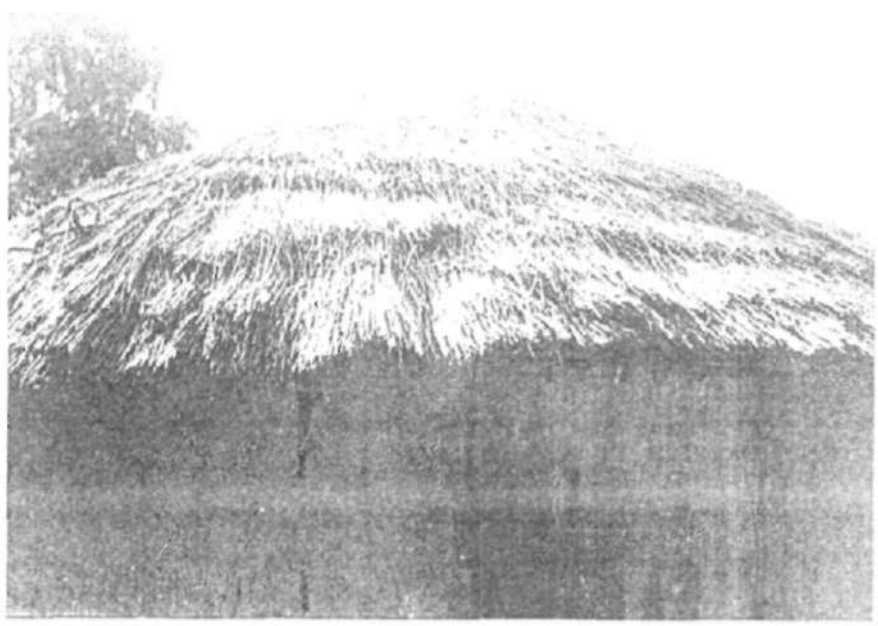


Plate vi c: A close view thatched roof in Dabai district.

CASE 2

5.2.2 FAKAI DISTRICT

HOUSE I

Planning concept: This compound is about fifteen years old. The courtyard system is employed in its planning.

The approach is from the foreco9urt through the entrance hall into the compound.

The kitchen and the granary are in a cluster of huts to the side of the compound. The partition walls are made up of corn stalks and sticks. Two households occupy the compound.

Visual concept (elevation); The elevation concept is that of rectangles and triangles on rectangles. The partition is made of corn stalks (plate vii a)

Forms: The building is characterised by the circular and rectangular plan house

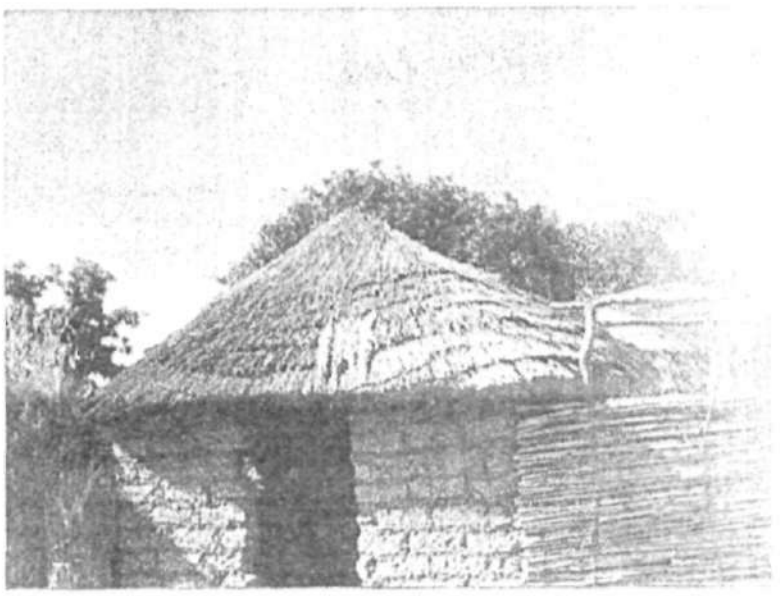


Plate ix a: A rectangular plan entrance hot in Fakai.



Plate ix b: The author & a compound head with his family in front of a rectangular house form in Fakai District

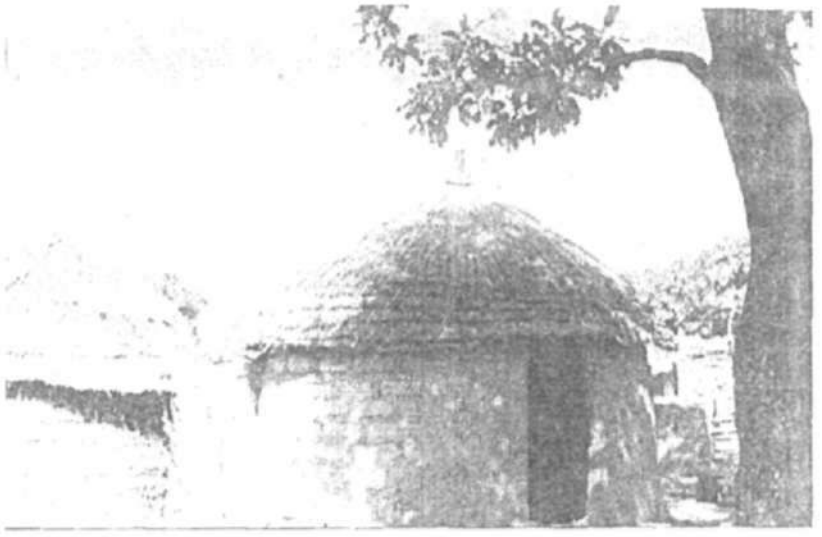


Plate ix c: A conical pitched roof beautifully finished with a roof cap in Fakai District

Materials ;

Wall; Brick walls for the entrance hall and boys room and mud walls for the rest of the rooms.

Roof; pitch thatch roof and conical thatch roof.

Elements; ROOF CAP

CONICAL THATCH ROOF

PITCH THATCH ROOF

CORNSTALK PARTITION

HOUSE II

Planning concept: The compound is said to be thirty years old. Courtyard system is used in the arrangement of space. the entry is through the entrance hall. The compounds head room and other rooms are arranged round an open courtyard. The kitchen and two granaries are in a cluster towards the centre of the compound (Plate VII b)

Visual concept (elevation); Is of triangles on rectangle. The partition wall is made of mud.

Forms; The forms are characterised by circular plans free standing mud wall conical thatch roof.

Materials Wall: mud wall

Roofs: thatched roofs (conical)

Foundation: stone and mud foundation.

Elements Roof cap

Partition wall made of mud

Conical thatch roofs

HOUSE III

Planning concept; The compound is fifteen years old. The central granary is now at the side as well as the kitchen . There is more unobstructed space made to the open courtyard (Plate VII c)

Visual concept; is of rectangles mainly pitch roofs are on rectangular bases.

Form; The forms are mainly rectangular plans freestanding mud walls

Walls; brick walls

Roof; pitch thatch roof

Elements; Pitch that roof

Brick wall partition

CASE THREE

5.2.3 SAKABA DISTRICT

HOUSE I

Planning concept; The compound is said to be fifty years old. the spatial organisation is that of the courtyard system. the entry point is through the entrance hall. The kitchen is centrally located. there is only one granary. One household occupies the compound.

Visual concept elevation; The elevation concept is that of rectangle and triangles. The partition is made of cornstalks. (Plate VIII a).

Forms. This is characterised by circular plan forms only.

Materials wall; mud wall

Roof; conical thatch roof

Elements; Roof cap

CONICAL THATCH ROOF

CORNSTALK PARTITION

HOUSE II

Planning concept; The compound is said to be twenty years old. it is occupied by three households. The spatial organisation is that of courtyard system. The entry point is through the entrance hut. One granary is at the centre while the other is to the side

Visual concept elevation. The elevatioal concept is that of rectangles and triangles. the triangles are on the rectangles. (Plate VII b)

Forms; This is characterized by rectangular and circular plane forms

Materials Wall - mud walls and brick walls

Roof - pitch thatch roof and conical thatch roof.

ELEMENTS. Roof cap

Conical thatch roof

Cornstalk partition

HOUSE III

Planning concept; The compound is said to be fifteen years old. The spatial organisation is that of the courtyard system. It is occupied by two households. All the structures except for the granary are rectangular in shape

Visual concept elevation: The elevation concept is that of rectangles. The partition is mad3 of earth bricks. (Plate VII c)

Forms; All the forms are rectangular in plan except for the granary, which is circular



Plate viii a: A compound in Sakaba district exhibiting the rectangular plan form & a thatched pitch roof

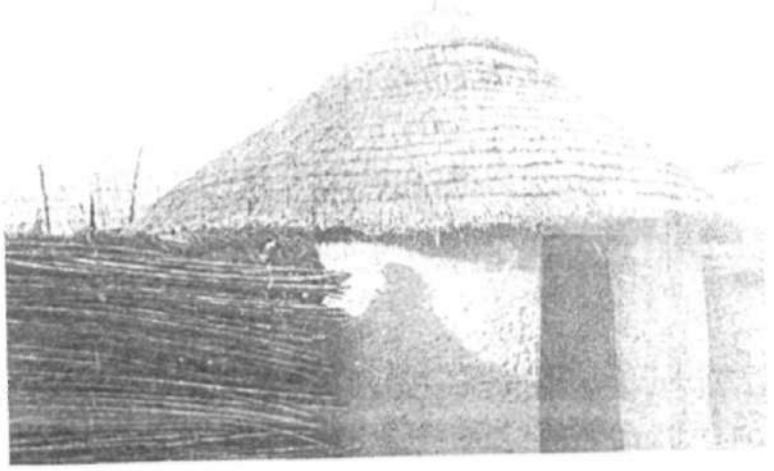


Plate viii b: A close view of a conical thatched roof in Sakaba district



Plate viii c: An earth brick wall in Sakaba district

CASE FOUR

5.2.4 DANKO DISTRICT

HOUSE I

Planning concept; The compound is fifteen years old. The kitchen is centrally located other structures are arranged around an open courtyard

Visual concept; is that of triangles on rectangles. (Plate VIII a)

Forms; all the forms are circular in plan.

HOUSE II

Planning concept; The compound is occupied by two households. if has a central granary and an entrance hall . There are other openings into the compound.

Visual concept of elevation; Is of thatch pitch roofs on rectangular buildings.(PlateVIIIb)

Forms; The forms are rectangular in plan except for the kitchen and the granary.



Plate vii a: A circular entrance hot to a compound in Danko District



Plate vii b: A compound in Danko District for two household Note the corn stack fence

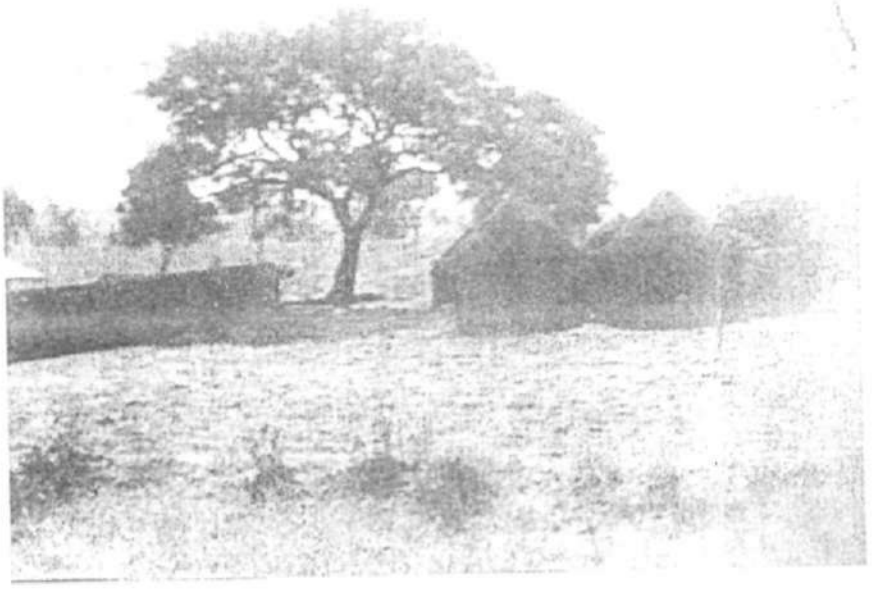


Plate viic: A compound in Danko District with the circular plan house form

HOUSE III

Planning concept; The courtyard system is employed in the planning. The rooms are allwardly arranged on irregular shape.

Forms. Triangles on rectangles and rectangles on rectangles. (Plate VIII c)

CASE FIVE

5.2.5 WASAGU DISTRICT

HOUSE I

Planning concept. This is said to be forty years old. the planning is based on the courtyard system. the boys room adjoins the entrance hall with a vertical mud wall screening this section of the compound. The compound heads room is immediately after passing that barrier. The wife room kitchen and granary are in the inner most part of the compound.

Visual concept. (elevation). The elevation is quite different from the ones earlier discussed. The roof is of mud with some pinnacles projecting at the sides. The building appears monolithic. A wall joints the different parts of the building (Plate IXa)

Materials

Wall: Earth brick walls

Roofs - Mud roof

Ceiling- Mud ceiling in some rooms decorated.

Elements- pinnacles

- dome

- horizontal mud wall

House 11

Planning Concept - The entry is through the entrance hall which adjoins the male children's wing. A horizontal wall screens the rest of the compound.

Visual Concept - It resembles a large monolithic structure pinnacles and a horizontal wall (Plate IXb)

Materials - Wall earth brick wall

Roofs mud roofs

Planning Concept, The compound is said to be twenty years old. It is occupied by three

households. The spatial organisation is that of court yard system,. The entry point is through the entrance hut. One granary is at the centre while the other is to the side.

Visual Concept (Elevation). The elevational concept is that of rectangles and triangles. The triangles are on the rectangles. (Plate IXc)

Materials:-

Wall - Mud walls and brick walls

Roof - Pitch thatch roof and conical thatch roof -

Elements: Roof cap

Conical thatch roof

Cornstalk partition

House III

Planning Concept: The compound is said to be fifteen years old. The spatial organization is that of the courtyard system. It is occupied by two households. All the structures except for the granary are rectangular in shape.

Visual concept (elevation). The elevation concept is that of rectangles. The partition is made of earth bricks..

Forms. All the forms are rectangular in plan except from the granary which is circular.

Case VI

Existing Palace, Zuru

Brief Historical Profile:

The palace was built on the present site by Brahma the son of Muhama (a Nupeman) in 1905 after moving from Sakaba. Brahma was an interpreter to the colonial masters that was imposed on the people as their chief.

Brahma came along with many of his Nupe relatives who settled around the palace.

The indigenous population were, however, against this imposition and revolted against him. He was deposed in 1913. From other subsequent chiefs have been staying in the palace while the chieftaincy undergoes up grading over time.

Since then the palace had undergone several changes that it has lost any traces of it's original form.

Special Contribution The palace lacks the character of the palace of a 1st class Emir as obtained in other places of equal status.

The building forms do not depict the building culture of the area the palace is situated as obtained in most other palaces.

The palace is surrounded by other houses for any expansion possibility.

The court is too small to contain people during festivals.

It is centrally located in the centre of the old town.

Reasons for the Need of a new Palace

- The taste of the modern emirs is far above the present requirement of the palace.
- The Nupe descendants of the 1st chief have been clamouring for a share in the chieftaincy and would not cooperate with any expansion proposal. They are the immediate neighbours of the palace
- The palace does not reflect any cultural style in the area
- The functions of the Emirs require more elaborate spaces to be carried out.

5.3 Case studies of existing palaces

This part of the chapter examines some existing palaces in Nigeria. The aim is to ascertain the spatial requirements of palaces of similar status in Nigeria. The analysis are based on the following subheadings:

i. Brief historical profile

ii. Planning/Design concept

iii. Materials/constructed used

iv. Available facilities

v. Special contribution

5.4 Kano Palace (Gidan Rumfa)

5.4.1 Brief Historical Profile

Kano is an ancient commercial city in the Northern part of Nigeria. The Kano palace is the biggest in the North. The palace is called Gidan Rumfa. It was named after Emir Muhammad Rumfa, who built in during his reign (1463-99). He was the twentieth Emir of Kano.

5.4.2 Planning/Design Concept

The palace is a true representation of Hausa architecture in all its splendour. Like most Hausa compounds, the palace is divided into zones based on a strict hierarchy of privacy. An outer and public zone-entrance *Kofar fada* and an inner private zone *cikin gida*. The emir, his wives and other female relatives and dependants live in the cikin gida. While the *kofar fada* comprises the administrative units – main chamber majalisa, council chambers, adoliscent boys and other dependants of the palace.

There are two major entrances to the palace. *Kofar kwari* at the south and *soron fatalwa* at the North.

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Plate xi: *The magestic entrance to the palace. Note the use of pinnacles and other decorative pattern.*
Source field survey

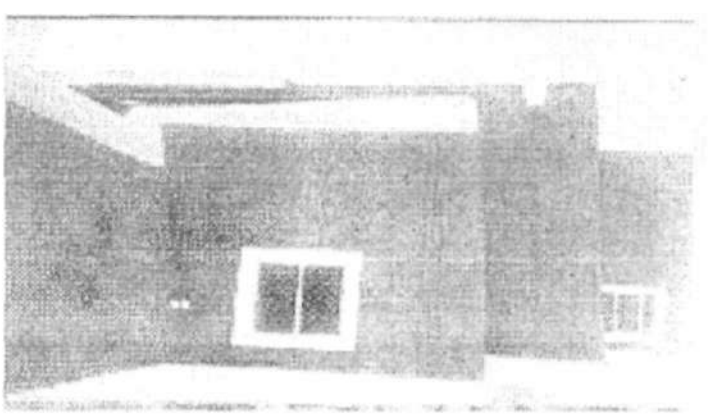


Plate xii: *Inside Kano palace. Note the decorative motifs on the wall's office*
Source field survey

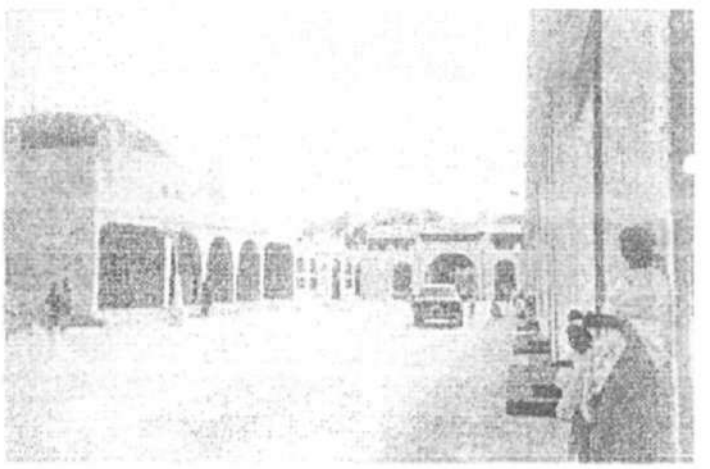


Plate xiii: *The council chamber in kano palace. The use of tiles ehanced the aesthetic value of the surroundings*
Source: field survey.

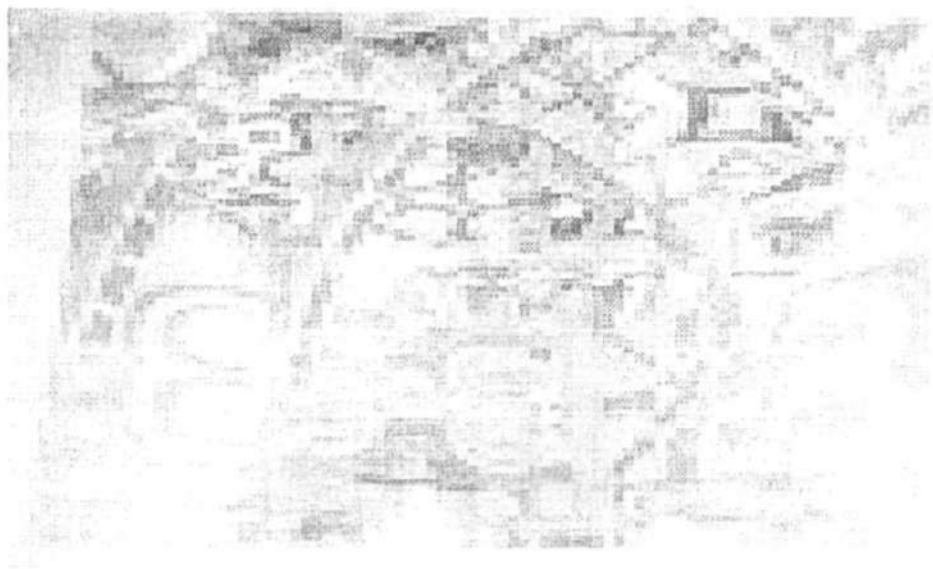


Plate xvi: *A vault ceiling in Kano palace exhibiting elaborate decorative patterns-Soron Ingila*
Source: field survey.

5.4.2 Materials/Construction Used

The palace symbolizes an ultimate expression rich in Hausa traditional architecture. Although most of the buildings within the palace have been modified using modern building materials like concrete, tiles etc. The traditional Hausa forms and style are retained. Places like the servants' quarters, *sararen garka, soron malam, soron giwa, soron ingila* and most of the Northern parts of the palace are still in their traditional mud form.

5.4.3 Available Facilities

- Audience Chambers (fada)
- Council Chambers
- Special Guest Chamber
- Conference Room
- Emir, wives and dependants wing
- Servants quarters
- Mosque
- Grand stand
- Primary School/Islamiyya Schools

- Horse Stables
- Grand stand
- Palace Fore court
-

5.4.4 Special Contribution

The Kano palace is a legacy of Hausa vernacular tradition on buildings and rulership. The palace is a symbol of political authority. It enjoys a central location, an administrative citadel of prominence. The organization of the palace is clustered and with buildings springing up on all sides. The entrance to the palace core is along a strenous network of passages. This psychologically makes an impat on a persons mind coming into the palace. The greatness and vastness of the palace architecture is enriched with the numerous surface decoration, high walls, vertically and horizontality to meet the desire for opulence and grandeur. The palace stands out boldly within its territory. The palace is a triumph of the hausa architectural expression.

5.5 OBA'S PALACE, BENIN

5.5.1 Brief Historical Profile

Benin city is one of the ancient organized kingdoms in the present southwestern Nigeria. The palace of Benin was first visited by the

Portuguese in 1472 and between them and it's sacking by the British in 1897, many visitors published descriptions of it. Some are tantalizingly vague and others mutually contradictory, but altogether, they reveal a large and fascinating building whichj like palaces anuwhere else in the world fluctuated in size and grandeur as the fortunes of it's kingdom rose and fell.

The palace is grand in size and form. Although the present state of the palace occupies only a fraction of it's old site. So many symbolic monuments of the old palace are out of reach (damaged or lost) "The sacred kingship is still the focal point of Benin political system" (Dmochowski, 1988).

5.5.2 Planning/Design Concept

The major characteristic in planning this palace is as observed by a schcolar. "It seems that many of the palace buildings were similar to the impluvium houses of the ordinary people of Benin..." (Demyer 1978). The major distinction, however are on the numerous decorations which are an exclusive preserve of the palace. The use of Benin bronze brass and ivory etc. as decorative elements. The prominent planning concept is the use of courtyards big enough to accommodate several people for a meeting. There are numerous number of rooms.

5.5.3 Available Facilities

- Oba's residence with his wives and children
- Council hall
- Ceremonial chambers
- A large isolated mansion for concubines
- Several compounds for the palace council chief
- Royal Court
- Large Courtyards
- Royal cemetary
- Palaver houses, juju houses

5.5.4 Materials/Construction Used

The walls in the palace are either made with sandcrete cement blocks or red earth. The ones made with red-brown earth are arranged in layers. They have a fluted surface

Typical of the architecture of Benin palaces. The fluting is horizontal, and it's profile resembles the vertical cane lures of ionic columns, in which the flutes are separated by fillets. The walls are divided by pilasters, on which are rectangular panels, moulded I low relief, and patterned in a way reminiscent of stereotype Benin bronze plagues with figures. The average

thickness of the palace walls varies from 0.6 – 1.0 metre. In height, they vary from 2.7 metres to 4.4. metres.

The roofs are now mainly corrugated iron. On a construction of rafters set on wall plates. In some parts, however, the traditional roofs of the palm fronds, Raphia vinitera, tight on rafters *itue* supported by rows of stony pegs, *ukeke*. The ends of the pegs carry purlins *ikpawe* which carries the rafters.

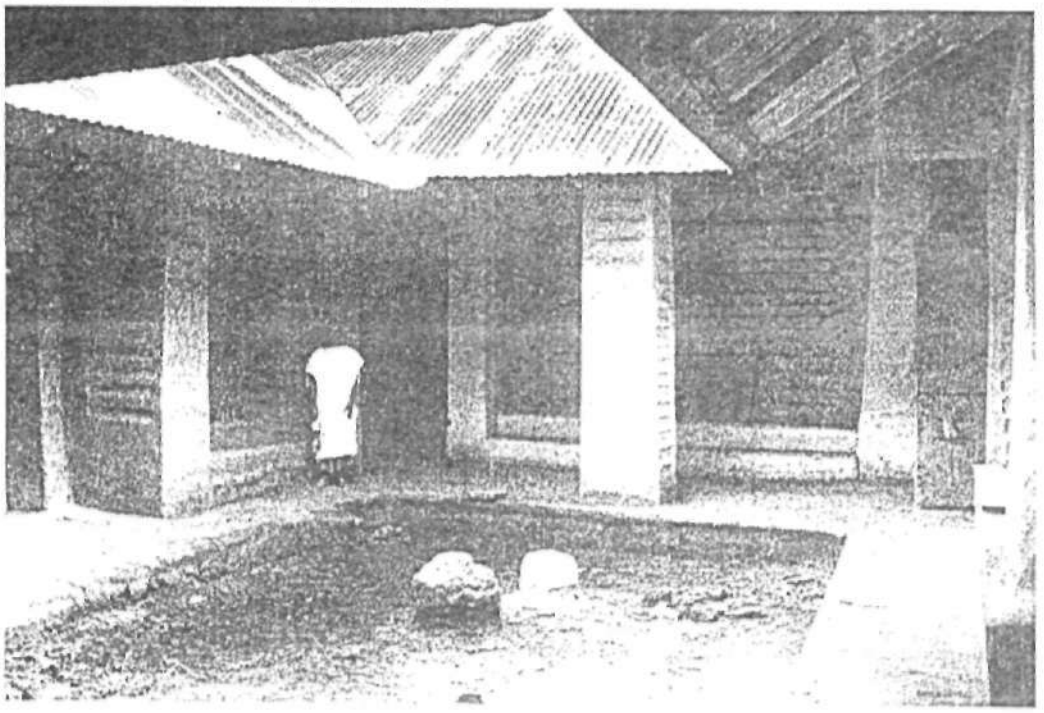
5.5.5 Special Contribution

The features of the palace despite modern changes still reflects the glory of Benin traditional architecture. The façade of the palace is more than 50 m long facing a large square in front emphasizes. The monumentality of the entire place in it's environs. The palace is the pride of Benin people as well as a sacred symbol.



Pl. 1.16. BENIN. Oba's palace. An interior of the SE part of the palace.

Pl. 1.17. BENIN. Oba's palace. Aza *courtyard. The treasury.*



5.6 Emir's Palace, Zaria

5.6.1 Brief Historical Profile

The Zaria palace is located approximately in the centre of the ancient walled city. There is no authentic record stating when the palace was built, "but it is assumed that it has been in existence since the time of the Habe rulers" Halilu (1988). Probably because of the existence of round huts within the palace which is a characteristic of pre-Islamic Architecture.

5.6.2 Planning/Design Concept

The palace planning is based on a hierachy of privacy. The palace is divided into two recognised zones, palace entrance kofar fada and the inner part of the palace cikin gida. There are two entrance to the palace, one used exclusively by the Emir his councillors Hakimai and other important personalities and the others used by members of the household and other female guests. In the palace entrance kofar fada are the council chambers majalisa, other chambers, quarters for the Emirs bodyguards Dogarai, quarters for the Emir's personal assistant shantali and garages for vehicles.

The cikingida is further subdivided into compounds or quarters gidaje/sashe hence, there are the wives quarters sashen matan sarki quarters

for the go-between sashen jakadu located at the entrance of the cikin gida and quarters for relatives and dependents tsohon gida.

The tsohongida is the oldest part of the palace, as other parts have undergone modernization. In this compound rooms are arranged haphazardly. Most buildings are circular huts kwadandami. This part is rich in Hausa traditional construction methods. Most deceased Emirs lived in this part of the palace, but it is now occupied by relatives and other dependants of the present Emir.

In the wives quarters are four wives. Each has her self contained apartment and lives with her children. There is also a children play ground in the wives quarters.

5.6.3 Available Facilities

- Audience Chambers (Fada)
- Council chambers (majalisa)
- Offices
- Servants quarters
- Grand stand
- Emir, wives and dependants quarters
- Horse stables

5.6.4 Materials/Construction Used

The principle materials used in the construction of most parts of the palace is brown earth. Thick walls with massive supports and elaborately decorated earth ceilings are common features in the traditional chambers. Circular huts are also common in the palace.

In the modernized parts of the palace, cement sandcrete blocks are the materials used for the construction. Corrugated iron roof is used in most parts of the palace covering even the units that are still in their traditional forms.

The palace façade is enriched wdith numerous surface decorations typical of Hausa royalty and nobility (Plates XVIII, XIX, XX).

5.6.5 Special Contribution

The legacy of Hausa traditional architecture is portrayed in it's elegance. The use of numerous surface decorations on the façade of the building is a material expression of the people's culture.

The state of buildings in the traditional form, plan and construction is a testimony to the rich building culture of Zaria. The home of one of the groan's master masons. The blend of modern buildings with the traditional

one is smooth and subtle with little differentiation. The concept of hierarchy of privacy is emphasized and well maintained.

5.7 Afin Abeokuta (ake)

5.7.1 Brief Historical Profile

Abeokuta, the capital of Egba State, has a long history, which began with a fortified citadel on the rocky hills above the present township. However, it was only in the nineteenth century that the city became prominent as one of the major cultural centres of Yorubaland.

The ake, palace of the Alake occupies about six acres, in contrast to the size of the town. Perhaps this resulted from the political system within Abeokuta, which had been described as being peculiar, combining the monarchical, the patriarchal and a great share of the republican. Almost every freeman, woman and child is a member of the ogboni lodge, of which there are in every township or chiefdom; these lodges, presided over by elected elders, undoubtedly exercised a considerable influence on affairs of state. The King himself was also chosen by chiefs and elders combined, their act being subsequently ratified by the people, assembled en masse. It is in this that the republican element of the government of Abeokuta is recognised.

5.7.2 Planning and Design Concept

The front elevation of the palace was separated from the outer approaches by a verandah with wooden posts which were embedded in a paraphet broken by two entrances. A third entrance was set in the right side verandah of the three-roomed wing of the palace. Wooden polychromed carvings stood on the parapet between the pillars.

The core of the building was a rectangular courtyard. The compluvium was formed by the saddle-back roofs of the rectangle of surrounding buildings. The courtyard was thus enclosed on all four sides by solid walls, pierced on each side by two large window-like operatives, this gave the courtyard the character of a pation.

5.7.3 Available Facilites

- Oba's residence with wives and children
- Council hall
- Compounds for palace chiefs
- Royal court
- Court yards
- Palace juju houses.

5.7.4 Materials Constructed Used

Conventional modern building materials have replaced the old traditonal materials in most parts of the palace. Some parts however, still are in their traditional form.

Special Contribution

The *agbole* concept of Yoruba architecture with traveated pillars on the central courtyard is a good complication of Yoruba architecture. The palace still retain some of its traditional heritage.

CHAPTER SIX

SITE AND ITS ENVIRON

6.1 Location

The site is located towards the north-eastern part of Zuru town in Kebbi State. The site is bounded to the west by Zuru Juma'at Mosque, to the east by the state low cost houses. Parts of Tudun wada bounded the site to the north, and to the south is bounded by an area called Zuru center (Zc) (Fig 6.0).

6.2 Vegetation

The vegetation of the area is the Guinea Savannah, scattered medium height trees, which represents a transitional zone between the forest region of the south and the Savannah of the north.

6.2.1 Design Implications

i. Types of foundation could be influenced by the type of soil vegetation. Planting of deep rooted trees to be avoided close to built-up areas.

b. Shallow rooted trees to be planted for the provisions of shading.

6.3 Geology and Topography

The area is underlain by rock of the Cambrian basement complex. The soil is literati and self-supporting. The site has a gentle sloping terrain. The site slopes northwards.

6.3.1 Design Implication

i. The nature of the soil and the shape of the slope of the site would support a normal strip foundation except when found other wise.

b. The gentle sloping nature of the site exclude the possibility of the need for cut and fill.

6.4 Infrastructural Facilities

Facilities such as pipe-borne water, electricity, telephone services, access road and drainage adjoin the site.

6.4.1 Design Implication

i. Easy access to these facilities is an added advantage to the site.

b. Road access to the site has options as desired.

6.5 Climatic Data

The climatic data of an area is important in the design of a building. Climate of an area can determine the openings, orientation, use of materials and so on in a design. Man's comfort is the measure of the extent to which physical environment is controlled and manipulated to suite his need. The design is to maximize the aspect of the environment which reduces heat, humidity and protection against rain and dust. The aspects of the environment considered are rainfall, temperature and humidity.

6.5.1 Rainfall

Design Implication

i. The heavy rainfall that falls in form of heavy torrential storms require adequate drainage pattern for the run off water.

b. Openings would be protected against the effects of driving rain. The use of parapets overhang roofs would be employed.

6.5.2 **Temperature**

Temperature varies from 18°C to 28°C with the hottest periods between March and May.

Daily temperature could be as high as 27°C in the heat period. In the harmattan period, it could be as low as 18°C. The temperature is lower and most comfortable during rainy season

Design Implication

i. The design would set out to provide for comfort between the fluctuating temperature extremes.

b. Use of building materials that will compliment the temperature charges.

6.5.3 <u>Humidity</u>

The mean maximum and minimum relative humidities shows a variation pattern corresponding with those of precipitation and temperature.

In the dry season, humidity is generally low, while in the raining season it is high.

Design Implications

i. Cross ventilation is very important. It could be achieved through the use of the courtyard system, single banking corridors etc.

b. The use of landscaping elements e.g. trees shrubs and grasses to aid in modifying the environment.

6.5.4 Wind

Two major air masses prevail over the area. The tropical continental air mass commonly called harmattan which blows from the north-east over the desert. And the tropical maritime air mass which blows from the south-west across the Atlantic ocean.

The tropical continental air mass is dry and dust laden, and usually blows from November to March, while the tropical maritime air mass blows from April to October and is usually moisture laden.

Design Implications

i. Orientation of buildings would take advantage of the south- west trade winds.

b. Openings would be screened from direct effect of the dusty wind.

6.5.5 Solar Radiation

Solar radiation is moderate except for some few periods of the year. This is because of the high moisture content of the cloud cover during the wet season, the air smoke/dust during the dry season and the vegetation of the site.

Design Implication

i. The fairly even and high value of the sunshine hours implies day lighting of building is possible all year round.

b. Larger sides of the building to avoid direct and continuous exposure to solar radiation.

6.6 Site Analysis

The site chosen for the design is towards the North eastern part of Zuru town. The site is located very close to the area called Zuru center (2c). The central location of the site to Zuru mortar plan is an added advantage for sitting palaces.

6.6.1 Area of Site

The site occupies a large piece of land mostly undeveloped. However, a 1300 m^2 of the site has been chosen for the design.

6.6.2 Existing Structures

Most parts of the site is undeveloped towards the frontage, however, is a walled mini stadium with a football pitch; a tennis court and track linear.

6.6.3 Physical Features

The site is generally growth sloping. The slope is towards the extreme worth eastern part of the site.

Drainage Network

Drainage collectors surround the site on the western and southern parts. This will connect with the proposed drainage in the design.

Accessibility

The site could be assessed on all its four sides. The major access are from the bye pass road bordering. The site from the west and Hussaini Garba

road bordering the site from the south. The two roads are collector roads. The other access roads are the untarred roads on the eastern and northern part of the site.

Electricity

Power lines passes along the site. Electricity is to be tapped from this source.

Water Supply

Two water mains passes along the site to serve the neighborhood. Water would be sourced to the site from these mains.

6.7 Site Selection Criteria

Two sites were initially considered for this project. The first site considered is towards the Northeastern part of Zuru town, it borders the Friday Mosque, Tudun Wada area and Zuru Centre (2c). The second site is towards the southern part of Zuru town. It borders the General Hospital, Shagari low-cost and the new market. The first site was, however, chosen based on the Fulani observation.

SITE I

Advantages

i. The site is almost centrally located on the present Zuru site plan. The central position of the site enhanced the viability of siting the palace.

ii. Easy access to and from various places in Zuru town.

iii. Relatively flat laid with a gentle slope

iv. The lateritic nature of the soil on the site does not require special foundation.

v. Interesting views of Zuru town and furthermore, the siting of the palace. There would have an interesting visual effects on visitors and residents alike.

Disadvantage

i. Part of the site presently serves as a mini stadium for Zuru

ii. The site is close to part of the G.R.A. area.

SITE II

Site II is located in the newly developing area of Zuru from along Zuru Ribah road. It is bordered on the south by general hospital Zuru, on the cost

by new central market Zuru and Dantudu Guru primary school on the North east.

Advantages

i. The site is located on the new development area of Zuru town.

ii. The site is a virgin land with no existing structures

Disadvantages

i. The site is isolated from other main town.

b. Access to the site is through two routes only.

6.7.1 Conclusion

Site I was chosen based on the observation made.

CHAPTER SEVEN.

DESIGN PROPOSAL, REPORT AND CONCLUSION.

7.1 DESIGN PROPOSAL.

This involves the application of conclusions from the data collected in various studies carried out. The provision of a palace, that reflects the socio-cultural background of Zuru people, the guiding factor in the design proposal.

The visual planning and spatial organizational concept of the design is evolved from the integration of indigenous house forms in Zuru emirate.

Hierarchy in the spaces were employed to give the needed privacy to the various units that made up the design.

7.2 DESIGN BRIEF.

The philosophy of the design brief is the provision of a modern palace by employing traditional spatial house forms in the area of study. The palace is to be classified as multifunctional.

The various units are classified into three core areas;

I Administrative units

II Residential quarters

III Complimentary facilities.

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7.2.1 General facilities required.

Office - Are provided for the emir, his supporting staffs and top traditional title holders. These include the Waziri, Galadima, Wali, Sardauna etc, and a general office for the council members.

Reception chambers - (Majalisa) Different reception chambers are provided in the design. They are classified to their function. They are a hallmark to palace design in the case under review. For instance 'majalisan manyan baki' V.I.P chamber as the name signifies is reserved for very important personalities. Majalisan dare is mostly used at night. General majalisa is open for everybody.

Turbanning/banquet hall - The turbanning hall is used to turban a new emir or a tradiltional titile holder.

Mosque - A mosque is provided to cater for the daily need of the palace occupants and visitors to the palace.

Main entrance & grand stand - This is a symbolic monument to employed to express the dignity of the emir among his people. This grand stand

provides a flat form for the emir and his councillor to watch events or deliver speeches. Monumentality is achieved through vertical and horizontal use of elements.

Police post - This is necessary to enhance security in the palace. Police escort accompany the emir to some occasions.

Public convenience - Located in the administrative section for staffs and visitors alike.

Stable - Is provided for the emirs large collection of horses with a hay store within the stable.

Clinic - Is provided for the palace residents and other supporting staffs.

Sarkin kofa's office - Is to be located by the entrance door, he is in charge of the inside outs of people.

The above functions fall under the 1st and 2nd group public and semi public areas. The 3rd group are the private area. This takes cognisance of the influencer of Islam on the tradition. The segregation of the sexes is reflected

on the spatial organization. The planning this zone in particular, and the palace in general, reflects the typical traditional design with rooms surrounding an open courtyard, which psychologically provides security and privacy for the occupants.

The facilities provided include:

Emir's section - This is the Emir's personal wing. The building can be distinguished from other buildings within the palace - psychological influence of hierarchy was expressed in the mystical sense by making it the only high-rise building in the palace.

Women's section (gidan mata): Four prototype houses are provided for the Emir's four wives. Enough autonomy and privacy is provided for each of the wives and her apartment.

Male children's section (Gidan Yara) - Matured male children are provided with a separate quarters outside the main inner compound (cikin gida).

Visitors' section (gidan baki) - Visitors to the palace particularly relations of the Emir or his wives are hosted here.

Palace officials, quarters - Palace title holders whose duty require the continued presence in the palace are provide their living quarters in the palace. They are expected to stay with their families in the palace.

Servants quarters: Male servants that help in the day to day running of the palace are provided with accommodation.

Relatives quarters: Close relatives and dependents of the Emir e.g. families of deceased emirs are provided with living quarters in the palace.

Soron Jakadu - This is a living room for the *Jakadiya* (female attendants) who acts as a go-between for the Emir and his wives. It is located close between the two wings to check the movement.

7.3 Schedule of Accommodation

Space	No. Require	Area (m^2)
Public Area		
<u>Administrative Block</u>		
Fada (Court Room)	1	160.0

Emir's Office wdith voc	1	44
Private secretary's office	1	26.24
Soron jira (waiting)	1	22.00
Majalisan dare(night court)	1	62.00
Private majalisa	1	38.00
Waziri's office	1	30.00
Magajin gari's office	1	30.00
Sardauna's office	1	30.00
Wc and wash hand basin	4	24.00
Majalisa(courtroom II)	1	38.14
Majalisan manyan baki		

(VIP Court room)	1	60.71
Majalisa (general courroom)	1	60.71
Account section office	1	30.00
A		
office B	1	30.00
Voc with wash hand basin	4	32.00
soron nadi (turbanning hall)	1	169.86
Banquet hall	1	
Voc's & wash hand basin	8	40.00
Mosque	1	169.86
niche	1	6.40

voc's & wash hand basin	8	40.00
Grand stand emir and councillors	1	110.00
stair case	2	50.00
Dispensary	1	34.71
Police section	1	34.71
General store	1	34.71
Hay store	1	34.71
Horse stable	16	48.60

SEMI PUBLIC AREA

male children's wing

zaure (entrance hall)	1	16.0

sitting room	2	54.88
bedroom with voc	6	181.56
Praying room	1	18.20
store	2	16.0

Visitor's wing

zaure (entrance hall)	1	16.0
sitting room	2	54.88
bedroom with voc	6	181.56
praying room	1	18.20
store	2	16.0

Male second wing

Bedroom with kitchen & voc	6	300.0

EMIR'S WING		
zaure (entrance hall)	1	16.0
main sitting room	1	42.137
Private sitting	1	26.28
Dining area	1	24.0
Kitchen and store	1	37.26
Bedroom and toilet	1	36.28
Sit tout	2	100.53
tennis court	2	270
Zauren sallama	1	50.26
EMIR'S WIVES WING		
Zauren jakadu & dogarai	2	78.00
Wives house (four prototype)		
Zaure	1	20.0
sitting room and dining	1	30.21
Bedroom	3	90.0
Toilets	4	24.0

Kitchen and store	1	26.0
Space	No required	Area (m^2)

Palace officials wing

official's house (three prototype)

Zaure	1	12.0
sitting room and dining hall	1	30.0
Master bedroom	1	25.0
Wives bedroom	2	40.0
Kitchen	1	22.12
Toilet	3	17.0

Relatives / dependents wing

House (three prototype)

Zaure	1	12.0
Sitting room	1	30.0
Master bedroom	1	25.0
Wives bedroom	2	40.0
Kitchen	1	22.12
Toilet	3	17.0

Gate house / dogarai	2	12.0
Parking	8	100.0

7.4 SITE CONCEPT AND ZONING:

Is the "organization of the total land area and air space of the site for use by the people who will occupy it".

The site concept determines the proposed loca6tion of each section of the building, which actually determines the overall site plan.

In obtaining a concept for this design several things were taken into consideration, such as;

- Emphasis was placed on hierarchy of spaces based on their function as public, semi public or private.

7.5 DESIGN CONCEPT

The planning concept of the structures while based on the hierarchy of spaces also reflects the traditional setting of house forms in Zuru area.

7.5.1 Spatial organization

The courtyard system with hierarchy of spaces is employed here typical of traditional house forms in Zuru area. A system of courtyards unites the various units of the palace into an integral whole.

7.5.2 Forms

The rectangular and circular plan forms are integrated to obtain a hybrid that forms most of the building forms. The horizontality of the wall is contrasted with the hearing verticality of conical shaped roofs. This resembles a hybrid of the dominant roof structure, in Zuru land.

7.6 DESIGN REPORT

7.6.1 Forms, plan and elevations

The form, plan and elevation are a hybrid of the traditional house forms in Zuru emirate.

Buildings have rectangular plan forms with curved or circular edges reflecting the integration of the two forms.

The horizontality of the roof is beautifully contrasted with the verticality of it's edges reflecting another hybrid of roof structure.

The series of repeated conical shapes linked by the horizontal fence wall gives a kind of rhythm characteristics of African traditional forms. It also confirms with the background of the surrounding Zuru hills where the valleys contrast with the ridges.

7.7 STRUCTURE AND MATERIALS.

Conventional modern building materials are used in the design of the palace.

7.8 LANDSCAPING.

All the open areas (courtyards) are properly landscaped to modify the micro climate and improve the aesthetic value of the design.

7.9 SUMMARY AND CONCLUSION

An attempt has been made to fashion out palace architecture for Zuru semblance of the various traditional house forms in the emirate.

This work is hoped to give character and a unique place for Zuru's architectural experience. The palace design also attempts to fuse unity among the various indigenous people of Zuru through architecture. Each peoples building culture is represented in the overall design of the palace to give each

and sundry a sense of belonging in the scheme of things. This enhances the egalitarian setting of the emirate in general and the people in particular.

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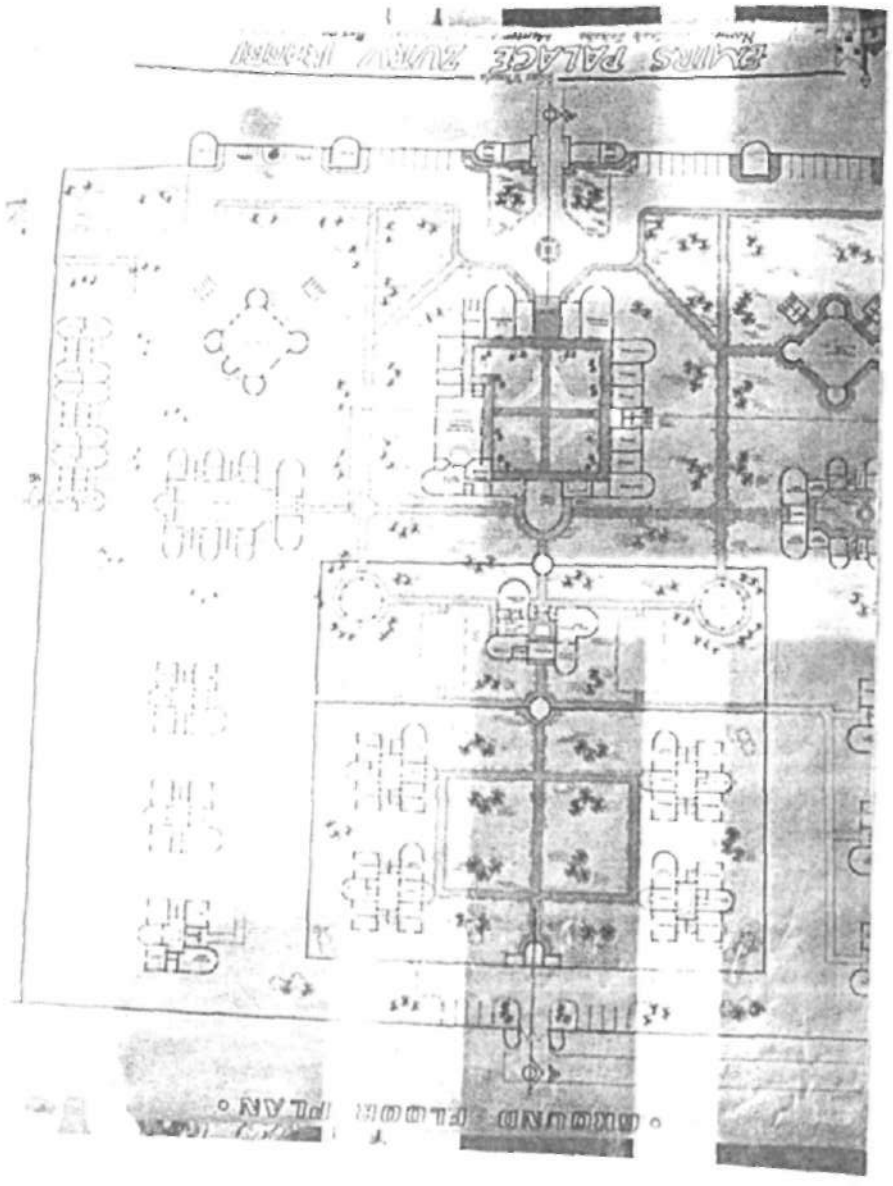
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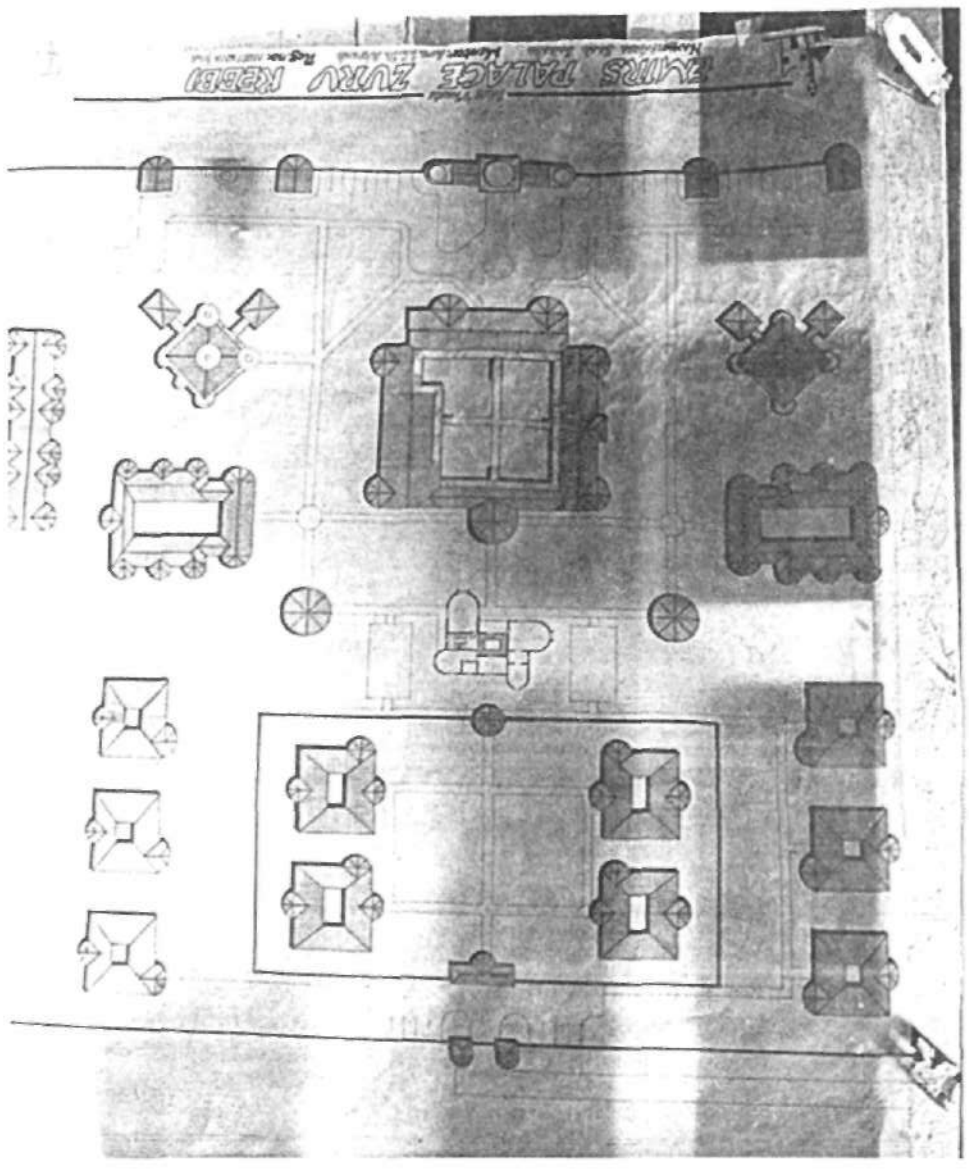
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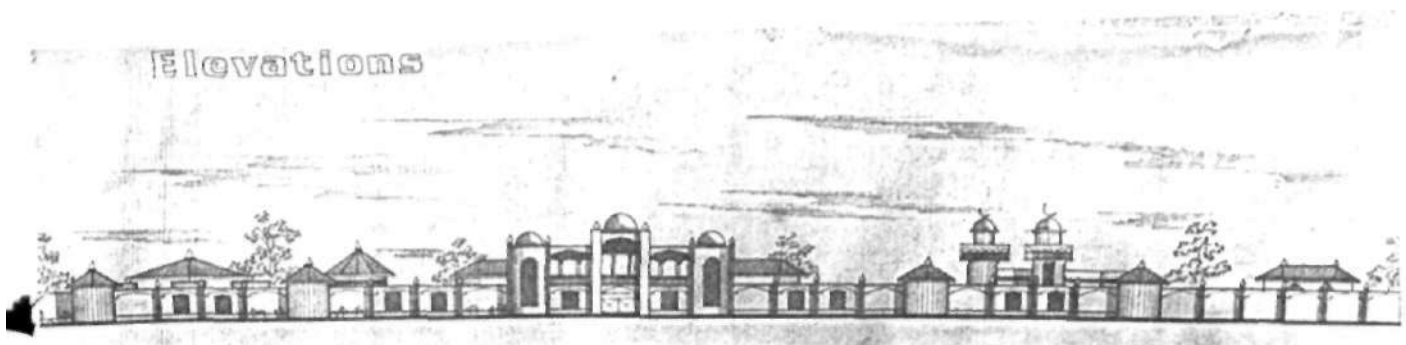
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JAMES PALACE
GROUND PLAN.



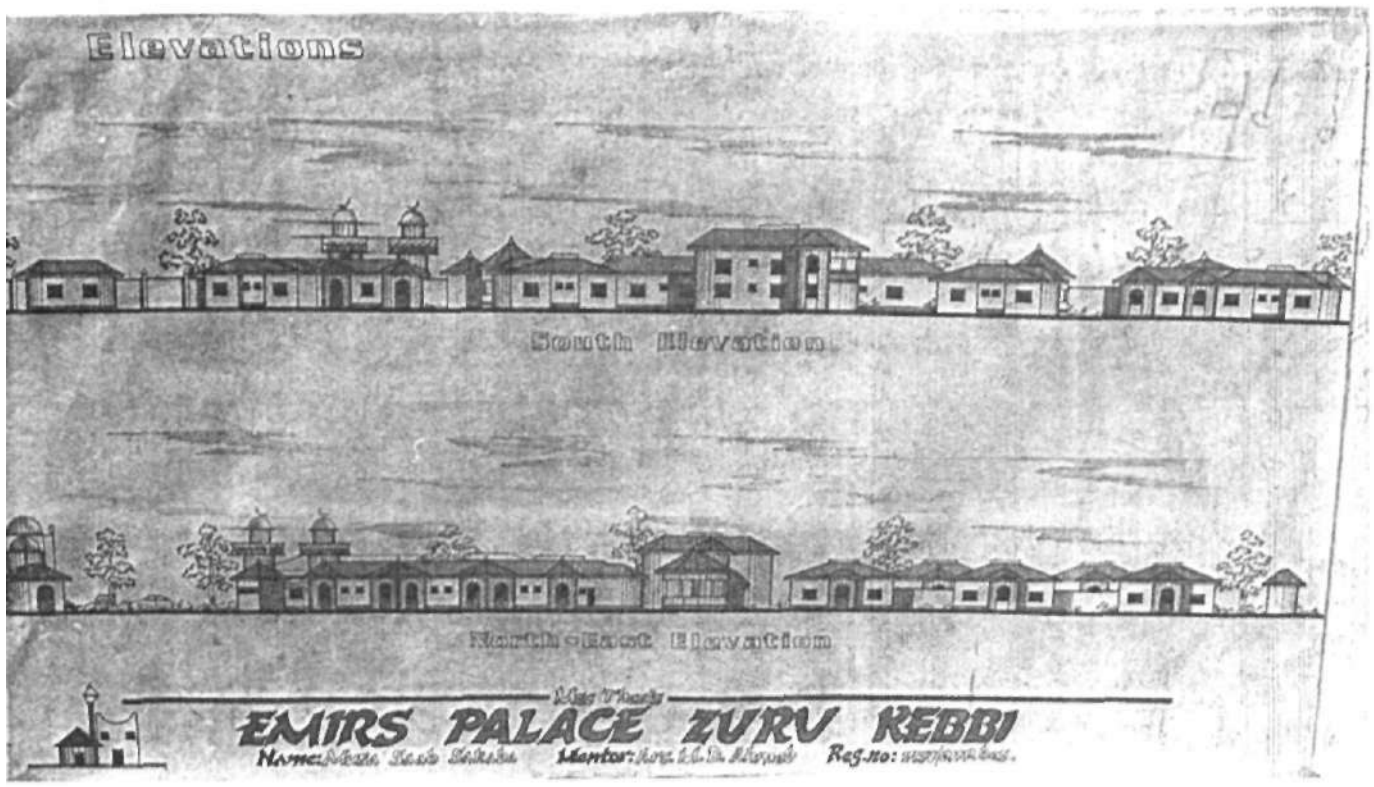
Elevations



North Elevation



North-West Elevation


Elevations
South Elevation
North-East Elevation
EMIRS PALACE ZURU KEBBI

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Section B-B



Section A-A

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