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**GAZETTEERS OF THE NORTHERN PROVINCES
OF NIGERIA**

VOLUME III

THE CENTRAL KINGDOMS

GAZETTEERS OF THE NORTHERN PROVINCES OF NIGERIA

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VOLUME III

THE CENTRAL KINGDOMS

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Nassarawa Province (1920)
Nupe Province (1920)
Ilorin Province (1921)

by A. H. M. Kirk-Greene
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**GAZETTEERS
OF THE
NORTHERN PROVINCES
OF
NIGERIA**

Volume III

THE CENTRAL KINGDOMS

(Kontagora, Nassarawa, Nupe, Ilorin)

With a Prefatory Note by
A. H. M. KIRK-GREENE
St. Antony's College, Oxford



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J. C. Sciortino	<i>Gazetteer of Nassarawa Province</i>	First Edition 1920 New Impression 1972
E. G. M. Dupigny	<i>Gazetteer of Nupe Province</i>	First Edition 1920 New Impression 1972
K. V. Elphinstone	<i>Gazetteer of Ilorin Province</i>	First Edition 1921 New Impression 1972

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Prefatory Note

The Gazetteers now grouped together comprise those relating to the Provinces which may, for ease of reference and research, and without any institutionalising intent, be characterised as the Central Emirates of Northern Nigeria. They include not only the lesser Hausa kingdoms of Keffi and Nassarawa, the three remnant states of the mediaeval *Banza Bakwai* (see Prefatory Note to Volume I, p. XXIV and the latter-day Fulani emirate of Kontagora, but also the riverain kingdoms of the Niger-Benue confluence, notably the Igala and the Igbirra, and the major trans-riverain bloc of the Idoma. The Tiv, because of the provincial organisation in force at the time the *Gazetteers* were published in the early 1920s, were included under Muri Province in Volume II and not here as would be their logical location.

What ethno-political unity there is, then – and none is claimed as an overall binding element, given the vast range of kingdoms contained in this third and final collected volume of the original *Gazetteers* – is confined to the Nupe and Yoruba emirates. Here Fulani leadership and court hierarchy encountered in each case such stubborn resistance to easy assimilation from peoples already endowed with a similarly ancient history and an established culture of their own, that Islam made only gradual progress and the process of 'Hausafication' even less. Hence the aboriginal Nupe and Yoruba elements have been readily apparent in the values and perspectives of daily life, sometimes alongside and on occasion subordinate to orthodox Islamic practice. Elsewhere – for instance among the Igala, Igbirra, Idoma and Jukun – there runs a vigorous tradition of culture and historical eminence, each rightly demanding that its ethnic whole be studied *sui generis*. Nor are the Fulani emirates included here necessarily or exactly classifiable with the classical emirates grouped in Volume I.

For Provincial and Divisional checklists supplementary to the Tables overleaf, see pp. XV and XVI of the General Introduction in Volume I.

Leaving aside the body of vernacular publications and linguistic studies, the authorities cited below are likely to be of immediate value to a researcher working in the Central Kingdoms. This preliminary 'library' is restricted to books in English, and no account is taken here of the important literature of articles in learned journals or of chapters in symposia.

A. H. M. KIRK-GREENE

*St. Antony's College,
Oxford.
1970*

AN ALPHABETICAL CHECKLIST OF
PROVINCES AND DIVISIONS AS AT 1920
[date of the standard *Gazetteers of the Northern Provinces*]
AND OF STATES AS AT 1970

Division 1920	Province 1926-66	State 1970	Provincial Gazetteer	Volume No.
Abuja	Niger	North West	Nassarawa	III
Agaie-Lapai	Niger	North West	Nupe	II
Amar	Adamawa	North East	Muri	I
Argungu	Sokoto	North West	Sokoto	I
Bauchi	Bauchi	North East	Bauchi	III
Bida	Niger	North West	Nupe	II
Biu	Bornu	North East	Bornu	III
Borgu	Ilorin	Kwara	Kontagora	II
Bornu	Bornu	North East	Bornu	III
Dabai	Sokoto, Niger	North West	Kontagora	II
Dikwa	Bornu, Sardauna	North East	Bornu	I
Gando	Sokoto	North West	Sokoto	II
Gashaka	Adamawa	North East	Muri	I
Gombe	Bauchi	North East	Bauchi	I
Hadejia	Kano	Kano	Kano	II
Ibi	Benue	Benue-Plateau	Muri	III
Ilorin	Ilorin	Kwara	Ilorin	III, IV
Jema'a	Plateau, Zaria	North Central	Nassarawa	I, IV
Jos	Plateau	Benue-Plateau	Bauchi, Plateau	III
Kabba	Kabba	Kwara	Ilorin	I
Kano	Kano	Kano	Kano	I
Katagum	Bauchi	North East	Kano	I
Katsina	Zaria, Katsina	North Central	Kano	III
Keffi	Benue	Benue-Plateau	Nassarawa	III
Kontagora	Niger	North West	Kontagora	III
Koton Karfi	Niger, Kabba	Kwara	Nupe	III
Kuta	Niger	North West	Nupe	III
Kwongoma	Niger	North West	Nupe	III
Lafia	Benue	Benue-Plateau	Nassarawa	II
Lau	Adamawa	North East	Muri	II
Munshi	Benue	Benue-Plateau	Muri	II
Numan	Adamawa	North East	Yola	I
Pankshin	Plateau	Benue-Plateau	Bauchi	III
Pateei-Lafaji	Ilorin	Kwara	Ilorin	II
Potiskum	Bornu	North East	Bornu	II
Shellem	Adamawa	North East	Yola	I
Sokoto	Sokoto	North West	Sokoto	II, IV
Tshendam	Adamawa, Plateau	Benue-Plateau	Muri, Plateau	II
Wukari	Benue	Benue-Plateau	Muri	III
Yelwa	Sokoto	North West	Kontagora	II
Yola	Adamawa	North East	Yola	I
Zaria	Zaria	North Central	Zaria	I

AN ALPHABETICAL CHECKLIST OF
PROVINCES AND DIVISIONS AS AT 1966
AND OF STATES AS AT 1970

Division 1966	Province 1966	State 1970	Provincial Gazetteer	Volume No.
Adamawa	Adamawa	North East	Yola	II
Akwanga	Plateau	Benue-Plateau	Nassarawa, Plateau	III, IV
Argungu	Sokoto	North West	Sokoto	I
Bauchi	Bauchi	North East	Bauchi	I
Bedde	Bornu	North East	Bornu	II
Bida	Niger	North West	Nupe	III
Biu	Bornu	North East	Bornu	II
Borgu	Ilorin	Kwara	Kontagora	III
Bornu	Bornu	North East	Bornu	II
Dikwa	Bornu	North East	Bornu	II
Fika	Bornu	North East	Bornu	II
Gashaka/Mambila	Sardauna	North East	Yola	II
Gombe	Bauchi	North East	Bauchi	I
Gwandu	Sokoto	North West	Sokoto	I
Idoma	Benue	Benue-Plateau	Muri	II
Igala	Kabba	Kwara	Ilorin	III
Igbirra	Kabba	Kwara	Ilorin	III
Ilorin	Ilorin	Kwara	Ilorin	III
Jos	Plateau	Benue-Plateau	Bauchi, Plateau	I, IV
Kabba	Kabba	Kwara	Ilorin	III
Kano	Kano	Kano	Kano	I
Katagum	Bauchi	North East	Kano	I
Katsina	Katsina	North Central	Kano	I
Kontagora	Niger	North West	Kontagora	III
Kwara	Kabba	Kwara	Nupe	III
Lafia	Benue	Benue-Plateau	Nassarawa	III
Lafagi-Pategi	Ilorin	Kwara	Ilorin	III
Lowland	Plateau	Benue-Plateau	Muri, Plateau	II, IV
Minna	Niger	North West	Nupe	III
Muri	Adamawa	North East	Muri	II
Nassarawa	Benue	Benue-Plateau	Nassarawa	III
Northern	Kano	Kano	Kano	I
Northern	Sardauna	North East	Yola	II
Numan	Adamawa	North East	Yola	II
Pankshin	Plateau	Benue-Plateau	Bauchi, Plateau	I, IV
Sokoto	Sokoto	North West	Sokoto	I
Southern	Sardauna	North East	Yola	I
Tiv	Benue	Benue-Plateau	Muri	I
Wukari	Benue	Benue-Plateau	Muri	I
Zaria	Zaria	North Central	Zaria	I

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GAZETTEER
OF THE
KONTAGORA
PROVINCE

COMPILED BY MR. E. C. DUFF FROM PROVINCIAL RECORDS.
REVISED BY MAJOR W. HAMILTON-BROWNE, D.S.O.,
WITH ADDITIONAL NOTES.



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1920.

Gazetteer Notes, Kontagora Province.

AREA OF PROVINCE (INCLUDING SHORT DESCRIPTION OF NATURAL FEATURES, ETC.)

1. The area of the Province is computed at 28,140 square miles, through the centre of which runs the Niger River for about 190 miles, from the Sokoto Border to Jebba, dividing the Province into two unequal portions. Borgu and Kniama (12,054 square miles) being on the west or right bank, and Yelwa, Kontagora and the Dakkakerri country (16,086 square miles) on the east or left bank.

2. The Province is bounded on the west by French Dahomey ; on the south by Oyo and Ilorin Provinces to Jebba, thence a narrow strip of Nupe Province separates it from the railway as far as Zungeru on its south-eastern border. To the north-east the River Kara separates it from the Nupe Province almost to the northern boundary, where the Sokoto Province forms the sole boundary, from the Gulbin Ka practically to the Niger, and thence to the French boundary. Numerous rivers on the western side drain into the Niger well above Jebba, but the watershed itself extends a little further west into French territory. The principal Borgu rivers are the Menai, Oli, and the Teshi (or Moshi). The eastern side of the Niger valley has only one large river, the Malendo, which flows directly into the Niger. This drains the northern districts assisted by the Gulbin Ka, which flows due west into the Niger some thirty miles north of the boundary, and the Rafin Kontagora which joins the Niger below Bussa. On the east are the rivers Marega (or Kara) and Baeri, effecting a junction some thirty miles before reaching the Kaduna, near Akerri.

3. There are no ranges of hills of any importance. The only marked range is that starting at Donko in the north, and extending south-westward to the centre of the Province to Ibello. Generally speaking the whole Province is a series of rolling plains, broken up in the extreme north-east and south-west by stony and barren hills. Heavy forest is found mostly on the western or Borgu side ; some still exists on the south, near the Niger and the south-east near the Kaduna. The rest of the country consists of good light bush. It has been suggested to form large forest and game reserves on the western side, where blocks of completely uninhabited land are found, of five or six hundred square miles each. The principal forest trees of economic value are mahogany, ebony, oroko, oil palms, kolos, shea and dorawa (locust tree). Shea trees exist in great numbers all through the

Province, some are of magnificent size; the dorawa or locust bean is also extremely common. Palm oil is scarce, except in the southern parts; kolas are also rare. The timber trees mentioned are distributed over the whole Province. Game is extreme plentiful everywhere, especially on the western side. Elephants, hippopotamus, lion, leopard, bush cow, roan, hartebeeste, water buck, cob, and all the lesser species of buck are common. Giraffes are found in the north-east, and are rigorously protected by strong local superstition. The giant bustard is not altogether rare, the lesser bustard is found in most places, while the smaller game birds exist in vast quantities. From the point of view of the agriculturist this abundance of game is a plague, difficult to keep down owing to the great scarcity of population, which only averages $6\frac{1}{3}$ per square mile.

PROVINCIAL ORGANIZATION.

1. Kontagora Province was formerly divided into two Provinces, Borgu on the right bank of the River Niger and Kontagora on the left bank, the two being amalgamated during March, 1907. The Province now consists of four Divisions. Borgu consisting of the 3rd class Emirates of Kaiama and Bussa. Kontagora consisting of the 1st class Emirate of Kontagora. Yelwa consisting of the 2nd class Emirate of Yauri. Dabai consisting of the chieftainship of Dabai under which has been brought together the Dakkakerri clans.

NATIVE COURTS.

2. Justice is administered by Courts in each District, the following being the full list.

Name of Court.	Grade.	Date Established.	Jurisdiction.
KONTAGORA—			
Kontagora J.C. ...	B	16-9-12	Kontagora Emirate.
Kontagora A.C. ...	B	1-1-14	Kontagora Emirate.
Rijau N.C. ...	C	5-9-16	Rijau District.
Rijau A.C. ...	D	2-3-06	Rijau District.
Kumbashi N.C. ...	D	16-12-14	Kumbashi District.
Kotonkoro N.C. ...	C	30-12-16	Kotonkoro District.
Kotonkoro A.C. ...	C	27-4-11	Kotonkoro District.
Zugurma A.C. ...	D	3-3-14	Zugurma District.
Zugurma N.C. ...	D	11-2-19	Zugurma District.
Bobì A.C. ...	D	2-3-06	Bobì.
Ibelo N.C. ...	C	30-12-18	Ibelo District.
Auna A.C. ...	D	21-3-06	Auna District.
Auna N.C. ...	C	30-12-18	Auna District.
Mashegu N.C. ...	D	27-7-18	Mashegu District.
BUSSA—			
Bussa N.C. ...	B	12-6-17	Bussa Emirate.
Wawa N.C. ...	C	5-10-18	Wawa District.
Aliyara N.C. ...	C	8-10-18	Aliyara District.

N.B.—A.C. and N.C. stand for Alkali's Court and Native Court.

Name of Court.	Grade.	Date Established.	Jurisdiction.
KAIAMA—			
Kaiama N.C. ...	B	5-10-19	Kaiama Emirate.
Kaiama A.C. ...	C	21-8-16	Kaiama Emirate.
Yashikera N.C. ...	C	30-12-13	Yashikera District.
Ilesha N.C. ...	C	4-10-18	Ilesha District.
Okuta N.C. ...	D	4-3-18	Okuta District.
YELWA—			
Yelwa N.C. ...	B	15-7-16	Yauri Emirate.
Yelwa A.C. ...	B	3-2-12	Yauri Emirate.
N'Gaski N.C. ...	C	6-3-14	N'Gaski District.
N'Gaski A.C. ...	C	3-2-12	N'Gaski District.
Kunji A.C. ...	D	6-3-14	Kunji District.
Shanga N.C. ...	C	24-7-19	Shanga District.
DABAI—			
Zuru (Chief) N.C. ...	B	23-7-18	Dabai Division.
Zuru A.C. ...	B	24-6-15	Dabai Division.
Bena A.C. ...	D	24-6-15	Bena District.
Dabai N.C. ...	B	10-5-19	Dabai Division.
Donko N.C. ...	C	10-5-19	Donko District.
Wasagu N.C. ...	C	10-5-19	Wasagu District.
Sakaba N.C. ...	C	10-5-19	Sakaba District.
Fakai N.C. ...	C	10-5-19	Fakai District.

N.B.—A.C. and N.C. stand for Alkali's Court and Native Court.

3. The Chief Court in each Emirate is that presided over by the Emir. In certain districts where perhaps Moslem Law might clash with local pagan custom, there are two Courts presided over by the District Headman and an Alkali respectively. Lastly, in the headquarters of each Emirate, is an Alkali's Court which reviews the work done by the other Moslem Courts.

4. The Province is divided into four Political Divisions, Kontagora, Yelwa, and Zuru on the east of the Niger, and Borgu on the west. The total number of districts is 24, and the total number of villages is 792. The total area is 28,140 miles; the population is 176,330 or $6\frac{1}{2}$ per square mile. Each division has a Political Officer in charge. The total number of independent native states are nine, including the Dakkerri group. Provincial headquarters are at Kontagora.

5. **KONTAGORA.**—10,276 square miles; 74,770 population, or nearly $7\frac{2}{3}$ per square mile. One native State—the Emirate of Kontagora; 8 districts; 358 villages. Eight district chiefs, all except two being chiefs of the principal tribe of their district. Headquarters, Kontagora, 81 miles north-west of Zungeru, on dry weather motor track.

6. **YAURI.**—1,486 square miles; 35,125 population, or 7 per square mile. One native State only—the Yauri State; four districts, under district chiefs not of local origin; 159 villages. Divisional headquarters, Yelwa, on the Niger, 69 miles north-west of Kontagora, on dry weather motor track, 120 miles from Jebba by river.

7. **BORGU.**—12,054 square miles; 23,261 population, $2\frac{1}{2}$ per square mile. Consists of two ancient Pagan States, Bussa and Kaiama, mutually independent. Seven districts, each under a tribal district head; 187 villages.

BUSSA.—7,024 square miles; 10,758 population, under $1\frac{1}{2}$ per square mile; three districts; 74 villages.

KAIAMA.—5,030 square miles; 12,503 population, $3\frac{1}{2}$ per square mile; four districts; 107 villages; Headquarters, Kaiama, 140 miles southwest of Kontagora (via Bussa on the Niger, 50 miles from Jebba).

8. **DABAI.**—3,800 square miles; 43,174 population, $13\frac{1}{2}$ per square mile; five mutually independent districts, with tribal chiefs as district heads; 88 villages. Headquarters, Zuru, 84 miles north of Kontagora.

POLICE AND MILITARY.

9. There is a police force of 70 rank and file, divided among the three divisions of Kontagora, Yelwa and Borgu; there has been no police officer since 1914. At Zuru there is a detachment of W.A.F.F., under an European Officer. Provincial gaol at Kontagora—prisoners average about 15. Prison Clerk. There is no Medical Officer in the Province. The total political clerical staff consists of five. Telegraph office at Kontagora and Yelwa.

NATIVE ADMINISTRATION.

10. Native Administration in each Native State is practically the same:—Central: Emir or Paramount Chief, with a Waziri (chief executive official), and usually a small executive council.

DISTRICT HEADS.—These are salaried chiefs appointed by the Emir, residing in the districts, and only coming to headquarters when specially summoned. They report direct to the Emir. They have a small staff of a scribe, and a messenger or two.

VILLAGE HEADS.—These are the local chiefs of the villages, nominated by the people, and appointed by the District Chief after consultation with the Emir.

11. **JUDICIAL.**—The Chief Court is the Emir's Court; this deals principally with cases of land inheritance and political matters. It is, moreover, in direct relation with the Pagan District Courts, which are presided over by District Chiefs—total 19, in the Province administering local Native law and Custom. In each Native Capital there is also a Chief Alkali's Court, which revises the cases originating from Alkalai (Muslim) Courts of the districts where these exist (total 12 in the Province). These Courts administer Koranic law as modified by custom. In each case the officials of the Court are salaried. The staff consists of a Judge, sometimes an assistant, a scribe, and two or three messengers.

12. **TREASURY.**—Each Native State, including the Dabai group, has a Native Treasury. The staff consists usually of two Muslim scribes of exceptionally good standing. There are five Native treasuries in the Province.

13. **POLICE.**—There are altogether 90 native police; they are under the direct orders of the Central Administration. Each District Chief has one or two allotted to him. Prison and Treasury guards and escorts are furnished.

14. PRISONS.—Five Native prisons; guards furnished by police; no warders. Prison records are kept by prison scribes or the Alkali. Number of prisoners usually 50; mostly engaged on town sanitation, roads and prison farms.

15. VARIOUS.—There are minor officials, such as supervisors of roads and rest houses, caravan camp supervisors, and a few pensioned chiefs. Notes on salaries, etc., will be found under native staff.

16. DISTRICTS.—

Kontagora: Urban, Mashegu (mixed tribes); Zugurma (Nupe); Auna (Kamberri); Ibello (Kamberri); Rijau (Dukawa and others); Kumbashi (Katsinawa laka and others); Kotonkoro (Kumuku).

Yauri: N'Gaski (Kamberri); Bin Yauri or East Yauri (Yaurawa); Gungawa (Gungawa); Kunji (mixed); Kwakwatte or Shanga (mixed).

Bussa: Bussa (Bussawa); Aliyara (Lopawa); Wawa (mixed).

Kaiama: Kaiama, Yashikera, Okuta, Ilesha (all Borgawa).

Zuru: Dabai, Fakai, Donko, Wasagu, Sakaba (mostly Dakkakerri).

HISTORICAL NOTES.

1. These notes are divided into:—

Introductory
Kontagora
Yelwa
Bussa and Kaiama
Zuru.

2. What is now the Province of Kontagora consisted in pre-Fulani days, namely, about a hundred years ago, of four powerful groups of Pagan tribes—the Borgu peoples on the west bank of the Niger, the Yauri and Kamberri tribes in the centre of the Province, the Dakkakerri and the Dukawa in the north and the Nupes in the south. The most highly organised of these states was that of Yauri, whose Muslim chiefs date back their descent for several hundred years. Less highly organised, but of even more ancient descent, were the Borgu groups, consisting of the states of Bussa and Kaiama, who were closely allied to Nikki, in French Dahomey, and, more distantly, to Oyo in the southern provinces. The Dakkakerri and Dukawa were still more primitive, and owned no paramount chief; but their origin is closely bound up with Yauri and Borgu, the whole of this group of tribes having emigrated within historical times from the east and north-east. Their common ancestor is said to have been Kishera, or Kiswa.

3. The Fulani movement began by a small and inoffensive settlement at Rijau. But some years later the Nupe Kingdom was destroyed and absorbed by the founders of the Bida Emirate; and still later, the dread shadow of Nagwamache the Destroyer, the raider, and conqueror of the fierce Gwari tribes on the east, fell across the land. Out of fear of his prowess the Yauri Chief made swift submission to

... his vassals, were spared utter destruction. But ... a pretext to press on their borders, and one ... Kamberris provinces were torn from them. Then ... on the Dakkakerris in the north. By hard ... most of them preserved their independence to the ... though owning a shadowy allegiance to far ... Borgu, protected by the broad Niger and its dense ... suffered but little.

... in 1901 found an independent Borgu, an ... State, and a fringe of Dakkakerri tribes penned ... all else was under Fulani rule, from the Niger ... and such and pressing gradually on the Kaduna to the ... a great belt of Gwari country right to the Gurara ... was all under the fierce sway of Ibrahim, who had ... of Sarkin Sudan from his father, Nagwamache ... oppressed, harried on all sides, continually ... the people were being exterminated to such purpose ... generations to re-populate the country. ... of the country, Ibrahim was shorn of all ... there remains under him to-day a small section ... and four-fifths of the Kamberris; the northern ... to this day; as are the Chiefs of Borgu and

KONTAGORA HISTORY.

Summary. Kontagora Ajemi Records much condensed.

Umoru (Nagwamache) was one of the sons of Ahmadu Atiku, ... and accordingly grandson of Sheikh Othman dan ... of the Sokoto dynasty.

In the days of Sarkin Aliu Baba (or dan Bello), 4th Emir of ... Nagwamache was ordered to establish a post at ... against the Gobirawa who used this road in ... He speedily attracted a large following and grew so ... his elder brother Ahmadu (subsequently Emir of Sokoto) ... and had little difficulty in working on the fears of ... recalled Nagwamache and seized all his wealth. But he ... a man to keep in idleness, and the Emir sent him to ... order in the district. Agwaregi, Sarkin Mafara, ... that the Emir had ordered Umoru to be posted with ... in disgust, "Gasa, angwamacheni!" meaning that so ... could only be endured by the decree of fate. This ... supposed to be the origin of Umoru's name of Nagwamache. For ... years Umoru raided the surrounding country, exacting tribute in ... and slaves which he sent to Sokoto. But the chief of Mafara ... with Umoru's elder brother to get him removed, and the ... Emir Aliu Baba of Sokoto, again getting jealous of his powerful young ... cousin, sent to recall him, taking the opportunity of an expedition to ... led by his Wuziri. Expecting opposition, the Wuziri

* Vide Notes 6, 7 and 8, pp. 31, 32, and 33.

camped near Mafara, and, inducing Nagwamache to meet him, ordered him back to Sokoto and seized and destroyed all his rich and coloured gowns—an offence to the strict Muslims of Sokoto. No resistance was made, and Nagwamache again returned to Sokoto.

7. Tiring of inaction, some months later he obtained permission to visit a relation, Malam Zeidu, Sarkin Gwandu. The next thing heard of him was that he had passed on to Jega and Beshe, fleeing thence to the Nupe country. This was the origin of his abandoning Sokoto. Nupe was then in a troublous state. Masaba (afterwards 2nd Emir of Nupe) was on the point of finally breaking the Pagan Nupe power, but his general, Maiyaki Umar, had revolted and Masaba was entrenched at Lade, where Nagwamache came and offered to settle their differences. Masaba refused his assistance, so he went to Umar but did not stop with him, passing to Kotto (Abuja), whose chief he helped. He stayed here two years; at this time Umar had defeated Masaba and driven him to Ilorin, being in his turn conquered by Umoru Majigi (who was subsequently 3rd Emir of Nupe). Hearing this Nagwamache came back to Bida and on arriving at Agaie he fell in with Umar's defeated followers, whom he attached to his side, and then made friends with Usman Zaki (subsequently 1st Emir of Nupe) and Masaba, who had returned from Ilorin. On Usman Zaki being made Emir, an expedition was led by Masaba to the Gwari country, accompanied by Nagwamache. After a while Masaba returned to Bida, on hearing of Usman Zaki's death, allowing his friend Nagwamache to leave Minna and establish himself at Bogi, close to whence he could raid the surrounding Gwari country, obtaining permission to retain Umar's old followers. This ended Nagwamache's direct connection with Bida.

8. At Bogi (near Wushishi), which is now in ruins, he stayed and raided the country and made it his headquarters for many years; his grandson, Ibrahim, now being Sarkin Wushishi. He now set about carving a Kingdom for himself, making Bogi his main camp, where he stayed three years. Two of his sons, Mohamadu Buayi and Ibrahim, were born about this time, in 1854 and 1857, at Keffi and Tashibo (Lapai) respectively. Ibrahim was a twin, his twin Hauwa being a girl, and the elder by twelve hours. Nagwamache had a difficult task in the Gwari country, and though he sacked a number of towns they were continually revolting, the tribes gathering from far and near, even the Zeggi Zeggi horsemen of Abuja often rendering the hill pagans valuable assistance. Among the Gwari towns he conquered at one time or another were Fadan Gwari, Shatta, Maituru, Kuta, Maikwonkele, Bosso, Minna, Paiko, Kunnu, Gworum, Mata.

9. A year or two later, i.e., in 1859, his elder brother Ahmadu Atiku succeeded Aliu Baba as 5th Emir of Sokoto, and one of his first acts was to confer the title of Sarkin Sudan on his younger brother, doubtless in the hopes of keeping him at a distance. Nagwamache was then 53 years old. But after four years of peace, the Gwari country rose again, and the chiefs of Gumna and Tegina invoked Abuja's assistance once more. Hard fighting ensued at Garun Gabbas, and elsewhere, and after a year or so the rebellion was suppressed. This was the time of the great famine, when a single dunya (wild plum) was sold at five cowries a piece.

10. Wishful to keep well in with Sokoto, Nagwamache sent up a large number of slaves and horses by the caravan route to Sokoto, via Kotonkoro (now part of Kontagora). But Sarkin Bamu of Kotonkoro refused passage, and a great fight ensued outside Womba. Then Sarkin Kumbashi Jatao, and Sarkin Kamberri Bawa, offered a safe route through their territory making a detour to rejoin the caravan route at Bena. The offer was accepted, and a long desultory war was commenced against Kotonkoro, constantly interrupted by necessary expeditions elsewhere. A camp was made at Baeri (on the Zungeru-Kontagora road) for a year, thence Nagwamache returned east to patrol the Gwari country, and took various small towns on the way, including Zungeru, again settling at Bogi (Wushishi) where he had left his eldest son. In the autumn he entered Metenne, on the borders of Nupe, where his old friend Masaba, Emir of Nupe, had just defeated the Nupe Chief Etsu Baba. Judicious presents induced Masaba to make Nagwamache a present of all land north of the Kurumin Kada, or Crocodile Forest; a stream of the same name flows into the Niger about 16 miles north of Jebba, rising some miles north-west of Bokani. A great haul was then made of some three thousand Nupe refugees by Nagwamache.

11. He then turned his way to Kontagora, which was then a part of Yauri, over which two rival Chiefs held uncertain sway—Sarkin dan Gajere at Masamagu and Sarkin dan Addo on a Niger Island. One of the great Kamberri chiefs, Ibellu, had revolted but Nagwamache induced them to make peace, and recompensed himself by raids on the Bassa towns near Kontagora, all then included in Yauri. This was about 1864. Kotonkoro being still unsubdued, a fresh campaign was started and Womba was finally taken after a great battle. But the Kumuku tribe was still unconquered and presently obtained assistance from Maradi, who sent down one of his chiefs, dan Zambadi, who captured Bena on the caravan route and enslaved the whole population. Nagwamache then settled down in earnest to conquer Kotonkoro which he at last succeeded in doing. Then he attacked dan Zambadi and drove him off after severe fighting. The Gwaris again revolting, he hurried off, leaving his Madawaki to attack and conquer Darengi, a Dukawa town near Zuru. After a couple of years fighting he returned to Kontagora for a year, and again turned his eyes on Yauri, gradually annexing most of the Kamberri towns, as the price of his assisting Sarkin dan Gajere, who was still waging bitter war against Sarkin dan Addo, still securely entrenched on Ikum Island. Yauri was then tributary to Gwando, and after many complaints, Taffa, Sarkin Gwando came south and ordered Nagwamache off his preserves. Very strained relations ensued, but no open hostilities took place.

12. After raiding all Bassa towns near Kontagora, he again returned to Gwari, his main headquarters still being at Bogi (Wushishi). He had a year's fierce fighting here; about this time Masaba, Emir of Nupe, died. Nagwamache then held precarious sway over the western belt of Gwari country from Wushishi, Minna, Paiko, to Abaja. Returning to Kontagora he met with strenuous opposition in the Kumbashi country, especially at Kakihun, from whence he was eventually driven by Sarkin Gwari, who had again revolted. But he

gathered together more forces and defeated Sarkin Gwari and again besieged Kakihun, where the Galadima Yauri met him and induced the people to stop fighting. He then turned to Rijau and helped Sarkin Bauchi, Hassan Baba, to capture Shambo, where the Kamberawa made a great stand. He pursued them to Sabon Birni Jindane, where he gained a great victory over the Kamberawa, Yaurawa and Dukawa; thence to Yelwa, where he met Umoru Majigi, who was returning to Bida to take up his rank as Emir of Nupe. On his way back to Kontagora, he died at Annaba, on a Sunday (1876), and was buried at Mamba in the 70th year of his age, after a reign of 17 years.

13. His son Modibo (40 years of age) succeeded him, being given the insignia of rank at Kambu. Annaba was then conquered; shortly after Emir Muazu of Sokoto sent messengers to confirm him in his appointment as Sarkin Sudan. A revolt started at Kumbashi, where Modibo's brother Isa, dan Galadima, was killed. Ibrahim was then made dan Galadima. The conquest of the Kamberri country was then taken in hand, and one after another the chief towns fell, and were thus lost to Yauri; N'Gaski was attacked, and Agwarra raided.

14. After four years Modibo died in Kontagora, 1880, and Ibrahim, dan Galadima, was installed as Emir, at the youthful age of 23, having just returned from Sokoto, whither he was sent with a great train of slaves and other valuables. He had inherited a troublous kingdom, which stretched from the Niger at Leaba to Abuja, on the Gurara, a belt 150 miles long, but scarcely over 50 miles broad. He determined to consolidate his position round Kontagora, and Umoru Majigi of Bida having asked for help in quelling another Nupe revolt, Ibrahim took the opportunity of settling with them once for all, and sacked town after town, including Zugurma, whither the old Nupe Pagan King, Etsu Baba, had settled; finally crushing their last stand at Leaba. His brother, the Dan Galadima Dodon Gwari, was killed at Matsufa. He again turned longing eyes on the forbidden fruit of the Yauri Kingdom (forbidden for that Sarkin Gwando held it in fief) and on pretext of helping the Sarkin Yauri, claimed and took several of the eastern towns. Sarkin Zamfara, Umaru dan Muhamadu, then proposed a joint expedition to Northern Gwari, but after a while, left for Zaria. At Kurumin Gurmana, Ibrahim suffered a severe defeat and retired to Ugu, where he was wounded in the hand; thence after raiding Makangara and Batara, returned to Kontagora. Umoru Majigi of Bida then made an attempt to extend his power into the Gwari belt, but was driven back by the Gwaris from Minna. Ibrahim then patrolled the country, destroyed Bosso (close to Minna), camped at Paiko and settled at Wushishi, his father's old headquarters, sending an expedition to the very banks of the Gurara, where he captured Gau, now a Lapai town. Returning to Kontagora, he was summoned by Sarkin Musulmi to aid Tukur, Sarkin Kano, against Aliu, but he refused to go, as he would not fight against Mahomedans—a principle to which he did not always adhere.

15. Then he again entered Gwariland when he besieged their capital, Birnin Gwari; but the enemy, helped by Sarkin Gobir and Maradi, surrounded his camp; they were repulsed with great slaughter and the town captured, the Chief, Barao, fleeing to Kuta. After

extending his raids northwards, he seized a few outlying towns of Yauri, and made a series of raids on the ³Dakkakerri country. In some he was successful (capturing Dabai), but suffered a severe defeat at Peni Amana. He was again summoned by Sarkin Musulmi, this time to quell a rebellion in the Zamfara country, where he captured a great number of slaves and sent them to Sokoto; he was repulsed at Kanoman, as the Sarkin Gobir sent down assistance to the Pagans.

16. About this time he is alleged to have received instructions from Sokoto to arrest Sarkin Yauri, Abershi, and take over his country, possibly because of Sarkin Yauri having assisted the British troops at Yelwa. He summoned Abershi to meet him at Shanga, but took no further action and returned to Kontagora, where a third Nupe revolt was in progress. He quelled this very thoroughly; a few months afterwards the British forces entered Kontagora.

17. Early in 1901 Lieut.-Colonel Kemball attacked Kontagora from the west or Niger side, advancing from N'Gaski, Yauri having already submitted. The resistance was slight, and the Emir and his army were hotly pursued to the east, along the Zungeru road. The greater portion of the town was burnt and lay in ruins 18 months afterwards. One of the few houses that escaped was the Emir's.

18. It was necessary to appoint a Chief in lieu of Ibrahim, but as all the Nagwamache family had fled, Abershi, Sarkin Yauri, was brought in and duly installed. In a few months he abdicated, and his son Ganni succeeded him, but, like his father, found his position impossible. A trial was now made with one Maiyaki Ibrahima, a Nupe who had taken service with Sarkin Yauri; a Military Resident and garrison were left in the Province to control the administration.

19. Early next year (1902), Ibrahim, who had again collected a large following, began raiding Zaria, but was captured and imprisoned in Iokoja, being subsequently deported to Yola. His chiefs had almost all escaped capture and had fled to Sokoto, but a great number of his followers submitted and were allowed to return home.

20. In April, 1903, it was decided to allow Ibrahim to return, but his powers as Emir were greatly curtailed, and he was at first merely District Chief of the town and immediate surroundings. Shortly afterwards he was arrested on a charge of slave dealing and sent into Zungeru, but was pardoned by the High Commissioner and restored to his position. In 1906, Ibrahim was formerly recognised as a 1st Class Chief, and the Districts forming his Emirate—with the exception of the Dakkakeris and Gwaris—were restored to him. The Acting Emir, Maiyaki Ibrahima, was appointed Sarkin Sakaba, Chief of the Dakkakerri districts, and held the position till 1913, when he retired on pension and the Dakkakeris were recognized as a Pagan Division, their Chiefs being directly responsible to Government.

21. DISTRICTS.—The various districts comprising the Emirate were left under their own chiefs, who were in due course recognized as District Heads. The two most interesting and most troublesome districts of the Emirate are the Nupe District of Zugurma in the south and the Rijau District, mixed Fulani and Pagan in the north. The

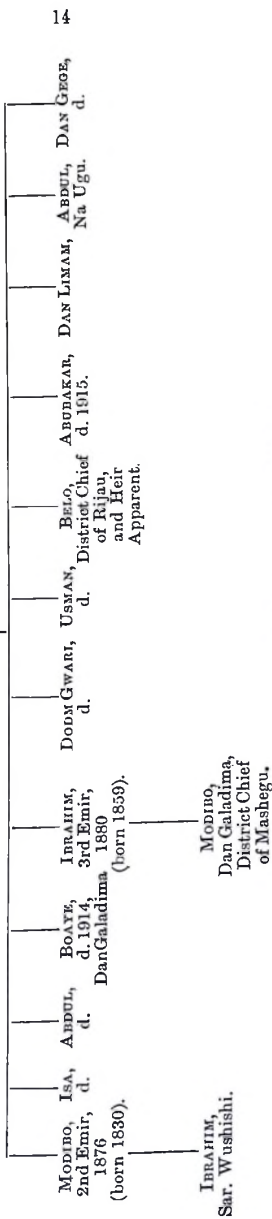
(*) Vide Notes 6, 7, and 8, pp. 31, 32, and 33.

Nupe Kingdom, the history of which is fully detailed in the Nupe Province Notes, had been rent in two by Bida and Kontagora ; one of the two claimants being an unwilling guest of Bida ; he was made chief of Zugurma, and since then the succession has been kept as far as possible in the direct line ; but the local administration has not been a success in this instance, in striking contrast to the remaining districts. It is separated from the rest of the Emirate by a wooded, unwatered tableland, and all its racial sympathies, and all its trade connections, are with the Nupes of Bida.

KONTAGORA.

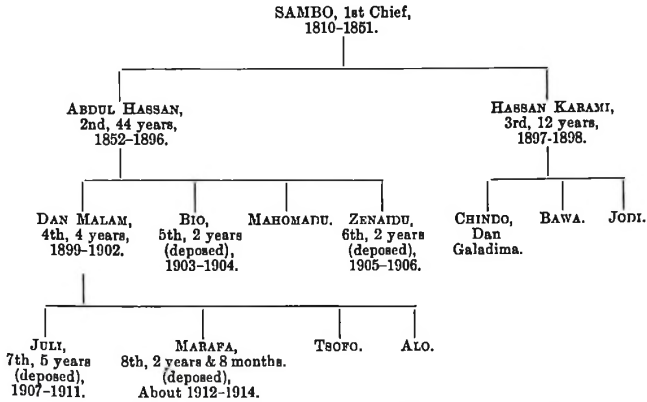
UMORU NAGWAMACHE,
1859-1876. (Born 1806.)

1st Emir of Kontagora; rank of Sarkin Sudan given him by his brother Sarkin Muslim, Ahmadu Atiku, Emir of Sokoto, 1859-1866. Was 10th son of Sarkin Muslimi Abubaker Atiku, 1837-1842, and thus grandson of Ohman den Fodio.



Numerous descendants exist of all the brothers of Ibrahim.

RIJAU, RANK SARKIN BAUCHI.



1918.—Line broken. Holder of rank is now Bello, heir apparent to Ibrahim, Emir of Kontagora, appointed in 1915.

YAURI HISTORY.

Authority, Mr. H. W. Cowper, A.D.O.

22. Before the middle of the nineteenth century Birnin Yauri used to be the residence of the Emirs of Yauri. In those days it was an important town with a very large population. There is still evidence of its pristine glory in its great walls. These are over five miles in circumference, and even to the present day are 15-20 feet high and 25 feet thick. It is stated that they were built centuries before the advent of the Fulani era in Northern Nigeria. Since 1850 the Emirs of Yauri have not used this town as their headquarters owing to internal dissensions and fear of Umoru Nagwamache and his son Ibrahim, Emir of Kontagora.

23. The troubles of this state started in 1844 when the reigning chief, Jibirilu, commonly known as Gajere, was expelled by the Yaurawa owing to the ill-treatment which they had experienced at his hands. Gajere, in fear of his life, fled to Rijau (in Kontagora Division), and Abubakr Jattau was installed in his place by the Yaurawa. In 1848, Gajere succeeded in obtaining the help of a Fulani called Momadu Maikarifi at Rijau against his rival Jattau. A battle was fought at Ipanna (near Bin Yauri) in which Jattau was killed and his people defeated. The Yaurawa fled from Birnin Yauri and the surrounding villages to the Islands of the Niger near Yelwa. Gajere was killed later in another fight by Mallam Tankwa, the son of Jattau. On Gajere's death, Yakwa, his son, better known as Dan Gajere, settled down at Masamabu near Kontagora and made himself head of the Kamberawa. The Yaurawa refused to recognise him, and in 1850 installed Sulimanu, Dan Addo, as their chief. Hence the state was split into two factions, the one under Dan Gajere and the other under Sulimanu, who had made the Island of Ikum in the Niger his headquarters in the place of Birnin Yauri, which was more exposed to sudden attack. With the assistance of Nagwamache (about 1864), Dan Gajere made various attacks on Ikum, but the Yaurawa found impregnable retreats in the numerous islands of the Niger round Yelwa. They still farmed on the main land, but retreated to these islands when there was any rumour that Umoru Nagwamache was on the war path; Dan Gajere was soon completely in his power and his death was scarcely noticed. In 1871, Emir Sulimanu, Dan Addo, died at Ikum, and Abdu Gallo, son of Dan Gajere, was installed in his place, and his appointment confirmed by Gando. The Yaurawa during the 17 years of his reign kept to the islands through their fear of Umoru Nagwamache and his successors.

24. In 1888, Abdu Gallo died and was succeeded by Abershi. One of the first acts of Abershi was to enter into communication with Ibrahim, Emir Kontagora, and was ultimately successful in extracting a promise from him that he would not attack the Yaurawa if they returned to the mainland again. Abershi now determined to change his headquarters from the Island of Ikum. He rejected, however, the idea of returning to Bin Yauri, the ancient capital of the chiefs of

Yauri, as he was doubtful whether Ibrahim would keep his promise. He selected instead a new site on the banks of the Niger for his future capital, which he named Yelwa (which means "abundance," and is rightly named).

25. The year 1896 heralded the approach of British occupation when the late Sir William Wallace (then Mr. Wallace) left two officers and a detachment of soldiers at Yelwa on his way up the Niger to Jega. In 1902, after the Government had taken over from the Niger Company, an expedition to conquer Kontagora passed through N'Gaski District and was successful in its object. Ibrahim fled and Kontagora fell. The result was immediately noticeable in the district by a large portion of the people returning to their old villages. Bin Yauri, however, never regained its importance. Its former inhabitants choose new sites which offered better facilities for farming, chiefly in the neighbourhood of the Molendo River. On the downfall of Ibrahim, Abershi was summoned to take the position of Emir of Kontagora. He agreed, but pleading old age, he asked that his authority should be delegated to his son, Muhammadu Ganni, who would take the title of Sarkin Sudan. In 1903, Abershi was approaching his end and Muhammadu was recalled to Yelwa to help his father. Sarkin Sakaba, late Maiyakin Yauri, was summoned from Sakaba and took the post of Muhammadu, as Sarkin Sudan; but after holding the title for a year was dismissed and Ibrahim the ex Emir was recalled and reinstated in his old position. It was at this period that the division of the old Yauri territory was definitely recognised.* The Emir of Kontagora took over the country from the Mariga River to the Molendo River beyond Ipanna, a territory which had dominated before the British occupation. Up to 1912 the country now known as East Yauri District had been ruled by office holders of the Emir of Yauri from Yelwa. It was now, however, decided to form a district, its boundaries were defined and Aliou, Maiyakin Yauri, was installed as District Head.

Authority, Mr. J. O. C. Clarke, Political Officer.

26. In February, 1904, Sarkin Abershi died and was succeeded by his eldest surviving son Jibrilu, by virtue of a promise made to Abershi when the British first came to Yelwa. This succession was against local traditions and Jibrilu—never a strong character—had constant intrigues to contend with. Emir of Yauri Jibrilu was appointed February, 1904. The eldest son, Dan Galladima Yauri, who had acted as Sarkin Kontagora, 1901-1902, returned to Yelwa in 1902 to be ready to succeed Abershi, but unfortunately, he died within a few days of his father and Jibrilu was appointed by the Resident. Three old intriguers, Ubandawaki, Muta and Rikubu, who wielded considerable power in Yauri and who formerly had the power to appoint the Chief, soon began intriguing with a view to deposing Jibrilu (principally because he had been appointed by the Resident and not by themselves)

* Further reducing its extent, which up to 1904 extended from Libata in the south to the Gulbin Ka in the north, including all Besse (now Sokoto) and Ibello (now Kontagora) in the east.

and putting in the present Dan Galladima Abubaker. The usual methods were employed. Instructions given by the Resident were not conveyed to the Emir, and no assistance was given to him to carry out orders received, and he met with nothing but obstruction and intrigue by the Sarakuna who were expected to support him. Being young and inexperienced, and opposed on all sides by obstruction and intrigue, he failed to assert himself.

Authority, Mr. L. H. E. Blake. Political Officer.

27. Aliu, the present Emir, succeeded in 1915, on Emir Jibrin being deposed for mental incapacity, thus completely breaking the ancient Yauri line. Aliu was born at Yabo, his father, who came from Yabo, died when Aliu was a small boy. Nana, his mother, is a Gimbinawa of Jega, and brought Aliu to Yelwa when he lived in the house of the then Sarkin Abershi, on whose death he lived with the ex-Chief Jibrilu. When he grew up he was given the rank of Tukura, but later he was appointed Sarkin Yamma and placed in charge of Gungawa District. When the ex-Chief Jibrin was deposed he was appointed Sarkin Yauri. Aliu has met with constant and serious opposition from the start on all sides of the Yauri population, to whom any of the descendants of Abershi would have been more acceptable, and his position has been maintained with difficulty. Up to and including the year 1910 the whole Division appears to have been run from Yelwa by "kofas" or agents of the Emir, but in the year 1911 the Division was divided into the Districts of Gungawa, N'Gaski, Bin Yauri (East Yauri), Shanga (Kwakwatte), Duku and Kunji, the town of Yelwa being treated as a separate unit. District Headmen were appointed to reside in the various districts for the administration of which they were responsible. Village Heads were also appointed, mostly from Yelwa Town.

In 1912, the District Heads were put on salaries instead of receiving a percentage of the tax. District Alkalai have been appointed in all districts but Gungawa and East Yauri; cases from those districts are heard by the Alkalin Yelwa, whose Court is conveniently situated for the purpose. District Mallamai have also been appointed to assist the District Heads. The Chief resides at Yelwa, the headquarters of the division, he is assisted in his duties by his Council.

YELWA HISTORY.

MILITARY OCCUPATION.

28. In 1896 a detachment of British troops from Jebba established a post at Yelwa, Mr. Wallace arriving a little later, and was escorted to Jega en route to Sokoto, but returned, as he was told his mission would be opposed. Shortly after a squabble about some canoes at Hella Island resulted in Lieut. H. B. C. Keating and Corporal Gale and 13 soldiers being attacked and killed. Col. Morland arrived some months afterwards and ordered Sarkin Abershi, of Yelwa, to capture the whole of the village, which was done, and the guilty persons shot. He then proceeded to Zaria, near Jega, which he punished for the resistance offered to Mr. Wallace. In 1899 the military stations at Onehu and Lafagu were abandoned. A small punitive expedition was made to Fakai in 1900, to restore the refugee Sarkin Kele. In 1902 the Kontagora expedition assembled at N'Gaski and marched on Kontagora. Yelwa was abandoned as a military station in 1903.

Authority, Mr. L. Blake, D.O. 2.

29. Copy of an old document found in Yelwa, purporting to be a correct list of all the Chiefs of Yauri. Tafiroulu (1), Kamoia (2), Yun Yego (3), Sakazo (4), Yauri (5). Said to have come from the Islands. Kasagari (6), reigned five years; Jarabana (7) 13 years; Gimba (8) 30 years; Kasaforgi (9) 17 years; Jarabana II (10), 44 years; the first Mohammadan Emir; Gimba II (11), 1 year; Kassar Gurbi (12), 60 years; Kanna (13), 3 months; Janrina (14), 4 years, 5 months; Dutchi (15), 4 years, 7 months; Lafia (16), 1 year; Kadda (17), 14 years, 7 months; Gandi (18), 33 years; Dan Ibrihima (19), 7 years; Mohammadu (20), 8 years, 8 months; Lafia Dan Ibrahim (21), 23 years; Yanazo (22), 2 months; Umeru Gandi Dan Mohammadu (23), 2 years, 9 months; Sullimanu Dan Mohama (24), 20 years, 7 months; Aliu Dan Lafia (25), 3 years, 7 months; Amadu Dan Sullimanu (26), 17 years, 8 months; Madara (27), 2 months, 10 days; Gajeri (28), 3 years, 1 month; Basheru dan Amadu (29), 31 years, 8 months; Ibrahim dan Basheru (30), 1 year, 8 months; Jibirila dan Basheru (31), 9 years, 6 months; Abubakr dan Gajari (32), 4 years, 8 months; Gajari (33), who is numbered above (No. 28) had been driven out, now returned and killed Abubakr dan Gajari, and re-ascended the throne and reigned for 17 years, 6 months; Sullimanu dan Ibrahim (34), 16 years, 1 month; Yakuba dan Gajari (35), 1 year, 2 months; Gallo dan Basheru (36), 16 years, 6 months; Abershi dan Ali (37), 14 years, first Emir to live in Yelwa; Jibirilo dan Abershi (38), 14 years exiled to Ilorin. He was succeeded by Aliu dan Mohama, of Yabo, Sokoto Province. The first Muslim Sarki is said to be Gimba, 11th Sarki, who reigned for one year, about 1578, while the first Chief to live in Yelwa was Abershi, 37th Sarki.

CHIEFS OF YAURI.

30. Since rise of Usuman Dan Fodio (Authority, Mr. J. O. C. Clarke).

March, 1799, to November, 1829 ...	29	Mohamradu dan Ayi alias Besheru.
November, 1829, to June, 1835 ...	30	Ibrahim dan Besheru (Dogon Sarki).
June, 1835, to March, 1844... ..	31	Jibrilu (Gajeren Sarki).
March, 1844, to September, 1848 ...	31	Abubeker Jattau (Usurper) kanen dan Galladima Jibrilu, fled to Rijau. .
September, 1848, to September, 1850	31	Jibrilu (Gajeren Sarki) Jibrilu killed Jattau at Ipanna, September 1848.

32nd Chief, September, 1850, to January, 1869.

Sulimana dan Addo, son of Ibrahim Dogon Sarki.

Headquarters—

Ikun	September, 1850, to October, 1860.
Koma	November, 1860, to December, 1862.
Ubakka	January, 1863, to January, 1866.
Sowashe	February, 1866, to January, 1868.
Ubakka	February, 1868, to January, 1869.

33rd Chief, September, 1850, to January, 1871.

Yakuba Dan Gajera, son of Jibrilu Gajeren Sarki.

Headquarters—

Isanna	September, 1850, to August, 1853.
Gari ... ..	...
Near Ibello	September, 1853, to August, 1855.
Massamabu	September, 1855, to October, 1865.
Matatchibo	November, 1865, to December, 1868.
Massamabu	January, 1869, to January, 1871.

34th Chief, Gallo Abdu, appointed at Massamabu, January, 1871.

Headquarters—

Ipanna... ..	... ..	1871 to 1875.
Ubakka ... ..	... ..	1875 to 1881.
Bin Yauri ... ..	... ..	1881.
Ikun ... ..	... ..	1881 to 1888.

35th Chief, Abdulai Abershi, January, 1888, to February, 1904.

Headquarters—

Ikun	January, 1888, to June, 1888.
Yelwa	June, 1888, to February, 1904.

36th Emir, Jibrilu, February, 1904, to present time (November, 1913).

GALLO ABDU, 34th CHIEF OF YAURI, a son of Mohamradu dan Ayi, and brother of Ibrahim dan Besheru and Jibrilu Gajeren Sarki.

IBRAHIMA died in childhood.	GANNI died in childhood.	JIBRIN GADO died in childhood.	IBRAHIMA CHITUMU and three daughters, died in childhood. One Bawa survives and lives at Bin Yauri, but is now too old to conceive.
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All three daughters were barren, so Gallo leaves no descendants.

BROTHERS OF GALLO ABDU.—Surviving, Dan Galladima Seshi, lives at Sabon Birni; has one son, Bawa, born about 1883. Bawa has a son.

DESCENDANTS OF ABDULAI ABERSHI, 35th CHIEF OF YAURI, son of Yerriman Jattau (Dan Galadiman Yuari). Yeriman Jattau was son of Sulimana, alias Jattau.

Sons.

1. Mohamradu, Dan Galadiman Yauri, Sarkin Sudan, died February, 1904.
2. Jibrilu, present Sarkin Yauri.
3. Abubeker, present Kwakwatte (son of a proper wife).
4. Aliu, ex Sarkin Ibello, deposed for refusing to follow Ibrahim Sarkin Sudan.
5. Aliu, a trader.
6. Maigari, Mohamma, dead ; Shikikin three ; some time Sarkin Koma.
7. Isa Tsulu, ex Sarkin Tsulu.
8. Bawa, present Sarkin Nesko.
9. Shekarau, ex Sarkin Sango, trader.
10. Sowa Ango, ex Sarkin Sakatchi, trader.
11. Zarmai Bussa, present Sarkin Zamare.
12. Mohamman, Sarkin Sowashe.
13. Lebbo Machirko, present Sarkin Tsummu.
14. Maigari, Karimi, trader.
15. Yakuba Sawa (Sarkin Sakatchi).
16. Zarman Sakatcha (farmer).
17. Hassan, now at Zamare.
18. Wakaso (falke).
19. Ango, farmer, at Bin Yauri.
20. Bawa, farmer, Guro.
21. Tankarre (at Kimmu), born 1867.
22. Lebbo, of Yelwa, Almajeri.
23. Gado, of Yelwa, Almajeri.
24. Maiyaki, about 12 years old.
25. Shekarau, of Kolio.
26. Angulu, at Bin Yauri.
27. Mijim Tsofi (mother, Adikki, at Nesko).
28. Anarua, with Kwakwatte.
29. Bawa, son of Matan Maikiddi, now at Zamare.
30. Auta, now at Matachibo.

When Abdulai Abershi died, at least 10 younger brothers were passed over, and eldest son appointed. This was an agreement between Abdulai Abershi and the Government.

DESCENDANTS OF JIBRILU, 36th CHIEF OF YAURI, and second son of Abdulai Abershi.

- | | | | | | | |
|---|---|---|-------------------|---|---------|---|
| <ol style="list-style-type: none"> 1. Abdu, born about November, 1901,
now at Kano School. 2. Bako, born 1905. 3. Bawa, born 1906. 4. Aliu Tankarre, born 1907. | <table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="vertical-align: middle;">twins, born 1907.</td> </tr> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="vertical-align: middle;">Hussene</td> </tr> <tr> <td style="vertical-align: top;"> <ol style="list-style-type: none"> 5. Hassan 6. Hussene 7. Bawa, son of Kausau, of Ibello. 8. Aliyu, born 1912. </td> </tr> </table> | } | twins, born 1907. | } | Hussene | <ol style="list-style-type: none"> 5. Hassan 6. Hussene 7. Bawa, son of Kausau, of Ibello. 8. Aliyu, born 1912. |
| } | twins, born 1907. | | | | | |
| } | Hussene | | | | | |
| <ol style="list-style-type: none"> 5. Hassan 6. Hussene 7. Bawa, son of Kausau, of Ibello. 8. Aliyu, born 1912. | | | | | | |

Abubaker, present Dan Galladima, is the son of Tonkwa, who was Dan Galladiman Yauri during the reign of Dan Addo. Tonkwa was killed by Ubakka people by order of Dan Addo. Tonkwa's father was Abubeker Jattau, Sarkin Yauri.

The following tried to get Sarauta, of Dan Galladima.

ABEBEKER dan Maiyaki Kalua, killed by Gallo, Sarkin Yauri, for entering his Harem.

Maiyaki Kalua was son of Aliu, who was also Abdulai Abershi's father. That is to say, Maiyaki Kalua was Abdulai Abershi's elder brother. Abubekr is now at Gulungu.

(b) Abubekr, present Kwakwatte, claimed sarauta, of Dan Galladima, but the Yaurawa objected on the ground that he was Sarki's younger brother.

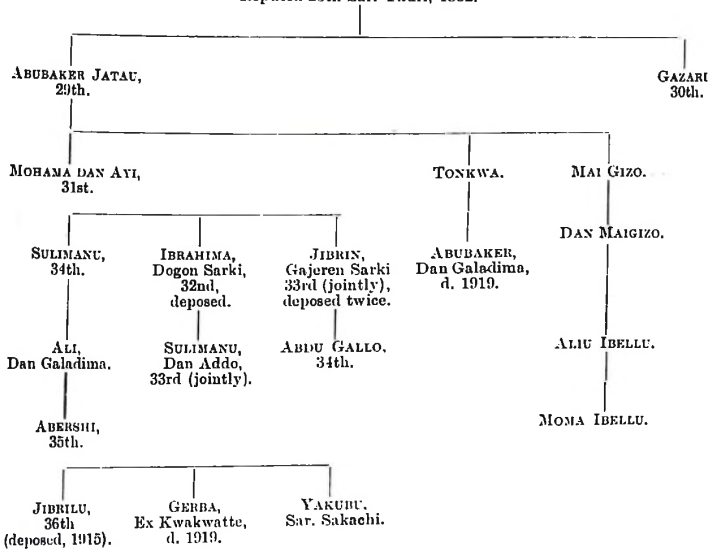
(c) Yakubu Seshi was appointed Dan Galladima by Jibrilu. He was deposed by Mr. Covey.

YAKUBU DAN GALADIMA, OF YAURI.—Ex-slave of Bawa, Ubandawakin Yauri, in the reign of Abershi. Yakubu was freed by Bawa when he was Galladima in the reign of Dan Gajere.

YAURI CHIEFS.

Present Table is only approximately correct, and does not agree with paras. 29 and 30.

ALIU BESHURU,
Reputed 28th Sar. Yauri, 1832.



Present Chief Aliu (enstalled 1915) was son of a refugee from Sokoto Province.

BUSSA HISTORY.

Authorities, Mr. Harry Kemble, Police Officer, and
Mr. A. J. L. Cary, A.D.O.

31. The legend of Kisra is as follows:—There lived at Mecca many years ago a great man named Kisra¹ who set up a different religion from that of Mohamet. He had many followers, but after much fighting he was driven out of Mecca with his followers. His enemies chased him for many months until he came to Kukawa¹ where he made a stand. He was, however, defeated and fled again, being pursued as far as Ubaka. Here Kisra crossed the Niger. The Niger was then a small stream, but the Mahomedans before they turned back made it

¹ Source of information: An old Bornu Mallum, Malam Musa, whose ancestors originally hailed from Zamfara. The Bussa people are descendants of certain followers of Kishera, who came and stayed with Sarkin Bornu. They remained with Sarkin Bornu for 40 years. Once when Sarkin Bornu heard that Borgu people were preparing to attack him, he sent these Bussa people against them. The Bussa people drove the Borgu people. The Bussa people after this did not return to the Sarkin Bornu but went to Ningi, where they stayed for a year. Then they left Ningi, went past Kontagora and Udara, which is in Kambei land near Yauri, to the place where they now live.

Sarkin Bussa used to send yearly presents to Sarkin Bornu, which consisted of 100 female slaves (concubines), 100 head of cattle, 100 horses, and 100 of everything which he could get. Sarkin Bornu sometimes had to send his men for these presents when they were due.

Once when a caravan with these presents passed through Tawa on its way to Sarkin Bornu, the people of Tawa were so amazed on seeing the slaves, etc., that they sent messengers to the Sarkin Bornu. When the messengers came, Sarkin Bornu made them sit by his gate only to see the caravan pass in. These messengers from Tawa were Asbenawa and were called Tawarik.

The people of Adara were also slaves of the Sarkin Bornu. The Asbenawa paid yearly tribute of 100 camels, each camel carrying a load of sand which was put in Sarkin Bornu's stables.

The account given on page 25, para. 34, differs from the Bornu version in the question of the annual tribute paid by subsequent Sarakuna Bussa, but their connection with Bornu has been established, which appears to have been one of the tribe's *pieds en terre* during their long pilgrimage from the Red Sea to Western Nigeria.

A second stopping place would appear to have been the present town of Karissen (*vide* page 30, paras. 40 and 41, founded by one of the brothers of Kishra or Kishera, who remained behind. The similarity in the name is worthy of notice.

The following curious customs form an example of the relationship between Karissen (Atsifawa), Bussa (Bussawa) and Dabai (Dakkakarri). Sarkin Bussa is only supposed to drink water from the Niger, though he is also permitted to drink that from Karissen.

S. Karissen on the other hand is only supposed to drink water from Karissen or Dabai.

This custom tends to prove the general belief that the Dakkarri descended from the Atsifawa, and are further connected through the latter with the people of Bussa.

by their magic into a big river, so that Kisra should not be able to return. Kisra settled at Bussa with his followers, wives and slaves. At Bussa he lived many years governing the country and had two sons. These sons went hunting towards Nikki and were away a very long time; meanwhile their father died. The slaves who went to tell them of their father's death found them at Nikki. But Kisra's body was kept for a year and a day before anyone was informed of his death. The sons sent back word that all the usual formalities were to be observed at Bussa, and that all that was done at Bussa should also be done in Nikki. The slaves stayed at Bussa. One of the brothers was now made Chief of Nikki. He governed Bussa at the same time through his father's slaves. The Chief of Nikki had two sons and they also went hunting, and while they were hunting their father died. They could not be found by the slaves sent out for them, and therefore a younger brother, born during their absence, was made King. When the two brothers heard this, one brother said "let us fight for the throne," but the other replied "no, as our brother has been made Chief of Nikki we must go to other places and become chiefs there. The elder went to Buai, and the younger to Kaiama, where they were made chiefs. There are two versions of the descent of the Chief of Bussa. One states that he springs from Kisra's half-brother by the same mother and a different father, who was the person left in charge at Kisra's death. The other version is that he is descended from Kisra's second son, brother to the first Emir of Nikki, and uncle to the Chief of Kaiama. The latter view finds support in the fact that it has always been the custom for a Chief of Nikki to salute a Chief of Bussa on his first appointment, and vice versa. The tomb of Karibondi, said to be the Chief of Bussa who received Kisra on his arrival, is still shewn, and also the stones marking the doorway of his house. Kisra is said to have come to Bussa six hundred and seventy three years ago.

Variant by Mr. Carey and Mr. P. R. Diggle. A.D.O.

32. With reference to the legend of the enlargement of the river, the Chiefs of Bussa never crossed the Niger again until 1908, when Gani, who was then Sarkin Bussa, crossed in the water supported on each side by a canoe. Since then he and his successors, the present holder of the office, have never been afraid to enter a canoe or to cross the Niger. Before Kisra or Kishera crossed the Niger, one of his relations seems to have branched off and founded the town of Karissen in Sakaba District. Both claim to be of the same stock and both used to follow the same custom of taking with them wherever they went drinking water from their homes and never drinking any other water. After the crossing of the Niger by Kishra which took place near Illo (far distant from Ubakka), he went, according to one story, and founded the town of Bussa and then one of his sons founded Nikki.

33. The second story says that after the Niger was passed Kishra travelled due south until he came to what is now the village of Gauji in Aliyara District. There he separated from two of his brothers, one

of whom went and founded Nikki, which is in French Dahomey, while the second returned and founded Illo. Kisra himself turned east and founded the town of Bussa. The second seems to be the more likely of the two and would account for the tradition that if Sarkin Gauji and Sarkin Bussa meet, one of the two dies within a year. Moreover, until the present Sarkin Bussa succeeded to the title, it was an invariable custom for all Chiefs of Bussa on this occasion to send one cow and one sheep to be sacrificed to the tsafi (juju) at Gauji. Whichever story is true, Sarkin Bussa and Sarkin Nikki have always been regarded as blood relations, and from a religious point of view, if such it can be called, Sarkin Bussa was the more important. From a material point of view, however, Nikki was held to be the leader for many years before our advent, since the Chiefs of Nikki were in a much stronger position both as regards size of territory and number of followers.

34. Some years after Kisra left Mecca, Mohammed is said to have sent a mallam to him to instruct him in the Mohammedan faith. Kisra attempted to comply with his tenets and held one salaa (Muslinfeast), but then declared it was too much trouble and relapsed into paganism. One of the descendants of this mallam is said to have been the first Sarkin Wawa. Sarkin Bussa claims distant relationship with the Shehu of Bornu, and up to a hundred years ago is said to have sent him the following presents every year:—

- 100 sickles.
- 100 choppers.
- 100 bundles "gwandan daji" (wild custerd apple) for horse medicine.
- 100 bundles of kuka.
- 100 bundles of firewood.

In return the Shehu sent:—

- 100 camels.
- 100 horses.
- 100 suits of clothes.

35. The present Sarkin Bussa claims to be the 709th holder of the title, but this is obviously an absurd pretention. All records, which I am told were very complete, were destroyed when Gajere sacked Bussa about the year 1845. The Fulani from Sokoto never reached so far south as Bussa in any of their raids, though on one occasion they are said to have penetrated as far as Luma, twenty-two miles west north-west of Bussa. Frequent struggles took place between the independent town of Kaoge and Bussa, but the former was never conquered. Bussa and Wawa were constantly at war until the reign of Gajere, when they became reconciled and Wawa then followed Bussa. After the death of Gajere, Dan Tauro killed the real heir to the Bussa succession, one Kikwassai, and his son Kwarra fled to Bida. He shortly after returned to Wawa and continual fighting followed until the French arrived. With their help Wawa was completely crushed, Kwarra was wounded and died at Babanna in Aliyara District. Somewhere about the year 1880, Bussa and Yauri joined forces in order to crush the independent town of Jebbi, which is situated 70 miles north of Bussa on the Niger, and which was continually raiding canoes

¹ Source of information: An old Bornu Mallam, Malam Musa, whose ancestors originally hailed from Zamfara.

passing up and down the river. After three years of desultory war, Jebbi and the surrounding villages were all taken, and a man Berjebelo appointed by Sarkin Bussa as District Head of what is now the Kunji District. Before long he was driven out by Sarkin Yauri, who apparently was jealous of his rising power. Sarkin Yauri then put in his own nominee, but he in turn was driven out by Sarkin Bussa and Berjebelo reappointed to look after that part of the country. Sarkin Yauri then joined forces with Ibrahim Sarkin Sudan and Berjebelo was once more put to flight. On the arrival of the French, however, Berjebelo for the third time was appointed as head of that district, a position he held until his death in 1912. The French occupied Bussa previous to the advent of the British, but on the international boundary being delimited, it was fixed about sixty miles to the west, and Bussa together with Kaiama was formed into the Borgu Province. It then included Illo, the independent towns of Kaga, Lafaga and Gendenui, the District of Kunji, and the sub-district of Agwarra, its eastern boundary being the river Niger.

In the year 1905, the northern part was handed over to Sokoto and Bussa was given part of what had formerly been under Kaiama. In 1907, Borgu Province was amalgamated with Kontagora Province, though Bussa and Kaiama still remained independent.

In 1914, on the deposition of Gani Sarkin Bussa, Bussa was amalgamated with Yauri. The experiment, however, did not prove a success and in 1917 they were again separated and Bussa became independent. The District of Kunji, the sub-district of Agwarra, and a large piece of unincultured bush to the west of the Niger which was owned by Fulani men from east of the Niger, was left in the Yauri domain. The question of Kunji and Agwarra has, however, recently been raised, and at present is under consideration.

Some of the territory under Yauri and Agwarra has been restored to Bussa.

KAIAMA HISTORY.

The following are notes by Mr. J. C. O. Clarke, Political Officer.

37. The forefathers of the founders of Kaiama came from Bueru on the Gwassero-Yashikera road. These men on leaving their town went and settled at Besaji. On the death of the Emir, his successor left Besaji and went and settled in the old and now deserted town of Vobeá on the Gbiria-Kishi road. From there they were driven out by the Yorubas and after living for a short time at Danji and Beshira, they came and founded Kaiama. Hence the name which in Borgawa means "Let us rest here." The date of the foundation of the town seems to have been about 1750.³

38. Some years afterwards the Yorubas invaded Kaiama. History relates that the army of Kaiama numbered four thousand men with bows and arrows and fifty horsemen. A battle took place outside the town near the Kopje to the south, and though the Yorubas are reported to have been in superior numbers they were driven back with the loss of their chief men. Some forty or fifty years later the Nupes came and invaded Kaiama, but met with the same fate as the Yorubas in spite of their having guns and a great number of horsemen. ⁴Shortly afterwards all Borgu under Sarkin Nikki carried the war into what is now Ilorin. But in spite of the fact that they were helped by Sarkin Sokoto and Sarkin Gwando⁵ their effort resulted in a complete overthrow owing to the treachery of the men from Kishi and Saki. Sarkin Kaiama and most of his men were killed. Kaiama was originally under Sarkin Nikki in so far that when there was a disputed election to the chieftainship, the matter was referred to him, but no tribute was at any time paid to Nikki. The late Chief Murata Sidi was the great grandson of Sabi Agba and the eighth King of Kaiama (1st Chief according to Table). Sir F. Lugard had a high opinion of him and made him paramount chief of South Borgu with the title of Emir and the rank of 1st Class Chief. Though the Sarkin Kaiama signed a treaty with the British on 22nd October, 1894, the town was occupied by the French who built a fort inside the walls and obtained a treaty dated 11th February, 1895.

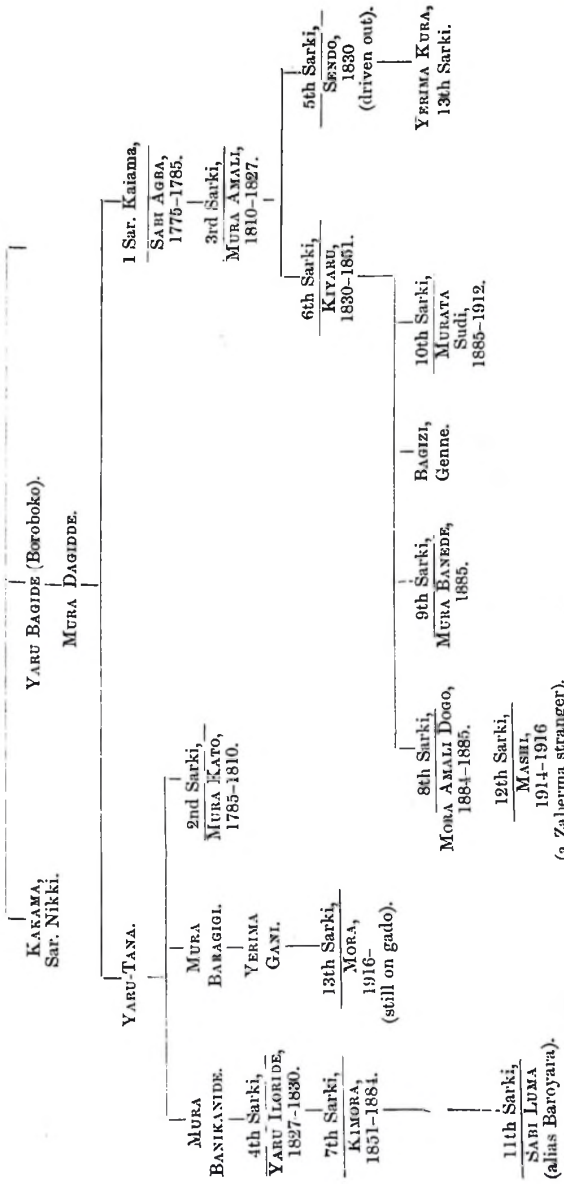
39. Formerly the main caravan route from Sokoto to Lagos ran through Kaiama to Kishi in Oyo Province, possibly through fears of raiders to the West. It now follows the direct route to Ilesha. Kaiama has since deteriorated into a mere village. In December, 1904, Kaiama became the Headquarters of Borgu Province, but only remained so for a short time. A brick bungalow was erected in 1905 on a site about a mile outside the town. At Kaiama is the grave of Lieut. Ward Simpson, D.S.P.

² A. J. L. Cary gives the date as 1799.

⁴ A. J. L. Cary gives the date as 1820, in which I concur.

⁵ Contradicted by reference to Sokoto.

KAIAMA CHIEFS.



There are a great number of living descendants from all the most recent chiefs.

P. R. DIGGLE, A.D.O.

ZURU OR SAKABA TRIBES.

Authority, Mr. C. E. Boyd, Political Officer.

40. Prior to the Fulani invasion, more especially with reference to Nagwamache (the founder of the line of the Kontagora Emirs), the records of the settlement of what may be termed loosely the Dakkerri tribe is necessarily vague. But it is generally acknowledged, writes Mr. C. E. Boyd, that the earliest settlement was founded on the present site of the town of Karissen,¹ the present "Sarki" being a direct descendant of the founder. The latter, one of Karissen's brothers, whose name is unfortunately unknown, fled from the east with his brother, and according to Sarkin Bussa, who is directly descended from Kishira,¹ they separated on the road.

41. The Achipawa from Karissen gradually spread and formed settlements on the surrounding hills of Mabiria, Kumbashi, Kakehun and Ukata. Many centuries later the Katsinawa came and also settled among these hills, and eventually built the outlying villages occupied by the Kamberri, the latter being descendants of the Atsifawa and Katsinawa tribes.

42. At subsequent dates small numbers of Katsinawa also came and settled at Mohoro and Tsofon Birnin (Sakaba) but they were absorbed by the Kamberri and Dakkerri respectively with whom they intermarried. It is noteworthy, however, that the headmen were chosen from these settlers, probably on account of their superior intellect. Sarkin Mohoro never rose to any importance, but Tsofon Birnin (Sakaba) by intermarrying with the surrounding Dakkerri and Dukawa tribes "sarakuna," eventually became the founder of a large district, the boundaries of which extended to and included the towns of Ibo, Gwazawa, Rambo, Diri, Ushe, Ipoki and Zente (Rijau). Many years later the then District Head left Tsofon Birnin (Sakaba) and built a new town on the top of Dutsin Damo, a very steep and inaccessible hill. The District of Tsofon Birnin (Sakaba) was in existence for probably a century or more and was only broken up about 50 years ago, shortly after the founding of Kontagora by Umaru Nagwamache. It was broken up by the Filani of Rijau whose power had thereby been increased considerably.

43. In the north the most important and oldest district was that of Dabai, inhabited by Dakkerri, the latter being descended from the Achipawa. One of their former chiefs migrated with a few of his tribe across the River Ka and founded Zugu. Years later the chief then ruling returned to Dabai where he died, and his subsequent heirs continued to follow Sarkin Zugu until about 1901. Several minor groups, viz:—Izgogo, Kebu, and a few independent towns, though recognising Sarkin Dabai as the head of the Dakkerri, owed him no allegiance but followed Zugu direct.

¹ *Vide* Additional Notes, page 23.

44. The Bangawa were the next tribe to arrive, the Chief being Sarkin Donko, who is supposed to have owed allegiance to Sarkin Gummi up to a comparatively recent date.

45. The tribe originally migrated from Katsina to Zamfara where their Chief died, and some returned to Katsina. The remainder at Zamfara were known as the Bangawa ("Bayan gawa" the men behind the corpse). However, they quarrelled among themselves over the question of "sarauta" and some of them crossed south of the River Ka and finally settled at Donko. Here a further quarrel arose and a few went further south to Ukata (or Bangi). Extending from Keli to Gele and Kukun there is a small sub-division of the Dakkakarri whose origin is said to have been Zamfarawa, the latter probably being connected also with the Achipawa. Whilst all these different groups recognised Sarkin Karissen as the "father" of the country, none of them owed him any allegiance.

46. Wasagu and Bena are inhabited by Katsinawa who apparently settled there at about the beginning of the last century. It is evident that they must have given Sarkin Katsina considerable trouble as he handed them over to Sarkin Zamfara. During this period of the history, these tribes appear to have flourished considerably as is witnessed by numerous towns which are to be found in ruins, scattered all over what is now uninhabited bush. They had their wars and revolts but there do not appear to have been any of these exterminating raids which devastated and ruined the country during the next period. After the founding of Kontagora by Umaru Nagwamache about 1864 the lot of the tribes to the south and west of Dabai proved a very unhappy one.

47. The Achipawa, Katsinawa and Kamlerri inhabiting the present Kumbashi District suffered the most from the continual slave raids made by the Nagwamatsawa (i.e., Nagwamache's followers), and had it not been for the advent of the British they would have been gradually exterminated. Further to the north and to the west most of the towns were captured and destroyed at least once and some of them

⁶ There is a legend that about the year 1818 the Dakkakarri of Dabai were subjected to raids by Felani forces while subject to Sarkin Tambowel. About this time Ali, formerly Sarkin Madara, who had been driven out by his brother who had obtained the help of the Gobirawa settled among the Dakkakarri with his people at a small tunga called Dega on the site of the present Dabai farms. The Dakkakarri after a time invited him to come to Dabai and built him a house. This house is the present "Giddan Sarauta" of the District Chief's family. Ali accepted the invitation, but his followers, tiring of living among these pagans, persuaded him to leave. They went to Kandu in Donko District but being inhospitably received were compelled to move on further to Zoma on the Gullin Ka. Sarkin Donko becoming fearful of the presence of a second chief in his country compelled him to leave. Ali crossed the Gullin Ka and settled at Zugu. Here, collecting a large following, he began to show his gratitude to the Dakkakarri who had received him by raiding their tungaji for slaves. They appealed to the Tamlowel for help but this was refused on the grounds of distance and they were advised to transfer their "Gaisua" to Ali which they did. Ali transferred his headquarters to Durgaji, Dangarunfa and finally to Bukwium and though the Gaisua was regularly paid to Bukwium it became a merely time-worn custom as the Dakkakarri had become by now a formidable fighting force, having learnt by experience the use of better weapons and methods of warfare, no longer relying on witchcraft for protection.

oftener, but the results were apparently not very profitable as they escaped more lightly. This spirit of war appears to have extended to the Dakkakarri (Zamfarawa) in particular and until the arrival of the British there was continual fighting between Koli,⁷ Birnin Tudu⁷ and Fakai,⁷ the quarrels being founded on the various claims put forward by rivals concerning the "sarauta" of Donko.

48. Between about 1885 and 1890 Ibrahim, Sarkin Sudan, twice formed a war camp at Fakai⁸; the first time he succeeded in taking

⁷ Towards the early part of the 19th century the father of the present Sarkin Fakai migrated from the neighbourhood of Fokku on the Gulbin Ka in Kebbi Division and settled down among the Dakkakarri at a village on a spur of the main range, south of the town of Kele. Being an intelligent man and possessing more advanced ideas he soon obtained an ascendancy over these primitive pagans who made him their headman. His following increased; not only Dakkakarri joined him but also Fokawa arrived and settled down with him. This small village soon became a town of considerable proportions and received the name of Fakai. In the early sixties the present Sarkin Fakai joined Umoru Nagwamatchi, the well known raider and conqueror of Kontagora, and followed him on his various raids. He was with Umoru Nagwamatchi when the latter fixed on the site of the present Birnin Kontagora and made his headquarters there. Mr. A. R. Boyd puts the date of building Kontagora as 1864. About a year later when his father died Sarkin Fakai returned to his country to take up his position. The Dakkakarri up to now had regarded Sarkin Gele, who was a Badakkerri, as the most important chief in the District, but he was soon to be ousted from his position by Sarkin Fakai. On the arrival of Sarkin Fakai who was a man of masterful and ambitious disposition, trouble arose very soon when the other towns saw the ever increasing number of followers he was obtaining. They decided that he was a danger to the District and drove him out. He fled towards Kontagora, but on his way he met the present Sarkin Bauchi who counselled him to return, as he had heard that many of his former followers were coming to join him. He took his advice and on his way back to Gele invited him to come to their town. His former knowledge of fighting and raiding learnt under Umoru Nagwamatchi now came of great use to him as he began daily to obtain fresh adherents. Finally, when the large town of the Birnin Tudu joined him, he became the most important chief in the District. The only opposition he encountered came from the town of Kele in Donko District, which had formerly objected to Sarkin Fakai's father. The hostility between the two had now increased to such an extent that it came to actual fighting. In fighting strength the Fokawa were perhaps the stronger but the Kelawa had an impregnable position in the precipitous hill on which their town was built. However no result was ever arrived at until Ibrahim Nagwamatchi, the present Emir of Kontagora, came to the assistance of Sarkin Fakai many years afterwards.

⁸ Their history was uneventful till the arrival of Nabora at Kebu in Donko District (see 1889) the brother of the Sarkin Bukwium, Dan Jebbo. He persuaded a number of Dakkakarri to join him with the object of dethroning his brother. Nabora and his small force soon multiplied when he proceeded through the Dakai towns and made his war camp ultimately at Peni Amana. Sarkin Bukwium becoming considerably alarmed at this state of affairs applied to Ibrahim Nagwamatchi of Kontagora through Sarkin Fakai to help him in dealing with his brother. Ibrahim agreed and marched with a large force into the Dakkakarri country. Nabora hearing of his approach did not wait to give battle but fled leaving his allies in the lurch. As Ibrahim had thus achieved a bloodless victory there was nothing for him to do so he proceeded to Fakai and after helping him to defeat the Kelawa, his ancient enemies left for Shanga in Lauri on a slave raiding expedition. Dan Jabo Sarkin Bukwium then wrote to Ibrahim thanking him for his help, informing him that he handed over to him all his rights in the Dakkakarri as they had sided with his brother against him. The next year, 1899, Ibrahim determined to conquer the Dakkakarri. He left Kontagora and arrived at Ribba in Wassagu District which he reduced. The Dakkakarri thinking that he was

Dabai, though it is supposed to have been by treachery. On the second occasion however, the Dakkakerri apparently realised their danger and when Penin Amana^a was attacked, the combined forces of the neighbouring Dakkakerri towns defeated and completely routed Sarkin Sudan and his army.

49. At the beginning of this period the greater part of the country was in a state of chaos as the power and authority of the chiefs had been somewhat shaken. About April, 1903, the present artificial emirate of Sakaba was created by the installation of Sarkin as an independent 2nd grade chief, and the present town of Sakaba was then built. Brama or Ibrahim, Sarkin Sakaba, the son of Mohoma, Jisu of Mule, a Ba-Nupe of humble birth when a boy, was a slave of Sarkin Yauri, and was employed by him as a servant. He rose to the rank of Mayakin Yauri, and apparently exercised considerable influence over Sarkin Yauri. It is said that Mayakin Yauri was the envoy sent to welcome the British on their arrival at Yelwa. He accompanied the British forces which captured Kontagora in 1901, and was installed as Acting Emir of Kontagora, the present Sarkin Sudan having fled. However, his appointment did not prove a success, and Sarkin Sudan was brought back. Mayakin Yauri was then appointed Sarkin Sakaba, his emirate being that part of Kontagora lying to the north of the River Malendo. It also included the Rijau District. The latter, the "sarakuna" of which are Filani, was handed back to Kontagora in 1905, and in August, 1912, the Dukawa towns of Darengi and Unguan Tsamia were transferred to this district. At the end of 1906, Daraga and certain other towns were placed under the control of Sokoto.

50. From the very first, that part of the emirate lying to the south of Sakaba only obeyed Sarkin Sakaba with great reluctance, but the warlike, and more or less unsettled tribes, viz:—the Dakkakerri and Dukawa, inhabiting the northern part of the emirate, which Sarkin Sudan had failed to control, refused to recognise his authority, and were a source of continual trouble to him. In fact in 1904, during the absence of the Political Officer, Dakkakerri from Ibo, Ribba, etc., burnt down Sakaba town. They were eventually brought under control by various punitive and other patrols, culminating in that of July, 1908.

51. Sarkin Sakaba's administration was characterized by continuous extortion and oppression. His own "sarakuna" were a heterogeneous collection of aliens, e.g., Nufawa, Yorubawa, etc., who were employed as tax-gatherers, and who lacked all ideas of administration in any

about to attack Kebu in Donko District made no preparations to oppose him in case he advanced against them. This is exactly what he did and the first thing the Dakkakerri knew of his approach was when he actually appeared before Dabai. They fled for their lives and the town was sacked. Ibrahim then went to Fakai his old ally and stayed there some time. His force having consumed most of the corn at Fakai, he and Sarkin Fakai organised a raid on Peni Amana and while sacking the town were attacked by a very large force of Dakkakerri from the north, south and east. They were completely surprised and had to ride for their lives. This was the first serious defeat Ibrahim had ever sustained nor did he attempt a second conquest of the Dakkakerri confining himself to the more timid Kamberawa. In 1903 the British occupation put a stop to any further possible attempt on their independence.

form. Including Sarkin Sakaba, their only interest in the country was to enrich themselves, and with this object in view they did their utmost to destroy the authority of the important tribal headmen.

Sarkin Sakaba, shortly after his appointment, apportioned the various towns, and sometimes groups of towns, amongst his avaricious office-holders, who in their own capacity, that of Jekada or tax-collector, were frequently changed about if his own share of the plunder did not come up to his expectations.

In September, 1911, some improvement was effected by dividing the emirate into eight administrative areas, each in charge of one of these office-holders, but owing to their malpractices, which were repeatedly brought to Sarkin Sakaba's notice, they were gradually but most unwillingly removed by him. Their places, with one exception, have been taken by tribal headmen, who are looked up to and recognised by the people, over whom they exercise considerable control.

Authority, Mr. H. W. Cowper, A.D.O.

52. In September, 1913, on the arrest of a Badunke, called Isa, a well-known highway robber, it was found that the Wazirin Sakaba was implicated by regularly aiding and abetting a gang of thieves. On the Waziri's arrest the inner work of the Sakaba regime was brought to light. As a result Sarkin Sakaba was sent to Kontagora to interview the Resident. Shortly afterwards he was compelled to resign. Of later years the Sarkin Sakaba had aged very considerably and lost all control over his office holders; in fact, the Waziri had made himself practically the chief of the Division at the time of his arrest. After the resignation of Sarkin Sakaba, the six districts which comprised this division—Kumbashi, Dabai, Donko, Sakaba and Wasagu—were made independent and put under their own chiefs,⁹ with a Central Treasury, controlled by the District Officer. In June, 1916, Kumbashi District was transferred to Kontagora Division.

⁹ 1919 has seen this Division organised under a Paramount Chief, and a indirect form of administration has been established, thus bringing this Pagan Chieftainship into line with the older Emirates of the Province.

INDUSTRIES.

1. The chief industry in the Province is agriculture, and the collection and preparation of sylvan produce; a poor second—confined to the Niger banks—is fishing. There exists, however, no industry which does not necessitate on the part of the industrial a considerable amount of farm work to eke out the proceeds from his trade.

2. A rough classified list is given hereunder, agriculture and collection and preparation of forest produce is not given, as 99 per cent. of the population is engaged thereon:—

	Koutagora.	Yelwa.	Zuru.	Borgu.	Total.
Fishermen ...	150	1,300	—	140	1,590 males.
Brewers (for sale)	760	520	20	35	1,335 (females only).
Traders ...	320	260	65	35	680 (males & females)
Weavers ...	320	260	30	115	725 " "
Dyers ...	190	130	12	15	347 (mostly males).
Blacksmiths ...	80	60	35	25	200 (mostly males).
Butchers ...	40	30	15	15	100 (mostly males).
Carpenters ...	70	65	3	15	153 (mostly males).
Canoe-men ...	60	65	—	30	155 (mostly males).
Mat makers ...	75	50	25	120	265 (mostly males).
Canoe-builders ...	40	20	2	4	66 (mostly males).
Potters ...	70	30	25	60	185 (females only).
Smelters ...	30	—	15	—	45 males.
Totals... ..	2,205	2,790	247	609	5,846

AGRICULTURE.

3. The soil is generally excellent, and the distribution of rainfall very favourable for good crops. On the Niger, the numerous backwaters afford unlimited opportunities for simple irrigation. A comparatively small outlay in pumping machinery would allow of very considerable areas being cultivated, areas which are now left barren in the dry season. A rough computation of the area under cultivation is as follows:—

GRAINS.	Acres.
Guinea-corn (sorghum vulgare) ...	145,000 throughout the Province.
Maiwa (or late millet) (pennisetum spicatum)	157,000, throughout the Province.
Giero (early millet) (pennisetum typhoideum)	10,000, mostly northern parts.

GRAINS.					Acres.
Maize	...	...	...	...	5,000, mostly southern parts.
Acha (<i>digitaria exilis</i>)	...	...	...	...	2,000, all north.
Tama	...	...	...	...	500, all north.
Rice	...	...	...	...	500, mostly on Niger.
Wheat	...	...	...	...	Experimental.
VARIOUS.					
Yams	...	...	...	...	10,000, south.
Cotton	...	...	...	...	4,000, throughout the Province.
Onions	...	...	...	...	200, Yelwa & N.E. Kontagora.
Peppers	...	...	...	...	200, throughout the Province.
Sugar cane	...	...	...	...	200, throughout the Province.
Ground-nuts	...	...	...	...	4,000, throughout the Province.
Kwaruru (<i>Voandzeia subterranea</i>)	...	...	...	...	3,000, throughout the Province.
Beans	...	...	...	...	1,000, throughout the Province.
Lelle or henna	...	...	...	...	300, throughout the Province.
Indigo	...	...	...	...	500, throughout the Province.
Sweet Potatoes	...	...	...	...	200, throughout the Province.
Bananas...	...	...	...	...	2,000, throughout the Province.
Tabacco	...	...	...	...	500, throughout the Province.
Total	...	...	...	...	<u>446,100</u>

4. This would seem to give about eight acres of actual cultivation per male adult, but in reality as many of the crops are planted together, *i.e.*, guinea corn and giero, guinea corn and maiwa, maize and yams, beans and maize, etc., etc., the actuals are nearer $3\frac{1}{2}$ acres, except in Borgu, where it is considerably less.

Kolas, Labozhi	...	...	600 trees, south.
Hanna rua kolas	...	...	500 trees, south.
Oil palms, cropped	...	...	15,000 trees, south.
Tamarinds	...	...	2,000 trees, south.

Dorawa (*Parkia Filicoidia*) exceedingly numerous; probably some three million trees are cropped yearly, mostly on cultivated or fallow farm land, on basis of five trees per acre of new and old farm lands; Shea butter trees. The number cropped must be greater still, and probably reaches some ten million trees, as the crop is gathered wherever the tree grows, on fallow or forest land.

5. Placing the average of land under cultivation and long fallow at 20 acres (a very liberal measure) per male adult, slightly over one million acres may be classed as farm land; this leaves nearly 17 million acres, mostly of excellent quality, without any but forest value. Most of these 26,000 square miles could be converted into forest reserves of varying size; there are blocks of 500 to 1,000 square miles absolutely unpopulated; on other and larger areas the population is under $1\frac{1}{2}$ per square mile; the general average over the whole Province is only $6\frac{1}{2}$. Much of this land would seem eminently suitable for plantations of such trees as might be suitable in this climate; rubber, oil palms, kolas and coffee in the south and west, especially the land bordering on the Niger.

CHIEF TOWNS.

	Miles.	From	Population.	If Hdqrs.	Remarks.
KONTAGORA DIVISION—					
Kontagora ...	84	N.W. Zungeru ...	4,165	Prov. Hdqrs.	Small trade.
Mashegu ...	39	S.E. Kontagora...	555	Dist. Hdqrs.	
Deja ...	96	S.S.W. Kontagora	293	Dist. Hdqrs.	
Auna ...	61	S.W. Kontagora	597	Dist. Hdqrs.	
Ibetto ...	27	N.W. Kontagora	381	Dist. Hdqrs.	
Rijau ...	46	N. Kontagora ...	2,200	Dist. Hdqrs.	
Kumbashi ...	35	N.E. Kontagora	1,129	Dist. Hdqrs.	
Kotonkoro ...	63	N.E. Kontagora	1,380	Dist. Hdqrs.	On Main Caravan Route
Salka ...	40	W. Kontagora ...	986	... ..	Big grain market
YELWA—					
Yelwa ...	69	N.W. Kontagora	1,544	Div. Hdqrs.	Dry weather motor road to Kontagora. On Niger, miles from Jebba.
Bin Yauri ...	7	E. Yelwa ...	852	Dist. Hdqrs.	Ancient Capital for over 500 years.
N'Gaski ...	34	S.E. Yelwa ...	1,222	Dist. Hdqrs.	
Shanga ...	35	N. Yelwa ...	572	Dist. Hdqrs.	
Otono ...	20	S. Yelwa ...	245	... ..	On Island.
Warra ...	45	S. Yelwa ...	889	... ..	On Niger. Large market.
Makawa ...	25	S. Yelwa ...	1,099	... ..	Near Niger.
Libatta ...	50	S. Yelwa ...	814	... ..	On Niger.
Rofia ...	3	N.W. Yelwa ...	2,541	... ..	Scattered on Islands.
ZURU DIVISION—					
Zuru ...	81	N. Kontagora ...	451	Div. Hdqrs.	Important
Bena ...	66	E. Zuru ...	2,784	... ..	Caravan Route.
Dabai ...	4	N. Zuru ...	4,668	Dist. Hdqrs.	
Ribba ...	21	E. Zuru ...	1,688	... ..
Manga ...	3	S.W. Zuru ...	1,408	... ..
Kele ...	10	N.E. Zuru ...	1,465	... ..
Kebu ...	17	N.E. Zuru ...	1,516	... ..
Izgogo ...	8	N. Zuru ...	820	... ..	Large grain market frequented by Sokoto traders.
Diri ...	15	S.E. Zuru ...	1,843	... ..	On Trade Route.
Sakaba ...	36	S.E. Zuru ...	478	Dist. Hdqrs.	On Trade Route.
Fakai ...	12	N.W. Zuru ...	863	Dist. Hdqrs.	
Wasagu ...	53	E. Zuru ...	839	Dist. Hdqrs.	
Birnin Tudu	15	N.W. Zuru ...	1,518	... ..

CHIEF TOWNS—continued.

	Miles.	From	Population.	If Hdqrs.	Remarks.
BUSSA—					
Bussa ...	71	N.E. Kaiama ...	874	Dist. Hdqrs.	
Kagogi ...	76	... ..	687	... ..
Gano-Kassai	76	N.E. Kaiama ...	417	... ..	Market on Niger.
Wawa ...	50	... ..	1,049	... ..
Leaba ...	40	E. Kaiama ...	179	... ..	On Niger, Niger Coy. Store, foot of Rapids.
Yangwesso ...	70	N. Kaiama ...	169	Dist. Hdqrs. (Aliyara)	On Caravan Road.
Konkwesso ...	110	N. Kaiama ...	481	... ..	On Caravan Road.
Kabe ...	90	N. Kaiama ...	425	... ..	On Caravan Road.
KAIAMA—					
Kaiama ...	147	S.W. Kontagora	998	Div. Hdqrs.	
Ilesha ...	68	S.W. Kaiama ...	978	Dist. Hdqrs.	On Caravan Route.
Banara ...	87	W. Kaiama ...	376	... ..
Okuta ...	70	S.W. Kaiama ...	1,045	Dist. Hdqrs.	On Caravan Route.
Boria... ..	70	W. Kaiama ...	973	... ..	Market, on Caravan Road.
Shia	71	W. Kaiama ...	435	... ..	On Caravan Road.
Kennu ...	80	S.W. Kaiama ...	402	... ..
Yashikera ...	41	N.W. Kaiama ...	317	Dist. Hdqrs.	On Caravan Road.
Gurai... ..	42	W. Kaiama ...	423	... ..	On Caravan Road.
Gwassero ...	35	W. Kaiama ...	406	... ..

Revised figures of population are as follows :—

	Population.	Villages.
KONTAGORA DIVISION—		
Kontagora Town	4,165	1
Urban District	4,516	45
Mashegu District	3,015	35
Kotonkoro District	5,841	54
Zugurma District	4,814	72
Rijau District... ..	16,365	34
Ibelo District	4,232	49
Auna District... ..	4,824	40
Kumbashi District	8,600	30
Total	56,372	360

CHIEF TOWNS—*continued.*

The Yelwa Division with headquarters at Yelwa, consists of the 2nd Class Emirate of Yauri, divided into 6 Districts:—

	Population.	Villages.
Yelwa	1,660	1
Gungawa District	9,731	220
N'Gaski District	10,111	410
Bin Yauri District	3,543	320
Shanga District	4,163	302
Kunji District	4,619	230
Total	33,827	1,483

The Dabai Division with headquarters at Zura, consists of the paramount chieftainship of Dabai, divided into 5 Districts:—

	Population.	Villages.
Dabai District	17,315	37
Wasagu District	10,420	18
Fakai District... ..	8,160	24
Donko District	5,800	20
Sakaba District	6,888	27
Total	48,583	126

The Borgu Division with headquarters at Kaiama, consists of two ancient Pagan States:—

(a) Bussa, divided into 4 Districts—

	Population.	Villages.
Bussa District... ..	3,704	308
Aliyara District	2,919	291
Wawa District	4,262	434
Agwara District	2,725	306
Total	13,610	1,339

CHIEF TOWNS—*continued.*

(b) Kaiama, divided into 4 Districts—

	Population.	Villages.
Kaiama District	3,336	419
Okuta District	4,489	523
Ilesha District... ..	3,444	376
Yashikera District	3,085	418
Total	14,354	1,736

	Population.	Villages.
Kontagora Division	56,372	360
Yelwa Division	33,827	1,483
Dabai Division	48,583	126
Borgu (a) Bussa	13,610	1,339
Borgu (b) Kaiama	14,354	1,736
Total for Province	166,746	5,044

POPULATION.

1. The population is estimated to be as follows:—

Adult males	...	...	56,314	
Adult females	...	...	58,771	115,085 Adults.
Children	...	...	60,666	
Old and Infirm	...	...	579	
			<u>61,245</u>	
Total	...	...	<u>176,330</u>	

2. The figures are not reliable, and a considerable difference is expected when all the district assessment reports are in, especially in the number of children, the figures for whom are expected to be doubled. Of the old and infirm, 364 are blind, and 215 are classed as lepers. The population is almost wholly Pagan, about one-tenth perhaps can be classed as Muslims. About two dozen christians may be found in the Province, mostly Government servants and their families. A table is attached showing the numbers of the different tribes. The density of population varies from about $1\frac{1}{2}$ persons per square mile in Northern Bussa, to 49 in the centre of the Dakkakerri tribes (Dabai District). The general average for the Province is $6\frac{1}{2}$; there is ample evidence, especially near Kontagora, of at least double, if not treble, the present population having existed in the last half century. The depopulation is ascribed entirely to the merciless slave raids of the Fulani Emirs. Information bearing on the laws and customs of the various tribes are incomplete, owing to the scarcity of assessment reports. Some interesting notes, however, are given under head "Miscellaneous (L)." The tribes may be divided into five main groups:—

3. (a) Northern and Central tribes, having certain points of resemblance with each other:—Kamberri, Dakkakerri, Dukawa, Achipawa Katsinawa Laka, Bungawa	...	...	...	...	107,733
(b) Borgu group, loosely related to group (a):—Borgawa, Bussawa, Lupawa	...	...	...	...	17,003
(c) River tribes:—Gungawa, Yaurawa, Shangawa, Rundawa	...	...	...	...	25,060
(d) Southern tribes:—Bassas, Nupes Kunuku, Abewa, Kalla-Kalla	...	...	...	...	11,574
(e) Later immigrants:—Haussa, Fulani, Berri-Berri, &c.					14,960
Total	...	...	...		<u>176,330</u>

It is interesting to note that it is reported that more males than females are found in Borgu, Kaiama and Yelwa. When the reassessment of the Province is completed, it will be possible to give definite figures.

4. There seems to be no doubt that the main population of the Province is derived from immigrants from the east or north-east; the

movement dates perhaps three centuries or more ago. Mr. E. C. Boyd, in his extremely interesting notes on the Dakkerri tribes (for further notes see under Miscellaneous and Historical), writes as follows:—The first settlement was founded on the present site of the town of Karissen, the present "Sarki" being a direct descendant of the founder. The latter, one of Kisra's brothers whose name is unfortunately unknown, fled from the east with his brother, and according to Sarkin Bussa, who is directly descended from Kishira, they separated on the road. Achipawa from Karissen gradually spread and formed settlements on the surrounding hills of Mabiria, Kumbashi, Kakehun and Ukata. Many centuries later the Katsinawa came and also settled among these hills, and eventually built the outlying villages occupied by the Kamberri, the latter being descendants of the Achipawa and Katsinawa tribes. At subsequent dates small numbers of Katsinawa also came and settled at Mohoro and Tsofon Birnin (Sakaba), but they were absorbed by the Kamberri and Dakkerri respectively with whom they intermarried. It is noteworthy, however, that the headmen were chosen from these settlers, probably on account of their superior intellect.

It is probable that both the River and Nupe tribes immigrated from the Benue, and not the Niger, if we may take the locally universal flat-bottomed poling canoe as evidence that they are mainly only accustomed to shallow waters. The paddling Kakande canoe is altogether of a different shape, and is specially built for paddling and not poling.

5.

	Total.	Kontagora.	Yauri.	Zuru.	Bussa.	Kaizama.	Muslims.
Kamberri ...	50,401	37,696	7,000	247	5,458	...	500
Dakkerri ...	33,564	...	...	33,564	...	...	...
Dukawa ...	14,363	13,141	...	1,222	...	...	...
Achipawa ...	1,895	267	...	1,628	...	...	...
Katsinawa Laka	5,574	2,594	...	2,980	...	...	500
Bungawa ...	1,936	...	...	1,936	...	...	...
Borgawa*	12,503	...	...	...	...	12,503	500
Lupawa*	3,500	...	...	...	3,500	...	...
Bussawa*	1,000	...	...	...	1,000	...	...
Nupe ...	5,546	4,746	...	...	800	...	500
Bassa ...	346	346	...	...	...	...	...
Abewa ...	176	176	...	...	...	...	176
Kunuku ...	5,315	5,315	...	...	...	...	...
Gungawa ...	16,200	...	16,200	...	...	...	...
Yaurawa ...	3,575	...	3,575	...	...	...	...
Shangawa ...	5,000	...	5,000	...	...	...	...
Rundawa ...	285	285	...	...	...	...	...
Kalla-Kalla ...	191	191	...	...	...	...	...
Haussas ...	10,708	7,511	1,600	1,597	...	...	10,708
Fulani ...	4,027	2,277	1,750	...	...	...	4,027
Beri-Beri ...	225	225	...	...	...	...	...
Total ...	176,330	74,770	35,125	43,174	10,758	12,503	16,911

* Languages spoken:—Bokoboro', mostly in Kaizama; Dandawa, mostly in Kaizama, partly in Nikki; Zana, mostly in Kaizama, south and Nikki; Laru, Bussa district.

ROADS.

THERE are four main trade routes, all from north to south. Two enter the Province on the Niger-Sokoto boundary, one crossing the Niger near Gomba (Gendenne Ferry) and following the watershed in Borgu Division due south to Kishi (routes 8 and 9). There is not much tsetse on this route and, at a certain cost, could probably be entirely freed from it. The second route (No. 11) keeps to the left or east bank, passing through Yelwa, thence parallel to the Niger till it reaches Jebba; a subsidiary branch of this trade route diverges near Yelwa, south-east to Wushishi and Bida. The whole route south of Yelwa is infested with tsetse; it would be possible to clear it, but only at a great capital and annual cost. The third route (No. 13) enters the Province in the north-east from Sokoto, passing through Bena, and thence to Zungeru. In each case, live-stock down and salt and kolas up, form 95 per cent. of the trade.

The fourth route (No. 10) is the Niger River route, which is destined to become the most important of all, except for live-stock. The most serious drawback is of course the series of rapids between Leaba and Bussa, necessitating land portage of canoe cargoes. It is suggested that slipways could be run down to the wateredge, and the canoes or barges transported on light trolley lines where necessary. An alternative method would be to run motor transport along the route; distance from the foot of the first and head of the last dangerous rapid is about 30 miles or less. The question of blowing up the rocks which form the rapids is too doubtful a matter to touch on. Head portage at the rapids (total distance 9 miles or so) now costs exactly half the total cost of freight between Jebba and Yelwa, about 137 miles. Native canoe rates are now (inclusive of portage) about £4 per ton up to Yelwa, and about £2 per ton down. For four months in the year low water interrupts the traffic. To obviate this, canoes are being placed to ply between each set of rapids, so as to maintain a continuous service; doing away at the same time with all risk to canoe or cargo. The portage roads between the rapids are being further improved to enable hand carts or others to be used. There is another rapid between Bussa and Yelwa, but it is not a dangerous one and the portage required is very short. The importance of through communication all the year round by river, from Jebba to the borders of Sokoto (182 miles) is too obvious to be insisted on. In certain months canoe transport is further possible up to Jega, another 80 miles, which would tap the very valuable hide trade there. The present up trade is kolas, salt and European cloths, etc. The down trade is shea butter and kernels and country produce, especially onions from Yelwa. The only trading station is at Leaba (Niger Co.), about 50 miles from Jebba; Leaba is at the foot of the rapids. A two-ton canoe costs 15s. loaded both ways for the double journey (under 1d. per ton mile). The town of Kontagora itself is thus entirely off any main trade route of importance, which accounts for its poverty and insignificance. The remaining trade routes are: Zungeru-Kontagora-Yelwa (Nos. 1, 2 and 3); Bena in the north-east to Kontagora (No. 14); Jebba-Kontagora (No. 7); Bokuni-Kontagora-Zuru (Nos. 4 and 5). Of actual roads

fit for dry-weather motor traffic, there is, at present, only one, from Zungeru to Kontagora and Yelwa (Nos. 1, 2 and 3). Four considerable rivers render this road impracticable in the rains. Good canoe ferries allow of motor cycles being used all the year round. The distances are: Zungeru (railway)-Kontagora, 84 miles; Yelwa, 69 miles. The road is being carried on to Besse, on the Sokoto border, another 40 miles. Another road which has been partially cleared is the Kontagora-Zuru-Sokoto boundary road, about 110 miles (No. 5); it would also serve as a dry-weather motor road. A third which has likewise been dealt with is the Kontagora-Bokani (railway) road (No. 4) which, at comparatively slight expense, could be made into an all the year round motor road, only one small river to be dealt with. Tsetse-fly is especially bad on this route.

LIST OF ROUTE REPORTS ATTACHED:—

- 1-2-3. Zungeru-Kontagora-Yelwa-Besse (Sokoto). Dry weather motor track.
- 3a. Kontagora-Zungeru. Bush track.
- 4-5. Bokani-Kontagora-Zuru-Gulbin Ka (Sokoto). Dry weather motor cycle track.
6. Kontagora-Bussa-Kaiama-Ilesha. All roads below are fit for bicycle in dry weather.
7. Kontagora-Dedja-Jebba. Main trade route.
- 8-9. Sokoto-Abeokuta (caravan road, Borgu section), via Ilesha.
10. Niger River. Canoe route Jebba-Sokoto border.
11. Sakoto-Jebba. Yelwa and Kontagora Section.
13. N.E. Bena.
14. Bena-Kontagora.
15. Birnin Kebbi-Zungeru, via Zuru-Sakaba-Womba.

VARIOUS MINOR INTERNAL ROADS:—

16. Bussa-Babanna (striking main Borgu caravan route).
17. Kaiama-Leaba (on Niger).
Yelwa-N'Gaski and Auna.
18. Zeru-Bena.
19. Zuru-Yelwa.

1. KONTAGORA TO ZUNGERU, 81 MILES.—Minor trade route. Dry weather motor track, very slippery in rains. Meets main Sokoto-Bida caravan route at Tegina. Distances chained to 47 miles, Kontagora boundary. R.H. = Rest House.

	Miles.
Ushao Village on north... ..	4
R.H. Tadila	6½
River Baeri, cause way, canoe	16
R.H. Baeri	21
Maroro	31
R.H. Bobi	32
Several streams	
R.H. Lalle	39
R.H. Marega	46
River Marega, cause way, canoe	47
Tunga Marega (road branches off to south short cut, very rough to Garrin Gabbas).	
R.H. Tegina	61
R.H. Katakū	71
R.H. Garin Gabbas	75
Zungeru	81
(short cut from mile 49, very rough and hilly).	
Marega Tunga	49
Inga	54
Usa	56
Garin Gabbas	67
River Kaduna	73

2. KONTAGORA TO YELWA, 67 miles. Dry weather motor road. One large river (Molendo) and one small one. Good Rest Houses. Distances chained. Road through Kontagora Town.

	Miles.	
Usubu	6	Left of road.
<i>River Rafn Kontagora Duji</i>	11	Rest House, Kontagora Daji.
R.H. Masamagu	19	
R.H. Ibetto	27	Headquarters Ibello District.
R.H. Annaba	37	
R.H. Libelli	44	
R.H. Ipanna	51	
<i>River Molendo</i>	54	
R.H. Bin Yauri	61	Headquarters Bin Yauri District.
Yelwa Town Walls	65	
YELWA	67	Govt. Station, Headquarters Yelwa Division.

3. YELWA TO BESSE, Gando Division of Sokoto Province.

	Miles.
R.H. Tondi	3½
R.H. Fufun Deji	13½
R.H. Tsofon Dugu	24
R.H. Zugun Tenni	33
R.H. Besse	40

3a. KONTAGORA TO ZUNGERU, 70 miles. Most direct route; road uncleared. No Rest Houses.

KONTAGORA :—	Miles.	
Uselli	7	
Duchin Magaji	14	
Ragidda	4	
<i>River Etsin Gulbi</i>	8	
Igedde	12	bad and rough.
<i>River Kara</i>	—	
Getengi Island	8	
Ushamma	10	
Zungeru	4	
Kaduna Bridge	3	

4. KONTAGORA TO BOKANI STATION, 86¾ miles. Branch of main caravan route to Sokoto Province, *via* Yelwa on Niger, up to mile 49, where it branches westward. Fly is present all the year round up to 20 miles from Kontagora. Is especially bad at Bichikachi, near Bokani, and is a plague there to human beings. Road is fit for bicycle, but muddy in rains. One dangerous river at Bichikachi. Canoe. No Rest Houses, but each village has a fair zauri. Distances are chained. Government Station, through Kontagora town to—

	Miles.
Madara	9
Kagara	13
Kabozhi	24
Soho	40
Fazhe	49
Gid. Mutum Gudda	55
Bezhi (Gid. Fatima)	59
Hamlet	—
Edan (Gid. Malam)	68½
<i>River Bichikachi</i>	74½
Bichikachi	74¾
Daffa (Gid. Mahalbi)	—
Nupe Province Boundary	81
Bokani Town and Station	86¾

5. KONTAGORA TO ZURU, 81 miles (up to Sokoto Boundary 106 miles). No fly. Broad track. Dry weather motor cycle road. Two large rivers. Canoes. Rest Houses as noted. Distances chained. C.C.=Caravan Camp.

	Miles.	
R.H. Udara ...	5	
<i>River Moleudo</i> ...	—	Canoe.
R.H. Masheri ...	12	Supplies poor.
Idde ...	16	
R.H. Kwimu (C.C.) ...	22	
Chifu ...	30	
R.H. Boka ...	—	Canoe.
<i>River Gulbin Boka</i> ...	—	
R.H. Sulibawa (C.C.) ...	41	
Shambo ...	45	
R.H. Rijau (C.C.) ...	56	Headquarters of Rijau District.
R.H. Darengi (C.C.) ...	71	
R.H. Zuru (C.C.) ...	—	Govt. Station, Headquarters Zuru Division.
Dabai ...	85	Headquarters Dabai District.
Izgogo ...	89	
Ukunbissa ...	90	
Taru ...	100	
Masama ...	103	
<i>River Gulbin Ka</i> ...	106	

6. KONTAGORA TO BUSSA, 76 miles. Road cleared to 12 feet. Fit for bicycle in dry weather. In rains road is very rough; many streams too deep to ford after heavy rains. Formidable swamp, mile 61 to 71. A little tsetse even in dry weather. Distances chained throughout. R.H.=Rest House.

	Miles.	
Through Kontagora Town ...	4	
Tunga Kakuri on north ...	7	
R.H. Utechu ...	10	
R.H. Madengium ...	16	
<i>River Kontagora</i> , Daji, dangerous in rains ...	26	Canoe.
R.H. Wando ...	32	
R.H. Salka ...	40	
<i>River Mara</i> , deep in rains ...	44	
R.H. Guraiyi ...	47	
<i>River Tabano</i> , deep in rains ...	49	
<i>River Kadubi</i> , deep in rains ...	55	
<i>River Wo</i> , deep in rains ...	58	
R.H. Auna (very swampy all the way to the Niger River)	61	
R.H. Warra (alternate direct route to Bussa; bush track)	71½	
<i>River Niger</i> (left bank) ...	71	
<i>River Niger</i> (left bank) ...	73	
R.H. Bussa (right bank) ...	76	

6a. BUSSA TO KAIAMA, 65; KAIAMA TO ILIESHA, 68=Total 133 miles. Fly bad except in middle of dry season. Rest Houses each town mentioned.

BUSSA, Headquarters of Bussa State.

River Menai, canoe; *River Timu*, canoe; *River Doro*, canoe; before getting to Lashibi.

	Miles.	
R.H. Lashibi ...	20	
R.H. Wawa ...	24	Headquarters of District Chief of Wawa.
<i>River Duchi</i> ...	—	Canoe.
R.H. Kali ...	42	
<i>River Gulbin Oli</i> ...	—	Canoe.

	Miles.	
R.H. Zongon Bature	52	
Vera	60	
Kaiama	65	Headquarters of District Officer, Borgu.
Gbiria	83	
River Teshi	—	Canoe.
Morai	96	
Moshi	109	
River Moshi	—	Canoe.
Bodeberi	122	
Ilesha	133	Headquarters of District Chief, Ilesha.

7. KONTAGORA TO JEBBA, about 124 miles. Fly present up to 20 miles from Kontagora. Exceedingly bad first 20 miles from Niger. From mile 1 to 98 no rivers; road fit for bicycle in most parts. No rest houses; but all villages have a good zauri for travellers. Distance chained to mile 98 Nupe Province Boundary. Government Station, through Kontagora town to:—

	Miles.	
Rafin Gora	13	
Adogo... ..	29	
Mazakuka	39	
Tugan Kizhi	58½	
Poto	66½	
Gwaji	69	
Ibi	82	
Kusogi	85	
Salo	90	
Deja	95	Headquarters of Zugurma District.
Nupe Province Boundary ...	98	
Jebba	124	

8. CARAVAN ROUTE, 208 miles (in Province). Starts at Gendenne Ferry on Niger (Sokoto Province), and keeps to extreme west of Province close to French Dahomey almost the whole way to Kishi, *en route* for Ibadan and Abeokuta. Practically free from tsetse whole distance. Several rivers en route. Canoes at crossings. Rest houses at each town mentioned. C.C.=Caravan Camp.

	Miles.	
C.C. Konkwesso	10	From Sokoto border, 18 miles from Kaoji rest house.
River Besa	—	Canoe.
River Wara	—	Always fordable.
C.C. Kabe	28	
River Moki, River Sashi, River Kapu	—	Narrow and dangerous.
Kerenji	40	
Malami	45	
Babanna	53	
River Menai	—	Canoe.
Yangwesso	59	Headquarters of Aliyara District Chief.
River Anfan	—	Nearly always fordable.
C.C. Dekara	69	
River Woru	—	Canoe.
C.C. Kenubwe	87	
River Oli	—	Canoe.
Karunji	101	
C.C. Bette	108	

	Miles.	
Yashikera	116	Headquarters of Yashikera District. Alternative dry weather route branches off to Gwassero.
Gurai	131	
Shia	145	
C.C. Boria	149	
<i>River Moshi</i>	—	Canoe.
Okuta	165	Headquarters of Okuta District.
Sinao	180	
Ilesha	204	Headquarters of Ilesha District. Four miles to border and 8 miles to 1st Rest house in Oyo Province.

9. ALTERNATIVE AND SHORTER DRY WEATHER ROUTE FROM YASHIKERA.

	Miles.	
Yashikera	116	
Beru	128	
Gwassero	138	
Moshi	140	
<i>River Moshi</i>	—	Canoe.
Bodeberi	153	
Ilesha	164	

10. RIVER NIGER ROUTE. Jebba to Sokoto Border, 188 miles. R.H. = Rest House.

	Miles.
Jebba—Badjibo	25
Jebba—Leala	50
Jebba—Bussa	93
Jebba—Yelwa	143

Canoe hire for goods to Yelwa from Jebba about £2 per ton up stream, exclusive of portage up to £2 man. Down stream about 30s. per ton, exclusive of portage. Jebba—Leala 15s. per return load for 2 ton canoe.

	Miles.
Badjibo, on left or E. bank in Nupe Province	25
R.H. Yakidi Island in Kontagora (Borgu)	32
R.H. Leala, on right or W. bank, Niger Co. Store	50
R.H. Aura, on foot of rapids, on right or W. bank	56
<i>Aura Rapids.</i> Passable for half-loaded canoes whole of 8 months from August to April. April to August, impassable even for empty canoes. Portage 1 mile, 1d. per load. Thence open water 4 miles.	
<i>Potashi Rapids.</i> 1 mile portage, 1½d. per load. Passable for half-loaded canoes all year round; channel differs according to depth of water.	
R.H. Potashi, on Islands	62
R.H. Kona, on right or W. bank... ..	80
<i>Gurapiri Rapids.</i> 7 miles portage to Malali, 6d. per load. Passable for half-laden canoes, August-April. Big canoes even empty cannot pass for one month during rest of year. Three rapids with two open water stretches of 3 miles each.	
R.H. Malali, on right or W. bank	87
R.H. Bussa, off main channel on right or W. bank	93
R.H. Wara, on left or E. bank. Big market every 4th day... ..	103
R.H. Otono, on Island. Big market every 4th day	122
<i>Chitu Rapids.</i> ¼ mile portage, ½d. per load. Passable for fully-laden canoes, August-April; for half-laden, 2 months further; empty, all year round.	
R.H. Yelwa, on left or E. bank. Headquarters District Officer	143
R.H. Sakachi, on Island	149

	Miles.
<i>Rapids at Sakachi, for 4 months only in year</i>	—
R.H. Jebbi, on right or W. bank. Market	159
R.H. Kunji, 1 mile through swamps to R.H. in dry weather. Market	184
Lafagu, in Sokoto Province, on right or W. bank	188

11. CARAVAN ROUTE, SOKOTO TO JEBBA. R.H. = Rest House.
C.C. = Caravan Camp. Besse (Sokoto) to Zugentenni, 14 miles.

	Miles.
Zugentenni	—
R.H. Dugu Raba	6
R.H. Tsefon Dugu	9
R.H. Fufun Deji	23
R.H. Tundi	33
R.H. Yelwa, C.C.	36
R.H. Jinjimma	45
R.H. Makawa	57
R.H. N'Gaski	64
R.H. Auna, C.C.	79 (in Kontagora Emirate).
Shafini, C.C.	97
Makara, C.C.	107
Dedja, C.C.	113 (last town in Kontagora).
R.H. Jebba	145

12. SOKOTO TO ZUNGERU TO BIDA. This great caravan route skirts the Province at present, avoiding the Dakkakerri belt which has only been settled recently.

	Miles.
Bena, C.C.	
R.H. Kotonkoro	17
Kurigin Maidawa	35
R.H. Womba	48
Pfaggai	53
R.H. Makichi	62
<i>River Mareya</i>	68

(several routes to Zungeru, about 60 miles off, via Tegina).

13. SOKOTO TO KONTAGORA, VIA KOTONKORO (still the main route to Sokoto, but carries very little traffic).

	Miles.
Bena, C.C.	
R.H. Kotonkoro	17
R.H. Maburria	25
R.H. Bangi	34
R.H. Iferri	50
R.H. Ibelli	62
R.H. Matachibu	75
R.H. Kontagora	80

14. BIRNIN KEBBI TO ZUNGERU, VIA ZURU TO SAKABA TO WOMBA.
Cattle route. Fair traffic.

	Miles.	
R.H. Sabon Birni (Sokoto)	—	
Chesgu	5½	Ferry.
Mahuta	21	Ferry.
Fakai	31	
R.H. Zuru, C.C.	43	
R.H. Diri	56	
R.H. Dirin daji	64	
R.H. Sakaba	79	Ferry.
R.H. Kumbashi	93	
R.H. Ukichi	106	
R.H. Womba	122	

(for Womba to Zungeru see route 12).

16. BUSSA TO BURANNA (on main western caravan route), 64 miles.
 No rivers. Rest houses each town. No rivers.

	Miles.
Bali	14
Lama	24
Kufi	38 (one compound only).
Ganji	56
Babanna	64

17. KAGANA TO LEABA, 46 miles. Fly, whole road.

	Miles.
Rest House—Goniko-ko... ..	6
Rest Camp—Giddan Mahalti	24 (1 house).
Rest Camp—Rafin Tukuraa (no inhabitants)	—
Rest House—Leaba	46 Niger Co. branch

Store, on Niger. About 40 miles by river to Jebba.

18. YELWA TO N'GASKI AND AUNA.

	Miles.	
R.H. Jijimma	10	
R.H. Ulakka	21	
R.H. N'Gaski	29	Headquarters N'Gaski District.
R.H. Auna	44	Headquarters Auna District. On Kontagora-Bussa main road, 61 miles to Kontagora, 15 miles to Bussa.

19. ZURU TO BENA.

	Miles.
Zuru	—
Rilda	21
Kainyu	33
Wasagu	53
Bena	66

20. ZURU TO YELWA. Very rough and stony in parts. Very little used.

	Miles.
R.H. Iri	25
Bakin Turu	45
Yelwa	57

NAMES OF RESIDENTS IN CHARGE (INCLUDING ACTING RESIDENTS SINCE 1900).

The records begin with the two Military Residents, Captains Lewis and Sword, 1901 to 1902.

The first political officer was Mr. F. Dwyer, in 1902, but the first Resident was Major W. S. Sharpe.

Major W. S. Sharpe, 1902 to 1909.

Major H. D. Larymore, 1910.

Major J. E. C. Blakeney, 1911 to 1914.

Major W. Hamilton-Browne, 1915 to 1917, 1918 to 1920.

Mr. E. C. Duff, 1918.

Borgu (consisting of the two chieftainships of Kaiama and Bussa) was not amalgamated with Kontagora until March, 1907. The first political officer in the old Borgu Province was Mr. Harry Kemble, the first Resident being Captain P. W. Anderson.

Captain P. W. Anderson, 1903 to 1904.

Captain C. A. M. Howard, 1905.

Major H. D. Larymore, 1906.

Captain J. M. Freemantle, 1907, first quarter.

The detailed records of service, including Acting Residents for both Kontagora and Borgu, are as follows —

Name.	Rank.	From	To
KONTAGORA—			
Major W. S. Sharpe, C.M.G.	Resident ...	April, 1902 ...	March, 1903.
R. Lumley	Resident (ag.)...	April, 1903 ...	May, 1903.
Hon. A. Bailey	Resident (ag.)...	June, 1903 ...	July, 1903.
F. Dwyer	Resident (ag.)...	August, 1903 ...	November, 1903.
Major W. S. Sharpe, C.M.G.	Resident ...	December, 1903	April, 1905.
W. M. Chartres	Resident (ag.)...	May, 1905 ...	December, 1906.
Major W. S. Sharpe, C.M.G.	Resident ...	January, 1906...	April, 1907.
F. Dwyer	Resident (ag.)...	May, 1907 ...	December, 1907.
Major W. S. Sharpe, C.M.G.	Resident ...	January, 1908...	March, 1909.
Harry Kemble	Resident (ag.)...	April, 1909 ...	
R. McAllister	Resident (ag.)...	May, 1909 ...	July, 1909.
J. A. Ley Greaves	Resident (ag.)...	August, 1909 ...	
T. C. Newton	Resident (ag.)...	August, 1909 ...	
N. M. Gepp	Resident (ag.)...	August, 1909 ...	October, 1909.
Major H. D. Larymore, C.M.G.	Resident ...	November, 1909	September, 1910.
C. E. Boyd	Resident (ag.)...	November, 1910	December, 1910.
E. G. M. Dupigny	Resident (ag.)...	December, 1910	August, 1911.
Major J. E. C. Blakeney ...	Resident ...	August, 1911 ...	December, 1912.
Major W. Hamilton-Browne, D.S.O.	Resident (ag.)...	December, 1912	June, 1913.
Major J. E. C. Blakeney ...	Resident ...	July, 1913 ...	June, 1914.
Major W. Hamilton-Browne, D.S.O.	Resident ...	June, 1914 ...	August, 1915.
A. Campbell-Irons	Resident (ag.)...	August, 1915 ...	
F. Dwyer	Resident (ag.)...	September, 1915	January, 1916.
Major W. Hamilton-Browne, D.S.O.	Resident ...	February, 1916	November, 1917.
E. C. Duff	Resident ...	December, 1917	September, 1918.
Major W. Hamilton-Browne, D.S.O.	Resident ...	August, 1918 ...	January, 1920.
K. V. Elphinstone	Resident (ag.)...	January, 1920...	June, 1920.
Borgu—			
Harry Kemble	Resident (ag.)...	1902-1903.	
Captain P. W. Anderson ...	Resident ...	1903.	
Lt. A. C. C. Stevens	Resident (ag.)...	1904.	
Harry Kemble	Resident (ag.)...	1904.	
Captain P. W. Anderson ...	Resident ...	1904.	
Captain C. A. M. Howard...	Resident ...	1905.	
Harry Kemble	Resident (ag.)...	1905.	
F. Dwyer	Resident (ag.)...	1905.	
Major H. D. Larymore, C.M.G.	Resident ...	1906.	
Captain J. M. Freeman...	Resident ...	1907 (first quarter.	

ACTUAL REVENUE.—GOVERNMENT SHARE.

Year.	Borgu Province.			Kontagora Province.			
	Direct Taxes.	Other Sources.	Total.	Direct Taxes.	Other Sources.	Total.	Grand Total.
1903-4	£ 786	£ 2,423	£ 3,209	£ 65	£ 577	£ 642	£ 3,851
1904-5	1,594	1,838	3,432	284	1,056	1,340	4,772
1905-6	453	3,093	3,546	524	1,013	1,537	5,083
1906-7	916	2,493	3,409	1,281	523	1,804	5,213
1907-8	Borgu & K'nt'gorn annalga mated			2,202	257	2,459	2,459*
1908-9	...	...	...	3,399	415	3,814	3,814
1909-10	...	...	...	3,451	319	3,770	3,770
1910-11	...	...	...	3,316	301	3,617	3,617
1911-12	...	...	...	5,002	284	5,286	5,286
Apl.-Dec., 1912	...	...	...	4,571	149	4,720	4,720
1913	...	...	...	6,381	123	6,504	6,504
1914	...	...	...	6,992	57	7,049	7,049
1915	...	...	...	9,566	39	9,605	9,605
1916	...	...	...	8,189	38	8,227	8,227
1917	...	...	...	11,754	55	11,809	11,809
1918	...	...	...	12,276	24	12,300	12,300
1919	...	...	...	14,272	95	14,367	14,367

* Decrease due to abolition of Caravan Tolls.

**KONTAGORA PROVINCE.—REVENUE CHART OF NATIVE TREASURIES SINCE THEIR
INAUGURATION IN 1911, SHOWING PERCENTAGE OF TAX ASSIGNED TO NATIVE
ADMINISTRATION BY GOVERNMENT.**

Name of Native Treasury.	1911-12.		Apr.-Dec., 1912.		1913.		1914.		1915.		1916.		1917.		1918.		1919.	
	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.	£	Per-centage of tax.
Kontagora	1,404	50%	1,470	50%	1,894	50%	1,782	50%	2,024	50%	2,229	50%	4,130	50%	4,213	50%	5,314	50%
Yelwa ...	1,308	50%	1,181	50%	1,750	50%	2,093	50%	3,098	50%	3,794	50%	3,496	50%	4,056	50%	4,020	50%
Zura ... (now Dabai)	393	37½%	466	37½%	676	37½%	1,169	37½%	1,149	37½%	830	37½%	2,340	50%	2,893	50%	3,566	50%
Bussa ...	500	37½%	571	37½%	754	37½%	807	37½%	1160	37½%	...	...	608	50%	986	50%	1,392	50%
Kaiana ...	362	37½%	375	37½%	578	37½%	207	37½%	1,403	37½%	818	37½%	1,172	50%	1,463	50%	1,680	50%
Totals for whole Province	3,967		4,063		5,652		6,060		8,443		7,671		11,946		13,311		15,972	

N. B.—Above figures include Native Administration of General Taxes and Receipts from Native Courts, etc.
‡ Bussa Native Treasury Receipts from January to May, 1915, prior to the amalgamation with Yauri during that year.

NATIVE TREASURIES.

Native Treasuries were started in this Province in 1911 and 1912, and from the first proved a great success. Though in each case necessarily still under the close supervision of the Divisional Officer, yet a considerable interest is evinced by the chiefs and people in their workings. Accounting has considerably improved, and by degrees a class of useful and reliable mullams—or accounting officers—has been formed.

ADMINISTRATION.

NATIVE STAFF.

The Salaries of the Chief Native Officials are as follows:—

	Kontagora.	Yauri.	Bussa.	Kaimm.	Zuru.
	£650	£480	£120	£200	£240
Chief Paramount Chief	36	36	24	18	36
Assistant Chief Executive Official	60	60	24	30	48
Chief Kaffir Judge	80	96	60	60	50

STATEMENT OF TOTAL NUMBER OF SALARIED OFFICIALS IN EACH DEPARTMENT IN EACH STATE, WITH TOTAL SALARIES PER ANNUM, IN 1918.

	Kontagora.		Yauri.		Bussa.		Kaimm.		Zuru.		Total.	
	No.	£	No.	£	No.	£	No.	£	No.	£	No.	£
Paramount Chiefs	9	812	8	588	3	156	3	236	3	72	26	1,864
Assistant Chiefs	17	594	11	522	5	174	7	252	15	399	55	1,941
Executive Officials	—	—	—	—	—	—	—	—	—	—	—	—
Chief Kaffir Judges	20	282	12	192	4	54	5	90	15	126	56	744
Assistants	3	78	2	66	1	24	2	36	2	48	10	252
Various	26	422	23	288	9	114	11	138	21	258	90	1,220
Prisons	2	18	—	—	—	—	—	—	—	—	2	18
Various	3	24	3	24	4	24	1	6	4	36	15	114
Prisons	1	24	1	60	1	48	—	—	1	3	4	135
	81	2,254	60	1,740	27	594	29	758	61	942	258	6,288

IN ADDITION TO SALARIED OFFICIALS, THESE ARE EXPENSES INCURRED, AS BELOW, IN 1918.

	Kontagora.	Yauri.	Bussa.	Kaimm.	Zuru.	Total.
W. Recurrent	65	130	10	70	45	320
Capital Works	100	170	73	5	15	363
Education	46	60	24	25	25	180
Survey	—	—	—	—	—	—
Medical	19	17	—	—	12	48
Agriculture	2	5	1	2	1	11
Miscellaneous	50	50	15	20	30	165
	282	432	123	122	128	1,087

MISCELLANEOUS.

TRIBAL CUSTOMS, ETC.

Notes are given hereunder on the following :—

1. Dakkakerri customs	...	...	para.	1
2. Dukawa	"	...	"	11
3. Kamberry	"	...	"	20
4. Yaurawa	"	...	"	26
5. Bussawa	"	...	"	31
6. Borgu languages	...	...	"	34

There are also brief notes on :—

Taxation	...	...	para.	35
Mining	...	...	"	36
Cotton	...	...	"	37
Education	...	...	"	38
Medical	...	...	"	39

These tribes comprise about 197,000 of the close on 180,000 people in the Province.

The notes on Borgu are far from complete.

There are still needed notes on the remaining 12 main tribes (for names, see notes under Population Statistics).

Authority, Mr. C. E. Boyd, Political Officer.

DAKKAKERRI. Population 31,234, Zuru Division.

1. HABITS AND CUSTOMS. A boy at the age of about 12 years is taken by the male relations or by friends of his father to the "giddan tsafi" (juju house) where he is shut up for the night. Drumming is kept up outside until dawn when the boy is dismissed. The "giddan tsafi" is looked upon with considerable awe by youngsters and the idea of this custom appears to be to give them courage and to make brave men of them. After this ceremony a youth is allowed to put on a "wolki" (loin-skin) which hangs down behind. He is now supposed to be entering manhood and for the next two years assists his father in farming, etc. At the age of about 14-15 he puts the "wolki" up in front (kilisa wolki) and he is then considered to be an adult.

2. During the next four or five years he goes in largely for wrestling. A really good wrestler is looked upon with respect and his prowess is remembered. Within the first year or two of entering this stage of his life he generally selects his future wife, and the following procedure is adopted in making the contract. He seeks a mutual friend and persuades the latter's young unmarried sister or other female relative to go to the girl's mother and make the proposal. If the girl agrees the messenger returns to him and he immediately sends 20 cowries (called "zarre") which the messenger takes and places in the hands of the girl in front of her mother. This seals the contract. A girl's age at this time is generally between seven and twelve. The future husband is not supposed to have anything to do with the girl until the beginning of his second "golmo" or seasons work on his future father-in-law's farm, but if she is old enough it is more or less recognised that she should have a liaison either with him or another man in the interval. The liaison is brought about by a man sending a lady messenger to the girl to whom

he makes his advances, and she signifies her willingness by accompanying the latter back to the friend's house, where they meet regularly for some time. The girl's father is not supposed to know of this liaison, while on the other hand, there is little doubt but that the mother encourages it. If the liaison has been with another man's betrothed, the co-respondent, shortly before the girl's husband commences his second "golmo," sends the husband a cock and 50 cowries (called "taba"). It is usual to accept the "taba" and this signifies that the matter is closed, 30 cowries are sent to the girl's mother and the rest are divided up amongst his friends. It is the duty of the girl's father to prepare a hut for his daughter and her future husband before the commencement of the latter's second "golmo." On the morning of the day that the husband is coming to cohabit, it is necessary for him to place a stick, about 18 inches long and striped vertically with blue (indigo) just inside the house of his fiancee's father. This acts as a warning to her other admirers that their attentions must cease. She does not go to her husband's house until several months after the completion of his contract, which is an agreed number of "golmo." When the house is ready he sends a large quantity of "tuo," meat, etc., etc., to the parents-in-law which is distributed amongst the girl's relations. The girl's mother is responsible that he has proper household utensils, and when these are ready she gives the husband five to seven days notice of the wedding day. A day or two before the girl leaves for her new home her mother inspects the abode. The actual entry of the bride into her new quarters appears to be without ceremony; she is simply escorted by her parents' female relatives and left there.

3. **WRESTLING.** The Dukkakerri are great wrestlers and hold frequent meetings during the "season."

The wrestling is very clean and is fought with much spirit, and is conspicuous by an entire absence of ill-feeling. A champion wrestler is considered to be a great man, and on his death his grave is adorned with a large "Y" shaped piece of wood, standing several feet high, rings being burnt round it if he was an exceptional adept.

A preliminary meeting is generally held about the beginning of September, and those who are about to enter on their last season attend with cornstalks, or bamboos with rags like pennons tied on. The wrestling season proper commences about a month to six weeks later and lasts until April.

Ornaments are very largely worn at the meetings. They consist of jangling iron anklets, decorated leather girdles and necklets of beads, cowries, etc. An "asigini" or small iron spear is carried in the hand. The younger women and girls join in the chants raised on the victory of one of their own friends, and they rush into the ring and pour flour over the heads and shoulders of wrestlers about to compete. At the end of the day it is very curious to see the latter going back to their homes covered from head to foot in white flour.

The women also decorate themselves and wear heavy brass bangles and rows of coloured beads on their arms and ankles. Some even cover their loins entirely with beads. The latter, most in request, are light and dark blue with occasional red and yellow. The whole blends very well with their dark skin. Girls who are betrothed to village champions

have taken to wearing a reed about a foot long, wound with red wool and crowned with two white cocks feathers in the form of a "V," as a head-dress.

The wrestling is always attended by a large concourse of people, and is very worthy of every encouragement. It is a great feature of a youth's training until about the age of 20, when he usually commences his "golmo." If he becomes a really expert wrestler he is very occasionally permitted to delay his "golmo" for two or three seasons, either on the payment of 20 cowries per season to his future father-in-law, or, with his father's approval, a substitute, namely, the fiancé of his sister then doing "golmo" to his own father, may be sent to take his place. He is thereby allowed to retain his claim on his future bride.

4. ⁽¹⁰⁾ "GOLMO" is a season's work on a future father-in-law's farm. Originally a "golmo" was valued at either a goat or a dog and a basket of corn, or a large dog which were the equivalent of about a shilling at that time. About 1906, the price was fixed at 10 shillings, and this is the value still placed upon it by the Native Courts. A man does not take his wife to his own house until he has completed an agreed number of "golmo." If his fiancée dies during this period of work the contract is void, and he has to seek another wife. The parents of the latter sometimes out of compassion reduce the number of "golmo." If a man does three years "golmo" and then leaves his future father-in-law's farm, the girl may be married to another who simply completes the total contract originally made. If, however, the girl wishes to go back to her first fiancé, she is allowed to do so, provided that the latter compensates the second husband for the "golmo" he has completed. If she remains with the second husband, he may also be similarly called upon to compensate the first.

"Golmo" is arranged on well organised lines by a "Sarkin Golmo" who is selected by the senior "masu-golmo." He is assisted by an "Ubandawaki" who is selected in a like manner. Prowess in wrestling no doubt enters largely into the choice of these appointments as it is immaterial whether a man is doing his first "golmo" or not. These appointments are held for about two seasons.

5. At the first sign of rain (April) the "masu-golmo" in pairs clear and then sow the farms. About June, in gangs of threes to sixes, they sow "acha." From then onwards until the grain is stored they work on the "gayya" or communal system. Each ward has its own "gayya." If the "Sarkin Golmo" is retiring he does so within the first few days of the "gayya" being commenced, while his "Ubandawaki," if retiring, leaves at the beginning of the second round of work. The latter, on appointment, receives a badge of office consisting of a metal armlet with four bells attached, which is worn on the right upper arm just above the

⁽¹⁰⁾ Golmo is the basis of the marriage contract and such is the Dakkakerri hatred for slavery that on no account will they countenance a money payment in lieu of fulfilling the contract as in their eyes this amounts to buying a wife, though it is permissible for a "mai golmo" by giving a present of a goat or dog to the Sarkin Golmo to obtain a substitute to do his share of the field work. He must, however, in the first instance have carried out at least two or three years of his contract.

This form of special dispensation is resorted to by men who have enlisted as soldiers.

elbow, and the next day he gives the "Sarkin Golmo" 60 cowries and tobacco. At the first "gayya" all new "masu-golmo" arrive in their wrestling outfit and commence work in this dress. When the first stretch of work is completed the old "masu-golmo" take out the leather "wolki" (loin covering), which each new comer brings in his bag, and without stopping their work, they remove the wrestling ornaments, etc., and put on this plain leather "wolki." By the next day the novices have to have the three or four ornamental patches of *luir* (*zauko*), worn round the sides of the head, shaved off. The hours for work are generally between 10 a.m. and 5 p.m. and about six hours solid work is done. During this time first season men are not allowed to fall out or even have a drink of water.

6. FUNERAL ARRANGEMENTS.—The Dakkakarri pay particular attention to the graves of their relations, ⁽¹⁾ and attach great importance to the proper carrying out of the funeral rites.

Immediately on death the head is shaved and the body washed. A chant is kept up until the burial, which takes place in the deceased's town immediately the grave is ready. The body is laid on the left side with the left hand under the head, with the head facing the east (same as with the Dukawa). The eldest son inspects the grave just before being closed up to see that everything is correct. The chanting then ceases till the following morning when they give deceased the drumming of his rank. This continues until about 5 p.m.

The original drumming is on the "Kimba" which every deceased person receives, a separate bent being made for champion wrestlers. A chief or village head or skilled blacksmith and their wives and daughters, and in the case of the "Adomo" their sons, receive all grades of drumming. A similar honour is accorded to friends of the deceased chief or village head who may have given him valuable gifts. Sarkin Noma (a chief of the farmers), less skilled blacksmiths and similar

⁽¹⁾ The whole aim and object of a male Dakkakarri or Dukawa is to be accorded much prolonged drumming at his funeral which should be attended by a large concourse of people. Before the advent of the British, this desire was consummated during his life-time by the capture of a male slave.

If he captured several female slaves he was given drumming at his death but in a lesser degree.

Since the occupation, the same object can be attained by shooting the larger species of game.

Any Dakkakarri or Dukawa who shoots a "bush-cow" dies happy in the knowledge that the whole village will assemble for his funeral and that drumming will be kept up throughout the entire night.

In point of esteem the bush-cow is closely followed by the roan and hartebeeste and a little behind come water-buck and wart-hog, after these by cob, bush buck and reed buck, but the slaying of oribi and duikar is not considered worthy of any drumming.

A strict enforcement of the Wild Animals Preservation Ordinance or the extermination of game may have a second result apart from its immediate object, viz., the Dakkakarri and Dukawa will be forced to obtain wealth to purchase a bullock, the only substitute for those whose powers or occupation debar them from the slaying of a wild animal, and who yet desire by the free distribution of meat to obtain the equal funeral accorded to the capturer of a slave or slayer of a bush-cow.

The substitution of a wild animal for a slave has shown a marked difference in the quantity of game during the past 10 years.

relations as stated above are saluted with drumming on the "Ganga." Noted warriors and their wives and daughters, and in former days the slave-catchers, receive the "Kalangn" and "Kurra" beaten together, while hunters and their wives and daughters are accorded the "Turu," different beats being given for the slayers of elephants, buffalo, harte-beeste and roan antelope. The "rumbuna" (grain houses) of elephant slayers are pierced with spears at the same time, whilst the wall of the house of a buffalo slayer are pierced with the horns of that animal.

Dakkakerri chiefs and important men (surakuna) receive special beats on a drum similar to "Kimba." Whole families are buried in one spot. No vault is made, but the bones of earlier deceased are heaped on one side to make room for the latest. The graves are shaped like an inverted "T" and have a narrow well-like entrance, down which the body is passed in a crouching position, and then extended to full length at the bottom. Relations place cloths over the corpse and only take them away just before it is lowered into the grave, which is lined with stone. The entrance is fitted with a large flat stone and is afterwards filled in with earth, and a circular conical shaped mound is built on top, about three feet in diameter and two feet high. The graves are now for sanitary reasons dug six feet deep, instead of the former depth of only about three feet, and are always well looked after. The graves are generally decorated according to the deceased's former occupation. For example, the horns of harte-beeste, roan, buffalo, etc., are generally placed on the grave of a hunter who has killed these animals. Very clever models of a horse, woman, servant, etc., are put on a chief's grave.

A woman's grave is generally covered by pots to represent her household duties. At the close of these marks of respect a feast is arranged according to the wealth of the relations, and may take place between one and three months later. If the relations are very poor the feast has sometimes not taken place for three years, but it is always considered to be one of the most important rites and is never neglected. Small infants are only buried about 2 feet deep and no further notice is taken of the spot. Those who die from small-pox, snake bite, arrow wounds or from a fall from a tree are buried on European lines with no ornamentations, though the graves are still kept in repairs and bordered with stones. The custom of splashing houses with various liquids is usually done to perpetuate the memory of deceased relations. For instance, periodically "fura" (thin gruel) is sprinkled on the wall inside the entrance hall, or if a fowl is killed the blood is put on the walls. This is also done on the outside of the outer door of the hall, and on the grave of the deceased.

7. TSAFI, BELIEFS, ETC.—There are one or two "tsafi" (juju) places which are treated with great awe by the Dakkakerri. They are now used by the Native Courts for taking evidence on oath, as the person concerned is supposed to meet his death in some form should he give false evidence after taking the oath at one of these places. Examples may be taken from Dabai, where there are two, the "Dakin Machiji," death taking place from a snake-bite, and the "Dakin Tsawa," where the perjurer is struck by lightning, or from Dago, where

a "Dakin Toka" is in existence. In this case the culprit, and those who accompany him, are never supposed to be seen again; it is not used now.

The "Sarkin Tsafi" is said to be informed by "Assilur" (Supreme Being) of wars, sicknesses, etc.

Every man has his own "tsafi," sometimes a tree or stone, etc., and when making any special prayers he sprinkles "fura" and the blood of a cock over the "tsafi." Women use the blood of hens. If a man is seized with a sudden illness, the spirits of his departed ancestors are supposed to congregate round his body and wage war with the evil spirits that are trying to kill him. The result of this imaginary encounter is supposed to decide his fate. In order to obtain flourishing crops the Dakkakerri have various beliefs to ensure their success. The following is an example:—When the guinea corn is about 1 foot high, they make a small hole in the middle of the farm and place a pot in it in the early morning. They then sprinkle flour over the trees surrounding the farm; later in the day they kill a fowl, and after eating it with "tuo" (porridge), they place the bones of the fowl and some fragments of the "tuo" in the pot, together with various "medicines." They then pray for a good crop, and afterwards continue their work. When the corn is grown up and the grain is about to form, they pour water into the pot, and when the corn is cut they place a little of each variety, e.g., fara-fara and kaura, into it and the pot is then placed at the bottom of the "rumbo" (earthen store-house). The latter is finally filled when the corn is threshed.

8. JUSTICE.—The general principle of justice seems to have been "might is right," but there is no doubt that the important Dakkakerri Chiefs' word was law to a very great extent. For murder, the murderer or his relations used to have to pay the relations of the victim either two girls or a girl and a boy, who might be retained or sold as slaves.

For theft, the miscreant, if caught, was sold as a slave, but his relations could ransom him with a girl or a boy.

In adultery, the husband of the girl who has strayed from the paths of virtue, was not considered a murderer if he shot the traducer. If the adulterer was not caught at the time but the crime was subsequently traced to him, he was punished by the Chief with a fine of a girl or a boy, whom the latter generally retained.

9. TREASURES.—Treasures or valuables are hidden in the ground in a pot. Only the principal wife and eldest son are allowed to know the place. During the days of raiding, food supplies were similarly stored underground, either under the floor of the hut or else in the bush at some not far distant spot.

WARS, FIGHTING, ETC.—In days gone by all the tribes except Kamberri used to have large numbers of horses for fighting purposes. The men of Dabai, Donko and Fakai were very fearless horsemen and used to gallop over the ground or up and down hills irrespective of rocks and boulders. The mounted men were armed with spears and swords, and the men on foot with bows and arrows, the latter poisoned.

The customs, habits and beliefs of the Dukawa are almost identical [this is not quite correct, E. I. D.] with those of the Dakkakerri. They, however, never had the same fighting spirit as the latter.

10. INHERITANCE.—The inheritance customs amongst all the tribes inhabiting the emirate, e.g., Dakkakerri, Atsifawa, Kamberri, Bangawa, Dukawa and Katsinawa (pagan) are very similar. The order of inheritance is as follows:—

- (i.) Sons.
- (ii.) Brothers of the Father.
- (iii.) Half-brothers of the Father.
- (iv.) Intimate friends of the deceased (abokan Shawara).

The half-brothers of the father are only differentiated by the Achipawa for the reason that a full brother may not marry the widow. No females and male relations of females (e.g., wife's brothers) have any claims in inheritance.

There are certain crops, however, which are considered to be the woman's property and the widow is allowed to retain any she may have. On her husband's death she is not free to marry whom she pleases as the deceased's brothers, according to age, have the option of marrying her, the eldest having first claim. If she belongs to another town it is customary among the Dakkakerri and Dukawa to give her a present of several baskets of corn should she return there as a widow, but she cannot claim them as a right. If the widow is too old to marry one of the brothers, and her sons are not of an age to marry, but are old enough to work the farm, they then retain their farm crops. On the other hand, if she marries one of her husband's brothers, or even if she is too old to do so, and if her sons in each case are too young to work the farm, then the brothers of the deceased are considered responsible for the welfare of the family and the crops, and the latter are divided among these brothers who take charge of any members of the family.

A father inherits the farms and crops of any of his married sons who may die, but if he is not alive, the remaining sons become the legatees, and the same customs are followed as stated before. Should the wife die, her husband inherits her crops. The "Dorowa" or locust bean tree is considered to be part of the farm, and the legatees always have the right to collect the produce from them, any attempts to do so by other people being considered a serious offence. If a farm is abandoned the legatees still have the same right, but should the farm be occupied by another man, the new occupant is given half the produce of the trees. Any person may take an abandoned farm, but he must obtain permission to do so, or at least inform the legatee. The sons of a deceased who were too young to work on the farm at the time of their father's death may claim the produce from the "Dorowa" many years later when they have become full grown men, even though the farm was abandoned.

The marriages of children of the deceased are arranged by their father's eldest brother when they are of sufficient age, and he is always termed "father." This is a valuable asset among the Dakkakerri and Dukawa as regards the daughters, as the would-be bridegroom has to do three to six seasons farm work on his future father-in-law's farm, before he can claim to take his bride away.

Authority, Mr. J. C. O. Clarke, Political Officer.

11. **DUKAWA.**—Population 14,363, all in the Rijau District, Kontagora Emirate. The most backward and difficult tribe in the Province. Their towns are now used only as a meeting place for burials and feasts. The whole population, like the Dakkakerris, is scattered in isolated farmsteads throughout the country. They own but scant authority to their Chiefs. They appear to be related to the neighbouring strong Kamberri tribe, and are of a somewhat finer physique: they drink native beer only at festivals (as do the Dakkakerris), unlike the Kamberri, who drink it all the year round. The average height is 5 feet 11 inches; the women are 2 inches shorter. Poor carriers, but good walkers. Excellent shots with bow and arrow. Ten is the basis of counting. They live by agriculture and hunting. Poisoned arrows are used. Lion and giraffe are considered unlucky and are not attacked. The “sango” (poisoned arrow from a dane-gun) is used to kill elephant. The “kilfu” or dam across a streamlet is their only method of fishing. The food used is that common to the whole province. Fire is produced by flint and steel, roast or charred silk cotton fibre being the tinder. Stools are carved out of solid blocks of wood. Elaborate carving is uncommon. Houses are small, circular mud with thatched roofs, 10 ft. diameter, 4 ft. walls. Men and women sleep naked on a raised mud couch, under which a fire is lighted. Men and women eat in company: seldom out of the same bowl.

12. Towns are fortified by 10 ft. mud walls, with 7 ft. ditch outside; wall pierced every few feet for guns and arrows. Outer defences consist of a thorny hedge, outside again is a trench. The Dukawa remained unconquered by the Fulani—as regards their towns—to the end.

13. **FAMILY LIFE.**—Man and wife sleep together until the day of the birth of child. An old woman, usually a relation, attends to the woman during child-birth and for three days after, when the husband returns to her. On the third day after the birth a toy bow and arrow is hung at the door of the Zaure (entrance hut) and the infant is produced and hunting, farming or highway robbery songs are sung, according to the profession that has been chosen for the infant. Small presents are given to the grandmother of the wife, and the child is given the name of one of his “grandfathers.”

14. When the boy reaches the age of about five years his father buys antimony for him and puts it away. When he reaches the wrestling age his father purchases a cloth for him and gives him a farm which he cultivates. His father then takes a present of tobacco to the parents of the girl he has chosen. If the parents of the girl agree, the relations are mustered and the tobacco divided amongst them.

15. The youth then farms ridi (beniseed, *sesamum indicum*), for about seven years. When he has got sufficient ridi, the boy's father then buys antimony, an antimony box, a silk necklace, a skein of silk, a bar of brass, an enamel dish and about 100 onions. Also two bags of salt are obtained. The “ridi” is fried with salt and put into 22 calabashes, which, with the above presents, are conveyed by 22 virgins

to the parents of the bride. The relations of the youth visit the girl's relations and, if everything is in order, the girl's father allows the bridegroom to build a house in his compound. During the time that the boy is courting the girl he helps the girl's father on his farm, ⁽¹²⁾ and after he goes to live with his father-in-law, he works only for him until the time when the first child commences to crawl. He then takes away his wife to a home of their own and becomes independent of his father-in-law.

Usually the father-in-law gets about seven years work out of his son-in-law before he loses his daughter.

The bringing home of the bride is celebrated by a feast to the bridegroom's relations. The bride is escorted to her husband's house by two married women and two girls. For the first five days the bride takes her meals with neighbours. The bridegroom's father presents the bride with 200 cowries on her arrival to their new home.

The youths and girls meet at the periodical wrestling match, the girls each bring some flour and, if a girl fancies at a wrestler, she pours some flour on his head.

If a youth suspects his fiancée of intrigue he makes her hold the "maigirro stick" and swear. If she swears, well and good, if she refuses, then her paramour is fined, if he refuses to pay, his house is burnt down. No Ba-Duke would under any circumstances lie after taking the maigirro oath.

16. TRIBAL FETISHISM.—The principal Tsafi is maigirro. The priest is called Sarkin Maigirro; he is consulted on all matters of importance. The Sarkin Maigirro's zaure is the "Giddan Maigirro," it is empty except for a "tulu" (pot) containing "magani" (medicine). Presents are made to the Sarkin Maigirro to obtain favour such as children, etc., etc.

The oath on maigirro is taken as follows, viz., Bakin Dodo (Priest) rubs a knife on a stone and then washes it in water. The person who swears drinks the water, and if he lies he is supposed to die within seven days. This oath is respected.

The second Tsafi is called Ilga, and is supposed to reside in a cave on a hill near Duku. It is worshipped two days each year. When the dawa (corn) is about three feet high, Sarkin Tsafi, the priest of Ilga, accompanied by three elders visit the shrine in the morning, and on their return a feast is held and beer is drunk in large quantities. No one is supposed to leave the town that day. Anyone going outside the walls would see a vision of four white horses. If he calls out, those who come to his assistance see nothing but the footprints of the horses.

Women pray to Ilga for children; the fee is "Bakkin zanne na kworria ashirin binu babu" (a black cloth of 18 strips) and a red goat.

The Sarkin Tsafi has much influence in keeping wives faithful to their husbands.

Whenever a person falls sick prayers to Ilga for recovery are offered. Sarkin Tsafi has an extensive knowledge of the medicinal uses of the various herbs, barks, etc.

Hunters sacrifice to Ilga to obtain success.

(12) "Golmo" Basis of marriage contract as with old Dakkakarri,

The third Tsafi is the Kuka Tree known as Alku. The priest is Hazzo Galladiman Sarkin Tsafi. The Alku feast is held once a year in March. Hazzo marches out of Duku to the big Kuka Tree accompanied by all the young men of Galladima, Magaji and Ubandawaki (but not Daudu Manta), they lean their bows against the tree, four fowls are sacrificed and kumba smeared on the tree.

Hazzo supplies everyone with "gia" to drink. Every hunter gives Hazzo three ribs each side of beef. This tree was formerly inhabited by bees whose sting was supposed to be fatal.

The fourth Tsafi is called Bukun. Anyone who lies after taking the Bukun oath dies within seven days and his estate belongs to Umerri Sarkin Tsafi. Any woman who is faithful to her husband is supposed to be able to obtain a child within two years with the assistance of Bukun. The fee to Umerri the priest is one black goat and one pullet per child. Bukun is only used for oaths and to obtain children.

An oath that is binding on Iri people is sworn on Asbaringi, a white stone.

Kadaggo is the priest. The usual fowls, goats and gumba are sacrificed. No Iri man will lie after taking this oath. Sarkin Tsafi Fati of Iri runs a tsafi called "Kaiwa," a fruit tree. Dodo of Iri is priest of a tsafi called "Arungi."

17. BURIAL.—To guard against sickness and misfortune sacrifices are made to ancestors. Cumba is smeared on the grave-stones. On the death of a man he is laid out in his house and covered with a cloth, drummers and bombadawa cry his virtues. A feast, attended by relations and friends, is held. The female relations lament and wail loud and long. The corpse is pushed down the hole and laid flat in the sort of tunnel at the bottom with the feet towards the west and the head towards the east. The reason given for this is that they always travel westward to Tillo market, etc., and hardly ever eastward. The mouth of the grave is then covered with a big flat stone. If deceased was a hunter the horns of the animals he killed are put on the grave. The trade a man followed is always indicated by the decoration of the grave. The Sarkin Mutua who digs the grave receives presents from the mourners. The women wail three days for a man and four days for a woman. Then the wife of the deceased has her head shaved. On the day of the funeral feast a leopard skin and bells are hung up on post in front of the door of the house if deceased was a "zarmai" (horseman). The men of about deceased's age dance round this post while the drummers sing the praises of deceased and relate stories of brave deeds done by him. The bows and arrows of deceased are burnt.

The dead are said to reassemble in a place called Andakka where the wicked are isolated without food or shelter for two years, while the righteous are met by predeceased friends bringing cloths, food and gia, and immediately join the happy band.

Sick people when death is near sometimes say they can hear old friends who have gone before calling them.

18. GHOSTS.—"Maiyu" are believed in, and are said to walk abroad at night with fire issuing from their armpits. They are said to

beat people to death. Witchcraft used to be the excuse for much intrigue and oppression.

The Dukawa do not weave or dye. They tan their own loin-skins. The hair is removed with ashes, and bagarua (tanning bark) is used to bleach the leather. No glass is manufactured.

19. MUSICAL INSTRUMENTS, ETC.—Canga: drum; Kalango: small drum; Turu: single-ended drum; Kimba: long log drum beaten at both ends; Batta: kworria with skin across the open end and beans inside. The horn is used at wrestling matches. The usual cooking pots are used.

Iron is not smelted but is bought in Zuru district and “smithed” locally for arrows, hoes, etc.

The Dukawa are heavy smokers. They cultivate tobacco, but not in sufficient quantities to supply their needs. Snuff is also used, it is carried in a little leather bag.

The Dukawa have tribal marks, 16 lines each cheek and 16 each side of the eyes. Men and women are marked alike. They have an extensive knowledge of the medicinal uses of herbs, barks, etc. Decayed teeth are “stopped” with a mixture of karon fara (gum), taroniya (3) and Kamua (potash).

The youths and girls use antimony to improve the appearance of their eyes. It is applied with a special stick made of “lalle” (henna) wood.

The ear ornament consists of a piece of guinea corn stalk and, in some cases, red stone or red silk.

Small brass lip rings called “kendi” are worn; they are rather becoming. Some of the men and some of the women shave their heads, others do not. The dress consists of a loin cloth or skin and, in some cases, gowns. All dress well in gowns on feast days. They do not use any form of shield.

Their weapons consist of bows and arrows and the “sango” gun. Sango is a big gun that shoots a heavy poisoned arrow; it is used in warfare and against elephant. Circumcision is not practised.

Successful hunters and fighters wear bracelets made from the skins of their victims, they also wear black Tagu (shirt).

The Dukawa have no games except dancing and wrestling. The older people dance and revel at funeral parties, marriage feasts, etc., but except on these occasions beer is not drunk. At dances the girls wear bracelets, rings, lip rings, necklaces and earrings.

Authority, Mr. J. C. O. Clarke, Police Officer.

20. KAMBERRI.—Population 50,493. Tribe is mostly in Kontagora Emirate, but extends across to Borgu through Yelwa. Birth ceremonies are very similar to those of the Dukawa, but the following details are interesting.

BIRTH CEREMONIES.—For the first four days after birth of a child the woman eats “tuo” (porridge) and “mia” (sauce) made with “toka” (ashwater) and beef and fish, but no salt. On the fourth day the child is named and shewn to the relations. The father of the husband gives the child his name. The room in which the child was

born is then swept out and the sweepings deposited at the crossroads. A feast is made for the relations on this occasion. Children (female) born on Machupa (N'Gaski District in Yelwa) market day often take the name "Tarmassu," the name of Machupa market. Children born on feast days take the name of the "tsafi" (Pagan fetish) whose feast is being held. On the fourth day after birth the grandmother shows a male child a toy bow and three arrows, and says: "when you grow up may you be a successful hunter"; the toy bow and arrows are then thrown away at the crossroads with the sweepings of the room mentioned above.

21. **MARRIAGE.**—When a youth falls in love with a girl he informs his father, who calls on the parents of the girl in the early morning. If the girl's relations approve, the engagement is announced and the girl's mother makes a pot of "gia" (native beer), which is drunk by her daughter's fiancé and his friends, who each put money into the pot, which is then returned to the girl's mother. This is repeated every fortnight or so, 6d. to 1s. being contributed each time. The young man drinks in turn with various fiancé's in their particular set, so that it becomes a sort of marriage club. If later on the engagement is broken off this money is returnable. Supposing the girl after being engaged some time says she has changed her mind and wishes to marry someone else, she may be forced to marry the man she is engaged to, but after marriage she may leave him without incurring disgrace. In this case none of the "sarakuta" (presents) is returnable. The youth and his friends give the prospective father-in-law one day's "gaya" (communal service) annually. The girl's parents provide the household goods, such as pots and pans, etc., and the girl's clothes. The first four days after the wedding the bride and bridegroom eat no "tuo" but subsist on "gia" and sweet meats, such as "dakuan aya," etc. On the fourth day a big feast is prepared. The young bride, dressed in her finery, in which red is the predominant colour, is carried by her girl friends shoulder high round the market, and the day is spent in drinking and making merry. The bride usually has a "hamila" (sword knot) across each shoulder, the effect is rather becoming. The bridegroom and his friends, all well dressed in gowns and often alkebas (cloaks), drink and dance and make merry all day in the market. All the girl's ornaments are provided by her people.

22. **FUNERAL RITES.**—The deceased is buried in his hut. The grave is dug north and south. The feet are put towards the north, the head pointing to the south. After the corpse is laid in the grave it is built over with "Chedia" sticks, and then "bunu" and then "debbe." A stone (makodi) is then let into the floor, "gia" is poured on the grave. Forty days after "gia" is again poured on the grave. The hut continues in use—there is no further decoration of the grave. Beer is drunk in large quantities.

23. **TRIBAL WORSHIP.**—A fetish much used by the Kamberri in Kontagora Emirate is Maigirro, as with the Dukawa. Further west the principal fetish, used for oaths, is Kamberra at Kwanga in Foge Island. Each village has its separate "tsafi" for good crops, prolific families, etc. Magic is strongly believed in. When a person died the relations frequently accused someone of causing that person's death by

witchcraft. Before the British occupation, when a person died the following frequently happened:—encouraged by the sarakuna, who of course do not really believe in witchcraft, the relatives of the deceased choose a wealthy man as a victim. A party of young men then shouldered the corpse carrying it feet first; when passing the zaure of the house of the man to be accused of witchcraft, the young men carrying the body pretended that they were being dragged towards the zaure, and they bumped the door open with the feet of the corpse, saying that the deceased was thus indicating the man who had killed him by witchcraft. The District Head would then convict this man of witchcraft and confiscate all his property and enslave the whole family except one son, who would be left in the house to retrieve the family fortunes. The sarki would give the accusers a present for their trouble. The whole transaction is munafiki and partly superstition on the part of the Kamberris. Jealousy also prompts the Kamberris to thus ruin a fellow pagan who may be much richer than themselves. Another not infrequent occurrence:—The “boka” (diviner) selects as his victim a rich man, he secretly by night lays a dead rat at his door. When the householder sees this rat he is very afraid and consults the “boka,” who looks very wise and produces various mysterious charms from the bag containing his stock-in-trade. After communing with himself he probably tells his victim that the reason the dead rat was found at his door is that he has neglected to hold a feast for the peace of his father’s (or grandfather’s) soul. Nothing would induce anyone but the “boka” to remove the rat. The “boka” then, for a large fee, arranges to take the dead rat away. He arrives on the scene with his mysterious bag, charms are produced, incantations recited, and eventually the rat is removed and burnt to the great profit of the “boka.”

24. FUTURE STATE.—When a person dies he goes immediately to a place called Ukushe, where they meet their predeceased relations. The good are awarded and the evil punished.

A man who marries a virgin meets her again in Ukushe, in which place a girl always rejoins her first husband.

25. No weaving is practised. Tobacco is in general use for chewing, smoking and for snuff. Elaborate carved spoons and bowls are made. Their average height is about 5 ft. 9 ins.; they are of slighter build than the Dukawa. Their teeth are filed. Loin cloths are worn, or skins. Women wear leaf girdles open at the hip. The principle game is called Kabula, much like hockey. The ball is a goriba fruit (dum palm = Hyphæne Thebaica). They indulge a great deal in dancing.

NOTES ON PAGAN CUSTOMS OF THE YAURAWA. Population 3,575 in Yauri.

Authority, Mr. H. W. Cowper. A.D.O.

26. MARRIAGE.—The only form of dowry paid by the prospective husband is to work for the parents until the girl is a marriageable age. He begins his proposals with gifts of firewood to the mother. Besides this he works periodically for the father on his farm, or helps the mother in building or repairing her hut. There is no specified period, it may vary from five to seven years. The contract is concluded when the girl reaches marriageable age. It may, however, happen that another man arrives on the scene and elopes with the girl. In this event the prospective husband complains to the parents. If they are unable to get the girl back, all his labour has been to no purpose. He will never demand money for all he has done from the parents, for the Yaurawa regard such a demand as an attempt to buy a wife who would then be regarded in the light of a slave. He will take no action in the Native Courts; what is usually done in such an event is to elope with someone else's intended bride. In the case of a widow, she is not allowed to marry until 40 days have elapsed after her husband's decease, and no dowry is paid. If a married woman leaves her husband and goes off with another man, the husband again will take no action. If there are children by the first husband, they stay with the mother until they are of an age to leave her, when they are returned to him. In the event of a child dying before it is returned, the father will bring an action in the Native Courts for damages. This is practically the only kind of matrimonial case which these pagans will bring before the Native Courts.

27. ESTATES OF DECEASED.—Before our administration on the death of a pagan with property, the custom in this Emirate used to be that half of it went to the Chief of Yauri and half to the right claimant. The property descends from one brother to the next in seniority. When the brothers have died, or there are no brothers, the only son takes it. Property, amongst other things, includes slaves, but not a man's children and wives. These latter are provided for by the heir. In the event of there being neither brother nor son, the property would revert to the next male relation. It is never given to a woman, on the principle that property should be kept in the family. The pagans here rarely bring these cases before the Native Courts. They are administered amongst themselves.

28. DEBTS.—In former times it was common practice for a man to meet his liabilities by pawning his children. In the event of a man refusing to pay his debts the plaintiff would have had recourse to the Chief of Yauri or one of the chief office-holders, who would summon the defendant. He would be incarcerated, and one of his children pawned to settle his debts. The Chief or the office-holder, when he obtained

the money, kept it for himself. If he was in a generous mood—I am told this is very unusual—he might give something to the plaintiff. In the case of having neither property nor children, he would be made to work for someone for a wage until he could meet his liabilities.

29. **STEALING.**—Formerly theft was punishable by a fine. If a man could not pay he would have had to pawn his children. If he had none, he would have been imprisoned. If an alien committed a theft of a serious nature, such as abducting a child or stealing a horse, he would have been executed or drowned in the middle of the Niger with a weight round his waist.

30. **HUNTING.**—Every village had its hunting boundary. If one village wanted to hunt on another's preserves it would have first had to ask permission; if the headman granted such permission he expected to be given a fore leg of any animal shot. This rule applied to individual hunters.

The skins of Lions and Leopards were the Chief's perquisites.

MISCELLANEOUS.

Authority, Mr. C. E. Boyd and Mr. P. R. Diggle.
Political Officers.

31. **BUSSAWA.** — Population 1,000, confined near Bussa Town. **BIRTHS, DEATHS AND MARRIAGES.**—⁽¹³⁾ Birth is not accompanied by any special formality. If a woman does not bear children she goes to the tsafi (juju) at Kagogi and begs it to make her fruitful, promising in return a sheep or goat or fowls. If she then has children, she brings to the tsafi whatever she promised, where it is sacrificed. The child goes with the mother, and its head is then shaved for the first time. This ceremony takes place three or four years after birth. Girls are promised in marriage at an early age, but no special ceremony takes place when the marriage is consummated beyond the usual feast. Between the time when a girl is promised and the time when she enters her husband's house, presents are made by her future husband, once every year at *salla* (feast) time, to her parents. Burials are carried out inside the house, except where the deceased has died from an infectious disease. All property goes to the eldest surviving brother of deceased.

32. Every year when the corn is cut a red or white bull is taken to the grave of the last deceased. Sarkin Bussa, struck three times on the back with a pestle (*taberia*) and then its throat is cut (all this is done by the Sarkin tsafi). The blood is left for the spirits to drink

⁽¹³⁾ Connected with witchcraft there still remains a gruesome belief that a child born with teeth or on its back will bring misfortune upon its parents and relatives, and that it is incumbent upon the parents to put it out of the way.

The evil influences attending the birth of a child with teeth are remediable by the administration of "Medicine."

A recent case of this was the subject of prosecution in the Provincial Court.

and the meat is divided up amongst the people. A fowl and goat are killed, and the stone closing the small hut enclosing the grave is sprinkled with their blood and *gia* (native beer). Again in the harvest season, after the grass is burnt, a black goat is taken out about a mile along the Luma road where it is released. Horsemen then chase it, and the man who first spears it gets four Kola nuts. Every one then sticks his spear into it, and it is buried in the bush. Formerly this act was performed before going to fight, but now it is only done if an epidemic of smallpox breaks out. At the commencement of the tornado season, before the rains, a black bull is taken and killed at a *tsafi* stone near Kagogi. The blood is sprinkled on the stone and the meat is distributed. This is to prolong the life of the Sarkin Bussa.

33. When the guinea corn is nearly ripe, all the men go out to a *tsafi* stone about half a mile west of Bussa, brew *gia* and sleep there. Next morning the Sarki, wearing a black *riga*, with all his horsemen, go out, and the horses are given *gia* to drink; some do so and others do not. This is said to give horses health.

Authority, Mr. A. J. L. Cary, A.D.O.

34. **BORGU LANGUAGES, ETC.**—The four principal languages are Bokoboro, Dandawa, Zana and Laru.

Bokoboro is spoken in Kaiama, and very generally throughout all Borgu.

Dandawa has its headquarters at Bodoberi, in Kaiama, but is spoken in many other Kaiama villages, and in Nikki.

Zana is the language of Ilesha, and is spoken largely in Nikki also. Some of the words are the same as Yoruba.

Laru is the language of the riverside villages of Bussa. It is probably the aboriginal tongue.

The Dandawa are Mohammedans, and have been so for time out of mind. All the Kaiama Mallams (Koran Mallams as distinct from letter mallams) are Dandawa. They do not give their children in marriage to Pagans. The other three tribes are pagans.

35. **TAXATION.**—Direct taxes were started in 1903-4, the revenue produced being £859, the incidence being but a few pence per head. In 1917, direct taxes yielded £11,754, the incidence in the re-assessed districts being as much as 8s. per adult male, men and women each paying a poll tax of equal value of 4s. In the less settled north, incidence is still low. In many parts of the Province, the whole tax is met by the sale of honey, shea butter, etc., leaving the main food supplies untouched.

Caravan tolls were in force from 1903 to 1907; the yearly revenue being between two and three thousand pounds (see Head I.—Revenue).

36. **MINING.**—Several prospecting licences have been granted from time to time, especially in the Wawa District of Bussa, for gold, but these have lapsed. Traces of gold have been found in the Kontagora River. Results have been extremely disappointing. A deal of mica of inferior quality exists near Kontagora town, Rijau and elsewhere. No limestone deposits have been yet found.

37. (1⁴) COTTON.—Cotton grows exceedingly well, but so far efforts to encourage its extensive production have failed. The crop grows so well, however, that there is every hope yet that it will form one of the staple industries. The biggest crop produced at Yelwa, where there was a buying station a few years ago, was 74,234 lbs. in 1913, and 337,267 lbs. in 1914, the year in which the B.C.G.A. shut down their buying centre at Yelwa.

38. EDUCATION.—There are none but Koranic Schools in the Province and very few of these. Some 12 scholars, sons of chiefs, attend the Government School at Birnin Kebbi, Sokoto.

39. MEDICAL.—There is no Medical Officer in the Province. The nearest doctor is at Zungeru, 81 miles away. There is a Government native dresser at Kontagora, and a native Administration dressers in Kontagora and Zuru towns. There is very little leprosy in the Province. The prevalent disease is guinea-worm, owing to the very poor water supply in the dry weather.

Smallpox occurs yearly, and is brought down by the Hausa caravans. The natives of the Province take eagerly to vaccination.

40. The influenza epidemic of 1919 is estimated to have caused the death of about two per cent. of the population. In some districts the death rate was as high as eight per cent.

41. RIVER NIGER.—The River Niger is not navigable for anything but native canoes above the town of Leaba. Above that town, these rapids are met with Malali, Baburu two miles south of Malali, Garafini, three and a half miles south of Malali, Potashi, and at Auru. The two main rapids are at Baburu and Auru, where loads have to be carried by land.

Apart from the fact that these rapids form (at present) a complete bar to the use of this fine waterway by steamers, historical interest surrounds them as being the scene of the death of Mongo Park which occurred at the end of 1805.

On reaching Sansanding, Park sent back his journals by the hands of Isaaco his guide; Park, Mostyn and three soldiers left Sansanding on the 19th November, 1805, and continued down river under the guidance of Amadi Fatouna.

(1⁴) COTTON.—The area of land suitable for Cotton growing is above 16,000 square miles.

This area naturally divides itself into two, one within a natural means of transport (River Niger), and the other served by artificial means, viz., Railway or Motor transport.

The River Niger, Area	10,000 square miles,	population	60,000
Road and Railway, Area	6,000 square miles,	population	40,000
			16,000
			100,000

The 1920 Native Estimates have voted a sum of about £4,000 as an initial step towards the construction of Motor Roads as feeders to the Railway.

The same Estimates provide a sum of £490, Sokoto voting £511, towards the improvement of the River Canoe transport (blasting of rocks in certain rapids).

In 1918, an experiment was made by the Native Administration of Kontagora and Yelwa in running a canoe transport from Jega—Yelwa to Jebba, a distance of 275 miles. Including cost of portages at rapids, it was found that this could be done at the rate of 7d. per ton mile. Balance sheet for three months showed capital and re-current expenditure £71 3s. 4d., receipts £7 1s. 7d., or a return of 10 per cent. profit on outlay for this short period.

In 1810, Isaaco was engaged by Lieut.-Colonel Maxwell, the Governor of the Gambia, to return to the interior for the purpose of finding any traces of Park and Mostyn. He went as far as Madina, a few miles south of Sansanding, where he met Amadi Fatouma from whom he obtained an account of the further journey and death of Park.

42. A relic of the last journey of the Explorer is in existence to this day in the form of a large silver medallion of George III mounted as a ring, worn by succeeding Emirs of Bussa as a Crown jewel, being highly prized by them.

They claim that this ring was given by Park himself to the then Sarkin Bussa, but I think that it more probably was recovered from his effects at the bottom of the rapid where he met his death.

Reference is made in Isaaco's account of five rings being presented by Park to Sarkin Yauri, and it is quite probable that he had a supply of these as presents for Native Chiefs.

NOTES
ON
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NASSARAWA PROVINCE.

AREA OF PROVINCE. NATURAL FEATURES, Etc.

THE area of Nassarawa Province as now constituted (December, 1919), is 16,710 square miles, and it carries a population of 16 to the square mile. It is bounded on the North by Zaria Province, the boundary being marked by lines of beacons or cairns joining up a series of streams along the medial line of which the boundary runs. On the East the boundary is conterminous with the Western boundary of the Bauchi Province, the line running generally along the bottom and foothills of the Bauchi Plateau. On the South it is bounded by the River Benue, and on the West partly by the River Gurara and partly by the Koton Karifi District of the Niger Province.

The Northern half of the Province is hilly and slopes from the Westernmost spurs of the Bauchi Plateau Westwards towards Minna. Towards the South this slope shelves abruptly in the Eastern portion, but more gradually in the Central and Western portions. These parts are the watershed of the Province. The Sango River takes its rise on the slopes of the plateau between Jemaa and Bukuru, and running along the Southern base of the Kagoro Hills curves southward; being then joined by other rivers that take their rise from both North and South of the Kagoro range and ever growing in width and volume it skirts the Western slopes of the Mada range, and flowing South by South-West joins the River Benue a few miles above Loko. Its lower portions are navigable for shallow craft.

The Central portions of the Province are generally rolling grassy downs affording good pasturage for stock. In these districts there are several thousand head of cattle belonging to resident Fulani. Nomad Fulani bring down their herds annually in the dry season and camp along the whole of the Northern half of the Province.

The Eastern fringe of the Province is generally broken and hilly, being in reality the foothills of the Bauchi Plateau, till on approaching the River Benue sloping sandy country is reached. In the North-East corner there is considerable activity in tin mining.

The Western fringe in its Northern half is broken and hilly; ranges of rocky hills are interspersed with fertile valleys draining westwards into the River Gurara. From the more Central parts the slope is southward to the Benue. The whole Province is well-watered throughout,

except in the South-East where there are stretches of flat waterless sandy country.

Sylvan riches are very considerable as are also the agricultural, though owing to the depopulation caused by Fulani slave-raiders, mainly in the nineteenth century, only comparatively small areas are under cultivation.

The Southern slopes down to the River Benue are heavily wooded and carry fine specimens of African Mahoganies as well as large numbers of Oilpalms. The oilpalm area extends northwards, to some of the central parts, along rivers and streams, and along the broken country composing the more Eastern portions of the Province. Some of the richest oilpalm areas are situated along the broken country near the foot of the Bauchi Plateau, such as Ayu District near Jemaa.

In these patches of forest country various rubber-bearing trees and vines also abound. Shea trees (*Butyrospermum Parkii*, Hausa "Kadainya") are very numerous, especially in the Northern and Central Districts, as also the tree commonly known as the "West African Copaiba Balsam" (*Pardaniella Oliveri-Rolfe*) (*Daniella Thurifera-Bennett*), Hausa, "Maje."

In the open country everywhere the tree commonly known as the "Locust Bean Tree" (*Parkia Filicoidea*) is plentiful and is carefully preserved by natives on account of its pods, the seeds and mealy yellow pulp of which are used as food (Hausa, "Daddawa").

Note.—The true Locust Bean is a native of the Mediterranean countries and is the "Carob" or "Algaroba" (*Ceratonia Siliqua*) (Arabic, "El Harrub"?).

The most important town is Keffi, situated almost exactly in the centre of the Province in open undulating country. Keffi is approximately 1,200 feet above sea-level in latitude 8 degrees 50 minutes 34 seconds, and longitude 7 degrees 52 minutes 0 seconds E. The higher ground of the Northern portion of the Province is approximately 2,500 feet above sea level, and the lower, near the River Benue, approximately 500 feet above sea level.

Big Game is plentiful near the Benue, and in the wet season when the Benue flats are flooded it travels northward. Big Game mainly consists of Buffalo, Hartebeeste, Roan Antelope, Cob, Waterbuck, Reedbuck, Bushbuck, Duiker, and a few Oribi. In the Eastern portion of the Province along the foot of the Bauchi Plateau, East of Lafia, there is a strip of virgin bush, and in this there are one or two known herds of Giraffe and some Elephants. Although found in neighbouring Provinces, the Senegal Hartebeeste and the various Gazelle (Senegal Gazelle, Addra Gazelle, Dorcas Gazelle, etc.), are unknown in Nassarawa Province. Wart Hog and Porcupine occasion much damage to crops. Leopards are found in various parts and also a few Lions, but both being of nocturnal habits they are rarely seen.

Most of the game birds known in Nigeria are well represented. Guinea-fowl and Partridges are plentiful, and in the North-East corner the lesser Bustard is fairly common.

Birds and Butterflies exist in wonderful variety.

PROVINCIAL ORGANIZATION.

THE Province is divided as follows:—Four Administrative Divisions composed of five Moslem Emirates and six Pagan Units. This is more clearly shown in tabular form as follows:—

Divisions.	Units composing Division.	Number of Districts in each Unit.	Number of Villages in each Unit.	Total Population of each Unit.
Keffi	{ Keffi Emirate, 2nd Class ...	8	216	29,849
	{ Nassarawa Emirate, 2nd Class	6	248	47,386
Abuja	{ Abuja Emirate, 2nd Class ...	9	591 (divided into 72 village areas)	68,046
Lafia	{ Lafia Emirate, 2nd Class ...	4	124	17,104
	{ 3 Independent Units* ...	5	164	54,110
Jemaa	{ Jemaa Emirate, 2nd Class ...	6	158	27,874
	{ 3 Independent Units† ...	3	60	22,771
	11 Units.	41 Districts.	1,561 Villages.	267,140 M.F.C.

* Lafia.—Three Independent Units: Mama, Nungu and Mada. Mada is divided into three Districts (North, Central, and South).

† Jemaa.—Three Independent Units: Kagoro, Moron, Jaba (Kwoi).

The five Emirates are independent, and each is administered by a Second Class Emir. Three (Keffi, Nassarawa and Jemaa) were up to 1902, tributary to Zaria, but in that year they were removed from the suzerainty of the Emir of Zaria and rendered independent. The six small independent or semi-independent units are administered by more or less hereditary chiefs, except the districts of Mada and Mama, which are inhabited by primitive pagans not yet emerged from the family or clan stage and in which there is direct administration pending their organization into the tribal stage. (*Vide* "History of Native Administration.")

HISTORY OF NATIVE ADMINISTRATION.

PREFATORY NOTE.

THE earlier history of Nassarawa Province is lost in obscurity, and can only be conjectured very vaguely from references in legends and folklore. As far as can be ascertained the earliest traceable indigenous tribe is the Koro—if any tribe can be called indigenous in a country where successive waves of immigrants which absorbed their forerunners and eliminated all traces of former inhabitants were so frequent. The earliest traceable immigration is that of the Gwari from the East and the Gwandara from the North. In various parts of the Province, however, stone implements can still be found, indicating the prior presence of more primitive peoples.

The Gwari, who are said to have been a subject race in Bornu, settled in the North-West parts of the Province, and came under the domination of the Koro. The Gwandara appear to have spread over the parts of the Province best stocked with game, and scattered from the North-Western foothills of the Bauchi Plateau, then inhabited by the Nimbria, Southward and Westward, till they came in contact with the Koro and the Gwari. The Gwandara claim to have been a race of hunters originating in the country North-East of Kano, and to have followed game-tracks South to Nimbria. The Koro are now a decadent tribe, and appear to be dying out, whereas the Gwari are increasing steadily. Other immigrants are the Kagoro inhabiting the plateau of the North-East corner of the Province, and their neighbours the Moroa. From the South, a section of the Jukuns who had migrated down the Benue, and settled in the interior of the Idah Kingdom, broke away from Idoma, and immigrated across the Benue, and split into two rival sections, now known as the Doma and the Arago, both included in the Lafia Emirate.

(*Etym.* Doma = Andoma, a leading Jukun, who settled in the interior of Idah. Arago = Aragogo, rogues or rebels who broke away from Doma.)

The original Jukuns, who came down the Benue, formed part of the once powerful kingdom of Kororofa. (Muri Province.)

The Niger districts contributed their quota of immigrants in the shape of the Igbira, who settled in the South-Western corner of the Province (*circa* A.D. 1750), set up a powerful organization and founded the Kingdom of Panda. (First mentioned by McGregor Laird, who was imprisoned there on his trip up the Benue.) The Igbira are to this day looked on as especially skilled in magic, and have powerful "jujus" in their possession. They are expert poisoners, and hold the secret of many potent poisons.

Other numerous tribes, such as the Mada and kindred tribes inhabiting the Eastern fringes of the Province, the Bassa scattered along the Benue and the South-West portion of the Province, the Afao spreading from the Benue to the Central Districts of the Province, the Onkwoi, the Mama and Ayu, etc., were probably originally immigrants from the South-East. Most of these tribes are distinctly of Bantu origin. Such tribes as the Yeskwa, Numana, Nimbria, Kagoma, Kaninkwom, Ayu, Attaka and others, may have

originally immigrated, or may be the descendants of tribes indigenous to these parts. The various movements of these tribes cannot be traced with any certainty, and the prevalent languages are a great stumbling block, but it is noteworthy that most of the present inhabitants of the North-Eastern corner of the Province, and spreading to near the confines of the N.W. Koro, have a common prefix (or commencement of name) of "Ka," viz., Kagoro, Kaje, Katab, Kagoma, Kaninkwom, etc. "Nimbia" seems to be applied to a people who were found here on the arrival of immigrants, and are therefore looked on as indigenous. Some tribes call the country bordering the Western scarp of the Plateau (i.e., the North-East portion of Nassarawa) "Nimbia." "Numana" may be a corruption of this name.

About the beginning of the nineteenth century the Fulani invasion commenced in earnest. Though Nomad Fulani herdsmen had visited the Province annually during the dry season in previous times, it was not till about the end of the eighteenth century that the more Northern districts of Nassarawa Province began to suffer from slave-raiders, and that parties of Fulani and Habe commenced to settle in them. The first ten years of the nineteenth century saw certain Fulani and Habe firmly established in fortified strongholds from whence they raided the surrounding country, and sent northwards long caravans of slaves. They penetrated southwards and even crossed the Benue and raided in the Idah Kingdom. The end of the nineteenth century saw the complete ruin and depopulation of the Province. Sir Frederick Lugard reporting in 1902, incorporates the following remarks of Sir W. Wallace:—
 . . . "In the Nassarawa country, a once fertile and populous Province, one can now only view the remains and ruins of large and totally deserted towns, bearing witness to the desolation wrought by 100 years of internecine strife and slave-raiding by the Fulani."

The remaining inhabitants of such towns fled to the hills in all directions; those who approached the Eastern and North-Eastern confines of the Province, until they learned how to defend themselves, were further raided by the Headhunting tribes who inhabit these hilly localities. Others intermarried with Headhunting tribes and themselves adopted their customs. Such was the state of the Province when the arrival of Sir Frederick Lugard put a stop to slave-raiding, and evolved law and order out of chaos and ruin. The introduction of his masterly policy is bearing fruit to-day, in the rapid repopulation of the Province (1) by the cessation of all slave-raiding, (2) by the scattering of people, formerly boxed up in defensive towns and on inaccessible hill-tops, back to their lands and farms, (3) by the filtering back of slaves from places as far removed as Sokoto and Kano, and (4) by the almost universal security of life and property and the resultant increase in birthrate, trade and universal prosperity.

Five Moslem Kingdoms or Emirates were founded early in the nineteenth century:—

Keffi *circa* A.D. 1802 (Originally Katsina Fulani).

Abuja ,, A.D. 1804 (Originally Habe, Kingdom of Zozo).

Lafia Beriberi *circa* A.D. 1804 (Originally Bornuese).

Jemaan Darroro ,, A.D. 1810 (Originally CattleFulani from Kajur).

Nassarawa ,, A.D. 1835 (Originally of the Keffi Fulani).

These have lived through various vicissitudes, and exist to-day intact as the day they were founded.

A few tribes had retained their independence up to the arrival of the British (and this has not been interfered with), such as the Mada, the Nungu and the Mama tribes inhabiting the broken country at the foot of the Bauchi Plateau, the Kagoro in the North-Eastern corner of the Province, etc. But for the arrival of the British, these would have been sooner or later subdued or decimated. And but for the same reason it is highly probable that the victorious career of Sarikin Kwotto would have resulted in his wresting the power from the other Emirates and in his asserting his independence of Zaria.

The Emirates of Keffi, Nassarawa, and Jemaa were removed from the Suzerainty of Zaria in 1902, because the Emir's representative, the Magaji, murdered Captain Moloney, the British Resident, and was not arrested and handed over to justice when he fled to Zaria.

FOUNDING OF KEFFI EMIRATE, A.D. 1802.

At the beginning of the nineteenth century, Fulani herdsmen who had annually brought their herds to graze in the dry season on the rolling grass country of which the central portion of Nassarawa Province consists, were encouraged to settle by the fact that Fulani rule was rapidly spreading southwards. Fired by ambition, one Abdullahi, better known as Abdu Zanga, a Katsina Fulani, persuaded a number of cattle-owning Fulani like himself to band themselves under him, and appointing one Imoru his Makama, he settled down *circa* A.D. 1802, and built a village with a heavy stockade round it which gained it the name of Keffi. (Kaffi=stockade or barrier.) This stockaded town was later burnt and destroyed in a slave-collecting Razzia by Zaria Fulani, and the present town with its once strong triple wall and moat was built to replace it. It is believed that the ambitious Abdu Zanga attempted to obtain his title (and a flag) direct from Othman Dan Fodio, Emir of Sokoto. This attempt was thus punished by Zaria and Abdu Zanga was forced to become a vassal of Zaria (Mallam Musa, first Emir, who claimed that the Emir of Sokoto had allotted to him the country down to the Benue) to pay annual tribute in slaves, and to hold his title direct from Zaria.

Abdu Zanga (known also as Abdullahi) died in 1820, and was succeeded by his brother Maizabo. Maizabo reigned for 15 years, and died in 1835. He was succeeded by Jibirilu, second son of Abdu Zanga (Abdullahi). Meantime, Imoru Makama (Dogo), who had proved himself worthy of the appointment to the leadership of the Keffi Army, had continued to subdue the surrounding country and finally subdued the Afao tribes nearly as far as the Benue. He appears to have got on well with Abdullahi, and after him with Maizabo, but fell out with Jibirilu, who was his son-in-law, and proceeded to Zaria to complain against him. The Emir of Zaria temporised and appointed him chief of the still-to-be conquered Igbira country (the Kingdom of Panda) which till then had remained immune and independent. Imoru on his return

to Keffi from this trip to Zaria found he had incurred Jibirilu's hostility and, severing his connection with Keffi, he went further South and camped with his followers at a place called Yankardi. Prior to this rupture Makama Dogo had given his daughter Halima to Jibirilu in marriage and though she ran away from Keffi and joined her father at Yankardi, Makama Dogo appears to have been magnanimous and returned her to Keffi, saying that his quarrel was as between men and did not affect the women of the respective households. (*Vide* "Founding of Nassarawa.")

Jibirilu died in 1859, and was succeeded by his brothers, in order of seniority, Mohamadu, Ahamadu and Mallam Sidi, also known as Sidi Imoru, who died in 1894.

Sidi Imoru was succeeded by Ibrahim, ninth son of Abdu Zanga, the succession thus skipping the three brothers Yamusa, Sulimanu and Isiaku, all of them older than Ibrahim.

During the reign of Ibrahim the most powerful personage in Keffi was the Magaji (title now obsolete). Ibrahim was a mere figurehead. The apparent position of the Magaji was that of accredited agent of the Emir of Zaria who was the Suzerain. The Magaji was a man of strong character and was in obstinate opposition to the establishment of British rule, though his resistance up to 1902 had been rather of a passive than an active character. In 1902, the arrival at Keffi of the powerful force under Col. Beddoes afforded a good opportunity for settling this matter, but the Resident (Captain Moloney) attempted to come to an amicable understanding with the Magaji in the hope that the latter's influence might prove of use to the Government. The arrest at Abuja of a number of chiefs, and the death from wounds of the Sariki* himself had a certain effect in Keffi, and the Magaji evidently thought that his time had come. Captain Moloney was a man of strong character and determined action. On October 3rd, 1902, accompanied by the Assistant Resident (Mr. Webster) he proceeded to the square fronting the Emir's and Magaji's residences and summoned the Magaji to attend. He declined to do so and the Assistant Resident was then sent to fetch him, but was set on by the Magaji's retainers and eventually thrown out, narrowly escaping with his life. Captain Moloney then sent Mr. Webster to call up the troops. The Magaji seeing that his arrest was imminent rushed out of his house and killed Captain Moloney and the Political Agent, Audu, who was acting as interpreter, and, it is thought, had falsely translated what Captain Moloney had said.

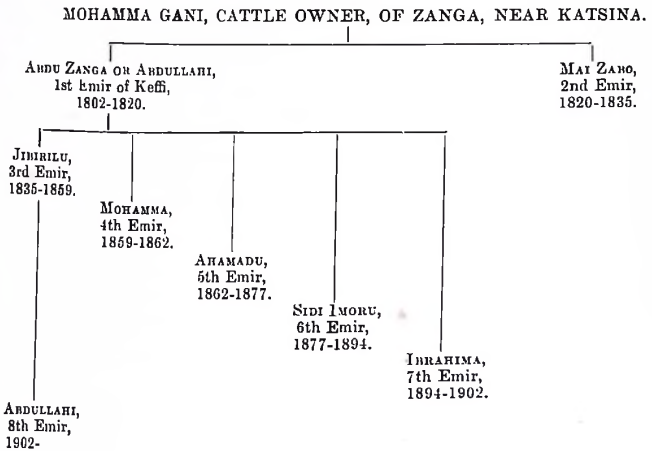
The Magaji then fled Northwards and though pursued was not captured. He was sheltered by the Emir of Zaria, though in his flight he lost most of his possessions. Later, he went on to Kano where he was well received and became the right-hand man of the Emir. He joined the Ex-Sultan of Sokoto and eventually was killed in the engagement at Burmi, by Major Marsh, on July 27th, 1903.

The aged and useless Emir, Ibrahim of Keffi, was removed and Abdullahi, sixth son of Jibirilu (third Emir of Keffi), was formally appointed Emir in 1902, and in 1905 was presented with a Second-grade Staff by His Excellency the High Commissioner, Sir F. D. Lugard.

* *Vide* under "Founding of Abuja."

EMIRS OF KEFFI.

1802-1917.



FOUNDING OF THE ABUJA EMIRATE, A.D. 1804.

TOWARDS the end of the eighteenth century the rising tide of Fulani invasion from the North was productive of the first Habe immigrations, and at the beginning of the nineteenth century the defeat of the Habe of Zozo by the Fulahs resulted in the transfer of this Kingdom to the country that now comprises the Abuja Emirate.

About A.D. 1804, it is recorded that Mohama Makau or Makam the 55th and last Habe ruler of Zozo (Zaria), having been completely defeated by the Fulah Emir, Mallam Musa (first Emir of Zaria) fled southwards accompanied by large numbers of his followers and their women, and sheltered among his vassals the Koro. He eventually settled at Zuba (near the present town of Abuja) and founded the Kingdom now known as the Abuja Emirate. The courtesy title of "Sarikin Zozo" was retained and is in use to this day and the chief badge of office is the "Wukan Zozo" (Knife of Zaria). A daily prayer is said to be put up in the mosque to this day imploring the restoration of their ancient Kingdom. After establishing himself firmly at Zuba, Makau gathered round him many more of his former Zaria office-holders and retainers with their households and slaves, and was thus enabled to continue to enforce the annual tribute formerly sent to him at Zaria by the Koro and their Gwari vassals. As he waxed in power he enlarged his sphere of influence and even adventured as far as Lapai (Nupe Province) where he besieged the Chief of Lapai,

Dauda Maza. Makau was killed in battle at the gates of Lapai *circa* A.D. 1825. (Lapai history shows Dauda Maza as ruling from 1830 to 1846, but there is evidence to show that Makau was killed before 1830.)

On Makau's death his followers retreated from Lapai and were led back to Zuba by his brother Jatau, nicknamed "Abu Ja" (Abu the Red, from his fair complexion), who then became Chief and built the large walled town which became known by the nickname of its founder, Abuja.

The site of the town was admirably chosen in a well-watered amphitheatre surrounded by high hills and broken country well calculated to screen Abuja from attack by its powerful neighbours on the North and West (Zaria and Lapai, etc.). Close to Abuja is a great rock visible for miles around, and round this rock many legends are woven.

"Red Abu" reigned $24\frac{1}{2}$ years and completed the building of the town with its large encircling walls and moat. He died in 1851 and was succeeded by his brother Abubakar, better known as Abu Waka, who reigned $25\frac{1}{2}$ years. This completed the reign of the three brothers Makau (or Makam), Abu Ja, and Abu Waka (or Abu Kwaka) sons of Bako Isiaku, 54th Sarikin Zozo, who had reigned in Zaria *circa* A.D. 1798-1801.

It was during the reign of Abuwaka that intercourse was first allowed between Abuja and other Emirates. Until about 1870, no "strangers" had been allowed to enter the country owing allegiance to the ruling house of Abuja.

On the death of Abu Waka in A.D. 1876, the title reverted to Ibrahim, the seventh son of "Red Abu." Ibrahim reigned from 1876 to 1902. During this reign the Emir Usuman Yaro of Zaria, with a numerous force descended on Abuja (*circa* A.D. 1894?) and pitched his camp close to the Gwari village of Diko, some ten miles from the town of Abuja. After a series of forays, Usuman Yaro penetrated to Abuja and besieged the town for nearly a month, till in a pitched battle in which the Fulani are said to have lost heavily, he was defeated and retired leaving a large number of horses and much booty in the hands of the Abuja Habe.

The Abujas had now developed their forays and brigandage to such an extent, that their influence was felt as far as the River Benue and to its confluence with the Niger, and the great caravan routes from Zaria southwards were unsafe. It was in the southern part of this belt that the Hon. David Carnegie, Assistant Resident, lost his life (at Tawari) in 1901, and in June, 1902, the murder of a native missionary called Bako, who was travelling near Umaisha close to where the Abuja forces frequently came in contact with the Nassarawa (Sarikin Kwotto) raiding parties, was reported. The Resident, Captain G. W. Moloney, urged the necessity of putting an end to the lawlessness that had its centre at Abuja, and an expedition under Lieutenant-Colonel Beddoes, accompanied by the Resident (Captain Moloney), was despatched. This expedition was undertaken during the rainy season and the troops suffered much from sickness, but it was entirely successful. After breaking down resistance, the town of Abuja was occupied in August, 1902, and Ibrahim fled to Arbutchi, where he died of wounds. His

brother Koko or Kurin Kaka, regarded as his successor, was deported by Government and died in 1908. The expedition, before it retired, established Mohama Gani, eldest son of Abuwaka, but it was not till two years later that effective British Administration was established (April, 1904).

Mohama Gani retired in May, 1917, on a pension of £60 per annum and settled in Zaria. He was succeeded by his Madaiki, Musa Angulu, eldest son of Ibrahim (who had been deposed and had died of wounds in 1902) in May, 1917.

There is said to have always been a Saraunia or female ruler, who rules jointly with the Emir, even in the days of the Zozo Habe kingdom at Zaria. This Saraunia is said to hold certain estates. If this is so the fact has not been brought forward and as far as can be seen the Saraunia takes no active part in the administration of the Emirate. She is said to be always a sister of the ruling Emir and to abdicate, if her brother dies or retires, in favour of the sister of the new Emir. Occasionally female drummers are seen in the following of the Emir.

Up to March, 1909, there were two female "District Heads":— (1) The Saraunia, with charge of the villages of Shanu and Kebbi (tax £22 4s.); (2) The Iya, with charge of only one village (tax 16s. only).

There were then fourteen District Heads or rather fief-holders, as districts were not self-contained. There are now (December, 1919) six District Heads only in the area then (1909) covered by Abuja Emirate.

The Saraunia is a daughter of Abu Ja (who died about 1851). She did not abdicate on the death of her brother Emir Ibrahim in 1902, nor on the retirement of Mohama Gani in 1917.

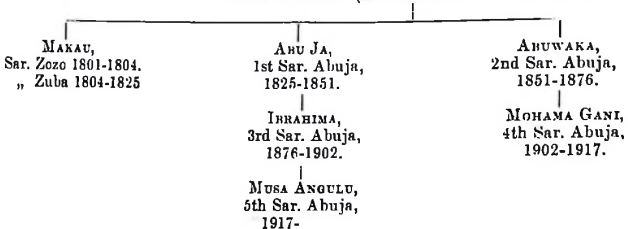
The Iya used to be the daughter of a reigning or deceased Emir, but time after time the Iya died within a year or two of her appointment. For this reason when Mohama Gani succeeded in 1902, no one of royal blood would accept the office. Mohama Gani therefore appointed the chief concubine of the deceased Ibrahim who was known as "Matan Fada." The present Iya is thus the first of slave status.

Neither the Saraunia nor the Iya has had any part in the administration since 1909.

EMIRS OF ABUJA (FORMER HABE DYNASTY OF ZARIA).

1804-1917.

BAKO ISIAKU (SARIKIN ZOZO, 1798-1801).



FOUNDING OF LAFIA BERIBERI, A.D. 1804.

WHEN the power of the Kingdom of Bornu was waning about the end of the eighteenth century, many parties of Bornuese left their country and scattered in all directions. One such party led by a man named Dunama wandered down to Zaria by way of Kano, and thence penetrated south-eastward to the Gwandara country situated south-west of the broken country round the foothills of the plateau. From here they passed on towards the Benue and even entered the confines of the Wukari country. Still unable to find a good site on which to settle, they retraced their steps and returned to the Gwandara country where they commenced to farm. This brought them into conflict with the natives of Shabu, which, ended in a fracas in which some of their number were killed. This so embittered them that they decided to return to Bornu, but on the way in passing through Kwandiri, they were persuaded by the Sariki of Kwandiri to remain and assist him in reducing the Arago (*vide* Prefatory Note) town of Aninae, and the Beriberi, led by Dunama and assisted by the Kwandiri braves, destroyed Aninae. Dunama thereupon decided to settle there and built the city which came to be known as Lafia Beriberi, from the expressed wish of the Sarikin Kwandiri that they (the Beriberi) would now settle and dwell in peace (Lafia). On Dunama's death, in 1809, he was succeeded by the next elder, one Musa, who was a capable warrior.

Musa subdued the surrounding tribes of Koro, Gwandara, Mama, and Aike (Onkwoi) and even raided as far as the Bauchi outposts at the foot of the plateau. Umur succeeded Musa in 1814, and continued and extended the raiding tactics. This excited the ire of the (first) Fulani Emir of Bauchi, Yakubu, who about A.D. 1817, led a punitive raid against Lafia Beriberi and destroyed its outlying villages and besieged the city. Tradition has it that on the sixteenth day, Umur led a sally and surprised Yakubu, inflicted defeat and captured one of Yakubu's drums. Yakubu then fell back and Umur, foreseeing that Lafia could not withstand a second attack from so powerful a man as the Emir of Bauchi, sent his Madaiki, who successfully negotiated terms of peace. Yakubu then acknowledged Umur as his vassal and presented him with a flag and the captured drum, both of which are still preserved in Lafia. Tradition also has it that Umur agreed to send annually to Bauchi a present of a gown, but no other tribute. Umur was succeeded by Laminu, the next senior elder or leader, in 1819, and he it was who built the inner walls round the city. Musa Gana, the last of the original Bornuese party, succeeded Laminu in 1844. He was then very old and died five years after (A.D. 1849).

The succession now passed to Abdullahi Dala, second son of Dunama. Tradition is silent as to the reason why the elder son, Arri, was passed over. Abdullahi is chiefly famous for the great encircling wall he built to enclose the farm lands with the city in the centre. Abdullahi Dala was succeeded in 1866 by Arri, son of Laminu (the fourth Emir). He only lived two years and was succeeded in 1868 by Umar, son of

Abdullahi Dala, on whose death the reversion fell to Abdullahi Dalla II (in 1873), eldest son of Arri (who had been passed over by his brother Abdullahi Dalla I).

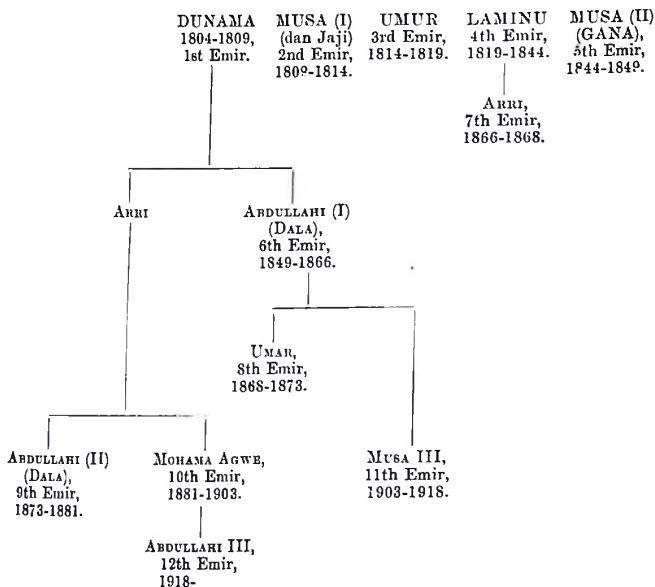
Mohamma Agwe, second son of Arri, succeeded his brother Abdullahi Dalla II in 1881. During his reign, with the assistance of Sarikin Kwotto (*vide* Nassarawa History), he raided and subdued the north bank Munshi, south-east of Lafia Beriberi. The two Emirs (of Lafia and Nassarawa) also opened up trade routes between Nassarawa, Loko, and Lafia, and established markets.

Mohamma Agwe was succeeded by Musa, eleventh Emir, in 1903, who, in 1905, was presented with a Second-Grade Staff by Sir F. D. Lugard. Keana and Doma, minor pagan kingdoms, were placed under Lafia. The first had been hitherto under Bauchi and the second under Zaria. (For their origin *vide* Prefatory Note.)

Musa (eleventh Emir) died in May, 1918, and was succeeded by Abdullahi (twelfth Emir), who is the elder son of Mohamma Agwe, tenth Emir of Lafia. Abdullahi was confirmed in his appointment and received the Staff of Office from Sir Frederick Lugard at Loko in August, 1918.

LAFIA RULERS.

1804 to 1919.



FOUNDING OF JEMAA, A.D. 1810.

A LITTLE over a century ago a mallam of Kebbi, called Usuman, obtained leave to spread Islamism among the Fulani herdsmen who had settled East of Zaria. These Fulani were in Rugas scattered about the Kachicherri plateau but had also their own farm villages inhabited by their Rundawa (pagan slaves). Mallam Usuman became their religious instructor as well as secular adviser, and appears to have formed them into a clan and ruled them jointly with their eldest member, one Abdurrahman.

When the Kajuru inhabiting the Kachicherri plateau became restless and massed together to oppose the advancing Fulani invasion, which had then reached Zaria and overthrown the Habe dynasty, Mallam Usuman appears to have been watching events. As a commencement, the Kajuru determined to wipe out the community of Fulani herdsmen, and a plot was formed to set on them unawares, to kill them all and to appropriate all their cattle and slaves. This plot was revealed to the Fulani by Indema, the Fulani favourite of the Sarikin Kajuru, who had confided the plot to her. The Fulani, thus forewarned, got away in the night, and the Kajuru on attacking found only the aged and infirm and a few young calves which could not travel fast. They followed the Fulani to the edge of the Kagoro plateau and managed to cut off a few, but were eventually driven off; the main body of the Fulani escaped and settled on the spurs of the Darroro hills. Indema is said to have been buried alive under a heap of stones inside a large hole on her return to the Sarikin Kajuru. (There is a deep chasm or rent in the earth near Kaffanchan, between Jemaa and Kagoro, and this may be the place.) The Fulani then settled down and drove the pagans they found along the Darroro, southwards, and these pagans retired and built the village of Nindam. After establishing themselves at Jemaa, the Fulani deputed Mallam Usuman to proceed to Zaria and obtain recognition of them as a unit under Zaria, from the Emir Mallam Musa and to "obtain a flag" and a name for the new settlement. The Emir of Zaria granted this and enquired who they were who applied for this "flag," and Usuman replied that they were a party or gathering ("Jemaa") of Fulani who had settled close to the mountain of Darroro. Whereupon the Emir of Zaria named the new settlement "Jemaan-Darroro" (*etym.* "The gathering, or party, of Darroro"), and the Jemaa of to-day is a convenient abbreviation of the name.

While these Fulani grazed their herds on the Kachicherri plateau they had been subject to both annual and casual levies of cattle, which they paid to the Kajuru on condition they were given protection. After the move to Jemaa these levies were discontinued, and the Kajuru thereupon commenced a series of raids on Jemaan Darroro which culminated in a pitched battle in which the Kajuru were scattered in all directions. Parties of them were chased southwards towards Keffi, and eastwards towards Randa and Bukuru and

decimated, while others managed to escape back to Kachicherri. This put a stop to the Kajuru raids as the Kajuru were shortly after subdued by Zaria.

Mallam Usuman's visit to Zaria took place about 1810, after the Kajuru had been finally defeated. On his return, the aged Chief Abdurrahaman abdicated in his favour and installed Usuman as first Chief of Jemaan Darroro. Usuman then again proceeded to Zaria and was taken by Mallam Musa to Sokoto to receive final recognition and confirmation in his appointment as Emir of Jemaa.

Usuman ruled until 1833. During his reign the Ayu, part of Numana, the Gwandara, the Moroa and the Kaje tribes were subdued. About 1827, an European is said to have visited Jemaan and tried to proceed thence to Bauchi, but, finding it impracticable, he returned northwards. (This may have been Lander.)

The Kagoro were never completely subdued by Jemaa, but in the reign of Abdullahi, eldest son of Usuman (who succeeded his father in 1833) attacked the town whilst he was absent on a raid in the direction of Lafia Beriberi and inflicted severe losses. On Abdullahi's return the Jemaan Darroro retaliated and captured several outlying villages of the Kagoro, which remain in a state of vassalage to Jemaa to this day.

Abdullahi was killed in 1837, while slave-raiding with a Zaria force in the Doma District (near Lafia) and was succeeded by his brother Musa, second son of Mallam Usuman.

Musa is said to have been a drunkard and to have been threatened with deposal by the Emir of Zaria (Hamada). Hamada died before carrying out his threat, but this was carried into effect by his successor, Mohammed Sani, who banished Musa and appointed Abdurrahaman.

Abdurrahaman was, however, too aged to carry on for long, and after three years he was deposed through the machinations of Musa, who was again appointed, only to be deposed shortly after. Musa was a warrior and he subdued Ninzam, Kagoma and the rest of the Numana. He completely defeated the Kagoro and destroyed most of their crops, and in fact would have annihilated them but for their underground caves and hiding places. This raid into Kagoro brought them to such straits that they were forced to come in to Jemaa and beg for food, and large numbers of them were enslaved and sent northwards.

Musa was succeeded in 1850 by his brother Adamu, who is also said to have been deposed for a period, but reappointed. The usual charge was brought forward—drunkenness. It is probable, however, that the one who paid the heaviest bribe was the winner before the Zaria Court. Adamu was finally deposed in 1855 and was succeeded by Mohammed Adda, another son of Mallam Usuman, who also was deposed and reappointed and finally deposed in 1838, and was succeeded by Abdullahi (Machu) a grandson of Mallam Usuman (son of Abdu Rahmanu, fifth son of Usuman). The Jemaan Darroro appear to have been on bad terms with their neighbours of Keffi, and encounters had taken place during Adamu's reign, but had been stopped by the Emir of Sokoto.

About 1893 a dispute over boundaries arose between the Jemaan Darroro and the Magaji of Keffi, who claimed the Numana and Ninzam Districts and actually advanced against Jemaa. He was driven away, and the dispute was settled in favour of the Darroro by the Emir Yero of Zaria (*circa* 1893).

About 1897 a plot was formed to depose Abdullahi and to set up his brother, one Usuman, who had been village head of Jagindi—a village founded by Fulani on a deserted pagan site about 14 miles south-west of Jemaa, during the reign of Adamu. Abdullahi had one of the chief plotters (the Sarikin Delle) assassinated, which so enraged the Jagindi Fulani that they rose against Abdullahi and obtained the assistance of the Kagoma and Kaje tribes as well as the slaves of Dangoma village (Rundawa). Desultory fighting went on up to 1903, when the Resident Nassarawa got into touch with Jemaa and settled the dispute by deporting Usumaan and Shemaa, the leading conspirators.

The Jemaan Darroro offered no opposition to the British Administration, but the various pagan tribes who had been more or less subdued by the Jemaa Chiefs misunderstood the situation, and in the earlier days of the British administration frequently revolted against the Fulani.

The Emirate of Jemaa is established in country which was once tributary to the warlike Kajuru, and the Emirs of Jemaa assumed the courtesy title of "Sarikin Kajuru Fellatehu" (now in abeyance).

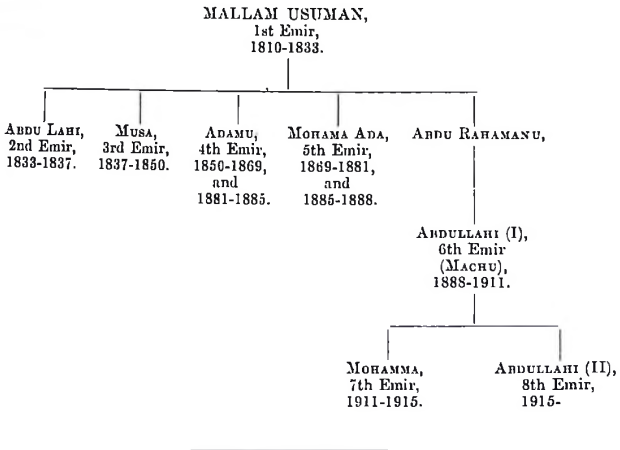
The Kagoro claim to have originated in Bauchi (or thereabout) and to have come West and settled in "Nimbia," on the Western and Northern flats of the Kagoro range, where they found ruins of former towns. Tradition has it that at that time they did not know the use of the bow and arrow, and that the district being infested with wild animals, they were forced to live in underground caves. The stone implements still found in this district are supposed to have belonged to the former inhabitants. It is stated they were at first ruled by a Council of Elders, and it was not till the Kajuru conquered them about one-and-a-half centuries ago that they elected a go-between to treat with the Kajuru, and eventually he became their chief or "Agwam" (one Gundong).

On his death there was an interregnum, and then the Kagoro appealed to the Jemaan Darroro to appoint a chief, and one Bishut, son of Mungu, was appointed "Agwam." This would appear to be a formal recognition of Jemaa as the suzerain power. Bishut was succeeded seven years later by his brother Kaka, the present (December, 1919) Agwam or Sarikin Kagoro.

The Moroa claim that their ancestors came from the north-west from the vicinity of Zaria, and consisted only of one household, and that the Moroa tribe as now constituted are the descendants of the patriarch of this household (one Ennilluchwi). They were conquered by the Jemaan Darroro and removed from the suzerainty of the Kajuru.

The Emir of Jemaa, Abdullahi I (Machu), died in 1911, and was succeeded by his son Mohamma, who died in 1915, and was succeeded by his brother Abdullahi II, now ruling.

EMIRS OF JEMAAN-DARRORO.



FOUNDING OF NASSARAWA EMIRATE, A.D. 1835.

THE founding of Nassarawa took place in comparatively modern times and had its origin in a quarrel that arose at Keffi, between the Emir Jibirilu, of Keffi, and Imoru Makama Dogo, of Keffi. (*Vide* "Founding of Keffi.")

Imoru was a Katsina Fulani (escaped) slave and when Abdu Zanga (Abdullahi) established himself at Keffi, in 1802, Imoru took service under him. Imoru was then a youth of barely eighteen years of age, but by sheer ability he gradually rose to a position of honour, and was appointed Makama and chief of the Keffi Army. During the reign of Abdullahi, first Sarikin Keffi, a certain Katsina Fulah claimed Imoru as his wife's runaway slave. Abdullahi redeemed him by handing over a slave on the spot and promised another one later. While Abdullahi was on a visit to Zaria the Katsina Fulah and his wife claimed the fulfilment of the pledge, and Abdullahi handed over a young female slave from the household of a certain Ahamadu. Some seventeen years later while Jibirilu, who had then succeeded his uncle Maizabo, as Emir of Keffi, was absent on a visit to Zaria, and Makama Dogo was away in the Afao country collecting the annual tribute of slaves, Ahamadu recognised this female slave, now grown into a handsome woman, and found she was living in Makama Dogo's compound. Ahamadu seized her and restored her to his household. Makama Dogo appealed to Jibirilu, who apparently took no action and this so incensed Makama Dogo that he proceeded to Zaria, and laid his complaint before the Emir

Abd ul Karim, of Zaria. Abd ul Karim, jealous of the growing power of Keffi, determined to detach Makama Dogo's party from the Keffi chiefdom, and offered Imoru Makama Dogo the Igbira Kingdom of Panda, then at the height of its power and still unconquered. This crafty move of Abd ul Karim was a double one; if Makama Dogo could subdue the Igbira, a large slice of country would thus be added to the Zaria Emirate. If the Igbira proved too strong for Makama Dogo the latter's party would be much weakened but still detached from the Keffi Emirate.

Makama Dogo who had given his daughter Halima in marriage to Jibirilu, Emir of Keffi, on his way back from Zaria called at Keffi to visit his daughter. He found the gates closed against him and he was refused admittance. With his following he then went South of Keffi and pitched his camp at Yankardi. Here he was joined by his daughter Halima, who fled from Keffi on this indignity being shown to her father. The latter, however, was magnanimous and returned her to Jibirilu, saying, that this matter was between men.

Makama Dogo then cast about for a place to settle in and build his headquarters, and he bethought him of a certain stretch of grassy downs situated near a large river, where Abdullahi, his old chief, always pitched his camp on his forays into the Afao country. He remembered that on each occasion he (with Abdullahi) had camped here, they had returned victorious, and he therefore proceeded to this place and in due time built the city of Nassarawa. (Nassarawa=the victorious.)

From Nassarawa, Imoru Makama Dogo by a series of successful forays conquered the Igbira, and their subject Bassas, and so broke up the Kingdom and destroyed the town of Panda.

(This is the Kingdom mentioned by McGregor Laird in his diary of the trip up the Benue. Laird was detained by the Igbira at Panda.)

Many Igbira refugees from Panda fled West to the rival Igbira Kingdom of Koton Karifi. (Kwotto'n-Karifi=the strong or unconquered Kwotto.)

On his return from Panda, Imoru Makama Dogo assumed the title of "Sarikin Kwotto," which is held to this day by the Emir of Nassarawa. He now exhibited a desire for a reconciliation with his son-in-law Jibirilu, of Keffi, and sent him envoys with letters informing him of his victory over the Igbiras. These letters were accompanied by the present of a tall lamp captured from the Chief of Panda, to his daughter Halima, the wife of Jibirilu, Emir of Keffi. Halima had been entrusted with the task of tending the lamps in the mosque at Keffi, and she placed this lamp in the mosque where it can be seen to this day.

Among others enslaved by Imoru Makama Dogo, at Panda, was a girl named Wase, said to have been the favourite of Chegü, last Chief of Panda. She became Imoru's favourite and she bore him a son named Mohamadu, of whom Imoru predicted great things. (This is the present Sarikin Kwotto.)

After breaking the Panda Kingdom, Imoru turned his attention south-eastwards and established an advanced base at Jankwoi, in the Doma Kingdom. Whilst on this expedition, and being then at the

comparatively advanced age of 72 (about), he sent envoys to Keffi and urged Jibirilu to make peace with him and form an alliance, tempting him with offers of slaves and booty.

Jibirilu acceded to this and gathering his people together he joined Imoru at or near Agaza and thence they raided the country together, probably causing the detached strip of country round Udeni on the River Sango to become vassal to Keffi. On this foray Imoru's strength failed him and he died (A.D. 1858.) On his deathbed he is said to have charged Amadu, his heir (styled "Madaikin Kwotto"), to return to the old allegiance to Keffi, warning him with disaster if he did not obey his behests. Amadu disobeyed his father's deathbed commands. *Circa* A.D. 1859, Amadu was led captive to Zaria (Emir Abdullahi) but he apparently succeeded in buying himself off as he returned shortly afterwards to Nassarawa, and retained his independence of Keffi.

Amadu reigned from 1858 to 1878, and though he subdued a number of small villages he does not appear to have conquered any tribe. During his reign the town of Loko was founded by an Igbira, *circa* 1874.

Amadu was succeeded by Mohamadu (the present Sarikin Kwotto) in 1878, and it was during this reign that gradually the whole country from a point nearly opposite Abinsi to the corner formed by the confluence of the Niger and the Benue, and northwards to within a few miles of Keffi was conquered. He drove the Bassa across the Benue and even followed and raided nearly as far as Ida. Westwards to the confines of Abuja he also subdued. The Abuja Habe attempted to raid in the direction of Nassarawa, but met with defeat at Sarikin Kwotto's hands. He occasioned considerable trouble and loss to the Chartered Company right up to the end of its administration. There is little doubt but that for the advent of the British Administration he would have continued his victorious career and absorbed most of the territory now known as Nassarawa Province. Sarikin Kwotto was one of the first to make submission to Sir F. D. Lugard, in 1900.

NOTE—The Hausa name for the Igbira is "Kwotto," probably a corruption of "Okpoto," a numerous primitive pagan tribe inhabiting the country on the left bank of the Niger and inland, south of Idah, the Igbira having originally immigrated from the neighbourhood of Idah. The Igarra of the Bassa Province recognise the existence of this tribe, which is well south of Bassa Province, and the ruling Igarra of Idah call their provincial Igarra brethren of Bassa Province, "Okpoto," as a term of contempt. The true Okpoto-speaking tribe is, however, situated in Southern Nigeria, well south of the confines of Bassa Province, and *may* have originally furnished the people who came to be known as "Kwotto" or Igbira.

EMIRS OF NASSARAWA.

IMORU (MAKAMA DOGO OF KEFFI).
1st Emir,
1835-1858.

AMADU,
2nd Emir,
1858-1878.

MOHAMADU,
3rd Emir,
1878-

ARRIVAL OF BRITISH. PROTECTORATE ESTABLISHED.

As has been recorded, five Moslem Units were set up in the nineteenth century: one Habe (Abuja), which preserved its independence of Zaria Fulani; three Fulani (Keffi, Jemaa, Nassarawa), which held their titles from Zaria, and one Bornuese, which voluntarily placed itself under the protection of the Bauchi Emirate from which it was detached in 1902. These Sub-Emirates may be considered as having originally been advanced bases for purposes of slave-raiding. With the rapid depopulation of the country, feeble attempts were made to administer it, and each Emirate was parcelled out in lots which were "given" to the various office-holders, who in turn "divided" the various villages among their retainers, who became "Jekadu" or tax collectors. All lived at the respective capitals. A rough method of tax collection was the demanding of about one-tenth of crops, live stock, and even of children of the pagans. Frequent pretexts were invented to enable the Emirs to attack the less tractable villages and to carry away the young and the able-bodied into slavery, mostly to be sent northwards as the Annual Tribute became due (to Zaria, etc.), and by the end of the nineteenth century the depopulation was so complete that the retainers of the Fulani had been constrained to turn their attention to farming the depopulated areas round the larger towns themselves. Slave-raiding was still going on up to 1902, until the Emir of Nassarawa made formal submission to the Government, which stopped his victorious career that would almost certainly have ended in his subduing all other units and in asserting his independence of Zaria and transferring his allegiance direct to the Over-lord of Sokoto, without any intermediaries.

Early in 1900 the first Resident (Major A. Burdon, and later, Dr. Cargill) commenced the exploration of the Province. Headquarters were first established at Akwanaja (in the south-east corner of the Province), and an attempt was made to pacify the Munshi. Headquarters were later transferred to Nassarawa Town (after the formal submission of Sarikin Kwotto), and the name of the Province was changed from "Lower Benue Province" to Nassarawa Province. In July, 1902, the Headquarters of the Province were transferred to Keffi, and Abuja was subdued by an expedition under Colonel Beddoes.

In October, 1902, the Resident (Captain Moloney) was murdered at Keffi by the Magajin Keffi, the agent of the Emir of Zaria and, as a result, the Province of Nassarawa was removed from the suzerainty of Zaria.

In March, 1903, the Emirs of Lafia and Jemaa made formal submission. In April, 1904, the administration of Abuja Division was commenced, and an Assistant Resident was posted there with a Company of the W.A.F.F. to protect him.

In October, 1904, an Assistant Resident was posted to Jemaa with a detachment of 25 R. & F. under a Subaltern.

In January, 1905, an Assistant Resident was posted to Lafia Beriberi.

In April, 1905, His Excellency the High Commissioner, Sir F. D. Lugard, visited the Province, confirmed the appointment of the five Emirs and presented Staves of Office. He selected the site for the new Provincial Headquarters at Keffi and gave orders for the building of the permanent quarters there. These were commenced the same year and completed in 1906.

In March, 1907, the route from Loko to the Tin Field in Bauchi was finally opened, through Jemaa and Kibbo.

In 1907 and 1908 a series of patrols subdued and opened up various pagan hill districts, such as Kagoro, the Lafia Madas, etc. In 1909 the Lucy Memorial Home for Freed Slaves was transferred from Zungeru to Umaisha and placed under the charge of the Sudan United Mission.

In January, 1910, the Koton Karifi Division was transferred from Kabba to Nassarawa. (This district was handed over to the Nupe Province in 1914.)

In February, 1912, the W.A.F.F. Company which had been transferred from Abuja to Keffi in previous years, was transferred from Keffi to Wamba, and the Headquarters of the Lafia Division were transferred to Wamba, while the unsettled districts round Wamba were thrown open to prospectors from 1st March, 1st April and 1st May, to three different classes of applicants, some of whom had entered the closed districts in 1911 and had been ejected.

In March, 1912, the discovery of an alleged valuable lode of tin (by the Anglo-Continental Company), resulted in the transfer of Provincial Headquarters from Keffi to Jemaa, and in the same month the Acting Governor (Mr. H. S. Goldsmith, C.M.G.) arrived at Loko, and visited Lafia, Wamba, Ninkada and Jemaa and proceeded to Bukuru and Naraguta.

In April, 1912, the Province, which had up to this date consisted of six Divisions (Keffi, Nassarawa, Jemaa, Abuja, Lafia, Koton Karifi), was redivided into four administrative Divisions by the directions of the Acting Governor; these are retained to this day and are as follows:—Keffi, Abuja, Lafia and Jemaa.

In May, 1912, Mr. Campbell, a prospector, was murdered by Mada pagans near Awulco. Punitive patrols recovered his belongings and remains. Mada District and all that part of Mama and Nungu lying outside a 10 mile radius of Wamba Government Station were closed again.

Early in 1913, a telegraph line from Keffi to Jemaa was completed and a permanent brick Residency and Post Office were built. During 1913, District Heads were established in all Districts; up to this date they had resided in the respective capitals. In September, 1913, the Tin Fields Survey was commenced in Jemaa under Captain Lumsden, R.A.

In November, 1913, His Honour the Lieutenant-Governor (Mr. C. L. Temple, C.M.G.) paid a visit of inspection to the Province, arriving at Jemaa (*via* Naraguta Kwooll and Kagoro) on 24th November, 1913, and proceeding thence to Wamba, Lafia, Keffi and Abuja; thence on to

Minna Junction. As a consequence of this visit the Districts of Kagoro and Moroa (Jemaa Division) were closed to prospectors as also the Districts of Mama and Nungu outside a radius of 10 miles round Wamba (Lafia Division). The Districts of Kagerko (Keffi Division), Jiri and Janjalla (Abuja Division) were transferred to Zaria Province and the District of Koton Karifi (Abuja Division) to the Nupe Province (then known as the Niger Province). Bassa Province was federated with Nassarawa but as this was found to be unworkable without direct telegraph communication the Provinces were re-separated in May, 1915. The loss of these Districts to Nassarawa Province impoverished and, for a time, crippled the Native Treasuries of Keffi and Abuja.

In August, 1914, troops were withdrawn from the Province and sent to Abinsi and Yola on account of the Cameroons Campaign. (Troops returned to Wamba, May, 1916.)

In September, 1914, the Bassas rose against the Igbira of Umaisha and Ogba and a patrol of 40 R. & F. visited the District and restored order.

After the withdrawal of the troops from Nassarawa, in 1914, the Mada, a race of warriors unconquered by the Fulani, started getting restive. Frequent inter-village fights took place resulting in numerous murders, mainly for Headhunting reasons. No action could be taken at the time owing to the absence of troops and to the depletion of the Police Detachment, a number of volunteers from the latter having gone to the Cameroons (and later to East Africa). In 1916, the hill Mada organized Headhunting parties which came down from the hills and attacked caravans on the Keffi-Lafia and Lafia-Wamba roads. A number of peaceful traders and carriers lost their lives in this manner. After the return of the troops, a patrol was sanctioned to enable the District Officer to tour and resettle Mada District, and to obtain the surrender of ring-leaders and murderers. In February, 1917, this patrol of one company and a Maxim Gun (B/G 2nd N.R.) accompanied by Captain H. L. Norton Truill, District Officer in charge of Lafia Division, entered Mada, but was unable to penetrate into the hills on account of the hostile reception it met from several thousand Mada hill men in full war paint. It was then strengthened by a second company and machine gun from Lokoja, the whole under command of Major Napier, 2nd N.R. This force also failed to penetrate the Southern Hill-Mada District, and a mountain gun and detachment under Lieutenant LeGrand, from Kano, was then hurried to the spot, and, under cover of this gun the expedition was able to enter the hills. Fierce resistance was encountered. The Mada had built stone walls and held these with great tenacity, but gradually retired and broke, and the expedition then established itself at Lezin Lafia in the heart of the Mada Hills. From this position all the Mada villages were visited, and the surrender of the ring-leaders and murderers was obtained.

The murderers were duly tried and fifteen were hanged in Lezin Lafia, before a vast concourse of Mada from all villages. A number of highway robbers and other criminals were surrendered also, and sentenced to varying terms of imprisonment. Formal submission was made, and the Wamba Company remained in the hills with an A.D.O. (Mr. H. F. Mathews) for some months after the Lokoja Company and

the gun detachment left the Province. During this period the Mada Hills were carefully mapped, and as a commencement, village administrations were established. Since then the Mada Districts have been periodically toured, roads have been made (notably from Lafia to Akwanga and from Akwanga to Jemaa, through the heart of the Mada District) and the District is now practically under administrative control, though it is necessarily still closed to prospectors and other non-officials.

In 1917, all the Emirs and Chiefs were on their way to Loko to meet His Excellency the Governor-General (Sir F. D. Lugard) when his visit was cancelled owing to the outbreak of Yellow Fever on the Benue.

This visit materialized in 1918, when the Emirs and Chiefs with a large concourse of District and Village Heads and other followers gathered at Loko and received His Excellency. On this occasion His Excellency confirmed the appointment of, and presented the Staff of Office to Abdullahi III, the new Emir of Lafia Beriberi.

Towards the end of 1918, a police patrol under Mr. Dix, conducted by Captain H. L. Norton Trill, Acting Resident, visited the Attaka Hills, near Jemaa, for the purpose of arresting the ringleaders of a number of Attakas who had defied the District Head Aboma, Sarikin Moroa, and refused to pay taxes or surrender malefactors. Some opposition was encountered, but the Attaka made submission and handed over the ringleaders and paid all arrears of taxation.

During 1918, intrigue by the ex-Madaikin Keffi had caused unrest among the Afo tribe inhabiting the Afo Hills east of Nassarawa. This tribe is subject to the Emir of Nassarawa, and the ex-Madaikin Keffi intrigued to entice them from allegiance to Nassarawa. Mr. W. Morgan, District Officer in charge of Keffi Division visited the Afo Hill tribe to enquire into the cause of the unrest. Being accompanied only by six police constables he was attacked by several hundreds of Afo and narrowly escaped with his life, managing also to withdraw his escort and carriers without casualties. The ringleaders were later surrendered, and in 1919, a police patrol returning from the Kukurigi Gede villages visited the locality. The Afo tribe were brought down from their hill-tops and settled on their farms on the plain below.

Towards the end of 1918, an epidemic of Influenza visited the Province and caused the death of large numbers of natives. In some localities, notably amongst the lower type pagans, the mortality was very high (estimated to have been from 7 to 10 per cent. of the population).

Early in 1919, a police patrol (conducted by Captain Norton Trill, D.O., in charge of Keffi Division) visited the Kukurigi group of Gede villages, Keffi Emirate, in order to arrest a number of Gede who had defied the local pagan District Head, had refused to pay taxes, and had murdered two of the District Head's relatives when the latter attempted to pacify the Gede. No opposition was offered; the murderers and the ringleaders were handed over and duly tried and sentenced, and the remainder of the Gede came off their hills and built a new hamlet on the plain below. There are now no more hill pagans in the Keffi Division, and Abuja Division.

In May, 1919, the Headquarters of Lafia Division were transferred from Wamba in Nungu District to Akwanga in the Central Mada District of Lafia Division. This was due to the outbreak of Sleeping Sickness in Wamba, which caused several deaths among natives. The troops had also 18 proved cases of Sleeping Sickness.

In September, 1919, His Excellency the Governor, Sir Hugh Clifford, accompanied by His Honour the Lieutenant-Governor of the Northern Provinces, paid a visit to Loko and interviewed the Nassarawa Emirs and Chiefs who had assembled there with a large concourse of followers, to greet the new Governor.

The year 1920 opens with prospects of great developments in Nassarawa in the near future. The projected railway across the Province; the great developments in tin mining enterprise which bids fair to bring Nassarawa into the forefront of tin producing provinces; the rapid social development among some of the most backward and hitherto even hostile pagans; the increasing activity in the production of foodstuffs diligently urged and fostered by the Political Staff; and the really good prospects for cotton production if this is handled judiciously, all combine to assure a most prosperous future for Nassarawa.

RAILWAY SURVEY.

In 1915, a survey was carried out for the extension of the N.E. Railway from Benue Bridge. A route was beaconsed, running from Benue Bridge through Doma, Keffi and Yeskwa District, North-West towards Kaduna.

In 1919, a route running West from Keffi through Abuja to Minna Junction was surveyed, and another running from Benue Bridge to Lafia, thence skirting the Western slope of the Mada Hills on to Jagindi, Bakin Kogi and Fadda Kagoro, and thence on to Manchok (Moroa) Hos, and Bukuru.

INDUSTRY.

THE population of Nassarawa Province is in the main agrarian, and the primitive pagans are wholly so. There is a certain amount of weaving and dyeing of native cloth, mainly carried on in and near the more important market towns of the Moslem units. Tailoring, leather work, preparation and dyeing of hides and skins goes on in these centres. In nearly all units iron is worked. Iron-smelting in fair quantities is carried on in the North-West parts of the Province. Canoe-making on the banks of the Benue has received a set-back owing to the new Forestry Ordinance. On the Benue there are also many fishing communities living in permanent villages, as well as temporary visitors in grass shelters at low river. In the Southern half of the Province there is brisk trade with the European trading posts at Loko and Umaisha. At Keana, in the South-East corner, there are Salt

"mines," the workings being the monopoly of the Keana Arago. This salt is then widely distributed by traders, being cheaper than imported salt. Beekeeping is carried on everywhere, especially among pagans in the Eastern and Northern Districts of the Province. A small proportion of the wax is boiled down and carried to trading posts.

Collection and preparation of Rubber is mostly in the hands of Hausas.

TOWNS.

THE principal towns of the Province are:—

Keffi	...	...	...	...	...	Population	3030
Abuja	...	...	...	...	...	"	4157
Lafia	...	...	...	...	...	"	2194
Jemaa	...	...	...	...	...	"	1466
Nassarawa	...	...	...	...	...	"	1033
Loko	...	...	...	...	...	"	1369
Umaisha	...	...	...	...	...	"	1071

These are all connected with Keffi by main roads. Keffi is the central town and market and these roads radiate, roughly, North to Jemaa (and on to Bukuru Railhead), South to Nassarawa and Loko (branch to Umaisha), East to Lafia and Keana, and West to Abuja (and on to Minna Junction of the Lagos Railway.)

A telegraph line from Minna passes through Abuja (no telegraph office) and forms a junction at Keffi with lines from Yola and Ibi (branch to Benue Bridge), passing through Lafia town; from Loko passing through Nassarawa town, and from Jemaa. Thus the principal towns of the Province are all connected by telegraph, but only Keffi, Jemaa and Loko have telegraph offices. There is a regular postal service from Jos to Jemaa and between Jemaa and Keffi, Loko, Akwanga and Abuja.

POPULATION STATISTICS.

ABOUT forty different tribes are represented, speaking different languages or dialects. These are as follows :—

Tribe.	Population.		
	Males.	Females.	Children.
Fulani	5,864	6,387	3,705
Hausa	5,304	5,163	2,682
Lungu	364	309	245
Jaba	3,189	2,815	2,547
Moroa	1,950	1,750	1,609
Kagoro	2,478	2,650	2,131
Kaninkwom	563	500	314
Gwandara	3,040	2,576	2,267
Kibbo	490	385	270
Numana	1,118	1,041	261
Ayu	1,282	1,403	285
Kagoma	1,897	1,394	1,204
Kaje	2,597	2,139	1,771
Ninzam	2,000	1,699	1,491
Yeskwa	2,083	1,976	1,273
Bassa	10,698	11,094	5,797
Gwari Gengen	15,526	16,105	12,310
„ Yemna	4,950	5,241	4,408
„ Gabbas	65	73	52
Afao	1,678	1,692	1,060
Igbira	1,623	1,430	877
Gade	1,514	1,667	1,213
Agatu	479	567	324
Kinkera	468	503	282
Nupe	278	284	202
Koro	2,602	2,788	2,326
„ Funtu	310	161	146
Gana-Gana	342	301	152
Toni	96	109	104
Kamberi	67	66	29
Arago	2,806	2,966	3,274
Beriberi	1,136	1,001	1,194
Yoruba	7	10	8
Rubawa	109	143	98
Luchi	47	59	17
Kadara	15	27	21
Onkwoi	140	128	126
Aike	120	116	156
Mada	13,238	10,854	13,913
Mama	2,883	2,695	2,533
Nungu	2,580	1,812	2,339
Nukon	18	17	14
Total	98,014	94,096	75,030

These may be summed up as Moslems and Pagans, as follows :—

	Males.	Females.	Children.	Total.
Moslem	14,082	14,549	8,143	36,774
Pagan	83,932	79,547	66,887	230,366
Total	98,014	94,096	75,030	267,140

The Moslems are represented by the following tribes and approximate numbers :—

MOSLEMS.

Tribe.	Males.	Females.	Children.	Total.
Fulani	5,864	6,387	3,705	15,956
Hausa	5,304	5,163	2,682	13,149
Berberi	1,136	1,001	1,194	3,331
Nupe	278	284	202	764
Various	1,500	1,714	360	3,574
Total	14,082	14,549	8,143	36,774

The balance of population is wholly Pagan, and is as follows :—

PAGANS.

Tribe.	Males.	Females.	Children.	Total.
36 Tribes	83,932	79,547	66,887	230,366

ROADS.

THERE are no metalled roads in the Province and wheeled traffic is at present impossible. These are to be built when the route of the N.E. Railway is settled. The present roads (December, 1919) are (a) broad tracks, cleared and improved on the original main caravan or trade routes, (b) lesser tracks leading to certain of the more important district villages and (c) native tracks connecting each village with its neighbours. Only (a) can be called "roads."

These roads are as follows :—

From Loko on the River Benue, a fair road runs straight North through Nassarawa to Keffi. This, with a comparatively small expenditure, can be made passable for wheeled traffic. From Keffi a fair road branches West to Abuja (and on to Minna) and another goes North to Jemaa (and thence East to Bukuru, climbing the steep slope of the plateau near Assob in Bauchi Province). From Keffi there is a fair track to Lafia, and another to Akwanga and Wamba and the adjacent Tin Field. The best route from Loko to this Tin Field is *via* Lafia. This can also be made passable for wheeled traffic, with only small expenditure; there is, however, the broad and deep River Sango to be crossed not far from Loko. There is a fair road from Wamba to Jemaa and Akwanga to Jemaa also. Good ferries have been established on the unfordable rivers of these roads. (Fares *1d.* per head.)

All these roads have rest camps dotted along them every 15 or 16 miles; for more definite distances *vide* Appendix, "Rest Camps on Main Routes."

APPENDIX.

REST CAMPS ON MAIN ROUTES IN NASSARAWA PROVINCE, AND DISTANCES BETWEEN (BY ROAD).

(1) LOKO TO KEFFI AND JEMAA (ON TO BUKURU).

Loko	to Itta	...	...	...	15	Miles.
Itta	" Gindin Duchi	...	...	...	15	"
Gindin Duchi	" Nassarawa	...	...	...	12	"
Nassarawa	" Laminga	...	...	...	13	"
Laminga	" Keffi (Govt. station)	...	...	...	12	"
Keffi	" Haderi	...	...	...	7	"
Haderi	" Ninkoro	...	...	...	17	"
Ninkoro	" Kwokwassa	...	...	...	16½	"
Kwokwassa	" Jagindi	...	...	...	14	"
Jagindi	" Jemaa (Govt. stn.)	...	...	...	15	"
Jemaa	" Karshi	...	...	...	14½	"
Karshi	" Hos (steep climb)	...	...	...	16	" (In Bauchi Province).
Hos	" Bukuru (Railhead)	...	...	...	18	"
Total					...	186 Miles.

(2) KEFFI TO ABUJA.

Keffi	to Oke (District Head, here)	...	...	...	14	Miles.
Oke	" Karu "	...	...	...	12½	"
Karu	" Gwagwa	...	...	...	19½	"
Gwagwa	" Abuja (Government station)	...	...	...	13	"
Total					...	59 Miles.

There is a camp at Gerki, between Karu and Gwagwa. (Gerki is the Headquarters of the Makama's District). From Abuja to Minna lies mostly in the Nupe Province.

(3) LOKO TO LAFIA BERIBERI.

Loko	to Akum	...	...	...	...	14 Miles.
Akum	" Amakum	...	...	...	...	13½ "
Amakum	" Arage	...	...	...	...	12½ "
Arage	" Doma (D.H., here)	...	...	...	...	9 "
Doma	" Lafia	...	...	...	...	12 "
Total					...	61 Miles.

(4) LAFIA TO AKWANGA (GOVERNMENT STATION).

Lafia	to Shabu	...	...	...	...	6 Miles.
Shabu	" Alazaga	...	...	...	...	15 "
Alazaga	" Akwanga	...	...	...	...	16 "
Total					...	37 Miles.

(5) LAFIA TO WAMBA (NEAR NINKADA TIN FIELD)

Lafia	to Shabu	...	...	...	...	6 Miles.
Shabu	" Bekenu	...	...	...	...	16 "
Bekenu	" Wamba	...	...	...	...	17 "
Total					...	39 Miles.

(6) KEFFI TO LAFIA.						
Keffi	to	Kokona	...	...	...	10 Miles.
Kokona	"	Amba	...	...	...	17 "
Amba	"	Bassa Zerengi	...	...	...	15 "
Bassa Zerengi	"	Doma...	...	...	...	17 "
Doma	"	Lafia	...	...	...	13 "
Total	...	...	...	...	...	<u>72 Miles.</u>
(7) KEFFI TO AKWANGA.						
Keffi	to	Ungwan Maisauri	...	...	...	5 Miles.
Ungwan Maisauri	"	Gerku	...	...	...	12 "
Gerku	"	Kurmin Shinkafa	...	...	...	9 "
Kurmin Shinkafa	"	Akwanga	...	...	...	17 "
Total	...	...	...	...	...	<u>43 Miles.</u>
(8) AKWANGA TO JEMAA.						
Akwanga	to	Nunku	...	...	...	20 Miles.
Nunku	"	Sanga	...	...	...	16 "
Sanga	"	Jemaa	...	...	...	14 "
Total	...	...	...	...	...	<u>50 Miles.</u>

RESIDENTS IN CHARGE OF NASSARAWA PROVINCE. 1900-1919.

Name.	Rank.	From.	To.
Major A. Burdon	Resident	1900	...
Dr. J. Cargill	"	1900	March, 1901.
Capt. F. N. Ruxton	Asst. Resident	March, 1901	13-10-1901.
H. S. Goldsmith, Esq.	"	14-10-1901	February, 1902.
Capt. G. W. Moloney	Resident	February, 1902	2-10-1902.
G. W. Webster, Esq.	Asst. Resident	3-10-1902	23-11-1902.
Dr. J. Cargill	Resident	24-11-1902	13-2-1903.
Capt. H. D. Larymore	" 2nd	14-2-1903	4-3-1903.
R. K. Granville, Esq.	"	5-3-1903	3-10-1903.
G. W. Webster, Esq.	" 3rd	4-10-1903	30-1-1905.
Major J. E. C. Blakeney	" 2nd	31-1-1905	25-12-1905.
K. V. Elphinstone, Esq.	" 3rd	26-12-1905	13-3-1906.
G. W. Webster, Esq.	"	14-3-1906	7-8-1906.
Major J. E. C. Blakeney	" 2nd	8-8-1906	15-11-1907.
J. Ley-Greaves, Esq.	"	16-11-1907	30-6-1908.
Major J. E. C. Blakeney	"	1-7-1908	1-7-1909.
D. Cator, Esq.	" 3rd (ag.)	2-7-1909	20-10-1909.
C. O. Migeod, Esq.	"	21-10-1909	31-10-1909.
Capt. W. Hamilton-Browne, D.S.O.	" 2nd	1-11-1909	24-1-1910.
Major J. E. C. Blakeney	"	25-1-1910	22-1-1911.
D. Cator, Esq.	" 3rd (ag.)	23-1-1911	13-5-1911.
Major H. D. Larymore	" 2nd	14-5-1911	27-1-1913.
J. C. Sciortino, Esq.	"	28-1-1913	20-10-1913.
Major H. D. Larymore	"	21-10-1913	20-11-1914.
J. C. Sciortino, Esq.	"	21-11-1914	27-2-1916.
Com. B. E. M. Waters...	D.O., 2nd (ag.)	28-2-1916	6-3-1916.
Capt. H. L. Norton Traill	D.O., 1st (ag.)	7-3-1916	5-11-1916.
J. C. Sciortino, Esq.	Resident, 2nd	6-11-1916	18-5-1918.
Capt. H. L. Norton Traill	D.O., 1st (ag.)	19-5-1918	31-12-1918.
J. C. Sciortino, Esq.	Resident, 2nd	1-1-1919	31-12-1919.

**ACTUAL REVENUE OF NASSARAWA PROVINCE,
SHOWING GOVERNMENT SHARE (LAND TAX AND
JANGALI ONLY).
1903-1919.**

Date.	Actual Revenue.	Government Share.
1st April—31st March :—	£	£
1903 - 1904	668	501
1904 - 1905	660	493
1905 - 1906	1,649	1,237
1906 - 1907	4,074	2,108
1907 - 1908	4,100	2,051
1908 - 1909	4,877	2,702
1909 - 1910	5,284	3,044
1910 - 1911	7,995	5,238
1911 - 1912	10,027	5,479
1912 - 1912	13,232	7,369
Calendar Year :—		
1913	20,271	10,232
1914	22,582	11,291
1915	25,548	12,774
1916	28,085	14,043
1917	28,560	14,277
1918	29,251	14,625
1919	31,128	15,564

NOTE.—Up to and including 1905, figures approximate only. From 1906 onwards, figures are accurate.

For Native Administration share, *vide* under Native Treasuries.

NATIVE TREASURIES.

THESE were established in 1911. Up to that year the Emirs and Village Heads received a percentage of the tax, approximating 15 per cent. to Emirs and Independent Chiefs, and 5 to 10 per cent. to Village Heads, of the total tax collected.

In 1911, one Native Treasury controlled by the Resident, was set up for the whole Province, and the total tax was shared as follows :—

Emirates: a moiety.

Independent Pagan Districts: from 25 per cent. to 40 per cent.

In 1913, it was decided that the total tax should be evenly divided throughout the Province, a moiety each to Government and Native Administration.

In March, 1914, the single Native Treasury was divided into individual Treasuries for the Emirates, and one Native Treasury each for the Independent Units of each Division, viz :—Abuja, Jemaa, Lafia. In 1918, all Independent Treasuries in the Abuja and Jemaa Divisions were federated with the Treasuries of the respective Emirates.

At the end of 1919, the following Native Treasuries are extant :—

Division.	Name of Treasury.	Controlled by
Keffi	{ Keffi Emirate	N.A. of Keffi.
	{ Nassarawa ,,	N.A. of Nassarawa.
Abuja	Abuja ,,	N.A. of Abuja.
Lafia	{ Lafia ,,	N.A. of Lafia.
	{ Independent Treasury... ..	Controlled by D.O.
Jemaa	Jemaa Emirate	N.A. of Jemaa.

The Native Administration's share of the revenue is as follows :— (1900 to 1906, a percentage of the revenue obtained from Land Tax and Jangali was paid to Emirs and Independent Chiefs. In the primitive pagan districts where there was no central organization a percentage was paid to each individual Village Head).

Date.	Native Administration Share.
1st April—31st March :—	£
1906 - 1907	1,966
1907 - 1908	2,049
1908 - 1909	2,175
1909 - 1910	2,240
1910 - 1911	2,757
1911 - 1912	4,548
1912 - 1912	5,863
Calendar Year :—	
1913	10,039
1914	11,291
1915	12,774
1916	14,042
1917	14,283
1918	14,625
1919	15,564

STAFF, NATIVE ADMINISTRATION.

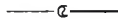
		Annual Salary	£480
KEFFI EMIRATE	Emir	...	96
	Waziri	...	24
	Emir's Scribe	...	12
	Emir's Messenger	...	392
	District Heads	...	75
	District Scribes	...	90
	Alkalai	...	285
	Dogarai	...	480
	Emir	...	36
	Emir's Scribe	...	12
NASSARAWA EMIRATE	Emir's Messenger	...	546
	District Heads	...	96
	District Scribes	...	108
	Court Scribes	...	282
	Dogarai	...	400
	Emir	...	144
	Waziri	...	12
	Emir's Scribe	...	24
	Emir's Messenger	...	660
	District Heads	...	108
ABUJA EMIRATE	District Scribes	...	48
	Alkali	...	54
	Court Messengers	...	351
	Dogarai	...	400
	Emir	...	24
	Emir's Scribe	...	18
	Emir's Messenger	...	564
	District Heads	...	84
	District Scribes	...	36
	Court Messengers	...	372
JEMAA EMIRATE	Dogarai	...	300
	Emir	...	24
	Emir's Adviser	...	12
	Emir's Scribe	...	312
	District Heads	...	24
	District Scribes	...	54
	Alkalai	...	159
	Dogarai	...	300
	District Heads	...	120
	District Scribes	...	36
LAFIA EMIRATE	Alkali	...	6
	Court Messenger	...	159
	Dogarai	...	
	Dogarai	...	
LAFIA INDEPENDENT	Dogarai	...	
	Dogarai	...	
	Dogarai	...	
	Dogarai	...	

J. C. SCIORTINO,

Resident, Nassarawa,

31st December, 1919.

NIGERIA
NORTHERN PROVINCES



GAZETTEER
of
NUPE
PROVINCE

COMPILED BY
E. G. M. DUPIGNY, ESQ.



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1920.

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Nupe Province.

I. PHYSICAL FEATURES, AREA AND POPULATION.

THE Province is an irregular triangle, of which the base is formed by the Niger river, while the two sides converge to an apex formed by Birnin Gwari.

It covers an area of 16,458 square miles, with a population of 319,465, and touches no less than seven Provinces—Ilorin and Munshi on the south, Kontagora on the west, Sokoto and Kano on the north, and Zaria and Nassarawa on the east. Except on the south, where the Rivers Niger and Benue form a boundary, the lines demarcating it from the other Provinces are chiefly artificial.

Generally speaking the country is flat and undulating with ranges of granite hills occurring spasmodically. Laterite rocks and iron ore are also very common. In the Koton Karifi district some interesting caves exist on the side of the hills which overlook the town of that name. These caves are said to be the homes of prehistoric people.

The natural features are the Niger river with its tributaries the Kaduna, Gurara and Bako rivers.

The southern portions of the province are low and swampy, forming as they do the Niger river basin.

The beds of many of the small streams are auriferous, gold being found in commercial quantities in some instances.

The vicinities of the Gurara river are rich in timber. Large timber is also found along the spill of all the streams and in the numerous "kurama" that are to be found throughout the province.

The Nigerian railway enters the province at Jebba Island and runs in a north-north-easterly direction through Zungeru to Minna, and thence to Kogin Sarikin Pawa, the boundary with Zaria province. Distance 218 miles.

A branch line runs from Minna to connect with the River Niger at Baro. Distance 111 miles.

The two sections cover some 330 miles, not much less than half the distance between Lagos and Kano.

There are many trading stores on the system and though the railway seems to pass through sparsely populated tracts many large towns are served by it.

II. BOUNDARIES.

N. The southern boundary of Kwiambana district of Sokoto province, viz., the Kureta river (Mariga river) from the Kontagora boundary to near Mallam Amar where the stream divides. Southern boundary of Maska district, of Katsina Emirate and Kano province, viz., the River Kiara eastward to Dutsin Tambokka, thence follows the Faddaman Bino southeast to the River Damari to the point where Rafin Iwa to Machika crosses the Damari. Thence follows the River Damari south as far as the Chibuduri stream, up the Chibuduri stream southeast to the Faddaman Kamwa, thence east along the Kaleggi stream to where it is joined by the Marmara stream, and thence following the Marmara stream south to the Tabkin Tado.

E. The western boundary of Zaria province, viz., south from the Tabkin Tado following the Rafin Raunako to its junction with the River Damari near Ruka. Thence the Damari as far as the Rafin Rumana. Thence westward along the Rafin Rumana, and south-west along the River Dabata Aidna, and west along the Rafin Udawa Karama, and the Rafin Lakau. Thence south along the Rafin Malekachi, and Rafin Kaurya to the Kuta division boundary. Thence to the junction of the Kogin Sarikin Pawa and the Kaduna rivers, following the Kogin Sarikin Pawa river to a point about 20 miles south-east of the railway line; then south-east by south to the Gurara river a distance of about 112 miles; then follow the Gurara river to its junction with the River Afara; thence south-east to the River Yewa which forms the boundary with Nassarawa province; thence due south till the River Rudu is reached which latter remains the boundary till its junction with the River Benue.

S. The River Benue from its junction with the River Rudu to its junction with the River Niger; thence up the main channel of River Niger as far as Jebba.

W. The Niger river from Jebba to Gbajibo, and thence north for 16 miles to Kanya, thence south-east to Gumba; due east for 8 miles; north, 5 miles to Jiagi or Jagga; north-east for 15 miles parallel to the railway; from a point 4 miles north of Bokane station, north for 17 miles, due east to a point south of Manegi; south-east to a point south of Kachegei, then south-east to Enigi, on the northern border of the Egbako district of the Bida division, thence north-east for a distance of about 23 miles to the Akerre river; thence follow up the Akerre River for a distance of about 13 miles to the point where the Kwongoma division southern boundary commences; thence the Mariga river (Kureta), from the point where the northern boundary of the Kuta division crosses the river, to the southern boundary of the Sokoto Province, except between Ufaka and Maruba, where the Sakoto road forms the boundary.

III. RIVERS.

The principal rivers are :—

The river Niger, which forms part of the western and southern boundaries of the province, *i.e.*, from near Gbajibo to its junction with the Benue river near Numai opposite Lokoja. During the high water season ocean-going ships can come up the Niger river to Baro. Stern wheelers can pass up to Jebba for four months in the year and steam canoes for the greater part of the year.

The Benue river at the southernmost end of the province from where the river Rudu flows into it to its junction with the river Niger.

The Kaduna river enters the province from Kaduna, and flows west to Kwengi, where it bends to the south in which direction it flows till it joins the river Niger at Mureggi. Navigable, from its confluence with the Niger river to Wushishi, by stern wheelers for two months in the year, and by steam canoes for some five months in the year.

The Gurara river from the East enters the province at the south-eastern boundary of the Fuka district, Kuta division, and flowing in a southerly direction, empties itself in the river Niger near Ikpegi in the Gerinya district (Koton Karifi) a few miles below Muye. Steam canoes can travel up as far as Yewuni, in the Abaji district (Koton Karifi), for some two months in the year.

The Mariga (also known as Gulbi or Kara) river enters the Birnin Gwari district (Kwongoma division) from the southern boundary of Katsina Emirate and Kano province, and flows first west and then south till it joins the Kaduna, near Barijuko. Navigable by small native craft from its mouth to Akerre.

The Kuki or Kubo river rises in the Karu range (Birnin Gwari district) and flows west into the Mariga at Ungwoi.

The Koriga river rises in the Koriga plateau (Kwongoma division) and flows south into the Kaduna river near Beri in the Wushishi district, Kuta division.

The Kogin Sarikin Pawa enters the Province from the east and flows west till it joins the Kaduna river near the town of Galadima Kogo.

The Bako, also known as Chanchagga in its upper reaches, rises near Fuka and flows westward to near Gbanga (Bida Emirate), where it turns and comes south and enters the river Niger near Egga. Steam canoes can go up as far as Lafagi Zadi for some six weeks in the year.

The Bakogi river rises to the north and east of Agaie town and flows due west into the Bako river near Kwatu in the Bakokma district (Bida Emirate).

The Jatta or Ebba river rises near Tuna, in the Lapai Emirate, and flows practically west and joins the Bako river near Ebba railway station.

The Etsua has its source near Badeggi-Lapai and flows south entering the river Niger at Rakabo, after being joined by the Elu river which rises near Gulu in Lapai.

The Ebba river rises in the Sonko hills in Kontagora province and enters the Nupe province near Digidda, and flows east and south till it joins the Kaduna river opposite Maraba or Marabagi in the Dakmon-Magwe district (Bida Emirate).

IV. PROVINCIAL ORGANIZATION.

On the 1st January, 1900, when the Imperial Government took over the administration from the Royal Niger Company, the province of Nupe, or such portion as was effectively occupied and known as the Riverain district, was then included in the middle Niger province, and administered by the Resident with his headquarters at Lokoja.

On February 20th, 1901, Captain Cochrane was appointed military resident, and established his headquarters on a rising ground three miles south of Bida on the Bida-Wuya road.

In order to establish British Suzerainty, and as a visible symbol of permanent occupation, the headquarters of the political staff were transferred in September to a compound (belonging to the Ex-Lakpenni) within the walls of Bida and near the Bomisu Bara.

In the first place, the territory under Government control comprised only the Cis-Kaduna district of the Bida Emirate, but later, under Major Burdon, British authority penetrated to the Trans-Kaduna districts and the Emirates of Agaie and Lapai. These territories were known as the Nupe Province.

It was not till 1908 that the Niger Province was formed by the transfer of the Kuta and Kwongoma divisions of the Zaria province. The Niger Province therefore consisted of the Agaie Lapai, Bida, Kuta, and Kwongoma divisions.

In 1914 the province was further increased by the addition of the Koton Karifi district, formerly under Nassarawa, which was administered by the Agaie Lapai district officer till 1918 when it was constituted a separate division.

In January, 1918, the Niger Province reverted to its early name of Nupe.

In March, 1902, the new native-built quarters for the political staff, situated about three-quarters of a mile from the perennial spring of the River Uma, and about the same distance from the town walls of Bida, were completed and occupied. In November, 1907, the provincial headquarters were temporarily transferred to Choiwa Angulu for railway construction convenience.

They were transferred to Minna on December 5th, 1908, where they remained until re-transferred to Bida in December, 1913.

The Bida division (headquarters Bida), comprises the Bida Emirate which is divided into the following districts :—

Bida City.	Egbako.	Labozhi.
Bakokma.	Jima-Doko.	Mokwa.
Bangba.	Katcha.	Sakpe.
Bshitawagi.	Kede.	Wunangi.
Dakmon-Magwe.		

The Agaie-Lapai division (temporary headquarters Baro), comprises the Emirates of Agaie and Lapai, divided into 12 districts as follows :—

AGAIE.		LAPAI.	
Agaie City.	Kintako.	Lapai City.	Shaku.
Esagi.	Kuturiko.	Ebbo.	Gulu.
Ewugi.	Wachi.	Gabi.	Guda.

The Koton Karifi division (headquarters, Koton Karifi Town), is divided into five districts as follows:—

Koton Karifi. Abaji.	Gerinya. Jinjeri.	Tawari.
-------------------------	----------------------	---------

The Kuta division (headquarters, Minna), which comprises the Emirate of Wushishi and the Independent Chiefdoms of Kuta and Galadima Kogo, is divided into nine districts as follows:—

Wushishi. Bosso. Maikonkele.	Paiko. Galadima Kogo. Fuka.	Guni, Kuta. Danguno.
------------------------------------	-----------------------------------	----------------------------

The Kwongoma division (headquarters, Kagara) is divided into ten districts as follows:—

Birnin Gwari. Allawa. Gumna. Kagara.	Koriga. Kushakka. Kusherike.	Kwongoma. Tegina. Makangara.
---	------------------------------------	------------------------------------

V. NUPE HISTORY.

Sometime in the sixteenth or seventeenth century (tradition varies as to the exact period) one Edegi or Tsoede, a favourite follower of the Atah of Idah, on the latter's death, proceeded up the Niger and settled at Nupiko. Some authorities say that Edegi was a Nupe slave of the Atah of Idah; others say that Edegi was a free man and attached himself to the King of Idah when the King was at war with some of the tribes of Nupe. It is a well-known fact that Edegi was unduly favoured by the Atah, and was given valuable property by the Atah before his death, much to his (Atah's) son's disgust. The Atah commanded Edegi to leave Idah as soon as he died and proceed up the Niger and found some new country.

2. Edegi, on the King of Idah's death, proceeded up the Niger followed by the sons of the Atah, who made a fruitless search for Edegi and afterwards returned to Idah. Edegi, in the meanwhile, had hidden his canoes and other property given him by the deceased King in the Kaduna River, and had commenced to build a home for himself at Nupiko.

3. Nupiko rapidly became an important town. Edegi proclaimed himself Etsu Nupe, and quickly collected a large following around him, so much so that in a few years after settling at Nupiko he had to move for want of room, Nupiko being nothing more than an island in the rainy season. Etsu Edegi then established himself at Gbara, now called Jimunli, and built an enormous town, as the ruins and walls testify to this day. Etsu Edegi created the rank of Kuta, the first Kuta being a man by name Belenko.

4. After firmly establishing himself at Gbara, Etsu Edegi made war on the surrounding tribes (Binis, Dibos, Batas, Ganaganas, etc.), and received their submission, and eventually died at a place called Yangulugi (or Bunge). Tradition says that Etsu Edegi reigned at

Nupiko for 30 years, and then returned to Idah, where he held sovereign power till his death.

5. After Etsu Edegi's death, Shaba became Etsu. The following is a list of the Nupe Etsuzhi up to the advent of the Fillani into Nupe country :—

LIST GIVEN BY		MR. GOLDSMITH.	
Etsu Shaba	reigned 9 years	Etsu Mallam Jibbirilu	reigned 13 years
" Zagulla	" 35 "	" Maazu	" 8 "
" Jiga	" 45 "	" Zubeiru	" 10 "
" Momma Wari . . .	" 9 "	" Iliasa	" 6 "
" Abdulla Wiya . .	" 21 "	" Maazu reinstated	" 19 "
" Aliu	" 9 "	" Kolo, few months	
" SachiGanaMachi	" 3 "	" only (driven out	
" Ibrahimia . . .	" 4 "	" on account of his	
" Idirisa	" 4 "	" meanness).	
" Abdulai Chado	" 21 "	" Mohamradu	
" Abubaker Kolo	" 4 "	" (killed in war)...	" 1 "

LIST GIVEN BY MR. BISCOE.

Shaba	reigned 9 years, died at Mokwa.
Zagunla	" 35 " " " "
Jia	" 45 " " " "
Moma Wari	reigned 9 years, died at Jima.
Abdulla Wiya	" 21 " " " "
Aliu	" 9 " " " "
Sachi Ganaomache	" 3 " " " "
Ibrahimia	" 28 years at Jima, then returned to Nupiko and reigned there 1 year and died.
Idirisa	reigned 4 years and died at Nupiko.
Abdulai Tsado	" 21 " " " "
Jibirilu	" 13 years and died at Kutigi.
Abubakari Kolo	" 11 years and died at Gbara.
Maazu, son of Abdulai	reigned 8 years and then left the country, went to Yawuri (Yelwa, Kontagora Province).
Zabairu Jia... ..	reigned 10 years, died at Kpada.
Iliasa	reigned 9 years. He relinquished Rank of Etsu on return of Maazu.
Maazu, son of Abdulai	returned and reigned at Gbara a further 10 years. He died at Gbara.
Kolo Daude	reigned 4 years, and died at Gbara.
Audulai or Ikanko	reigned 4 years and died at Tsolugi.
Moma Jimada	reigned 18 years. Killed at Ragada (about 1805) when the Fillani under Mallam Maliki from Bijangi (near Lafagi) conquered the town.
Idirisa, son of Moma Jimada	reigned 16 years and died at Gbara.
Maazu, son of Idirisa	reigned 18 years, and died at Bida.
Idirisa Gana, son of Mallam	reigned 31 years at Bida. Mr. Wallace settled him at Pategi (in 1898). He reigned two years at Pategi, and died there 1900. (He was born about 1856-7.)
Maazu Isa, son of Idirisa	succeeded November, 1900, present Etsu of Gana
Gana	Pategi. (Born about 1882.)

6. After Etsu Edegi's death, till the time just previous to the arrival of the Fillani, tradition is silent. All that is known is that the Etsuzhi Nupe lived at Nupiko, Jimma, Mokwa and Gbara, and that their sphere of influence reached Kabba, and, according to some accounts, Old Oyo.

7. On the death of Etsu Mohammodu, about 1805, the Nupe country appears to have been in very a disturbed state. Two cousins by name, Jimada and Majia,* both put forward their claims to the Etuship, and, finally, being unable to agree, they resorted to fighting.

8. Previous to Etsu Mohammodu's death, and when he found himself in difficulties, he sent to Gando for a flag. When the flag arrived Mohammodu was dead, and his followers handed the flag to Majia (Mallam Majia).

9. Civil war now broke out in Nupe. Majia fought with Jimada at Lade, and again at Ragada (near Pategi), where Jimada was killed. Jimada's followers with Idirisa (son of Jimada), a mere boy at that time, fled to Adamelelu. Majia, have thoroughly routed Jimada's forces, was eventually recognised as the Nupe King.

10. At the battle of Ragada, Jimada's Maiyaki (Commander-in-Chief), by name Makolo, escaped and fled to Ilorin, and sought the assistance of the Fillani Mallams (Aliu Wari, alias Rahmani, Maliki, Baba and Manzuma, etc.), who were beginning to arrive at Ilorin at that time from the north, and had settled at Bijangi, a village between Lafagi and Likpata. Majia, hearing that the Mallams were preparing to oppose him, at once got ready and proceeded to meet his new foes, who were commanded by Mallam Baba. They fought at Nami and Mallam Baba was defeated.

11. It is at this time that Mallam Dendo becomes a prominent figure in Nupe history. Mallam Dendo belonged to the same family as Othman-dan-Fodio; he left his town, by name Bangana, near Birnin Kebbi, and proceeded into the Nupe country as a missionary, and became Majia's Mallam for a time. Mallam Dendo and Majia quarrelled, the former left Majia and proceeded to join the Fillani Mallams, who were establishing themselves at Ilorin, and became their leader.

12. Mallam Dendo is said to have cured the daughter of a Nupe Sarki, by name Fatuma, of some illness, and in return was given her as his wife. She was the mother of Masaba.

13. Mallams Dendo, Baba, Maliki, Bawa and Musa joined their forces together and sent for Makolo (Jimada's Maiyaki), and told him that they wished to return into Nupe country. Makolo advised Mallam Dendo to send for Idirisa, who was at Adamelelu, so that when the Nupes heard that Idirisa was with them, they would also join their forces with the Fillani Mallams.

14. Idirisa arrived at Ilorin by stealth. Many legends are told of how Idirisa effected his escape from Adamelelu without Majia being informed.

15. On hearing of Idirisa's arrival at Ilorin, Majia made great preparations, and is said to have collected a large army and camped at Okuta or Pati Sobi. There was a big battle fought at Ilorin, but the result was indecisive. Mallam Dendo, perceiving Majia's great strength, resorted to strategy. Then comes the story of how Mallam Dendo collected sand on the banks of the River Niger and carried it to Ilorin

* The Jimada faction were known as the "Igaji" and the Majia faction as "Gbagbwaji."

and sprinkled it on the ground intervening between the opposing forces so that Majia's cavalry refused to cross the sand. Majia struck camp and retreated, followed by Mallam Dendo, who attacked Majia, but was driven off temporarily. Majia crossed the Niger and camped at Muwo (close to Mokwa). Mallam Dendo with Idirisa and Maiyaki Makolo followed and crossed the Niger at Raba. Majia was attacked and defeated by Mallam Dendo at Muwo, Majia losing seventy chieftains. Majia fled to Mulia pursued by Mallam Dendo, who came up with some of Majia's followers at Shita. Shita was burnt. Majia seeing Shita burning fled to Unbara (in Kamberi country) where he was not pursued. Mallams Dendo, Bawa and Musa returned to Raba. Idirisa went and built a town at Edun (sub-district Bipagi). Mallam Maliki returned to Lafiagi. Mallam Baba went to Agaie and became the first Emir of Agaie.

16. Othman-dan-Fodio divided his country between his brother Abdullahi and his son Bello. The former acquired the Gando Emirate, and the Nupe country came under the suzerainty of Gando.

17. Peace reigned for seven years. Idirisa by this time had attained manhood, and chafing under the Fillani authority at Raba, sought war with Mallam Dendo, and camped with a large army close to Raba. Mallam Dendo then turned round on Idirisa and sent for Majia at Unbara and told him to come back and rule over his country, and that he would help Majia drive Idirisa out of Nupe. Majia appeared at Raba in answer to Mallam Dendo's summons, and as soon as Idirisa heard Majia's kakaki he fled, but was overtaken at Eza (close to Yeti), where he was routed by Majia's forces. Idirisa fled with a few followers to Ekagi (close to Katcha).

18. After his victory over Idirisa, Majia went and built a town, by name Jangi, and was recognised as Etsu Nupe by Mallam Dendo and the Fillani section at Raba. Majia gave his daughter Inoga in marriage with Maiyaki Goga (Maiyaki for Mallam Dendo), and he also gave one daughter, by name Sofia, to Usuman Zaiki (a son of Mallam Dendo). Usuman Zaiki was sent to "salute" Majia at Jangi, and Majia paid the same respect to Mallam Dendo at Raba. Mallam Dendo died at Raba 1832, leaving seven sons*—Moma Majigi, Abduboiya, Usuman Zaiki (by his Fillani wife Adama), Mustapha, Momodu, Masaba (by his Nupe wife Fatuma) and Ibrahim (by another Nupe wife). The first two died shortly after Mallam Dendo's death.

19. Usuman Zaiki was now recognised as Serikin Fillani at Raba. A quarrel arose between Usuman Zaiki and Masaba, because the Yerimaship had been given by Usuman Zaiki to Mamodu Gborigi, son of Moma Majigi and grandson of Mallam Dendo. Fighting took place which resulted in the defeat of Masaba, who was driven out of Raba. Masaba went to Doku (close to Pati Tawagi) and began intriguing with Majia and Idirisa, saying that his mother was a Nupe woman, and that they must help him drive Usuman Zaiki out of Nupe.

20. Masaba, Majia and Idirisa joined forces and fought Usuman Zaiki at Takuma (Bete district), Usuman Zaiki successfully defeated the combined forces. Majia fled to Zuguma and Idirisa to Echu (Sakpi district), Masaba settling at Lade (right bank of the Niger).

* There was an eighth son who died in infancy.

21. At this time Masaba and Idirisa quarrelled on account of some of the Kedia following Masaba. The Kuta, Audu, followed Masaba, and he gave a daughter in marriage to Masaba's son, but he refused to help Masaba fight Idirisa, as he was of the same family. Masaba then accused Audu of "munafiki." Masaba fought Idirisa at Lemfa (on Egga Creek) and again at Echu.

22. Serikin Gando, hearing of the trouble in Nupe, sent Mallam Halilu to attempt a peaceful solution between the different factions. Mallam Halilu sent Idirisa to Gbara (Jimunli), and took Masaba and settled him at Lade; he also ordered Majia to remain at Zuguma.

23. Idirisa died at Gbara, and Majia died at Zuguma. Usuman Zaiki took Idiris's son, by name Isa * (present king of Pategi's father), and kept him at Raba. On the death of Majia at Zuguma, his son Tsado became Etsu Zuguma. Usuman Zaiki informed Tsado that he, Usuman Zaiki, was king of all Nupe country and instructed Tsado to hand over his kakaki, etc., etc. Tsado replied, if you are going to claim to be Etsu Nupe we cannot both live, and refused to hand over the kakaki to Usuman Zaiki.

24. On Tsado refusing to obey Usuman Zaiki's instructions, Usuman Zaiki pitched his camp at Mokwa. Tsado, hearing of Usuman Zaiki's advance, fled to Kumbari (Rorgu), and thence to Safini (right bank of the River Niger); there Tsado made a stand and sent some of his soldiers to meet Usuman Zaiki at Ikeberi, where they were defeated by Usuman Zaiki, and the majority of Tsado's soldiers killed. Tsado then made peace with Usuman Zaiki and crossed the Niger and went to Kagowogi (Zuguma district). Usuman Zaiki returned to Raba. It was at this time that Usuman Zaiki inaugurated the Ajele system in Nupe, and peace reigned throughout the province for a short time.

25. The Nupes soon tired of the Ajele system, and sought assistance from Tsado at Kagowogi. Tsado urged the Nupes to kill every Ajele in the province, and to send him their horses. The popular Ajeles were spared, but their horses were taken, fifty in all, and sent to Tsado; other Ajeles were killed. Masaba hearing the news of this fresh disturbance sent to assist Tsado.

26. Andi Boshi, Maiyaki for Usuman Zaiki, died, and Uma was given the rank of Maiyaki in Usuman Zaiki's army. Maiyaki Uma advanced to meet Tsado and fought at Fungatupa (Ebe country). Uma was defeated by Tsado and returned to Raba for reinforcements. Uma advanced again and was defeated a second time by Tsado at Yeni, and a third time at Echu. Tsado then settled at Daji (Sakpi district).

27. Tsado invested Raba and starvation compelled Usuman Zaiki to flee from Raba. Usuman Zaiki proceeded with his followers to Agaie, but was not allowed to remain there, being ordered back to Raba by the Sarkin Gando.

28. Mallam Halilu, Emir of Gando, hearing of the troubles in Nupe, set out with an army of horsemen. He arrived at Raba and sent for the following chiefs to meet him there and discuss the situation:—Usuman Zaiki from Agaie, Abdulai; Emir of Agaie, Shita, Emir of Ilorin, Audukadiri, Emir of Lafagi, from Ilorin. Masaba

* Isa, also known as Maazu.

from Lade, Aliu, Emir of Shonga and Beji, Emir of Lapai. Also the two Nupe Etsuzhi—Tsado, son of Majia, and Isa, son of Idirisa. All collected at Raba. Mallam Halilu decided to dispossess Usuman Zaiki of the rank of Sarikin Fillani and to exile him to Gando. To Masaba he gave a turban and created him Emir of Nupe. He further proposed to exile Audukadiri, Emir of Lafagi to Gando, because he had fought against Masaba, and had been a partizan of Usuman Zaiki, but Masaba and Shita, Emir of Ilorin, begged Mallam Halilu to allow him to remain. He finally agreed to allow Audukadiri to remain, but he took away all his land and gave it to Masaba, he merely left Audukadiri with Lafagi Town. From that time Masaba became the chief Fillani in all the Nupe country. Beji Emir of Lapai, a man of dissolute and immoral habits, was, while at Raba, strangled one night (apparently by Mallam Halilu's orders) and Mallam Halilu gave a turban to his brother Jantabu and made him Emir of Lapai. He then dismissed the assembled Fillani chiefs and sent them back to their respective towns. Raba remained a ruin, Masaba returned to Lade.

29. From Raba Mallam Halilu went on a tour to Ilorin and returned via Lafagi Lade and from thence to Gbara (now known as Jimunli) on the Kaduna, the town of Etsu Isa. From Gbara he proceeded to the town of Echu (close to River Kaduna), which he destroyed, and defeated the Nupes, who were there collected, saying they would not recognise Masaba as Emir of Nupe. From Echu, Mallam Halilu proceeded to Gando taking Usuman Zaiki with him. Usuman Zaiki he settled at Birnin Kebbi in exile. Tsado died at this time and his son Etsu Jia (Zurigi) was sent to Janji.

30. Peace having again been established in Nupe, Masaba turned his attention to Berri (Kabba) on account of the Bunu people refusing to pay their tribute. When Masaba went to Berri he sent to Jia at Jangi and requested him to get an old flag from Etsu at Gbara. (Diplomacy on Masaba's part to create ill-feeling between the two Nupe sections, so that they should not in his absence combine together and drive the Fillani out of Nupe.) Masaba also got some soldiers from Etsu Jia and from Etsu Isa.

31. Etsu Jia arrived at Gbara and asked Etsu Isa about the flag for Masaba. Etsu Isa denied all knowledge of the flag and turned upon Etsu Jia and drove him away. Civil war began again in Nupe. Mallam Halilu came from Gando to try and settle matters, but Masaba, for reasons of his own, did not wish to see Mallam Halilu in Nupe again, and tried to prevent his coming. Masaba stopped his Berri expedition and gave presents to many of his late opponents in order that he should be praised to Mallam Halilu as a good man. Etsu Jia, before arriving at Gbara, sent to Mallam Halilu and asked him to send an Ajele to Jangi. When Masaba heard of Jia's action he sent to Mallam Halilu and told him that Jia had put poison in the present that he had sent to Mallam Halilu.

32. Etsu Isa appealed to Masaba to help him fight Etsu Jia, but Masaba refused, saying that he must wait till Mallam Halilu arrived. Masaba, on his departure from Berri, proceeded to Ezhighi (close to Lah) and awaited the arrival of Mallam Halilu and Etsu Isa. Etsu Jia refused to come to Ezhighi because Mallam Halilu had not

accepted his present. Masaba made a pretence of parleying and visited Etsu Jia with three horsemen; Jia remained obdurate; then Mallam Halilu, Masaba and Etsu Isa fought Jia and routed him at Lemfa (near Gbara). Etsu Jia fled to Yeni and made peace. Etsu Jia died at Yeni three years afterwards, and Maza, his uncle and son of Majia, became Etsu Nupe.

33. In the meantime Masaba had returned to Lade, and was on friendly terms with Etsu Jia before his death. Etsu Isa was still dissatisfied, as he was only recognised by Masaba as Etsu Gbara, and, consequently, he continued to scheme till he should be recognised as Etsu Nupe. The Nakworiji of Gbara, by name Iliasu, attempted to oust Etsu Isa from Gbara, and with the assistance of Masaba, he succeeded in doing so, Etsu Isa eventually running away to Labozhi. Masaba, on hearing of Etsu Isa's flight, sent Madawaki Ada to prevent his escape. Ada proved an incapable leader and was replaced by Maiyaki Uma who broke Labozhi, inflicting great slaughter. Etsu Maza sent the father of Shagwo (big slave in Bida) by name Usuman, to assist Etsu Isa and bring him to Yeni. Masaba then attempted to make war on Etsu Maza and Isa, and gave Maiyaki Uma instructions accordingly. Uma refused to obey Masaba's order and camped at Marabagi (on Kaduna). Masaba's influence being on the wane, he sent Uma with his soldiers on a raid to Pai or Pau (Gwari country). After Uma's return to Marabagi, he refused to obey Masaba any longer, and settled at Tatum (close to Daba). The Nupes flocked to Uma for protection against Masaba, and they were encouraged to do so by Uma; who gave out that he had become "tawaië" against Masaba. The Fillani were advised to return to Masaba; the father of the then Kpotun of Bida leading them back to Masaba.

34. Maiyaki Uma, a Bornu man and born at Kuka, offered his services to Etsu Maza, which were accepted, and he was ordered to get ready and fight Masaba. The Fillani hearing of Uma's new departure left Masaba and joined Etsu Maza, as Uma was a strong man and very popular with them. Uma crossed the Niger and easily defeated Masaba at Lade. Masaba fled first to Meri, then to Lalagi. Uma broke Lalagi, and Masaba fled to Yagbatchi country (Kabba).

35. Umoru Majigi now appears on the scene from Gando and joins Uma at Lalagi. Etsu Shita of Ilorin appears to have intervened and attempted to bring Masaba to his senses. Masaba returned to Meri, and from there was taken to Ilorin, and more or less kept a prisoner, his slaves being taken away from him.

36. Maiyaki Uma went to Ezhigi, where he was joined by Yusufu Tsado Zuru, son of Mustapha and grandson of Mallam Dendo, whom he set up as Sarkin Nupe, and remained there three years; then he began quarrelling with Etsu Maza over some horses that had been sent him from Gando. Etsu Maza seized the horses on their way from Gando, and refused to hand them over to Uma—telling Uma that if he wanted them he must come and take them by force. Uma fought and killed Etsu Maza at Yeni, and then proclaimed himself Sarkin Nupe. After Maza's death, the Nupes fled to Borgu, where they rallied, and decided that they did not want any of Majia's relatives as their Etsu and elected one Baba, a son of Sachi, as their Etsu.

37. At this period Maiyaki Uma's troubles began. The Fillani would not hear of him being Sarkin Nupe—saying that Uma was their follower only, and not related by birth to any ruling family. Umoru Majigi was offered the title of Sarkin Nupe, but refused. Umoru Majigi now led the Fillani army against Uma, and defeated him at Egbien (near Zuguma). Uma fled to Bobi.* Umoru, on his return from Egbien, visited the grave of his father at Raba, and remained there one month, afterwards proceeding to Ezhigi.

38. Umoru Majigi sent a messenger to Gando requesting Mallam Halilu to send Usuman Zaiki back to be Serikin Nupe: he also sent to Ilorin to release Masaba, telling Masaba that both of them would loyally follow Usuman Zaiki.

39. Maiyaki Uma prepared to fight Umoru Majigi in earnest, and collected as many soldiers as possible from Zuguma and the neighbouring districts. Uma first came into collision with Majigi's army at Tatun (close to Dabba) under Maiyaki Kwotuna and defeated him, Kwotuna taking the remnants of his army to Edogi and then to Sakpi, where he was joined by Umoru Majigi, and both offered battle to Uma. Uma defeated Majigi on account of Majigi's followers deserting him for Uma.

40. Umoru Majigi crossed the Kaduna and camped at Bida (Bida being then a small village inhabited by Binis). Uma returned to Ezhigi, and from there he took the war to Bida. Umoru Majigi built a fort outside Bida; the fort was captured by Uma. Majigi then retreated within the walls of Bida and fortified the place. Uma camped close to the site of the present Residency (hence the name of the water, Nuwon Uma).

41. Usuman Zaiki, with the Waziri of Gando, now arrived on the scene. Masaba, released from Ilorin, halted on the banks of the Niger, sending his followers to assist Umoru Majigi. The Waziri called upon Uma to cease fighting, saying that he was only a commoner, and had no right to the title of Sarkin Nupe. Maiyaki Uma refused to listen to the Waziri and proceeded to attack Usuman Zaiki and Umoru Majigi. The campaign lasted three months, during which time Halilu, son of Usuman Zaiki, was killed. The fighting was abruptly terminated by Umoru Majigi, who delivered a night attack on Uma, and completely routed him. Uma fled to Wunangi, but hearing Majigi's drum in the distance attempted to cross the Bako River when in flood, and was drowned. His body was brought before Majigi, who ordered Uma's head to be decapitated and placed on the walls of Bida.

42. Usuman Zaiki was appointed Sarkin Nupe, and was told to live at Bida by Waziri of Gando. Etsu Isa was allowed to retain the title of Etsu Nupe, but with no appurtenances of office. A good deal of tribute, however, was paid him in secret by the Nupes. Masaba was Serikin Fillani and Umoru Majigi held the rank of Yerima or Shiaba.

43. The Waziri dan Adama of Gando, called Audukadiri, Emir of Lafiagi, and Aliu, Emir of Shonga, to Bida. He told them both to

* Some say he fled to Womba Dakakerri country.

return and sit down at their respective towns. To the former he gave back the Oke-Odde district (at that time all the Igbonas of this district were living in Oke-Odde town, as they had been driven from their towns and villages by a raid of the Ibadans under Balogun Alade). He also gave back to Lafagi the country as far as the River Egwa (or Oro) on the east and the River Oyi on the west. To Aliu, Emir of Shonga, he gave back the Oro country. The Lade country and Sharagi country remained under Bida.

44. About two years afterwards Usuman Zaiki died at Bida (about 1859) and Masaba was made Emir of Bida. Umoru Majigi was made Yerima and Tsado Zuru, alias Yusufu, was made Kpotun, and Maliki was made Nakworigi. Two days before Usuman Zaiki's death, he had sent Masaba on an expedition against the Gwaris around Minna. Masaba proceeded on his expedition and defeated the Gwaris before he returned to Bida, and was made Emir.

45. After the death of Usuman Zaiki, Mallam Halilu, Emir of Gando, sent to call all the chiefs in the Nupe country to come to him at Gando, and he would settle their territorial boundaries, especially with regard to the Lade country (present Pategi district) which Masaba had seized from Audukadiri, Emir of Lafagi. The following proceeded on the road to Gando:—Masaba, Emir of Bida, Audukadiri, Emir of Lafagi, Aliu, Emir of Shonga, Momadu, Emir of Agaie, Zentabu, Emir of Lapai, Magajin Geri, named Abubekr, and the Ajia Opelle went from Ilorin, also Maazu Etsu Nupe. They had reached Mazungi in Kontagora country when a messenger came from Gando to say that Mallam Halilu was dead, and that Haliru, his brother, had succeeded as Emir, and that Haliru wished them all to immediately return to their homes and collect their tribute as quickly as possible and send to him. They returned.

46. When the tribute from all Nupe was collected, it was taken to Bida, and from there the Emir of Bida provided an escort to Gando. Abduladan was the first Ajele of Lafagi, and he was followed by his son Sarikin Lifti. Sabo was the name of the messenger who came to collect the tribute.

47. Soon after Masaba became Etsu Nupe, he made war on the Igbirras, and advanced as far east as the Benue. He attacked and burnt the big town of Umaisha; the inhabitants fled to the islands in the Benue river.

48. After Masaba's return to Bida, he got ready to go to Gando to salute his suzerain. He proceeded as far as Kontagora, where he started quarrelling with Sarkin Nagwamatchi. Sarkin Kontagora was at that time trying to get possession of a portion of the Nupe country. It was owing to Umoru Majigi's level-headedness and an Arab, by name Sherif-mai-Bindiga, that fighting was averted between the two Emirs.

49. Masaba, instead of proceeding to Gando, returned to Bida, and hearing that the Akoko country (portion of Kabba and Ilorin) had become "tawaié" turned his attention to this part of his province. The Akoko country broke their allegiance to Masaba, because he had not protected them against a Yoruba chief, by name, Aggé, subordinate to Ibadan, who was continually raiding them and levying tribute

Umoru Majigi was sent with the Nupe army to attack Aggé, and finding Aggé with a large and strong following, Majigi sought the assistance of the Ilorins. The Ilorins, commanded by Maiyaki Inakwonu, joined Majigi's camp at Arigidi. An advance was made from Arigidi, and the army camped at Karri and fought a three years' campaign in this part of the country. Aggé was hard pressed, and asked his chief, the Ari of Ibadan, to help him. The Ari of Ibadan, fearing an attack by the combined armies of Nupe and Ilorin on his own town, commanded Aggé to desist from fighting in the Nupe sphere of influence. Aggé then returned to Ibadan and the campaign terminated.

50. In the meantime, Masaba was having trouble with the Nupes in the Kaduna district, and was glad to be able to recall his army to assist him to suppress another rebellion, which is known in Nupe history as the Kwenti War. Maiyaki Masaletchi was sent with the first portion of the Bida army, and after crossing the Kaduna he camped at Jipun. The first fight took place at Gashegi, the second at Yeni, both more or less indecisive engagements. The opposing forces to the Bida army, consisting of Nupes, Bedegis, Ebes and others.

51. After the fight at Yeni, the Bedegis (north of Beli, on the River Niger) attacked the Kedia, because the Kede people had and were assisting the Fillani army. Jibbiri, who was Kuta at this time, appealed to Masaba for reinforcements, which were readily given. The Kedia advanced up-river with their war canoes; just opposite Raba Choida Lumella's (half-uncle to the present Kuta) canoe was broken up by an explosion of gunpowder that he carried in the canoe, and Choida Lumella, the Kede war-chief, was drowned. The Kedia without their commander were useless, and with their canoe fleet returned to Muregi and informed Masaba what had happened.

52. Masaba, seeing that the campaign was no small one, crossed the River Kaduna with the remaining portion of his army and joined Maiyaki Masaletchi at Jipun. Masaba sent Maliki Mamodu to meet the Bedegis at Biaggi (near Badjibo). A battle was fought at Biaggi and Maliki Mamodu was defeated. He returned to Jipun. Masaba now advanced with his whole army and camped at Gashega. A battle took place at Mulo, Kpotun Tsado Zuru commanding the Bida army, but the action fought was indecisive, and the army returned to Gashega. Umoru Majigi, who was a great native general and organiser, now took command of the army. He fought the Nupes at Beje and was victorious, killing many Nupes. The Nupes fled to Faje, Sagi and Mulo, fighting taking place at each town, but no determined resistance was offered to the Fillani army. Umoru Majigi returned to Gashega, and from there proceeded to Shetakum, and sent detachments of his army raiding all over the Kaduna district, breaking some 600 villages all told. As arranged, he met Masaba at Biaggi. It was at the latter place that the Nupes swore, by their Kuti (Yilenshi), to rebel, and it was necessary to thoroughly raze the place if peace were to be established in the district.

53. In the meanwhile, the Bedegis and Nupes had been driven to the islands in the Niger, and they were attacked by the Kedia again under Kuta Jibbiri, but the Kede fleet was driven off.

54. Masaba and Majigi proceeded and camped at Bajibo after destroying Biaggi, and many of the Nupes came in and surrendered. A few remained obdurate, and under the leadership of Etsu Baba carried on the war. Etsu Baba formed a big camp at Leaba. Masaba hearing of this new movement advanced and camped at Kenia. Umoru Majigi led the Bida army and fought a battle at Leaba, the action was indecisive (Hassan, father of Mustapha, Benu, was killed by the Nupes at Leaba); a second fight took place at Leaba and ended in a victory for Umoru Majigi on account of his having persuaded the Yoruba contingent to desert the Nupes during the night. Etsu Baba, hearing of this desertion, himself fled, and the next morning found Majigi in possession of the enemy's camp and of many prisoners. Masaba wished to kill the prisoners, Umoru Majigi's influence prevailed, and they were sold as slaves into Hausa. A small fight at Gure took place before the campaign closed and Masaba prepared to return to Bida.

55. Masaba halted at Raba Kumberi, and was met there by Sarkin Kontagora. Further bonds of friendship were established by Masaba giving his daughter in marriage to Sarkin Kontagora, and by Umoru Majiga giving his daughter in marriage to Isa, son of Sarkin Kontagora. Masaba and his army then returned to Bida.

56. The Yoruba chief Aggé was again giving trouble in the Ilorin Province, and Maliki Mamodu was despatched with an army to deal with him. Aggé fled on the approach of Mamodu, and finally ceased from giving further trouble to Bida.

57. Maliki Mamodu recrossed the River Niger, and a raid was then made on Mue against the Kakandas, but the raiders were defeated by the Kakandas, the latter being armed with many guns of various description. The Bida force retreated from Mue, and camped at Ekagi and began raiding Agaie and Lapai districts, which naturally brought them into collision with the Fillani at Agaie and Lapai. Masaba claimed, as being all powerful, sovereign rights over Agaie and Lapai. A fight between the Fillani themselves was narrowly averted, and only then by the good sense of Umoru Majigi.

58. In the meanwhile a messenger had been sent to Gando, and Sarkin Gando Abdulkadiri himself set out for Nupe to settle the dispute, but died en route at Bishahiru. His successor, by name Mustapha, shortly afterwards arrived in Bida and called the Fillani Emirs together from Lapai, Agaie, Shonga and Lafiagi. Sarkin Mustapha settled their boundaries for them and also laid down lines on which they should administer their provinces. Sarkin Gando Mustapha had a magnificent send-off on his return to Gando—Masaba going as far as Wuya, while the others led him as far as Yebo. On departing, Sarkin Gando exhorted them all to stand by one another and not to fight, as they were of one family and had one religion. Etsu Isa, son of Idirisa, who had been living at Bida as nominal Etsu Nupe, died during Mustapha's visit and was succeeded by his son, Idirisa Gana.

59. Masaba, who had been taken ill during Mustapha's visit, only lived one year after his departure, and died in Bida in the year 1873. Umoru Majigi (father of the late Emir Mohammedu) then became Emir of Nupe. Magajin Lowal was sent from Gando to give him his turban.

60. Umoru Majigi proceeded to meet Sarkin Gando at Yebo in order that his appointment should be confirmed. Seriki Mustapha presented Umoru Majigi with a flag, saying that the flag would give him strength in war. Umoru Majigi, instead of returning to Bida, proceeded to visit the grave of his grandfather (Mallam Dendo) at Raba. After leaving Raba, Umoru Majigi crossed the River Niger at Kaseogi and went to Rogun and camped there till the rainy season was over. From Rogun he made war on the Igbirras.

61. Umoru Majigi sent his Ndeji to "salute" the Niger Company's executive officer at Egga, and also to buy as much gunpowder as possible, the Ndeji, completing his mission, returned to Rogun. Umoru Majigi, before striking camp, sent to Ilorin and Ibadan for some soldiers to assist him in his war on the Igbirra country. After reinforcements had arrived Umoru Majigi left Rogun and camped at Gidi (near Kabba). The Igbirras made a night attack on Gidi, but without success. Umoru Majigi then advanced on Adugia, where he fought a big battle and was victorious, although he suffered many casualties on account of the deadliness of the poisoned arrows. A few more unimportant engagements took place before the Igbirras surrendered and promised to pay tribute and acknowledge Umoru Majigi as their suzerain.

62. Umoru Majigi returned to Bida, hastened there by the news that the Gwaris had risen and were giving trouble to Sarkin Kontagora. Maiyaki Masalatchi was despatched to Sarkin Kontagora's assistance and the rising rapidly terminated.

63. Umoru Majigi's assistance was sought by Sarkin Gando, Hanafi, in the Giro (Hausa) war. Sarkin Giro was caught by Umoru Majigi and handed over to Sarkin Gando, and the Bida army returned to Nupe after six months' absence. The army remained in Bida one year, and then Umoru Majigi got ready to cross the Niger again, but, hearing that Ilorin and Ibadan were at war, he decided not to be drawn into the contest as they were both followers of Gando at that time. Instead of crossing the Niger he sent Shiaba Maliki son of Usuman Zaiki and father of the present Emir (Belo) to the Tawari country. Maliki was driven back across the River Gurara by the Bassas and returned to Bida. About a year after the Tawari expedition, Umoru Majigi took war into the Eka country (Kabba) and camped at Akpemia. The war or raid in this district lasted one year.

64. Prior to Umoru Majigi's return to Bida he had received information that the Kede under Kuta Usuman were unsettled and liable to give trouble any moment. Etsu Baba, son of Sachi, wished to leave Kontagora and return into Nupe country. Etsu Baba, despite Sarkin Kontagora's active remonstrance, arrived at Zuguma; he then proceeded as far south as Labozhi and threatened Kutigi, but hearing of Umoru Majigi's great preparations and of his impending advance fled to Busa. A year elapsed and Etsu Baba camped at Leaba. The Bida and Kontagora armies having combined, attacked Etsu Baba at Leaba and routed him. Etsu Baba was drowned in trying to effect his escape across the River Niger; his body was buried at Bajibo. The above was known as the Fogbagba war.

65. The Kede people under Kuta Usuman were still unsettled. The cause of the quarrel which ended in war between the Bida and

Kede people was as follows:—When Kuta Baki died, Masaba gave the insignia of office to Mallam Isataku, who accepted the rank but refused to live at the waterside and eventually handed the turban to his younger brother Usuman, who then resided at Bafu and held the rank of Choiwa Egba.

66. Usuman, receiving the rank of Kuta, went to live at Muregi and was welcomed by the people. Usuman was a Kede, but born in Bedegi country. Mallam Isataku sent his two sons, Saba and Tsado, to Usuman at Muregi and requested that they be given the ranks of Choiwa Kuta and Tsado Somfada respectively. Usuman refused, saying that his own sons held the ranks already; he also refused on the grounds that they were Mallams and knew nothing about canoes or fishing, or in fact anything to do with the water. Isataku was very angry, and replied, "I gave him (Usuman) meat, but he refuses to give me bones."

67. Isataku intrigued with Umoru Majigi and did what he could to get Usuman into trouble with his paramount chief. It was given out that Usuman had refused to cross the Bida army on its return from the Eka war, and many such false reports were brought to Umoru Majigi, which culminated in war with the Kedia. With the assistance of the Kakandas and the Niger Company, the Bida army under Yerima Mamodu was crossed and the Kede-camp at Esun Wunangi was broken and Egga relieved. Kuta Usuman was caught at Ilorin and sent to Bida, also the present Kuta's brother and others. Kuta Usuman was killed in Bida, the others were released on payment. The above is known as the Ganega war.

68. Isataku now became Kuta and resided at Dokomba; he sent his son Saba to Egba and Tsado to Muregi, giving them both rank and power. Isataku remained at Dokomba till the Niger Company's campaign, 1897. Isataku had intended helping the Company against Bida, but hearing that Mr. Wallace had brought Yaiya from Lokoja and had promised him Kuta, he altered his mind and fled to Bida (Isataku died in Bida, 1908).

69. Before the Ganega war was quite finished, Umoru Majigi died (1884); the Bida army was then at Lafiagi, where they had against Umoru Majigi's orders, looted the Niger Company's factory at Shonga. On Umoru Majigi's death becoming known at Lafiagi, the army returned after having made Maliki Emir of Nupe. Maliki's installation ceremony taking place at Lafiagi.

70. Shortly after Maliki became Emir, he sent Maiyaki Nda Jia and Abubakr, then Nakworigi, son of Masaba, afterwards the Yerima Mamodu, to command the Bida army against the Yagbas (Kabba). The army camped at Salu—which place was attacked by the Yagbas, but they were driven off and pursued to Tankete. Another important engagement took place at Wuta and many Yagbas were killed.

71. A raid was made on the Kiri country (Kabba), and a big fight took place at Ifia. After the battle at Ifia, Abubakr raided the Kukuruku country, the campaign ending in the Kukurukus agreeing to pay tribute and follow Bida. The army then returned to Bida.

72. The late Emir, Mamodu (then Makun) had a small campaign at Fuka and Agbedia (Kabba) because these places had refused to pay their tribute.

73. Mamodu, who had succeeded to the Yerimaship, commanded the Bida army in the war against the Bassas, and known as the Tawari campaign. He was completely successful, conquering the whole of the Bassa country as far east as the River Benue.

74. Other minor engagements took place in the Kabba country, but as far as Nupe Province is concerned, they are of little importance. Maliki never made war himself during his reign, but after dividing up the southern portion of Nupe, he allowed the fiefholders to do pretty well as they liked, and there were consequently constant raids on the pretext that no tribute had been paid.

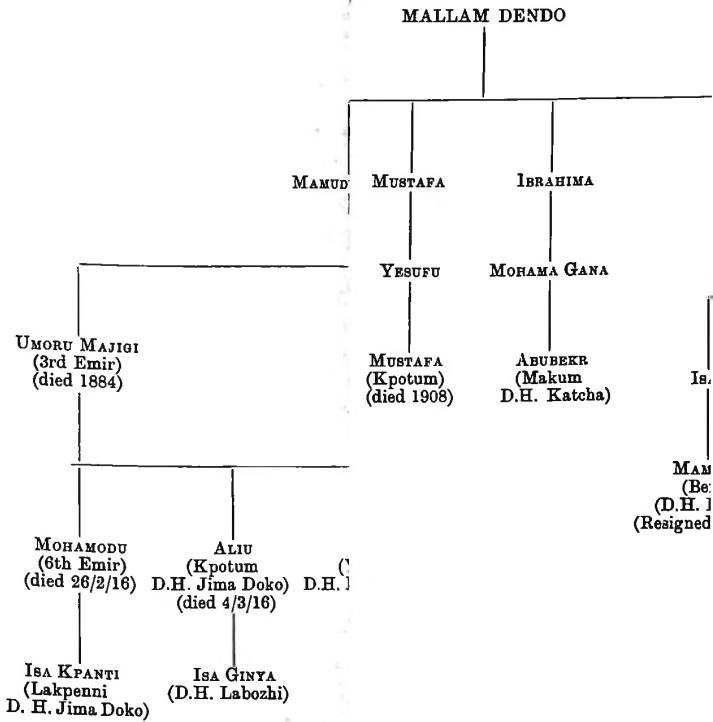
75. Tyashe was a prominent figure as a leader of the Yagbas towards the end of Maliki's reign, but he was defeated by the Maiyaki Nda Jia in most engagements. The entire Bida army never took part in any war during Maliki's reign except the Tawari campaign. In the Kabba country, as pointed out above, the various raids were made by irresponsible fiefholders on any country that refused to follow them or pay them tribute. Maliki died in the year 1895.

76. Abubakr now became Emir of Nupe. Shortly afterwards a messenger arrived in Bida with the news that the Headman of Kabba had been taken prisoner by the Niger Company's forces. Abubakr thinking that the Yagbas were seeking the protection of the whiteman sent the Maiyaki, Nda Jia (died 5-8-10) with a portion of the Bida army across the Niger to watch events, the army camped at Gidi in Kabba country and fought with the Ewo people. After this the Royal Niger Company's military operations commenced and resulted in the taking of Bida in 1897.

77. When the Royal Niger Company attacked Bida in 1897, Etsu Idirisa Gana, who was living at Bida, refused to help the Fillani. Mr. Wallace then brought him across the river to Pategi and re-installed him as Etsu of the Nupes on the right bank as far as Egga to the east and Lafagi to the west (1898). The Etsu Idirisa Gana reigned at Pategi two years and died there in 1900.

78. The Emir Abubakr was deposed by the Royal Niger Company and Mamodu, the son of Umoru Majigi, was installed in his place. Mamodu died in February, 1916, and was succeeded by Belo the son of Maliki who is the present Emir of Bida. The return of Abubakr to Bida is related fully in the bound volume of Annual Reports dealing with Northern Nigeria. [*Vide Report, 1900-1901*].

ALOGY OF EMIRS OF BID





VII. BIDA DIVISION.

Notes of principal events since the British Occupation.

1900.

On the 1st January, 1900, when the Imperial Government took over the administration from the Royal Niger Company, the Province of Nupe—or such portion as was effectively occupied and known as the Riverain district was included in the middle Niger Province because the Emir of Bida had not kept faith with the Niger Company's executive officer, and administered by the Resident with his headquarters at Lokoja.

Previous to 1897 the Nupe Army had occupied territory south of the River Niger (Kabba Province). Ajeles were put in charge of the conquered districts and tribute was paid annually to Bida.

During 1900, owing to the outbreak of the Ashanti War, which necessitated a large military force being sent from Northern Nigeria, no attempt was made to open up relations with the Fulani Emirates of Bida, Agaie and Lapai. From 1897 (when the Royal Niger Constabulary defeated the Nupe Army before the walls of Bida and deposed Emir Abubekri) to 1901 the native administration more or less ceased to exercise control and a state of chaos existed. Anticipating the advent of British occupation and administration, with its prohibition of slave raiding and the prevention of all forms of oppression, the Emirs and their Fulani office holders proceeded to ravage the old Nupe districts right up to the banks of the River Niger, and even threatened the Protectorate Headquarters at Jebba.

Military posts were established at Wushishi, Wuya, Maraba and other neighbouring villages and patrols were directed to limit the depredations of the Fulani raiders. Major O'Neill, R.A., who was in command of the Military posts round Bida, by a series of skirmishes successfully managed to keep the Bida and Kontagora army employed until such time as reinforcements could be sent to relieve the situation.

In November, Lieutenant Porter defeated a band of Kontagora raiders at Dabba (Egbako District) and afterwards crossed the Kaduna River and assisted in dispersing the gatherings of Bida horsemen. On December 19th, Major O'Neill entered Bida and endeavoured to seize Emir Abubekri, but without avail, and only escaped with his life by the greatest good fortune.

1901.

On the return of the troops from Ashanti at the end of December, 1900, His Excellency Sir Frederick Lugard gave orders for an Expedition to be organised against Kontagora.

After the capture of Kontagora in January the troops, under Colonel Kemball, marched south to the Kaduna River and joined Sir Frederick Lugard at Wuya on February 17th.

Sir Frederick Lugard, accompanied by Mr. Wallace and Mr. Watts (Agent General of the Niger Company), with a strong military force (300) advanced on Bida, but previous to entering the town

summoned the Emir (Abubekri) and the principal chiefs of Bida to meet him at his camp at Dokomba, but only the Makum and immediate followers arrived.¹

On the entry of the troops into Bida (February 17th) Abubekri and the Masaba Section of the Nupe dynasty took to flight. Moham-madu (Makum) was for the second time proclaimed Emir and was given a letter of appointment containing the conditions on which he held the Emirate. On February 20th, Captain Cochrane was appointed Military Resident and established his Headquarters on a rising ground three miles south of Bida on the Bida-Wuya road.

In order to establish more effectively British control and as a visible symbol of permanent occupation the Headquarters of the political staff were transferred in September to a compound (belonging to the Ex-Lakpenni) within the walls of Bida and near the Bomisu Bara.

1902.

Major Burdon endeavoured to bring under control the sub-districts of Mokwa, Bokani, Raba, Yeti, Bete and Sakpi all of which had more or less become rebellious and guided by Haruna—(brother of Yaia, Kuta of Mureji)—of Raba, and the Gwunshi of Epa, had attempted to throw off their allegiance to Bida and had refused to pay all taxes.

The kola plantations in the Labozhi districts gave cause for much trouble. At this time these plantations were royal property, belonging to Majia (Etsu Nupe) and on his defeat became the property of the Fulani Emirs. Every kola produced was supposed to be sent to the Emir and no one was allowed to plant a tree except by the Emir's permission. After the murder of the headman of Labozhi the Emir did not receive a single kola except from Fazhigi. The Government then gave orders that the planting of kolas could no longer be a royal monopoly but insisted on the annual produce of the existing bearing trees being handed over to the Emir as his lawful property.

Muregi, at the confluence of the Rivers Niger and Kaduna, was visited for the purpose of organizing a canoe transport on the River Kaduna, and a beginning was made in rebuilding and re-peopling the old town of Nupeko (situated at the mouth of the Kaduna) which was broken by the Royal Niger Company in 1897.

During the Niger Company's campaign in 1897, and the period of unrest that followed prior to our permanent occupation many domestic slaves were induced to run away from Bida. Isa, now Sarikin Pategi, escaped from Bida and commenced to build a large town at Pategi. His intention was to try and regain the title of Etsu Nupe which was held by his grandfather for a short period. The domestic slavery question throughout the Province caused considerable difficulty.

FULANI AND KEDIA. The relations existing between the Kuta of Muregi and the Emir of Bida were by no means friendly—due chiefly

¹ Mohammedu, son of Umoru Majigi, held the rank of Makum and was appointed Emir by Sir George Goldie at Katseogi (River Niger) on the 5th February, 1897, but on the departure of the troops from Bida territory the Ex-Emir, Abubekri, returned and reinstated himself.

to the Niger Company's campaign in 1897 which resulted in severing the Riverain districts from the jurisdiction of Bida with the appointment of Yaiya (from Lokoja) as Kuta, by the Niger Company, vide Treaty of Katseogi, 5th February, 1897.

In March the new native-built quarters for the Political Staff, situated about three-quarters of a mile from the perennial spring of the River Uma, and about the same distance from the town walls of Bida, were completed and occupied.

MARCH 10th. Emir of Bida issued an Edict against the sale of slaves.

On April 5th, a Mallam, Maizanna of low class, still alive in 1918, proclaimed himself a Mahdi and called on the people to drive out the British Officials and the Emir of Bida as the Government nominee. The Mallam collected numerous followers from the neighbouring villages of Bida and from the lower classes in the town. This rabble was, however, unprepared for any action and the ringleaders were surprised and quietly arrested by the Emir's dogarai. The "Mahdi" was tried and sentenced by the Native Court to six months' imprisonment in the town dungeon and the followers were fined 25 bags of cowries each.

His Excellency Sir Frederick Lugard interviewed the Emir and his Council at Dakmon (River Kaduna) on April 18th.

The Coronation of King Edward VII was celebrated by planting avenues of shade trees for about a mile on the five principal roads out of Bida.

The Waziri of Gando, who had been visiting Bida, left on September 15th and returned to Gando with the annual presents consisting of

100 Gowns valued at	£300.
200 " " "	£125.
1 Silver Sword " "	£10.

SEPTEMBER—Abdu, Somfada, Allah Bashimogo, Masontiti and Amadu Sadu with thirty followers belonging to Abubekri's party returned from Rogo.

Early in October the Gwari town of Lefu (Lapai Emirate) was visited by a small military force. This town had refused to pay any tribute or to recognise any instructions emanating from Lapai or Bida. Lefu also offered an asylum to two men who were wanted in connection with the poisoning of wells in the neighbourhood. When our Court Messengers were sent to Lefu they were fired at and driven out of the town.

Yaiya of Muregi visited Bida with a large following for the first time on the 14th November, and was given the rank and installed as Kuta by the Emir of Bida. Presents were exchanged and the customary ceremonials performed.

NOVEMBER—Sir Frederick Lugard visited Bida.

Transport of material from Dakmon for the Residency Bungalow was commenced.

The intention of the Government to tax canoes was announced.

The Caravan Tax was introduced.

Wheeled transport introduced, and oxen broken in for draught purposes.

Great exception was taken in the local markets to the issue of copper coinage, and when tendered as purchase money or change, it was invariably refused.

Etsu Badjibo objected to being placed under the jurisdiction of the Emir of Bida, the reason advanced was that he had always dealt with the British administration headquarters at Jebba direct.

The military detachment was reduced to thirteen men. Recruiting for the Police force was taken in hand, and fourteen constables enlisted.

The town of Gaungwu (now Lapai Emirate) attempted to throw off allegiance to Bida in favour of Kontagora. Daada of Kontagora, but residing in Gaungwu, was responsible for creating "munafiki."

The Toronto Industrial Mission established themselves in Bida. The Mission consisted of five members, including one lady. The Emir arranged temporary quarters for them near the Bomisu Wonangi, and just inside the town walls.

Two members of the Church Missionary Society arrived in Bida to select a site and establish a branch of their mission in the town.

The Kuta of Muregi established his headquarters at Jimanli or Pati Gbara.

1904.

The quarrel between the Kuta and Egma settled. The Egma comes next in rank to the Kuta in the Kede council, and exercises jurisdiction over the Kedia from Egbom to Tsowa Mutum—The quarrel arose over the Egma withholding certain receipts from the Baro and Katcha Ferry crossings, and not handing to his chief the usual percentage of fish caught. The names of the various waters handed back to the Egma are the Nuwon Nokwo, Nikwomita, Kafenni, Manju, Takizi and Kakwotati—these are all in the vicinity of Egbom.

His Excellency Sir Frederick Lugard visited Bida.

The Jangali tax participated in by the Protectorate Administration for the first time.

Badjibo was visited, and the vexed question of Etsuship was settled. The Luchi of Kasa and Madibo were made subordinates to the Etsu Badjibo.

The second bungalow erected at Bida was completed and occupied on the 21st July.

The Church Missionary Society open a school in Bida, and commenced work with seven pupils.

The town of Bida was assessed for the first time at 300 bags of cowries (at 7s. 3d. per bag). The assessment was paid without difficulty in cash.

Bi-monthly reports were introduced.

Sir Frederick Lugard visited the province and formally installed Mohammadu, Emir of Nupe, who took the prescribed oaths of allegiance.

1905.

The Kuta returned to Muregi and Sonfada ; Kuta took his place at Jimunli.

The Canadian mission station was burnt down.
Provincial reports are now submitted quarterly.

1906.

The Niger Company, Holt and Company, open trading stations at Baro, and Messrs. Seigler's, at Katcha.

Road-making (3rd class), general throughout the province, and the Bida-Dakmon road was completed and wheeled transport employed.

Mr. Birtwistle, the commercial adviser to the Southern Nigeria Government, visited Bida in January, and was much impressed with the important market and large daily attendance of natives in Bida Town.

The first census of Bida Town was undertaken by pupils from the Church Missionary Society School, and the town population was given at:— 5,611 males, 6,866 females, and 3,236 children.

A postal mail cart was running between Bida and Barijuko.

Sir Percy Girouard arrived at Bida on the 15th April, and afterwards toured through the province for observation and survey purpose for railway.

1907.

The important question was that of local labour for the Baro-Kano railway, and that was met by the co-operation of the Fulani ruling classes. The Emir of Bida selecting an excellent staff. Four districts on the line of construction were supplied with resident district headmen, viz.: Baro, Bakopma, Bishitawagi and Bangba.

A new district was formed by the amalgamation of Baro and Katcha under the Makum of Bida to assist the political officer at Baro in dealing with local supplies and labour.

Earthwork construction for the Baro-Kano railway commenced, necessitating the posting of additional staff to cope with the supervision of labour and supplies.

Recruiting fees for labour were inaugurated.

At the end of the first quarter the survey party were at Emuworigi, and earthwork construction was through to Jhitu, and two sections had made a good start at Lokum and Badeggi.

In October, railway headquarters were established at Choiwa Angulu.

In November, the provincial headquarters were transferred to Choiwa Angulu.

In addition to the four district headmen appointed, the district organisation was further improved by the appointment of three more.

The most important political change in the organisation of the province during the twelve months, was the residence of district heads in their districts, giving the death-blow to the old idea of "fiefs" held by men absent in the capital city, and the necessity of this step was recognised by the Emir on the grounds of the inevitable decrease of fief holders authority under more advanced conditions.

Judicial councils with the district chiefs as presidents, and sitting with assessors were established in various divisions.

1908.

The Niger province was created on April 1st by the transfer of the Kuta and Kwongoma divisions of the Zaria province to the administrative control of the Resident Niger.

On January 5th, at His Excellency Sir Percy Girouard's invitation, the first sleeper at Badeggi station was placed in position by the Emir of Bida.

Further progress in the political district organisation was made, the Bida Emirate being divided into ten districts :—

NAME OF DISTRICT.	CHIEF APPOINTED BY EMIR.	HEADQUARTERS.
1. Bungba	The Chata	Bungba.
2. Bishitawagi	The Lukma	Elegi.
3. Bakokma	The Lakpeni	Badeggi.
4. Jima—		
Lanlegi	The Photu	Jima.
Kuso		
Doko		
Gaba		
5. Katcha	The Makum	Katcha.
(Batachu villages to be added later)		
6. Magwe—		
Dakmon	The Yerima	Wuya.
TRANS-KADUNA DIVISION.		
7. Yeti—		
Egbako	The Nakorji	Dabba.
8. Sakpi—		
Kutigi	The Rani	Sakpi.
Enegi		
9. Mokwa—		
Bokanni	The Benu	
Jebba		
10. Labozhi—		
Bete	Vacant	

The Edikuso-Emuworigi earthwork section was finished by Captain Hopkinson on May 21st, proceeding to Lafiagi to commence the first Gwari section. The Elegi section was completed by Mr. Pike. On April 28th, the Lanko section was completed by Mr. Edwardes, and on April 30th, he commenced the Kateregi-Ewugi section.

Arabic assessment lists were distributed to district chiefs, and abolition of old Ajele system enacted.

The importance of a bridge at Badeggi to connect Bida with main line, was placed before His Excellency by Mr. Resident Goldsmith, but the urgency of proceeding with railway construction precluded this deviation from the programme.

Provincial headquarters were transferred to Minna on December, 5th, and the Bida divisional office separated from that of the resident and a policy of decentralisation inaugurated. The object of the transfer was to be near railway construction in progress in the northerly districts of the province.

1909.

At the commencement of 1909, the native administration of Bida was constituted briefly as follows :—The Emir, Momadu, of the house of Majigi, resided at Bida and received about fifty per cent. of the native share of the tribute for his maintenance. The Alkali, Umaru Liman, with full powers presided over the Native Court at Bida, and retained the fees and fines for the upkeep of himself and his court.

About a score of Dogarai guarded the City gates, and subsisted on the octroi dues they enacted from the market people. There was no court house, except the Alkali's own zaure, and no prison.

The country was divided into twelve districts, each under a chief who resided in his district and received fifteen per cent. of the tribute as his stipend, the average amount being about £42 per annum. Each district has a Judicial Council, C grade, for minor local cases. The districts were divided into sub-districts, and the sub-district heads received ten per cent. of the tribute they collected.

The Kuta of Muregi, acknowledging but a shadowy allegiance to the Emir of Bida, treated direct with the Resident, and shared the tribute of his riverain territory with the government.

Jebba was handed over to Iloria in April, 1909.

The re-assessment of Bida Town was begun in December; every compound was registered and shown on a plan.

The District Administration progressed as the Chiefs found compensations for their absence from the capital.

A good court house and prison were erected in Bida, and a beginning was made with the new assessment of compound rents in Bida City; but in a general way, it was a year of railway work and quiet carrying on rather than of active development.

The Baro-Karo railway had passed out of the Emirate, but still drew an average of 1,229 men from Bida throughout the year.

The Lagos railway northern extension reached Gudu Gudu, mile 43 from Jebba, and employed an average of 1,809 local men continuously. The Resident, therefore, had his hands full maintaining drafts of over 3,000 men on the railways, throughout this, the second complete year of construction.

A Church Missionary Society Station was opened at Katcha in March.

1910.

The year 1910 will always stand out as one of striking advance in administrative development. The Emir and Chiefs, the Judiciary, Alkali, Assessors, Court Messengers, the Dogarai Force and Treasury Officials were all secured fair emoluments and provision was made for maintenance of prisoners, and for public works. Those that received pay as state employees were delighted at getting a fixed monthly wage. The talakawa saw useful public works being undertaken and paid for with the tribute they brought.

During the first quarter of the year, Mr. Langworthy, Mr. Monk and Captain Kempthorne were all busily employed on the registration of Bida City. The result of their work was a monumental compilation,

recording all the compounds and inhabitants in the city, which remains in use.

The City tax, levied on a compound rent basis as at Kano, amounted to £1,116, as compared with £240 in previous years, and the money was paid within five days of its announcement.

During May, the Liman Umoru was retired from the post of Alkali, owing to an irregularity connected with a death sentence, and also to his senile condition. Mallam Maijaihedu was appointed in his stead. He has since proved himself to be a man of great worth and integrity, and a tower of strength to the native administration in its struggles towards cleaner and nobler standards.

In May, His Excellency Sir Hesketh Bell, visited Bida with a large staff.

Later in the year, a system of Income Tax was substituted for the former arbitrary levy.

Re-assessment began at once. Census books were printed, and the population of every village and farm, with careful records of houses, sylvan produce and other details, were recorded by the assistance of certain sons of chiefs who could read and write. To their zeal and good work the successful covering of so much ground was due.

In five months, the assessment of the Emirate was raised from £6,500 to over £12,600, though six large districts remain untouched.

Money being thus assured, a scheme for a Native State Financial system, or Beit-el-Mal, was submitted and approved.

April 1st, 1910, may be regarded as the date on which the Bida native treasury was first instituted. Precise accounts and balance sheets exist from that date.

The Kede-Ilorin boundary was delimited in 1910, giving to the Kuta of Muregi a strip on the right bank, one mile wide from low water River Niger. The limits of the Kuta's jurisdiction on the Niger was fixed as from a point just below Jebba down to and including Esun Mutum, the island, opposite Baro.

In 1910, the Bida-Agaie boundary was delimited. By handing over to Agaie a long strip of territory along the left bank of the Eba river an excellent river boundary was obtained on the north. From Etsu Gaie, south to Katcha a trench was dug.

In 1910 all Gado cases were transferred to the Alkali's Court to be administered according to Muslim Law. Nothing is taken from the estate but the statutory percentage or Ushuri. Formerly Gado cases were dealt with by the Emir personally.

In the first quarter the Niger Company established an unloading Station and Warehouse at Dakmon. Niger Company Store was erected at Badeggi.

The Sarakuna of Bida sent 11 of their sons to the Kano School, and in November an educated Mallam went there to be trained as a teacher.

An experimental cotton plantation was started at Bida.

The Railway work continued. An average of 2,838 Bida men were employed on the Lagos Railway Northern Extension throughout the year and railhead reached mile 76.

The supply of labour was largely in the hands of the District Chiefs who maintained them successfully, though the work was not popular, as the Nupe is intensely attached to his house, and does not like leaving it even for two or three months.

Mr. E. D. Morel, Times Correspondent, visited Bida in November and was much impressed by the city and its people. (*Vide* "Nigeria" Page 29).

Some 15,700 Labozhi Kola nuts were distributed for seed purposes to over 300 villages with suitable kurumi. The Mokwa kurumi, destroyed by the Fulani, was replanted with 10,000 oil palm seeds, and much other planting done.

1911.

In February the Ex-Emir of Bida, Abubekri of the Masaba house died at Lokoja.

Up to the end of 1910 the Kuta of Muregi treated direct with the Resident and shared the tribute of his riverain territory with the Government; but in January of this year (1911) it was found necessary to call him in to Bida and severely reprimand him for mis-government and disregard of treaty rights with Bida.

He returned to Muregi as a District Chief under the Emir of Bida with a fixed salary from the Native Treasury, as in every other case. His position with regard to the Niger Ferries remained as before; they were not dealt with.

The Ilorin side of Jebba Town was taken over by the Niger Province.

Professor Frobenius' Scientific Expedition was in Bida from March 10th till April 17th.

The work on the Lagos Railway Northern Extension progressed, and an average of 1,771 men were provided by Bida throughout the year.

In November an elementary school was started in Bida, under Mallam Amadu, back from Kano, reading, writing and arithmetic being taught, and the Hausa language only employed. The Emir built a good school house.

In 1911 all Fees, Fines and Kurdin Sarauta were paid into the Native Treasury.

Alkali's Assessors and Court Officials were paid regular stipends. Formerly they received nothing.

The upkeep of prison and maintenance of prisoners, formerly borne entirely by the Emir and Chiefs, are now paid out of Native Treasury funds.

Systematic kola planting took place in the Bida division early in the year; 15,850 seed kolas being issued to 300 villages. 500 palm nuts were planted in the Bako flats in March.

In March the telegraph line between Bida and Barijuko was dismantled and the material transported to the Baro-Kano Railway.

The Jebba-Zungeru line was linked up on June 17th, 2nd quarter.

1912.

The main work of this year has been re-assessment, road making and bridge building.

Politically it has witnessed a steady improvement in the efficiency of the Native Administration and an increase in the responsibilities devolved upon it. Economically it has been a year of good harvests and rapidly growing trade.

In February a start was made on the scheme of feeder roads to the railways, with the aid of tools and bridging material purchased, and before the rains had set in some 47 miles of new roads with 221 feet of steel bridging had been constructed. The nucleus of a permanent road Foreman Staff was carefully selected and added to by selection as work progressed.

In June, Gana Galadima, till recently a slave, and the favourite of the Emir, was found guilty of a particularly impudent extortion and was exiled from the country. This was a most important event, as it removed from the side of the Emir an evil influence which corrupted Government at his head.

In July the Ubandoma was created Waziri, and he, with the Alkali, were established as the prime ministers and councillors of the Emir. Both of these men were widely known as of the highest probity and character, and the substitution of their influence for that of corrupt, venial and low born personal attendants on the Emir was a valuable change. The Waziri still holds the post of Treasurer.

The retirement of the Lakpenni Isa was confirmed and the Kusodu succeeded him as District Chief of the Bakokma the Chekpa taking his place in Wunangi.

The Ex-Lakpenni Yusufu, who was exiled to Ilorin in 1901, was given permission by the Governor to return to Bida.

At Kateregi and Badeggi new building sites were laid out and further building in the old towns prohibited. At Kutiwengi a native town was laid out and areas for trading sites reserved.

In August, 1911, His Excellency Sir Hesketh Bell had drawn up a scheme for the laying out of a Sabon Gari in Port Ilorin. This scheme was subsequently found to be unsuitable until the Government's intentions with regard to this place are known and a finally approved plan comes from Headquarters, no work is being carried out.

Traders in Port Ilorin were this year taxed for the first time.

In 1912 an alteration was made in the boundary between the Bida (Trans-Kaduna) and Kuta Division which establishes the Kpimi River as the boundary down to a point about two miles north of Kodugi where the boundary strikes off north-east as before.

This year sees the completion of Railway construction. The work began in the autumn of 1907 and ended September, 1912.

1913.

The year commenced auspiciously with the Kano Durbar. The Province was represented by all the Emirs, principal Chiefs and Office Holders with a large number of followers who were deeply impressed with all they saw.

An event of importance was the removal of the Headquarters of the Province from Minna to Bida which took place in the last month of the year. This step was advisable on the grounds of greater supervision and control by the Resident over the internal administration of the most important Division of the Province.

On September 29th, Dr. Solf, Under Secretary of State for the German Colonies, and Staff passed through Minna en-route to Kano.

The Benu Mustapha, District Chief of Mokwa, died in January.

Yerima Usuman (of the house of Masaba and District Chief of Dakmon-Magwe) died on September 2nd.

The Lakpenni Isa, brother of the Emir, died on September 21st. He was formerly District Chief of the Bakokma District but owing to mal-practices was removed in May, 1912.

Belo, of the house of Maliki, who had held the title of Nakoriji, was promoted to Yerima, the senior title in the Emirate next to the Emir, the holder of such title being considered the heir apparent.

The Chata (Saidu) became the Nakoriji.

Abdulkadri, of the house of Masaba, brother of the late Yerima Usuman, became Chata.

The Rofien became Lakpenni.

The new District Headman of Dakmon-Magwe is Isa, son of former Yerima Mamadu and grandson of Masaba. He holds the title of Rofien.

Yusufu, Ex-Lakpenni of Bida, who was taken prisoner at Burmi and was deported to Ilorin, was allowed to return to Bida in December, 1912. As he would not observe the conditions on which he was granted permission to remain in Bida, he was in December re-deported to Lokoja, where he receives a monthly allowance for his maintenance.

Sarikin Abaji, who was deported from Nassarawa in April, 1912, died in Bida on 20th December, 1913.

A survey for a line of rail or tramway from Badeggi to Bida was completed by Mr. Fleming and others during the early part of the year.

The Jebba Court was changed from a Judicial Council to an Alkali's Court and raised to "C" Grade.

The Muregi Judicial Council was reduced to "C" Grade so that the District Courts in the Bida Division now hold uniform powers.

The Giddan Shawora or City Residency was completed. It is used for Council meetings and as a Court House.

During the year the Agricultural Department was engaged in the development of kola planting in the Trans-Kaduna.

1914.

This year will be specially noteworthy in the history of the Protectorate as marking the date of the fusion of Northern and Southern Nigeria.

An event worthy of note was the visit paid to Bida, in January, by Mr. Strachey, this being the first occasion on which a member of the Colonial Office has ever visited the Protectorate.

The Emirs and Chiefs of the Province offered to contribute a sum of £4,380 from their Native Treasuries towards the Imperial War Fund.

All European civil officials were sworn in as members of the Nigerian Land Contingent, also a certain number of non-official volunteers, several of whom joined the military forces in the Cameroons.

The stores of Messrs. Pagenstecher and Company (a German firm) at Egbom and Gerinya were closed down in November.

Gana Galadima, ex-slave of Emir of Bida, was allowed to return to Bida on 2nd June.

On 26th May, Jebba South, viz., the part on the S. bank of the Niger reverted to Ilorin Province; Jebba Island and Jebba North (Gana) remaining in this Province.

The Headquarters of the Police were removed from Minna to Bida on January 17th and retransferred to Minna on May 14th.

The Bida School which was maintained by the Native Treasury was closed at the end of February.

On May 16th the Bida Provincial School was opened by the Director of Education.

1915.

Yahaya Kuta of Muregi died on December 15th, after many years of illness. The two claimants to the succession are the Egba and Tsoiwan Kuta (nephew and son respectively of the late Kuta) the former of whom has been regarded as the successor since the first settlement of the Kede affairs. The Egba has recently been appointed Kuta.

The Big Salla which was celebrated on October 19th, was marred by an affray which took place between the followers of the Yerima and Kpotun, owing to the latter's jealousy of the former's position. Two men were wounded. The matter was settled in the Alkali's Court, with the result that the parties now realise they are unlikely to be able to repeat such performances with impunity.

An order was issued that the flogging of women should be discontinued in all Courts, and should only be carried out in special cases by the Court of Alkalin Bida.

The Dogarai who had been hitherto employed on the railway were withdrawn at the beginning of the year, and added to the force on duty in Bida Town and in the districts.

1916.

On June 17th, Dr. Foy, Sanitary Officer, and Captain Evans, R.E., came to Bida to select a site for the new Bida Provincial School. A preliminary survey showed that difficulties existed with regard to the supply of water, and Captain Evans sent one of his staff in July to make a detailed survey. A site was finally decided upon, and has received His Excellency the Governor-General's approval.

The expulsion of the Germans from the Cameroons was received everywhere with marked approval. The chiefs took advantage of the opportunity given them of contributing to the expenses of the war from the funds of their native treasuries.

The amounts subscribed were:—

Bida Treasury	...	...	...	...	£2,000
Agaié	"	...	...	...	400
Lapai	"	...	...	...	450
Wushishi	"	...	...	...	700
Kwongoma Treasury	...	...	...	...	300
Koton Karifi	"	...	...	...	200
					£4,050

The outstanding event of the year was the death (on February 26th) of Mahomadu, Emir of Bida, an old and tried friend of the British.

The late Emir had reigned as Sarikin Nupe for fifteen years, and from the date of his accession to his death, proved himself a loyal supporter of the British administration. When the Niger Company proceeded against Bida in 1897, Mahomadu was then Makum of Bida. Sir George Goldie deposed Abubakr (5th Filani Emir), and put Mahomadu in his place, but Abubakr returned, and it was not until 1901, that he was again deposed by His Excellency Sir Frederick Lugard, and Mahomadu re-appointed (*vide* page 24).

Belo, late Yerima—a son of Maliki, 4th Emir, who died in 1895—was formally appointed Emir on March 6th, and installed by the Resident three days later.

The letter of appointment from His Excellency the Governor-General was handed to the Emir on June 5th with the usual formalities.

The Kpotun Aliu, brother of the late Emir and headman of the Jima district, died on the 4th of March.

The death of the Emir and his brother, and the elevation of the Yerima necessitated a re-arrangement of the ranks at Bida.

The Lukma was appointed Yerima, the Nakworiji Kpotun, the Chata Nakworiji, the Ginya became Lukma, Abubakr (dan Kpotun) became Ginya, Yusufu (son of present Emir) was made Chata.

Owing to the promotions in the Bida ranks, and to there being two districts vacant, *i.e.*, Egbako and Jima-Doko, some re-arrangement of districts was rendered necessary, and these were finally settled by the transfer of the Chekpa from Wunangi to Bakokma, the Kusodu from Bakokma to Egbako, the Lakpenni from Labozhi to Jima-Doko. Chata was given Labozhi, and Nakworiji went to Wunangi, these two last being new district heads.

Yahaya Kuta of Muregi, who died in December, 1915, was succeeded in February of this year by the Egba, the Egba sarauta going to Tsoiwan Kuta, the former Kuta's son.

The Nigerian railway bridge at Jebba was opened to public traffic on 1st February, 1916.

Foot-passengers and livestock are allowed to use the bridge on payment of tolls. The bridge is a very great convenience to the public, affording as it does, increased facilities and safety in the crossing of the Niger river at Jebba, and a welcome saving of several hours to railway passengers.

The boundary between the Niger and Ilorin provinces has been fixed as the centre of the main channel of the Niger river.

The Court of the Alkalin Bida (A grade) has, by the order of His Honour the Lieutenant-Governor, been made a Court of Appeal from the Native Courts throughout the Province.

1917.

His Excellency the Governor-General, Sir Frederick D. Lugard, G.C.M.G., C.B., D.S.O., and staff visited Bida on January 31st.

The Kuta Yahaya, district chief of Muregi, died on 31st January. He was of advanced years and diminished strength, and had held the appointment for just a year.

On the recommendation of the Emir in Council, and with the approval of His Honour the Lieutenant-Governor, the Egba was appointed Kuta. He is a nephew of the late Kuta, and a son of the Kuta who died in December, 1915.

The Chata, district head of Labozhi, was compulsorily retired, and was succeeded by the Ginya, a member of the Umoru Majigi house to whose sphere of influence the Labozhi district belongs.

The retirement of the Benu was approved in view of his incompetency which was yearly getting worse from increasing age and ill health.

By Order in Council of 17th September, Bida was declared a township of the third class. The limits of the township are shewn on plan 4A.

1918.

In January the Province reverted to its early name of Nupe in accordance with His Excellency the Governor-General's (Sir F. Lugard) instructions.

Nagya, son of Yerima Halilu, was appointed District Chief of Mokwa on 1st March, vice Benu retired.

His Honour the Lieutenant-Governor, Mr. H. S. Goldsmith, C.M.G., visited Bida from 8th to 12th July.

The Ex-Lakpenni, who was deported to Lokoja by order of the Provincial Court in January, 1914, was with His Excellency's permission allowed to return to Bida in September.

His Excellency the Governor-General, Sir Frederick Lugard, G.C.M.G., C.B., D.S.O., visited Bedeggi on 1st September when he formally installed Mohammadu Belo, late Yerima, son of Maliki the fourth Emir, as Emir of Bida. The appointment dating from 6th March, 1916.

A serious outbreak of influenza began in the last quarter of the year and spread through the Province causing great loss of life. In all 10,657 deaths were recorded; a mortality rate of 3.3 per cent. of the population.

Among the victims of influenza was Mr. Kenneth Hamilton, Assistant District Officer in charge of the Kwongoma Division, who died on the 15th November.

Moma Isa, Egba of Kede, was appointed Kuta of Muregi in November, vice Adama deceased.

1919.

The year 1919 has been fruitful of events of considerable importance, chiefly, the restoration of peace throughout the world, and the return to more or less normal conditions after nearly five years of stagnation.

Moma Isa, Kuta of Muregi, died on the 22nd January, only 49 days after his accession. He was succeeded by Abubakr Isa, formerly the Iwakon Egba, on the 12th February. His appointment was recommended by the Emir and council, and approved by His Honour the Lieutenant-Governor.

His Excellency the Acting Governor, A. G. Boyle, Esq., C.M.G., C.B.E., visited Badeggi on July the 12th and held a reception of the Bida Emirate Hakimai. The Emir of Bida was unfortunately unable to be present, as he was still suffering from the effects of a motor accident.

Mr. E. H. B. Laing, first class district officer, was appointed Resident Nupe Province (acting) on March 24th.

A most notable event was the visit of His Excellency the Governor, Sir. Hugh Clifford, K.C.M.G., to the Province on September 8th and 12th.

His Excellency was accompanied by Lady Clifford, D.B.E., and His Honour the Lieutenant-Governor, H. S. Goldsmith, Esq., C.M.G., and staff. His Excellency held receptions at Badeggi and Minna, and visited Baro en route to the Benue provinces.

During the earlier part of the year, the Province was visited by an epidemic of rinderpest which caused considerable mortality in the Fulani cattle herds. This disease appears to have spread from the north, and was brought by cows belonging to passing traders which had strayed amongst the local cattle.

Considerable progress has been made during the year in the construction of motor roads. About 28 miles have been opened for traffic, and the important cotton producing centre in the neighbourhood of Wuya connected with the railway at Badeggi.

The buildings for the Bida Arts and Crafts School were completed in April.

A new market was established at Badeggi in proximity to the railway.

The caravan trade has been far above the average of the last five years; probably due to the return of more settled and normal conditions.

The year has been notable for the rapid advance in the prices of all commodities, but trade has been hampered considerably by the shortage of silver and small change, and the unpopularity of the currency note.

VIII. AGAIE HISTORY.

1822.

The first appearance of the Fillanis in Agaie appears to date from the year that Majia drove Mallam Dendo and Mallam Baba near Rabba, and following them up defeated their forces near Pati Nami (12 miles East of Agaie).

At this period the country was in the hands of Ganaganas ("Jitakos") who claim to have been established here from "time immemorial," though some of their elders have traditions of a people settled in Agaie called the "Mamas" (related to some present day Bassa Tribe) whom the Ganaganas ousted, both from Agaie and Lapai. There are also traditions of conflicts between the Ganaganas and a tribe known as the Epas (have large pierced ears) but whether the latter settled before or contemporaneously with the Ganaganas is not clear. The Epas were immigrants from Bornu and like the Ganaganas appear to have suffered at the hands of the Nupe speaking "Gwagbaji" who came down to Kontagora (Zuguma), conquered the Epas and Ganaganas and treated them much as the Fillani were later to treat the "Arna." The "Epas" are now nearly extinct.

At the advent of the Fillani, Etsu Majia, the Sarikin Gwagha, was the overlord of the Agaie Ganaganas and to him they paid tribute. Mallam Baba after his defeat at Nami rejoined Mallam Dendo, and it was not till 1822 that he definitely left Rabba and came to Yeko Cheppa (a spot some three miles West of Agaie, still marked by the Rimis he planted) to carve out for himself a country of which he would be Ruler. He waged war on all sides and was acknowledged as overlord by many villages even as far as the Kaduna on the West, whilst to the south his territory extended to the Niger and included the present day Baro, Katcha, Jhitu and numerous other villages now part of the Bida Emirate.

1827.

For five years he carried on his wars through his capable Mayaki Daudu Maza (Daudu's Compound still shown at Agaie, who was himself to found the Lapai Emirate), and in 1827 moved from Yako Cheppa and established himself at Agaie, a Ganagana Town.

1828.

In 1828 Mallam Baba sent his Lieutenant Daudu Maza to subjugate the tribes of Lapai, but Daudu having so decided to keep his conquest for himself. The country of Lapai was formerly cursed for his desertion, but there has never been war between the Emirates.

1832.

Five years later Mallam Baba sent his brother Sulemanu to Gando for permission to instal his son Audullai as Emir. This was granted, and though Mallam Baba acted as regent throughout his lifetime, he never claimed the title of Serikin, contenting himself with wielding the power while his son bore the rank.

1841.

In 1841 Usuman Zaki was driven out of Rabba by Majia, and passed through Agaie in his flight. Mallam Baba and Etsu Audullai from motives of respect proposed to abandon Agaie and follow him to Gando, but Usuman Zaki demurred.

1848.

Seven years later Mallam Baba died (1848).

1852—1855.

From 1843 to 1852 Masaba was supreme at Lade (Ilorin), but was then overthrown by Uma who at the end of his three years of supremacy is found (1855) entreating Etsu Audullai of Agaie, already sick and near his death, for his support against Umoru Majigi. This he steadily refused to give, and his successor, Etsu Momaduko (1855-1877) with Jantabo of Lapai, joined his forces with those of Uma's opponents.

1857.

Usuman Zaki returned and held his own for two years when Masaba was reinstated over the Rabba Fillanis.

The growth of Agaie at this period, chiefly from the influx of Bida people, and the extension of the walls for more than half-a-mile on both sides of the town towards the South roused the jealousy of Masaba, who sent his Makum to Ekagi (near Katcha) to raid Agaie farms. Momaduko appealed to the Sarikin Sudan, who threatened to come and camp at Kwakwagi (2nd water Bida to Lemu), and treat the Bida farmers in like manner unless Masaba desisted, and the threat was effectual.

The Bida people seem subsequently to have adopted a policy of peaceful penetration, and Agaie followed Mallam Baba's injunction to embark on no wars. They never had the strength of course to do so if Bida were the aggressor.

1871.

After Masaba's death in 1871, Momaduko answered Serikin Gandu's summons to help him in his wars against Giro, whither he accompanied Umoru Majigi of Bida, and is said to have distinguished himself.

1877.

In 1877 Momaduko died and was succeeded by Etsu Nufu (1877-1900). Etsu Nufu does not appear to have been on the best of terms with Maliki of Bida, but he joined in the latter's slave raiding expeditions.

1897.

When the Company's forces took Bida in 1897, Bohari (Kpotum of Agaie, present Kusodu's father) was in charge of the contingent that went in aid of Bida. Two months later, when the Ubandaiki of Bida came through Agaie on his way to join the Emir Lapai's forces in a slaving expedition near the Niger, Etsu Nufu forbade his sarakuna to follow him realising that such action must bring him into conflict with

the Company. All the present District Chiefs, however, ignored his orders and went. The Company's forces defeated them at Gullu (Lapai) and following the fugitives burnt Lapai and Badeggi Lapai. Etsu Nufu sent messengers and presents to the troops at Badeggi, and sent the Liman and others to their camp outside the walls when they arrived at Agaie. When these messengers returned to the town on pretext of "calling" the Emir, he and the whole town fled to Etsu Gaie. A small contingent of troops then camped in Agaie town remaining about 40 days; the rest proceeded next day to Katcha. Whilst the troops were at Agaie another small raid took place near Ndamaraiki, to catch the Emir of Lapai, but they passed his camp in the night and he escaped, whilst the Lukma into whose camp they fell was killed. On news of this the Emir of Agaie fled from Etsu Gaie to Twashiko (Bida, Bakokma) and only returned on the evacuation of Agaie.

1900.

In 1900 Etsu Nufu died and was succeeded by the present Emir Abubakri. The latter took no part in the defence of Bida (2nd Campaign). Abubakri of Bida fled to Agaie, and thence to Lapai, and on the arrival of the troops in pursuit in the morning all Agaie fled to Rukwaji. From Lapai, which the troops found empty, they returned through Agaie to Bida. The advice given Agaie Messengers by the newly installed Emir of Bida (Momadu) induced him to return to Agaie. Since that time the Emirate has followed the ordinary lines of development.

1919.

On July 24th, 1919, Abubakri died at Agaie at an advanced age. A highly respected and trusted member of the Administration he had conducted the affairs of his Emirate with considerable success since his accession in 1900. He was succeeded by Abubakr (Kpotun) Head District Kuturiko, who was elected Emir on the 19th August. He was formerly installed and received his staff of office from His Excellency the Governor, Sir Hugh Clifford, on September 12th.



X. LAPAI HISTORY.

The first records of the Fulani settlement at Lapai date from the arrival of one Dampami, a "Cow-Fulani" from Damatumaiki. In time he received the rank of Serikin Fulani but it is doubtful how far his authority extended over other tribes of "Cow-Fulanis" half settled in and half wandering through the district. He received his rank through the Hausa King of Zaria, by name Isaku. Isaku was a Habe Hausa, of the Abuja tribe.

1st Emir, Daudu Maza, 1830 to 1840.—On Dampami's death, his son Jaura assumed the rank of Serikin Fulani, but did not attempt to form any permanent settlement. The title descended in due course to his son Daudu Maza, who, failing to get on with the Gwaris and Ganaganas of what is now North and Central Lapai, obtained a flag from Emir Malam Abdullahi of Gando. He eventually conquered most of the country round Lapai, which was then more or less included in Zaria's sphere of influence. At Zaria itself, the new Fulani Emir Malam Musa shortly afterwards drove away the native King Maka. Maka attempted to turn out Daudu Maza from Lapai. A big fight took place near the gates of the present town, and Maka was killed. After conquering more of the district, Daudu Maza obtained his rank as Serikin Lapai from Gando. This occurred while Osuman Zaiki was still at Raba. Malam Baba, Emir of Agaie, had already settled himself in Agaie town.

2nd Emir, Yanusa or Jajaddi, 1840 to 1846. Son of Jaura was made Emir on Daudu Maza's death. Many authorities deny that Yanusa was ever Emir and state that Daudu Maza was succeeded by Baji.

3rd Emir, Baji, 1846 to 1849.—Baji was a son of Jaura, and junior to his brother Jantabu, who succeeded him as Emir. Jantabu was opposed by the people and had to give way to his younger brother. In a fit of disgust at being passed over, he threatened to leave Lapai, and commenced the building of what is known as Birnin Jantabu, about fifteen miles South-East of Lapai, near the Gurara. The walls of the town alone were completed, and the place is occupied by a small Fulani settlement, who first arrived there about ten years ago.

Baji, being young and of little force of character, quickly lost his authority through mis-government, indulging in licentious pleasures to an inordinate extent. He was deposed by his brother Jantabu, and sent a prisoner to Emir Malam Alilu of Gando. The meeting took place at Charagi, in the Ilorin country, and shortly after the ex-Emir was killed, it is not clear by whom.

4th Emir, Jantabu, 1849 to 1885.—Jantabu is the great figure in Lapai Fulani history. A strong and capable ruler, he extended the borders of his Emirate down to the Niger. After the determined resistance—the nature of which is shown to this day by the village defences—he subdued Sakka in the South, and suppressed a serious revolt in the Gwari district north of Lapai. During his reign English cloth first made its appearance at Lapai, and was highly prized. On

his death Jantabu left great wealth, including 2,000 cows, 600 horses, and 1,000 slaves. He had fifty children, of whom twenty men and fourteen women are still alive.

5th Emir, Atiku, son of Jantabu, 1885 to 1886.

6th Emir, Bawa, son of Jantabu, 1886 to 1892.—An indifferent character, much given to drunkenness.

7th Emir, Abdulkadiri, 1892 to 1907.—Son of Jantabu, an old man with a constitution greatly weakened by excesses of all kinds. Some three or four years ago he had become so unpopular that a movement was on foot, organised by Maiyaiki Abubakr, to dispose him and install his brother Yerima Ibraihima, in his stead. The Yerima, however, was a wise man, and preferring to exercise power without the responsibility of the chief rank, set his face against the revolt. He urged that Abdulkadiri was not the first Lapai Emir who had taken to drink; that he was an old man and would soon die; and finally, that the deposition would be sure to result in the ex-Emir appealing to the Whiteman, and that all manner of untold events might follow the change in rank. It was long before his sage counsels could prevail, so bitter was the feeling against Abdulkadiri, that yet another claimant was brought forward, and turban, alkebbu, gown and trousers, the usual insignia of rank, were in readiness to give him. The resolute attitude of the Emir Abdulkadiri also had its effect; for he defied the revolutionary party and declared he would never leave his house alive. The result was an agreement that the whole power of the Emir should devolve on the Yerima, who had been scheming for this, but that no change of ranks was to be made. This conciliated the Emir's adherents, obviated the necessity of outside intervention, and wholly satisfied the people. Abdulkadiri died on March 18th, 1910, having retired into private life three years previously.

8th Emir, Ibraihima, 1907, Son of Jantabu.—Succeeded in 1907 on the abdication of Abdulkadiri who did not wish to hold office under British control.

XII. KOTON KARIFI HISTORY

1. The Igbira originally came from Idah in Southern Nigeria; they never appear to have been warlike and were principally engaged in farming. The earliest record that can be obtained of their history is connected with the death of their chief Agye at Idah.

2. Ohimi Ozage, one of Agyes numerous sons, claimed to be his father's successor; his claim, however, being disputed, his followers were not strong enough to enforce it and not being content to remain at Idah, except with the title of the chief of his tribe, Ohimi Ozage parted from Idah and with his followers travelled north in quest of a favourable site to settle.

3. After crossing the Benue River a spot was selected near to Ogba and a settlement was made; this was known as Anyanka; Ohimi and his people did not, however, make a prolonged stay near the Benue River as sickness broke out and they decided to move to a healthier district.

4. From Anyanka they proceeded to Kongo; reports vary as to the length of time spent at Kongo, and as to their reasons for leaving their second settlement, but within two or three years Ohimi and his men left Congo and settled in Bwaka.

5. The remains of the walls of Bwaka may still be seen to the south of Kima, Shiden sub-district, and go to prove that the settlement was of considerable size.

6. The death took place at Bwaka, of Ohimi Ozage, the first acknowledged chief of the Igbira tribe now resident in the Koton Karifi District.

7. Adariko, the eldest son of Ohimi Ozage, was called upon to succeed his father, but feeling himself unequal to do so owing to ill health, put forward his son Hetenye. A dispute, however, arose concerning the succession, Yanka, a woman of considerable influence leading the opposition; although she had a strong party behind her, she was looked upon as a stranger by the majority of the wandering Igbiras, as she was not of their tribe by birth nor had any of her relations held any rank before. Yanka eventually finding herself and her followers not strong enough decided to leave Bwaka and with her adherents proceeded to Umaisha in Nassarawa.

8. Hetenye was then left as the undisputed chief in Bwaka. A continued state of warfare existed between the Bassas and the Igbira people at that time, the aggressive being always on the part of the Bassas, who made constant raids from the hills upon the Igbiras. The fact that Bwaka was situated on a plain affording them no protection from the increasing attacks of the Bassas seems to have been the reason why they decided to look for a new site for their settlement. This was found and they left Bwaka proceeding westwards to Gerinya, on the banks of the Gurara. Here they built their town and surrounded it with a strong wall.

9. Hetenye, while at Gerinya, married a woman from Akpaka, near the present town of Koton Karifi; by this woman he had a son whom he called Ohemi Dunia; it is said that this son, after a visit to his uncle at Akpaka, suggested to his father the present site of Koton Karifi as a favourable place to settle. Soon after Hetenye and his people left Gerinya and built the town of Egu, afterwards called Koton Karifi.

10. At Egu two angwai were formed, Hetenye being the head of the one named Angwa Dawaki and Ohotu, one of the sons of Ohemi Ozage, being chief of the second, named Angwa Aukwo. These two angwai were sub-divided later into four zaures each and the selection of the chiefs of Koton Karifi was made from the two angwai in turn and from one of the four zaures within these angwai in rotation.

11. The names of the Zaures and their heads are as follows :—

Name of Angwa.	Name of Zaura.	Name of Head.
(1) Dawaki.	(1) Hetenye.	Adasauri, Madaikin Koton Karifi.
" "	(2) "Gaku."	Mohamman.
" "	(3) Ankyaku.	Akpako.
" "	(4) Gudaba.	Nasare.
(2) Aukwo.	(1) Usuman.	Musa.
" "	(2) Agumaji.	Dangana, Yerima Jinjeri.
" "	(3) Akaza.	Moma Chekpa, Sarikin Koton Karifi.
" "	(4) Umaru.	Alkowel, Sub-District Head, Adabo.

12. The names of the chiefs of Koton Karifi in order of succession are as follows :—Hetenye (who built the town), Ohotu, Gaku, Usuman, Abutu, Agumaji, Ahimulu, Nyaku, Azotu, Odaho, Kushimshu, Akaza, Ankyaku, Umaru, Gudaba, Usumangwe, Adegbe, Sumoji, Anjiafu, Ali, and Moma Chekpa the present Chief.

13. Sumoji and Anjiafu both claimed succession after the death of Adegbe; the dispute lasted for one year and both are said to have held the sarauta; Sumoji finally drove Anjiafu from the town.

14. Shortly after their settlement in the town of Egu or Koton Karifi, hostility was displayed towards the Igbiras by members of the Waro tribe living in the vicinity; the Igbiras, however, more than held their own and the Waros eventually withdrew across the Niger to the Kabba Province. It is said that Nyaku successfully attacked Waku because they refused to follow him.

15. Masaba, Emir of Bida, marched upon Koton Karifi, took the town and drove the people before him as far as Numai; this happened during the reign of Usumangwe; Gudaba, the chief who reigned before him, hearing that Masaba was about to raid his country, is said to have marched to Gerinya to meet him, but the report proved to be untrue and he returned with his men to Koton Karifi.

16. Indako Damissa, a follower of Mustapha, Benu of Bida, when Adegbe was chief of Koton Karifi, raided all towns in the south of Koton Karifi district; a stand was made against him at Kwarike close to the town of Koton Karifi, but he made a detour by night, reached Koton Karifi at dawn, surprised and broke the town.

17. After the death of Sumoji, Benu of Bida (Mustapha) raided Koton Karifi from the south and, passing through the district, burning villages as he came, met with little opposition at Koton Karifi, where he made his headquarters. The Igbiras driven out of their town into the bush carried on a desultory state of warfare with Benu and his men for about three years until the advent of the Niger Company when Ali, from the Angwa Dawaki, was appointed chief.

XIII. AGAIE-LAPAI DIVISION.

Notes of Principal Events since the British Occupation.

In 1907 the Headquarters of the Agaie-Lapai Division was transferred from Badeggi-Lapai to Baro.

The Emir Abdulkadiri of Lapai abdicated and Ibrahim, Yerima, was appointed Emir.

In 1908 the Agaie and Lapai Emirates were divided into seven and eight districts respectively and District Chiefs were appointed from among the Sarakuna.

The Gana-Gana towns formerly an independent unit under the Emir of Agaie were in 1909 brought into the General District Organisation.

Early in 1911 the Nakoriji who was District Headman of the Shaku District was deposed, and replaced by the Kusodu.

Cases of poisoning, seduction and robbery having been reported in the Sakka District and the inability of the District Head to bring the wrong doers to justice, led Mr. Yates to make a tour into this District which resulted in an attack upon him at Abugi-Zankara on March 15th, when several friendlies were killed and wounded and most of Mr. Yates' kit was looted.

In consequence of this attack a patrol of 50 soldiers under Lieutenant Waters was sent into the country from the town of Mue on the Niger. The district offered no resistance the people hiding in the swamps or crossing the Gurara river into Nassarawa Province. The patrol came to an end on April 17th by which time all the ringleaders had been taken. These to the number of eleven men were subsequently sentenced to imprisonment for terms of from two to five years. All bows and arrows were surrendered and promptly destroyed.

A fine of £100 was imposed on the Abugi-Zankara sub-district and compensation to the amount of £20 was paid to the District Head's followers through the Native Court.

The Nakoriji of Lapai was deposed from his post as District Chief for general incompetence and the Kusodu appointed in his place.

In September, 1913, Mohamman Bello, Yerima of Lapai, died. His District was assigned to Abubakr Lukma of Lapai.

The Yerimaship was left in abeyance for a while and in the end the Kpotun Hallilu was appointed in 1914.

The stores of Messrs. Pagenstecher & Co. (a German firm) at Egbom and Gerinya were closed down in November, 1914.

Letters of appointment were handed to the Emir of Agaie, Emir of Lapai, at the end of April.

The Makum of Lapai died on 16th September, and was succeeded as District Headman of the Gurara District by the Benu Lapai.

At the end of January Koton Karifi District was taken over from Nassarawa Province and incorporated in the Baro Division.

Consequent on the death of the Sariki in December, 1913, one Moma Chekpa, a grandson of a former Chief, was chosen by the Council of Sarakuna and invested with the rank of Sarikin Koton Karifi.

A minor change was the renaming of the Koton Karifi sub-districts which now take the names of the villages in which the District Headmen reside.

In the Koton Karifi District alone was there any disaffection on the outbreak of war, and this only among a section of the community, against whom it was necessary to have recourse to force in order to check the disturbance and bring the offenders to a proper account.

Early in September that year, the Bassas rose in arms against Koton Karifi, looting and burning en route all towns in which there were alien native tribes as well as those towns which refused to join in their lawless acts.

This rising, which could hardly have occurred at a more unfortunate moment, is said to have originated at Umaisha and Ogba in the Nassarawa Province and caused great anxiety among the inhabitants.

The situation seems to have been saved by the presence of a small escort of seven Police Constables in Koton Karifi town as well as by the District Officer Captain Dyer's timely arrival on the scene of action.

Twenty-three police under the command of Mr. Chartres, Commissioner of Police, consequently hurried thither and were reinforced by 25 soldiers under Sergeant Smith.

Discretionary power was left to Captain Dyer to act according to local circumstances. The operations undertaken were necessary to convince the Bassas, who have been a constant source of unrest, that the Government has power to break down organised resistance and to establish law and order. The Bassas suffered casualties 13 in number and eight villages were burnt. A fine of bows and arrows and £238 in cash was paid by those villages which had participated in the burning of Opurudu, Jinjeri and Gadege. These three towns were rebuilt by the Bassas who also restored the property which they had stolen.

One Gadaga, the ringleader of the Koton Karifi Bassas in the rising, was tried and given seven years imprisonment.

Captain Dyer and Political Agent Isa were slightly wounded.

Early in 1915, the Koton Karifi District Heads were placed on monthly salaries—in uniformity with the custom prevailing in Agaie and Lapai—instead of being paid a percentage of the tax.

In February, 1918, the Koton Karifi District which was under the administrative jurisdiction of the District Officer Baro, was constituted a separate Division of the second class with Divisional Headquarters at Koton Karifi.

Some minor changes in the personnel of the Native Administration took place in 1918, but complete re-organization of the Division was found to be necessary. The final proposals to effect this were approved by His Honour the Lieutenant-Governor in June, 1919.

The number of Districts were reduced from seven to five and the Native Courts increased from two to four by the establishment of Courts of "C" Grade in the Districts of Gerinya and Jinjeri.

The reduction of Districts was effected by amalgamation. The Adabo District was absorbed in Gerinya, and the Shidem District was amalgamated with that of Koton Karifi to be known as Koton Karifi District.

Dan Maidaki was appointed District Head of the newly formed Koton Karifi District.

Okoro became District Head of the united Gerinya and Adabo Districts.

Isa, District Head of the old Shidem District, replaced the Yerima of Jinjeri.

By arrangement with the Resident Ilorin Province the villages Bangede and Sokadenu which are situated in the District of Jinjeri, but who have paid tax to the Oru of Abaja in Kabba Division of Ilorin Province, have been replaced under their territorial Chief.

Owing to failing health, the Lukma of Agaie District Chief of Etsu-Gaie retired from office in April, 1918, and with the approval of the Lieutenant-Governor the District was amalgamated with the Kuturiko District, both being administered by the Kpotun of Agaie.

In 1919 further re-organization of this Emirate was considered necessary, and on the Kpotun's accession to the Emirate the number of Districts was reduced from six to five, and arranged so as to make them approximately equal in point of size and number of inhabitants.

Consequent on the promotion of the Kpotun to be Emir, the following District Headmen were, on the recommendation of the Emir, and with the approval of His Honour the Lieutenant-Governor, promoted to the re-constituted Districts :—

Makum to Kpotun as District Head	Kintako.
Chekpa to Makum	” ” Ewugi.
Rani	” ” Wachi.
Lakpenni	” ” Kuturiko.
Kusodu to Chekpa	” ” Esagi.

The number of Ward Heads of Agaie and Lapai Cities were reduced from eight and seven respectively to four and four.

The re-organization of the Lapai Emirate was effected, with the approval of the Lieutenant-Governor, by the amalgamation of the Gulu District with the Gurara District, and the District of Edzu with that of Sakka, thus reducing the total number of Districts from seven to five.

Approval was obtained for the re-naming of these re-constituted Districts. They are now known as Gulu and Gupa instead of Gurara-Vasta and Sakka-Edzu respectively.

XIV. THE KUTA DIVISION.

Prior to the advent of the Fillani, the petty states and towns forming the present Kuta Division were part of the Habe kingdom of Zozo. The most important of them was Kuta, which dominated the eastern half of the Division south of the Kaduna; the western half being part of the Bassa State of Gumna, which extended south of the Kaduna to the Nupe boundary, and west as far as the Akerre river.

When the Zeggi-Zeggi dynasty was driven from Zaria by the Fillani and established itself at Abuja, their vassals south of the Kaduna continued their allegiance to them in their new capital, but Galadiman Kogo and the other states north of the river were compelled to acknowledge the new rulers of Zaria, largely as the result of a victory by Mallam Yamusa at Koriga over combined Kamuku and Gwari forces.

Under the Abuja regime, the various Gwari towns maintained a semi-independence, though acknowledging the suzerainty of Abuja exercised chiefly through Kuta, and to a less extent in the south of the Division through Izzun on the east bank of the Gurara. Meantime Umoru Nagwamache had appeared on the scene and Paiko, Fuka and Maikonkele, immediately acknowledged his suzerainty without opposition, largely on account of the exactions and depredations of Kuta. After conquering or receiving the submission of the Nupes and Gwaris west of Maikonkele, Nagwamache attacked Shetta, which he took and sacked on the second attempt. On his return to Kontagora he left his son Modibo there, and it was in Shetta that Modibo's son, the present Sarikin Wushishi, was born. Shortly afterwards, the Gwaris combined, and drove Modibo from Shetta, pursuing him as far as Lemu.

Nagwamache then returned from Kontagora and established a permanent war camp at Wushishi, which is the origin of the present town. Modibo and Madaiwaiki Bakatsina were left in charge, but shortly afterwards Modibo became Emir of Kontagora on the death of his father, Umoru Nagwamache, and went to Kontagora, leaving his young son, Ibrahim, at Wushishi. His reign lasted for only a few years, and he was succeeded by his brother Ibrahim, Sarikin Sudan, the present Emir of Kontagora.

Ibrahim dan Modibo remained at Wushishi, and his uncle, Sarikin Sudan, added to the towns allotted to him by his father for his subsistence, but Wushishi was, like Ugu, essentially a permanent war camp of Kontagora, and under Sarikin Sudan's lieutenant, Madaiwaiki Bakatsina. From this base Sarikin Sudan, either in person or through his lieutenants, fought and intrigued and raided to extend his sway over the Gwaris.

He gained comparatively little territory, though he did much damage and obtained considerable booty by his slave raids. His territorial gains were confined entirely to the Gwarin Kwenge, the least warlike of the Gwari clans and the furthest removed from the help of Abuja. He attacked Bosso unsuccessfully, but finally won it over by diplomacy. Similarly, after several unsuccessful attacks, Minna was

reduced by him owing to internal dissension between the Sariki and the Galadiman Paida. Subsequently, Bosso and Minna attempted to revolt, but were reduced by the Kontagora forces and were apparently handed over to Maiwushishi as Maikonkele had been previously.

Against the Gwarin Matai of Kuta, Gussoro and Kurmin Gurnama, the Gwarin Yamma of Gwam, Gayeggi and Kwakuti, and the southern Koro and Gwarin Genge, he could make no headway, though the three last tribes suffered severely from his raids, as Gwam and Gayeggi were the only towns that consistently put up a fight, the remainder on the news of a Fillani raid deserting their villages and crossing the Gurara, whilst the raiders were held up by Gwam or Gayeggi. Gayeggi was four times taken by him and Gwam once, but the majority of the inhabitants managed to escape across the Gurara.

In retaliation for these raids, the Kuta and Abuja horsemen were constantly harassing Fuka, which had been one of the first to yield to Nagwamache and paid its tax in slaves regularly, mostly from its Koro and Kadara neighbours. It received but half-hearted assistance from the Fillani, and as a result of the Kuta and Abuja depredations gradually declined in size and importance.

Similarly in the south, as soon as the Kontagora forces withdrew, Gwam (with or without the help of a few Kuta and Abuja horsemen) retaliated by raiding Derre, Paiko and the other neighbouring Kwenge villages, who, though generally strong enough when combined to drive off the attacks of Gwam, had neither the power nor the spirit to attempt to attack Gwam, but left it to the Fillani whom they summoned to their help.

This state of perpetual warfare continued till the advent of the British and the fall of Wushishi in 1901. Thereupon Maikonkele, Bosso and Paiko and Fuka regained their independence, Bosso being given Minna, Pyetta, Shetta and Gurusu, by Sir Frederick Lugard. These towns which had been periodically in revolt against the Fillani had reverted to their allegiance to Kuta on the fall of Wushishi. About the same time Gwam and its subordinate villages were placed under Paiko, partly owing to Paiko's misrepresentation of facts and history to the British, and partly owing to internal intrigues for the Sarauta, but not before Gwam was shelled and burned by a British force under Major Abadie. Similarly, Gayeggi, Kwakuti, Egba and the southern Koros were placed under Paiko. The Koros of Kafi were given their choice between Fuka, their previous overlord, and Paiko, and chose the latter as being further away; whilst the choice offered to most of the others was between Paiko and Lapai, which, on the advent of the British, first put forward claims for these villages.

Throughout the period of the Fillani raids, Galadiman Kogo retained its allegiance to Zaria, and its history is bound up with that of the states of the Kwongoma Division to which it belongs geographically and historically, rather than with those of the Kuta Division. It obtained a footing south of the Kaduna during these troublous times by raids, but was unable to help its vassals consistently or adequately against the Kuta, Abuja and Fillani raiders.

Under British administration the Kuta Division first formed part of the western (or Wushishi) division of Zaria Province, which also

included the Kwongoma Division. But on the formation of the Niger Province in April, 1908, this Division was transferred from Zaria and formed into the two present Divisions of Kuta and Kwongoma.

After the restoration of Ibrahim, Sarikin Wushishi, who for a time was a political prisoner at Lokoja, it was organised as follows:—

1. The Wushishi District, including the Gwaris of Kundu, Katu, Beje, Manta and Kurumin Gurmana, as well as the Nupe villages of the west of the Division and a few Bassa villages north of the Kaduna.
2. Maikonkele.
3. Bosso.
4. Paiko.
5. Kuta.
6. Galadiman Kogo.
7. Fuka.
8. Guni.
9. Gini.

All these districts remained independent units, until November, 1910, when Bosso and Maikonkele were placed under Wushishi, on administrative grounds connected with the establishment of the Government station and new native town of Minna. Paiko was placed under Wushishi five months later, on the appointment of Kurako as Sarikin Paiko, in the place of Kura deposed, and the augmented Wushishi district was recognised as an Emirate of the Second Class—Fuka, Guni and Gini were made to acknowledge the suzerainty of Galadiman Kogo the next year, 1912.

The only serious opposition to the British administration in the Division came from the independent Gwari town of Gussoro, on the banks of the Kaduna in May, 1909. The Political Officer, Mr. Vanrennen, whilst on his way to restore the Sariki they had driven out, was ambushed and killed, together with a dozen of his police escort; the Doctor and Assistant Commissioner of Police escaping with difficulty. The trouble was entirely local and due to domestic intrigues for the chieftainship. The town was destroyed by a punitive expedition immediately afterwards, the neighbouring chiefs, especially Kuta, Galadiman Kogo and Bosso having given the administration loyal and useful help throughout the trouble.

The re-organization of Kuta Division which began in 1917 by the formation of the Dan Guno District, and the transference of that District together with Guni and Gini to Sarikin Kuta, was completed by the inclusion of the Fuka District under the same chief.

The expansion of Kuta caused a consequent reduction of the territory under the independent Chief, Galadima Kogo.

Zungeru, once the capital of the Northern Provinces, was included in Wushishi Emirate.

Kurabo Yeriman Paiko, who was selected by the Elders of Paiko to succeed Kurako (deposed), was installed by the Emir of Wushishi in April, 1918.

Masalachi, Sarikin Fada Fuka, was selected as District Head of Fuka to succeed Zakaru (deposed).

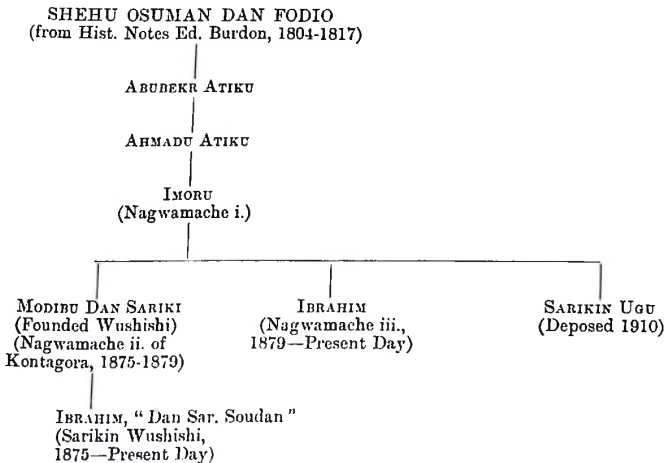
Wandazi, Sarikin Bosso, a third grade Chief, died on 10th May, 1918. He was much respected in his district, and was a loyal supporter of the Government.

Zarumai, his eldest son, was selected to succeed to the title, and he was installed on 10th June, by the Emir of Wushishi.

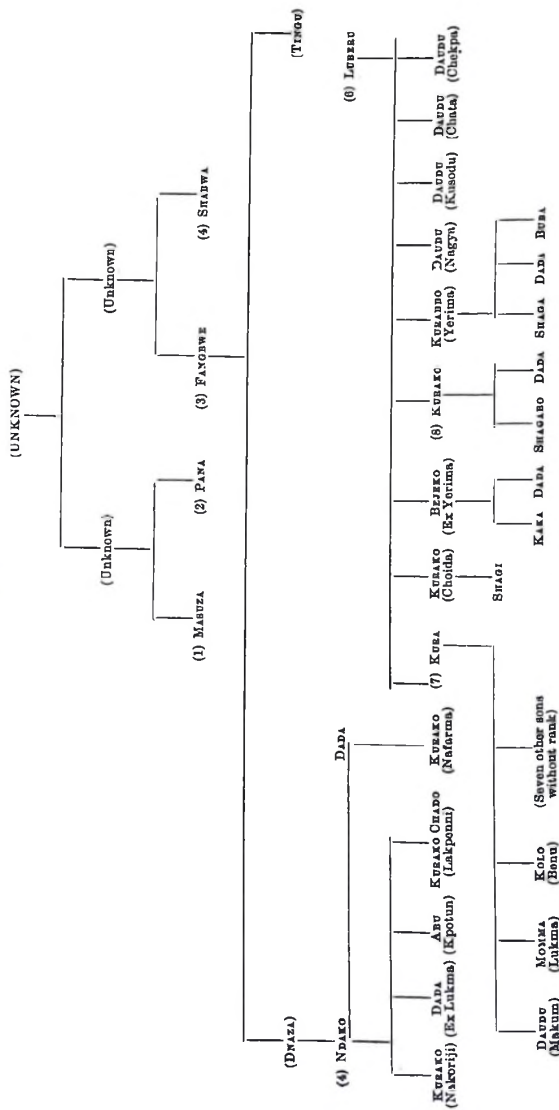
In 1918, it was found necessary to extend the area of Minna Township, to make room for the increasing population attracted to this important railway junction, and to provide accommodation within the Township for an increased Railway, Clerical and Artizan Staff.

This matter was finally decided in 1919. The 100 foot main road running through the old market place, was declared the boundary between the Native Town and the Township, and an area reserved for the future extension of the latter to the west and north-west, while the Native Town will expand to the north-east.

Umoru Maidubu, son of the Emir of Wushishi, was appointed District Head Wushishi, with the approval of the Lieutenant-Governor. He succeeded Maidaki (deceased).

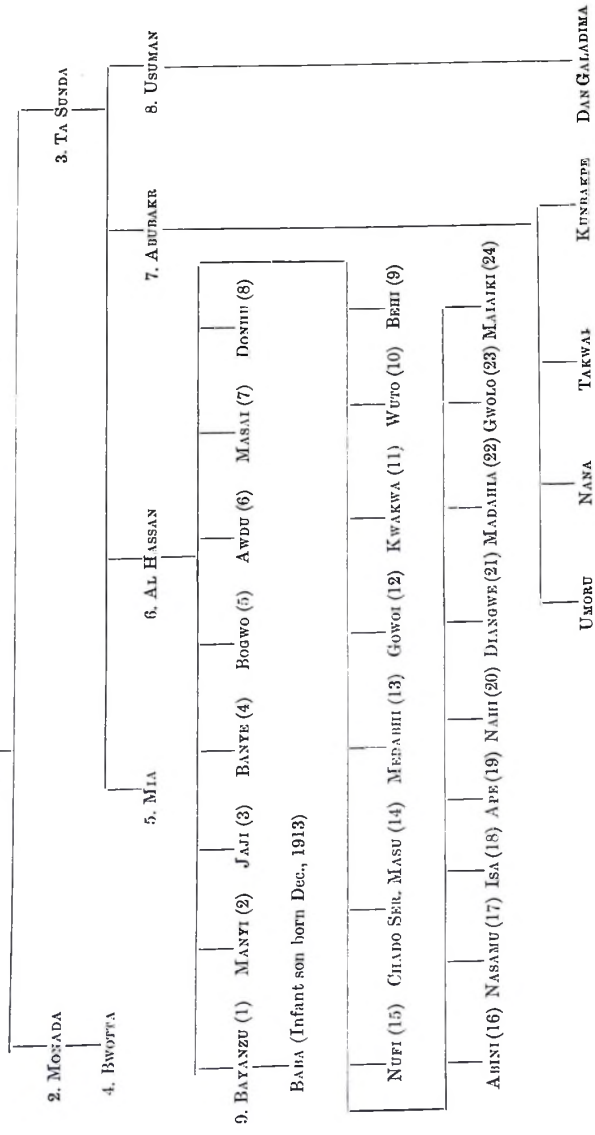


XV. PAIKO DYNASTY.



XVI. THE SUCCESSION OF THE KUTA KINGS.

1. BODO (from Dangunu) followed Serikin Yauina, Abuja.



XVII. KWONGOMA DIVISION.

Birnin Gwari. The present district that owns allegiance to the Serikin Birnin Gwari falls into two well-marked divisions differing in race and language. The south-western and most thickly populated part is inhabited by Kamukus, of the same stock as those in the adjacent Kontagora territory, and in the Kuseriki District. In the north-eastern portion, including Birnin Gwari itself, the population is of mixed descent, the Gwari stock being predominant except in the town of Birnin Gwari itself where the Hausa element introduced from Katsina by the ancestors of the ruling class has practically eliminated all signs of its Gwari origin.

The history of the advent of these Katsina Hausas is by no means clear, but one fact seems to stand out, and that is that they did not owe their position to conquest, but gained it by "peaceful penetration," beginning as settlers or refugees, whose superior civilisation and abilities soon gave them an ascendancy over the native Gwaris.

There are also traces in this part of the District of a race who claim to be the indigenous inhabitants, prior even to the advent of the Gwaris. These are the Magazawa, who at present are confined to a few small communities among the villages near Birnin Gwari.

The more recent history of the District has been almost entirely concerned with its struggles with the Fulani of Kontagora. During the reign of the present Seriki's father Ali, Sokoto made an unsuccessful attempt to conquer it—it was, however, forced to pay Gando to the Serikin Muslimi. During the same Seriki's reign Ngwamache also raided the District but with no permanent results. Seriki Ali died about two years after Ngwamache, and was succeeded by his eldest son, brother of the present Seriki. During his reign Ibrahim of Kontagora was constantly raiding the District. He fought against Kasegi, then a large and flourishing town; Birnin Gwari went to its aid and the struggle was prolonged for eight years before Kasegi was captured and sacked. The Emir of Kontagora then turned his attention to Birnin Gwari which he captured and burned and forced to pay tribute, about the year 1894. The Birnin Gwari Sarakuna fled for refuge to Kuta where they remained for a year until the Seriki was captured and sent to Kontagora; apparently by the Emir of Zaria, who thereupon installed a nominee of his own as Serikin Birnin Gwari. This man was deposed after a year by the Gwari people themselves and the present Seriki Abubukr put in his place about 1897.

The rest of the Kwongoma Division consisting as it does for the most part of more or less primitive pagan tribes presents an unpromising field for historical research but ample and interesting material for anthropological and ethnological studies.

Historically, the Division, with the exception of Birnin Gwari prior to the rise of Kontagora, would seem to have been affected by

Zaria more than any other of the neighbouring states. But even this connection was not close until the native Zeggi-Zeggi were ousted from the rule of Zaria. The Seriki of Kwongoma is of the old royal family of Zaria, and the towns of Kwongoma and Tegina are almost entirely of Zeggi-Zeggi stock. There is also a large Zeggi-Zeggi element in Kuseriki though the Seriki of Kuseriki himself is a Kanuku whose grandfather came from Makangara; and in the Bauchi town of Kakuri, the Seriki and Sarakuna are Zeggi-Zeggis by descent.

The tribes of the Division fall into three district stocks:—the Gwari, the Kanuku, the Bauchi.

(a) of these the Gwari is represented by:—

1. The Gwaris of Allowa, Kushakka, who are apparently the same as the Gwaris of the Kuta District.
2. The Gwaris of the Birnin Gwari District who extend as far as the Sokoto (Kwiambana) border and are apparently of the same tribe as the Gwaris who once held Zaria.

(b) The Kamuku stock includes the Makangara with the possible exception of a small section of Aspinchi speaking Makangara.

(c) The Bauchi stock includes or is collateral with the Bassa, Ura, Ungwoi and Pongo tribes. This group of tribes presents considerable interest. There seem to be some grounds for the claim of the Bauchis to be the senior stock, but it is equally possible that they are all collateral tribes with a common ancestry. Their languages all differ, though not to such an extent as to render one tribe unintelligible to another. And the differences apparently are those of dialect rather than of language. The Ungwoi and Pongo dialects are practically identical. There is considerable difference between their marriage customs, a difference which is found even among villages of the same tribe. But their laws of inheritance bear a striking similarity and have many points in common with those of the Roman "gens."

The Kwongoma Division was formed as a separate Division in November, 1907. Previously it was nominally controlled by the Assistant Resident at Wushishi. From the first it formed a Division of the Zaria Province. March, 1908, it was transferred to the Niger Province.

There were in November, 1907, nine independent Districts under District Headmen and a tenth District occupied by the Makangaras, an independent tribe who paid tax direct by individual villages to the Political Officer. This tribe was, in February, 1910, split up for future administration between two of the nine Districts. The basis of taxation inaugurated was a capitation tax of 2s. 6d. on every adult male capable of work in the fields. This did not apply to the Makangaras who paid a sum very roughly assessed and paid in guinea-corn.

In 1910 three sections of the Makangara tribe were forcibly placed under Serikin Gwari, but within ten months their dependence had to be made merely nominal in practice, and in June, 1912, the Makangara were restored to independence.

In February, 1910, the Unchinda section of the Makangara was forcibly put under Kusheriki, but, as in the case of the rest of the Makangara, they were restored to practical independence at the beginning of 1911, and their independence was confirmed by the Governor, Sir P. Girouard, in June, 1912.

In June and July, 1910, all the Districts except the Makangara and Pongo tribes were re-assessed on a capitation basis of 4s. a hoe, to be assigned and collected proportionately from the individual by the village and District Headmen (on native information).

In December, 1910, the Galadima, Makama and Taru intrigued against Serikin Kushakka and drove him out by force. The matter was investigated and tried on the spot, and the conspirators imprisoned and the Seriki restored. Galadima had been responsible for driving out two previous Serikis by his intrigues. Affairs have been going smoothly in Kushakka since the removal of the disturbing elements.

Tegina was formerly a Sub-District of Ugu—an old permanent slave-raiding camp of Kontagora under a Zarumi, which was restored for several years as the head of the district it previously held in subjection. In December, 1910, Abdu, Serikin Ugu, who had been appointed the previous February on the death of the Zarumi, was deported for extortion.

The opportunity was then taken to reorganise the district which had always resented the restoration of Ugu's power by the British Administration after having originally broken it. Tegina was the traditional head of certain villages even under the Ugu regime, and many others had owned its suzerainty in the past.

These villages were, in June, 1911, formed into the new Tegina District, with most successful results. Six Bauchi villages in the east were restored to their original allegiance to Allawa. Ugu, under the Dan Galadima (formerly Wombai of Ugu), still forms a Sub-District with six villages under it, but even now matters do not work as smoothly as in the rest of the Tegina District.

The period of organisation of the new Division had ended in 1912 and consequently there is nothing of historical importance to be added to these notes beyond a few changes in the holders of the District Headships.

The year 1917, however, will be remembered by the Chiefs as that in which the Jangali receipts fell so low that their stipends had to be cut down 44 per cent., in order to keep the Native Treasury expenditure within the necessary limits.

A proposal was put forward for the formation of a Federal Council of the ten Independent Chiefs of Kwongoma Division in the hope that they might select one of their number as "Primus inter pares" with a view to amalgamation at a later date under one as Paramount, rather than that they should continue indefinitely in their present amorphous state.

The proposal had the approval of His Honour the Lieutenant-Governor, and a Council has been formed. As a beginning the Chiefs have agreed to pool the resources of their Native Treasuries. For the present the Council meetings will be held once a year.

PRINCIPAL TOWNS, KWONGOMA DIVISION.

BIRNIN GWARI.—Independent district with capital Birnin Gwari, the only town of any importance in the Kwongoma Division, situated on main trade route. Received rank originally from Sokoto, subsequently fell under Zaria and later beginning of present century suffered considerably from depredations of Kontagora, who destroyed numerous towns and reduced population by one half. For a short period until Kontagora was broken, remained under nominal authority of Kontagora. Serikin Gwari and ruling class hail from Katsina. Connection with present Gwari tribe appears very doubtful. There was at some period a settlement of Gwaris, and the Gwari name is still distinctive though racial differences have disappeared. The population of Birnin Gwari is very mixed in origin. It is now very Hausified. Such Gwaris as these are (the remnant, presumably, of pre-existing native tribe) found in the northern portion of Birnin Gwari District. Educative and religious influences of Mohammedanism are fairly prominent in Birnin Gwari itself. The southern portion of Birnin Gwari District and the larger and most populous of the whole belong to the Kamuku tribe. The Kamukus suffered severely from Kontagora and many of their towns are in ruins. The Kamukus are industrious agriculturists, can for the most part speak Hausa, keep livestock but do not trade to any marked extent and are of a somewhat timid and retiring nature. They are thoroughly amenable to authority. The bulk of the Makangara tribe (previously independent), also a Kamuku speaking people, though considerably inferior in stamp and development was placed under jurisdiction of Serikin Gwari in February, 1910. Northern portion of District is much favoured by Fulani cattle grazers.

UGU (later incorporated in the Teginia District on the deportation of Sariki Abdu).—District composed mainly of Bauci tribe, ruled over by Ugu whose original Bauci inhabitants were enslaved by Ngwamache 30 years ago. Ngwamache placed a Zarumai there as his representative and the place was virtually a war camp and a centre for harassing the surrounding pagans. First Zarumai was Maganni, second, Nakwari and the third, Dan Yarre. The latter on the arrival of the English was driven out. Was re-instated, 1901. From that date he was gradually confirmed as District Headman of Ugu District. His position was maintained with difficulty and his authority had continually to be enforced by Government, the majority of his subjects, the Bauci tribe, hating him as their previous oppressor. Tact and a very powerful personality won the day and at the time of his death, January, 1910, his position had greatly improved and it had been arranged to present him with a fourth grade staff which, owing to his decease, fell through. He was succeeded by Abdu, brother of Serikin Soudan (Kontagora), in February, 1910, who was deported in December of the same year for extortion.

KWONGOMA.—Serikin Kwongoma and his immediate connections are zeggi-zeggi. Subject towns are Kamuku, Ungoi and Ura the latter branches of Kamuku. Hausa is now generally spoken. People are mainly agriculturists and engage in trade hardly at all.

KUSHERIKI.—Kusheriki was founded by people from Zaria. Native population entirely Kamuku, and suffered severely from raids of Kontagora. The people are similar to neighbouring Kamukus (southern part of Birnin Gwari District).

GUMNA.—Gumna belongs to Bassa tribe, suffered severely from Kontagora and fell under Kontagora. Serikin Gumna is overlord of the Pongo tribe, one single big town of about 2,000 people speaking a language of their own. Historically, Pongo came under Gumna when Gumna was a flourishing Bassa town east of and close to Pongo. Gumna left that site because of its barrenness and moved six miles west.

ALLOWA.—Gwari people. Severely raided district and very small population for area—a recent addition was made to this by settlement of 40 Gussoro refugees at Gora.

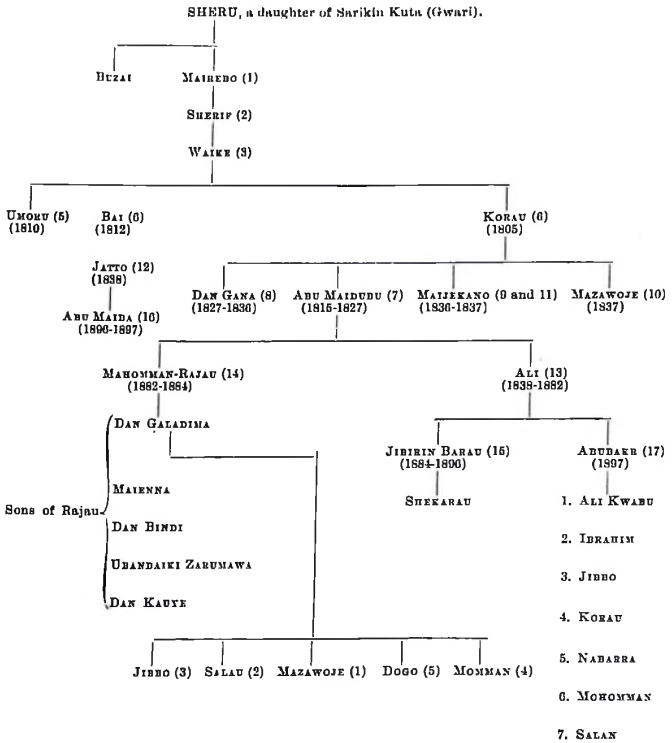
KAGARA.—Kagara itself was an outpost of Ngwamache of Kontagora. The father of present Madaiki was taken from Tgina by Ngwamache where he was Madaiki, and his successor retained name. Controls four small villages of Ungwoi tribe.

KORIGA.—Kamuku people, with a sprinkling of Hausas; single town; independent. Is very flourishing and does a considerable amount of trade. Good horses are bred there.

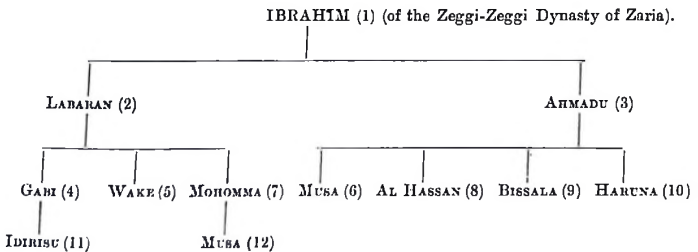
KUSHAKKA.—Single, independent town. Raided by Ngwamache. Inhabitants somewhat primitive and purely agricultural Gwaris.

There is no Genealogical Table for Kagara. The present Madawaiki is only the second holder of the Sarauta.

XVIII. BIRNIN GWARI.

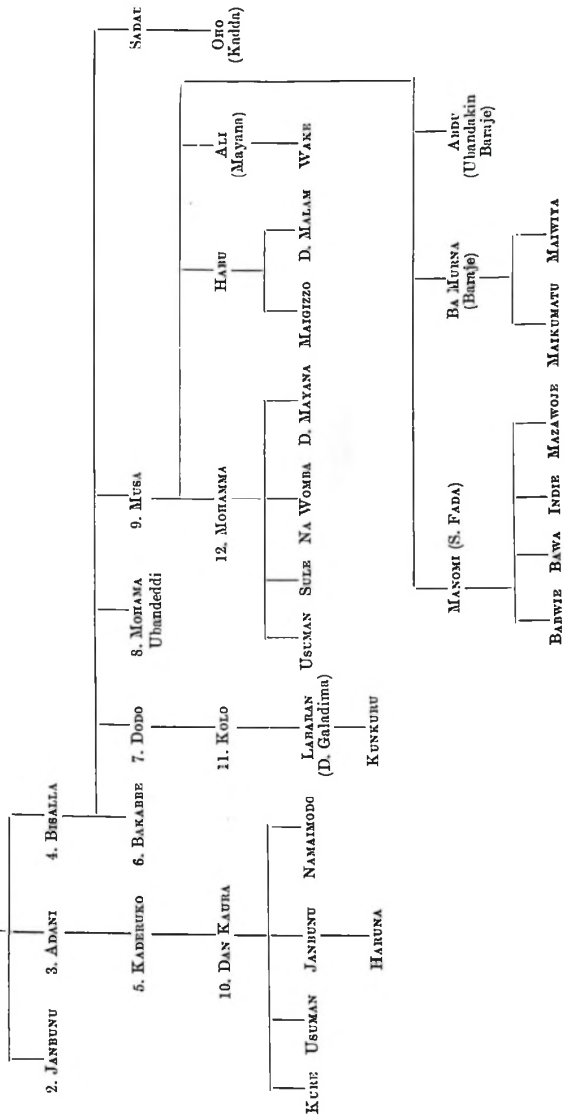


KWONGOMA.

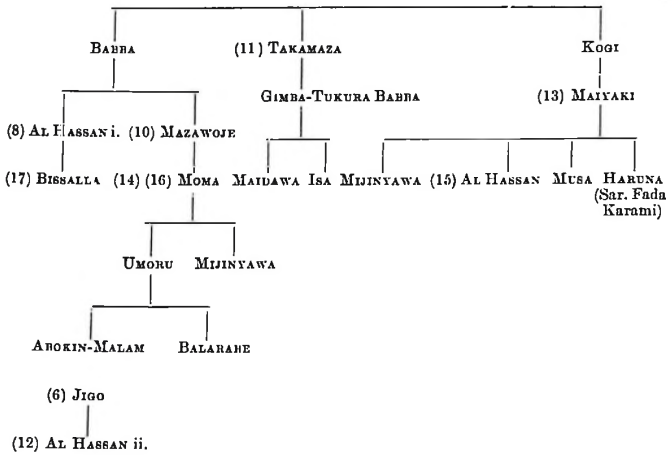


KUSHERIKE.

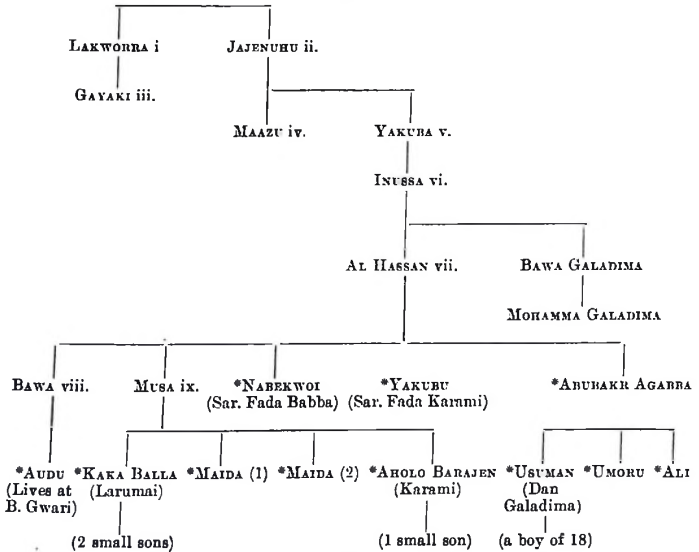
BABWIE
dan Sar. Korofi



TEGINA.

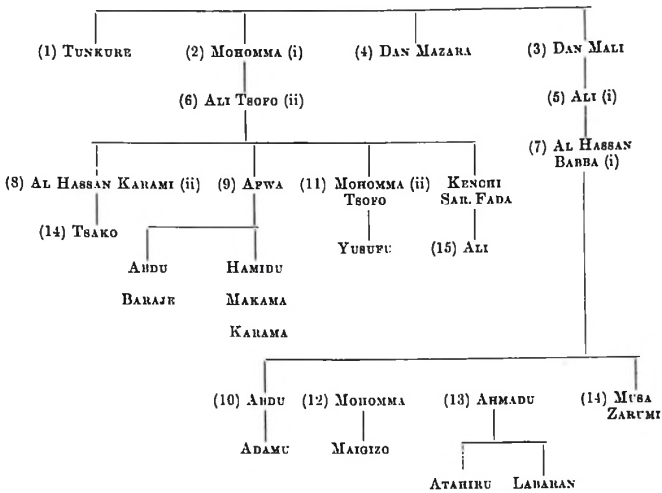


ALLAWA.

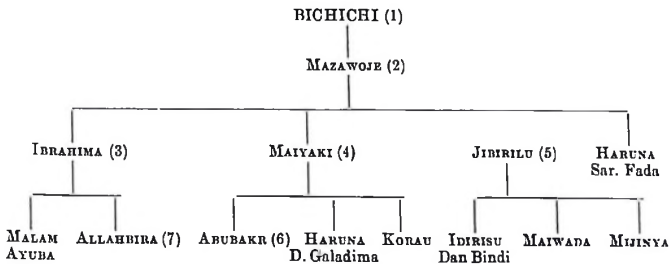


* Eligible for the Sarants, and the Sariki's sons are all too young at present.

GUMNA.

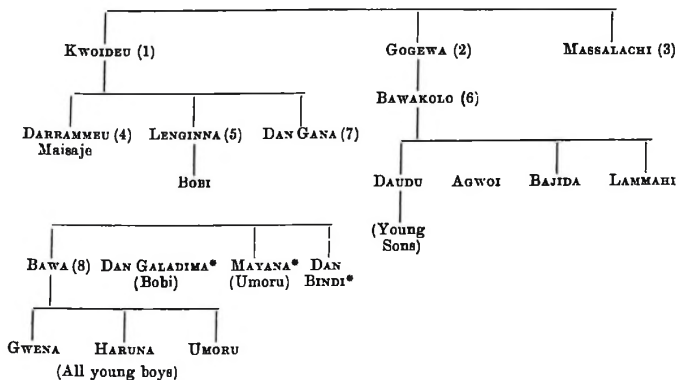


KORIGA.



All the grandsons of Mazawoje here given are living, as his son Haruna, Sarikin Fada.

KUSHAKA.



NOTE.—Informants were in doubt as to whether Kwoideu was the father, elder brother or uncle of Darrammeu, but were unanimous with regard to the remaining pedigree.

* Only half brothers of the present Sariki.

XIX. INDUSTRY.

It is estimated that nine-tenths of the population live, directly or indirectly, by agriculture. Many persons combine agriculture with some other occupation.

The important industries are :—

Brass Work.
Carpentry.
Glass Making.
Weaving.
Mat and Hat Weaving.
Manufacture of Rope and Twine.

Other industries which are universally found are pottery, smithing, dyeing, tailoring, butchering and trading.

There are a large number of canoeemen and fishermen in the the villages on the banks of the Niger and Kaduna rivers and their tributaries.

Cattle raising is in the hands of the Bororo Fillani who move their herds from one pasture to another as occasion requires.

The Bororo Fillani shew a slight tendency to settle in a district and take up farms.

The principal crops cultivated are millets, rice, ground nuts, yams, maize, cotton, cassava, sugar cane, bananas, indigo, henna, ramma, sweet potatoes and onions.

There are large areas of uncultivated land in parts of the Province which appear to possess a soil fitted for cotton.

Sylvan products are palm kernels, shea nuts, rubber and wood oils.

The Labozhi kola plantations, formerly the property of the ruling Emir of Bida, are famous throughout the Northern Provinces. The cultivation of kolas has largely increased in recent years not only in the Labozhi district but also wherever the soil and conditions are favourable.

Exports are palm kernels, shea nuts, shea butter, ground nuts, cotton, capsicums, rubber, maize, hides, beeswax and copal.

XX. PRINCIPAL TOWNS AND MARKETS.

BIDA.—Of all towns in the Province, Bida is at once the most important and the most interesting.

It is a walled city with many beautiful shade trees, occupies an area of four square miles in a basin surrounded by rising grounds on all sides, and contains about 24,000 inhabitants—the third most populous town in the Northern Provinces.

The population is mainly Nupe.

It is noted for its industries—in particular native gowns, glass bangles, canoe building and hat and mat making.

Bida brass work is held in esteem by Europeans.

The city, which is divided into 16 wards under the supervision of Masu Ungwa, is the seat of the Emir of Bida.

There is one big market, which is open daily from 5 p.m. till dark, with an attendance of about 6,000.

The Niger Company has a canteen in the town. Opened April 1st, 1906.

The headquarters of the Province is within a mile of the town.

The Nigerian railway system is about 12 miles from Bida city (Station Badeggi).

AGAIE.—Seat of the Emir of that name, is a walled town of 5,700 people.

A high proportion of the inhabitants are Mallamai.

LAPAI.—A town built on three small laterite hills, surrounded by a wall, is the headquarters of the Emir of Lapai.

The water supply is very precarious and as a natural consequence guinea worm is rife.

In the dry season there is practically a water famine while in the rains the town is almost converted into an island.

The town suffers from lack of railway and transport facilities.

Population 3,300.

WUSHISHI.—The seat of the Emir of Wushishi is situated on the banks of the Kaduna River and is within three miles of the railway station of the same name.

Population 1,900.

KOTON KARIFI.—A flourishing town on the banks of the Niger to which access in the rainy season from the river itself is only possible by means of canoes.

It is the headquarters of the Koton Karifi Division and of the Koton Karifi Native Administration (Sar. Koton Karifi).

The population consists chiefly of Igbiras and Bassas.

Population 1,600.

BARO.—The river terminus of the Nigerian Railway is an important transport centre of Messrs. the Niger Company and John Holt.

Ocean-going steamers come up as far as Baro when the river is in flood.

It is the temporary headquarters of the District Officer in charge of Agaie Lapai Division.

It is of no native or political importance.

KATCHA.—An important native market situated at the head of Katcha Creek and within 15 miles of Baro with which it is connected by railway.

Population 1,800.

MINNA.—An important railway centre and the junction between the main line and Baro Kano extension.

The railway has extensive workshops here.

Minna was created a 2nd Class Township in September, 1917.

A native town has also sprung up since the days of railway construction and has now a population of nearly 1,000.

Minna is the headquarters of the Kuta Division.

Between December, 1908, and December, 1913, it was also the Provincial Headquarters.

The Emir of Wushishi has a residence in the native town of Minna.

ZUNGERU.—During the war an important military camp for the W.A.S.B.

From 1902 till the end of 1916 it was in succession the seat of the Administration of Northern Nigeria and of the Northern Provinces.

JEBBA ISLAND.—A prosperous town of traders which is connected with the southern bank of the river Niger by the Niger Bridge erected by Mr. Wier and completed in February, 1916.

The population is very mixed, consisting of Kedes, Nupes, Yorubas and Hausas. Canoes from the lower reaches of the Niger Delta bring their craft to Jebba in the course of trade.

Stern Wheelers of the Niger Company come as far as Jebba for about four months in the year, and steam canoes for the greater part of the year.

Population 1,200.

BADJIBO.—An island 30 miles N. of Jebba, and the furthest navigable point on the River Niger reached by H.M.S. "Heron." This town was an important camp during the crisis with France in 1898.

MUREGGI.—The most important canoe centre in the upper reaches of the Niger river.

The Kuta of Mureggi formerly had a monopoly of the canoe trade from the Boussa rapids to Lokoja.

The town is most unsatisfactorily situated, being built on a low lying mud bank at the junction of the Niger and Kaduna rivers.

Population 800.

Doko.—The largest Bini town about 10 miles from Bida. Devoted to agriculture.

Population 890.

LEMU.—A small town well-known to all Hausa traders as a resting place on the Sokoto-Wushishi-Bida road.

It lies about 27 miles due north of Bida.

KUTIGI, in the Egbako District, Bida Emirate, famous for its mats.

Population 2,100.

BIRNIN GWARI.—The only town of any importance in the Kwon-goma Division. Formerly a flourishing market town on the main caravan route. Since the railway has become popular, however, the importance of the town has very much decreased as there is but little trade in its market.

Population 2,213.

XXI. POPULATION (Tribal).

Name of Tribe.	Males.	Females.	Children.	Total.
Kanawa	5,500	6,015	2,850	14,365
Gwari	23,102	19,543	14,901	57,546
Koros	924	731	736	2,391
Filani	849	948	448	2,285
Kadera	197	167	142	506
Bini	7,823	8,908	4,535	21,266
Gana Gana	5,075	6,069	2,420	13,564
Kakanda	735	777	444	1,956
Kede	1,707	1,825	913	4,445
Nupe	51,015	58,117	28,017	137,149
Yoruba	381	453	256	1,090
Kanuri	389	442	225	1,056
Batachi	3,283	3,655	1,832	8,770
Bassa	6,339	6,186	3,231	15,756
Kamkawa } Kamuku }	5,063	4,449	3,003	12,515
Bauchi	1,245	1,261	1,127	3,633
Ura	250	210	145	605
Ngwoi	385	370	307	1,062
Igbirra	4,679	4,703	2,834	12,216
Gupa	2,703	3,140	1,446	7,289
	121,644	127,969	69,852	319,465
	Moslem.	Pagans.	Total.	
Bida Division	66,987	81,872	148,859	
Agaie-Lapai Division	40,427	49,411	89,838	
Kuta Division	23,095	20,450	53,545	
Kwongoma Division	12,250	14,973	27,223	
Total	143,759	175,706	319,465	

BIDA DIVISION.

Name of Tribe.	Males.	Females.	Children.	Total.
Kanawa	291	332	171	794
Gwari	1,901	2,169	1,120	5,190
Fillani	703	791	422	1,916
Bini	7,800	8,887	4,579	21,266
Gana Gana	366	417	215	998
Kakanda	21	24	12	57
Kede	1,560	1,778	917	4,255
Nupe	39,076	44,339	22,912	106,327
Yoruba	206	234	120	560
Kanuri	387	441	228	1,056
Batachi	2,319	2,642	1,360	6,321
Bassa	17	19	11	47
Kamuku	25	28	14	67
Bauchi	2	2	1	5
	54,674	62,103	32,082	148,859

AGAIE-LAPAI DIVISION.

Name of Tribe.	Males.	Females.	Children.	Total.
Kanawa (Hausawa)	1,905	2,246	1,158	5,309
Gwari	2,887	2,773	1,680	7,340
Koros	—	—	—	—
Fillani	108	119	53	280
Kadera	—	—	—	—
Bini	—	—	—	—
Gana Gana	4,784	5,678	2,346	12,808
Kakanda	720	751	454	1,925
Kede	59	70	63	192
Nupe	10,322	12,358	4,464	27,144
Yoruba	141	162	87	390
Kanuri	—	—	—	—
Batachi	898	1,023	560	2,481
Bassa	5,365	5,202	2,912	13,479
Kamkawa	—	—	—	—
Kamuku	—	—	—	—
Bauchi	—	—	—	—
Ura	—	—	—	—
Ngwoi	—	—	—	—
Igbirra	4,230	4,206	2,677	11,113
Gupa	2,725	3,130	1,522	7,377
	34,144	37,718	17,967	89,838

KUTA DIVISION.

Name of Tribe.	Males.	Females.	Children.	Total.
Kanawa	1,344	1,332	581	3,257
Gwari	17,221	13,049	11,034	41,304
Koros	944	726	721	2,391
Fillani	41	39	20	100
Kadera	201	166	139	506
Nupe	2,409	1,925	1,313	5,647
Yoruba	48	62	40	150
Bassa	87	80	23	190
	22,295	17,379	13,871	53,545

KWONGOMA DIVISION.

Name of Tribe.	Males.	Females.	Children.	Total.
Kanawa	2,027	2,084	964	5,075
Gwari	1,397	1,413	802	3,612
Bassa	370	320	153	843
Kamuku	5,141	4,397	2,910	12,448
Bauchi	1,251	1,235	1,092	3,578
Ura	249	210	146	605
Ngwoi	385	370	307	1,062
	10,820	10,029	6,374	27,223

XXII. ROADS AND REST HOUSES.

Road.	Milenge.	Whether suitable for Motor or Cart Transport, &c.	Remarks.
BIDA DIVISION.			
Bida-Badeggi (Agaie Katcha Road)	11 miles	...	Motor road.
BIDA—			
Kusotachi	6 miles	...	Rest House.
Badeggi	5 "	...	Rest House.
Dzuafu	3½ "	...	Rest House.
Agaie	12 "	...	Rest House.
Dagba	5 "	...	
Chado Yagi	10 "	...	Rest House.
Katcha	4 "	...	Rest House.
BADEGGI - ETSU GAIE - EBBA ROAD—			
Badeggi	—		
Kasanegi	5 miles	...	
Etsu Gaie	6½ "	...	
Ebba	3½ "	...	
BIDA-KATAEREGI ROAD—			
Bida	—		
Gogata	10 miles	...	
Nda Moma	5½ "	...	
Salawo	2 "	...	
Kataeregi	12 "	...	
KATAEREGI-MALAGI-WUSHISHI ROAD—			
Kataeregi	—		
Edoko	12½ miles	...	
Yikagi	2½ "	...	
Malagi	7 "	...	From hence joins Bida-Wushishi trunk road.
BIDA-LEMU-WUSHISHI ROAD—			
Bida	—		
Lemu	24 miles	...	Motor road under construction. Rest House.
Toroko	8 "	...	
Wushishi	16 "	...	
BIDA-GBANGBA-EDOTSO ROAD—			
Bida	—		
Efakumba	10 miles	...	
Kwindekpara	5 "	...	
Momagi	4 "	...	
Gbanga	10 "	...	Rest House.
Edotso	6 "	...	

Not recommended for motor traffic in view of swampy ground which all of them traverse and lack of substantial bridges.

ROADS—continued.

Road.	Mileage.	Whether suitable for Motor or Cart Transport, &c.	Remarks.
BIDA-JIMA-DOKUMBA ROAD—			
Bida	9 miles	Motor road under construction.	Rest House.
Jima	5 "		
Dokumba	2 "		
Jimanle	15 "		
Muregi			
BIDA-SHABA-KATCHA ROAD—			
Bida	7 miles	Not recommended for motor traffic in view of swampy ground which all of them traverse and lack of substantial bridges.	
Shaba	23 "		
Katcha			
BIDA - EYAGI DOGO - EGBOM (ILORIN) ROAD—			
Bida	8 miles		Rest House.
Eyagi Dogo	15 "		Rest House.
Egbom (Ilorin)			
BIDA-KUTIWENGI ROAD—			
Bida	15 miles		Rest House.
Kusorukpa	6 "		Rest House.
Esoeditako	4 "		Rest House.
Egbako	6 "		Rest House.
Audu Kenchi	13 "		Rest House.
Kutiwengi			
WUSHISHI-KUTIWENGI-JEBBA ROAD—			
Wushishi	34 miles		Cattle Road.
Kutiwengi	23 "		Rest House.
Charati	17 "		Rest House.
Bokani	12 "		Rest House.
Mokwa	12 "		Rest House.
Tatabu	14 "		
Jebba			
BIDA-WUYA-KUTIGI-LABOZHI-MOKWA - BOKANI - RABBA ROAD—			
Bida	15 miles	Motor road	Rest House.
Wuya Sokumba	3 "		Rest House.
Wuya Kede	19 "		Rest House.
Kutigi	12 "		Rest House.
Labozhi	25 "		Rest House.
Rabba	8 "		Rest House.
Kudu	8 "		Rest House.
Takuma	8 "		Rest House.
Bokani	13 "		Rest House.
Mokwa			

ROADS—continued.

Road.	Mileage.	Whether suitable for Motor or Cart Transport, &c.	Remarks.	
MOKWA-RABBA ROAD—				
Mokwa	—	Not recommended for motor traffic in view of swampy ground which all of them traverse and lack of substantial bridges.	Rest House.	
Rabba	10 miles ...			
BARIJUKO-LAFIAGI ROAD—				
Barijuko	—		Not recommended for motor traffic in view of swampy ground which all of them traverse and lack of substantial bridges.	Rest House.
Ezbigi	15 miles ...			
Dabba	8 " ...			
Kutigi	12 " ...			
Gbodoti	16 " ...			
Ketsogi	7 " ...			
Lafiagi	10 " ...			
BIDA-DAKMON ROAD—				
Bida	—	Not recommended for motor traffic in view of swampy ground which all of them traverse and lack of substantial bridges.	Rest House.	
Ndeji Guzan	8 miles ...			
Dakmon	8 " ...			
AGAIE-LAPAI DIVISION.				
Katcha-Gushi-Agaie	23 miles ...	Suitable ...	R.H., Agaie.	
Katcha-Gushi-Badeggi Lapia-Lapia	41 " ...	Suitable ...	R.H., Badeggi-Lapia.	
Agaie City - Etsu Gaie <i>via</i> Suduku	12 " ...	Suitable ...	R.H., Etsu-Gaie.	
Agaie City-Kuturiko	15 " ...	Suitable ...	R.H., Kuturiko.	
Lapai City-Agaie boundary ...	17½ " ...	Not suitable.		
KUTA DIVISION.				
Minna-Kwakuti (Abuja Road)	34 miles ...	Not suitable.		
Minna-Kogin Sar. Pawa	68½ " ...	Not suitable.		
Minna-Kuta Gala. Kogo	48½ " ...	Not suitable.		
Minna-Gworji (Bida Road) ...	51½ " ...	Not suitable.		
KWONGOMA DIVISION.				
Zungeru-Birnin Gwari	100 miles ...	... ..	Caravan route.
Zungeru-Kagara	29 " ...	Suitable ...	R.H. <i>en route</i> .	
Kagara-Ushiba	13½ " ...	Suitable.		
Tegina-Mariga	13 " ...	Suitable ...	R.H., Tegina.	
Kwiambana - Kaduna, <i>via</i> Birnin Gwari	41½ " ...	Not suitable.		

KUTA DIVISION.

1. (a) MINNA TOWNSHIP TO ABUJA, TO PAIKO ROAD.

	Miles.
Minna Township	—
Chanthagga	7
Derre	10½
Gwam... ..	4
Kwakuti	12½

(b) CHANCHAGGA

Paiko	8½
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2. (a) MINNA TO KOGIN SARKIN PAWA, TO FUKA, TO GINI, TO DANGUNO ROAD.

	Miles.
Minna Township	—
Gurusu	9
Gunu	8½
Tagbari	9½
Guni	15
Kuchi	12
Kogin Sar. Pawal	14½
Danguno	3½

(b) GUNI

Guni	—
Gini	4½
Fuka	7

3. MINNA TOWNSHIP TO KUTA, TO GALADIMA KOGO ROAD.

	Miles.
Minna Township	—
Bosso	4½
Samana	9
Kuta	12
Zumba... ..	11
Galadima Kogo	12

4. MINNA TOWNSHIP TO WUSHISHI, TO ZUNGERU, TO BIDA ROAD.

	Miles.
Minna Township	—
Bosso	4½
Maikonkelle	5
Katu	10½
Zungeru	14
Wushishi	7½
Gworji... ..	10

KWONGOMA DIVISION.

	Miles.
Zungeru	—
Garin Gabbas	7
Gatako	6.5
Tegina... ..	6.2
Kagara	10.3
Ushiba	13.6

**XXIII. POLITICAL OFFICERS WHO HAVE HAD CHARGE
OF THE NUPE PROVINCE, WITH DATES.**

Year.	Name of Political Officer.	Rank.	From.	To.	Remarks.
1901 ...	Capt. J. K. Cochrane	Mil. Resdt.	Feb. 22nd	July 20th	Ag. Apptmt.
	Dr. M. C. Blair	Med. Offr.	July 21st	Aug. 6th...	Ag. Apptmt.
	Major A. J. Burdon	2nd Resdt.	Aug. 7th...	Dec. 31st...	...
1902 ...	Major A. J. Burdon	1st Resdt.	Jan. 1st ...	Aug. 8th...	Resident.
	H. S. Goldsmith	3rd Resdt.	Aug. 8th...	December	Ag.
1903 ...	P. H. Goodair	Asst. Resdt.	January ...	Aug. 20th	Ag.
	H. S. Goldsmith	2nd Resdt.	Aug. 20th	Dec. 31st...	Resident.
1904 ...	H. S. Goldsmith	2nd Resdt.	Jan. 1st ...	Dec. 31st...	Resident.
1905 ...	H. S. Goldsmith	2nd Resdt.	January ...	April 20th	Resident.
	E. C. Duff	3rd Resdt.	April 21st	Dec. 20th	Ag.
	H. S. Goldsmith	2nd Resdt.	Dec. 20th	Dec. 31st...	Resident.
1906 ...	H. S. Goldsmith	2nd Resdt.	January ...	Feb. 15th	Resident.
	E. C. Duff	3rd Resdt.	Feb. 15th	June 22nd	Ag.
	A. N. Lafone	Asst. Resdt.	June 23rd	Dec. 31st...	Ag.
1907 ...	Major H. Larymore	2nd Resdt.	January ...	April 20th	Ag.
	E. C. Duff	3rd Resdt.	April 21st	Oct. 24th...	Ag.
	H. S. Goldsmith	1st Resdt.	Oct. 25th...	Dec. 31st...	Resident.
1908 ...	H. S. Goldsmith	1st Resdt.	January ...	Dec. 31st...	Resident.
1909 ...	H. S. Goldsmith	1st Resdt.	January ...	Feb. 7th	Resident.
	E. C. Duff	2nd Resdt.	Feb. 8th ...	April 20th	Ag.
	Capt. C. Orr...	1st Resdt.	April 21st	Sept. 30th	Ag.
	H. S. Goldsmith	1st Resdt.	Oct. 1st ...	Dec. 31st...	Resident.
1910 ...	H. S. Goldsmith	1st Resdt.	Jan. 1st ...	Dec. 31st...	Resident.
1911 ...	Geo. Ormsby	2nd Resdt.	January ...	March 1st	Ag.
	Geo. Anderson	2nd Resdt.	March 3rd	May 2nd...	Ag.
	H. S. W. Edwardes	3rd Resdt.	May 2nd...	May 30th	Ag.
	Major W. H. Browne	2nd Resdt.	May 30th	Dec. 31st...	Resident.
1912 ...	Major W. H. Browne	2nd Resdt.	January ...	June 3rd...	Resident.
	J. Withers Gill	3rd Resdt.	June 3rd...	June 22nd	Ag.
	H. S. W. Edwardes	3rd Resdt.	June 22nd	Aug. 25th	Ag.
	E. G. M. Dupigny	2nd Resdt.	Aug. 26th	Dec. 31st...	Resident.
1913 ...	E. G. M. Dupigny	2nd Resdt.	January ...	June 16th	Resident.
	K. V. Elphinstone	2nd Resdt.	June 17th	Dec. 19th	Ag.
	E. G. M. Dupigny	2nd Resdt.	Dec. 20th	Dec. 31st...	Resident.
1914 ...	E. G. M. Dupigny	2nd Resdt.	January ...	Dec. 31st...	Resident.
1915 ...	E. G. M. Dupigny	2nd Resdt.	January ...	March 2nd	Resident.
	G. N. Vertue	2nd Resdt.	March 3rd	Sept. 15th	Ag.
	E. G. M. Dupigny	2nd Resdt.	Sept. 16th	Dec. 31st...	Resident.
1916 ...	E. G. M. Dupigny	2nd Resdt.	January ...	Sept. 14th	Resident.
	G. N. Vertue	2nd Resdt.	Sept. 15th	Dec. 31st...	Ag.
1917 ...	G. N. Vertue	2nd Resdt.	January ...	Feb. 4th ...	Ag.
	E. G. M. Dupigny	2nd Resdt.	Feb. 5th ...	Dec. 31st...	Resident.
1918 ...	E. G. M. Dupigny	2nd Resdt.	Jan. 1st ...	Dec. 31st...	Resident.
1919 ...	E. G. M. Dupigny	2nd Resdt.	Jan. 1st ...	March 2nd	Resident.
	E. A. Brackenbury	2nd D.O....	March 3rd	March 24th	Ag.
	E. H. B. Laing	1st D.O. ...	March 25th	Dec. 31st...	Ag.

XXIV.

BIDA NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1910-11 ...	6,539	0	3	401	5	11	6,940	6	2	...
1911-12 ...	8,199	17	4	219	0	4	8,418	17	8	...
1912 ...	2,363	15	3	242	6	4	2,606	1	7	...
1913 ...	15,757	2	0	636	11	9	16,393	13	9	...
1914 ...	9,889	18	6	1,076	19	10	10,966	18	4	...
1915 ...	9,790	16	2	766	19	8	10,557	15	10	...
1916 ...	11,644	6	6	710	14	6	12,355	1	0	...
1917 ...	11,141	5	0	848	12	5	11,989	17	5	...
1918 ...	11,238	13	3	1,296	6	6	12,534	19	9	...
1919 ...	12,273	5	0	1,151	8	10	13,424	13	10	...

AGAIE NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1910-11 ...	1,728	5	0	74	18	1	1,803	3	1	...
1911-12 ...	1,836	11	1	134	10	4	1,971	1	5	...
1912 ...	...	...	...	70	10	2	70	10	2	...
1913 ...	1,937	10	0	82	1	0	2,019	11	0	...
1914 ...	3,532	4	4	92	3	7	3,624	7	11	...
1915 ...	1,872	6	3	91	10	9	1,963	17	0	...
1916 ...	1,518	19	3	53	10	4	1,572	9	7	...
1917 ...	2,199	14	2	74	17	7	2,274	11	9	...
1918 ...	1,842	13	3	117	18	2	1,960	11	5	...
1919 ...	1,895	14	9	144	8	2	2,040	2	11	...

LAPAI NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1910-11 ...	1,452	4	3	4	1	9	1,456	6	0	...
1911-12 ...	1,584	2	4	96	11	7	1,680	13	11	...
1912 ...	1,217	11	6	127	2	10	1,344	14	4	...
1913 ...	2,228	10	2	167	19	4	2,396	9	6	...
1914 ...	4,206	5	9	160	10	6	4,366	16	3	...
1915 ...	2,175	1	3	147	2	4	2,322	3	7	...
1916 ...	1,785	9	2	125	3	9	1,910	12	11	...
1917 ...	2,324	6	10	181	19	11	2,506	6	9	...
1918 ...	2,061	4	0	195	14	4	2,256	18	4	...
1919 ...	2,340	13	0	296	9	7	2,637	2	7	...

KOTON KARIFI NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1914 ...	2,087	15	6	56	9	10	2,144	5	4	...
1915 ...	2,066	13	6	89	18	9	2,156	12	3	...
1916 ...	2,056	16	6	101	18	6	2,158	14	0	...
1917 ...	2,453	13	0	123	16	5	2,577	9	5	...
1918 ...	2,343	6	0	126	11	11	2,469	17	11	...
1919 ...	2,753	12	0	214	7	4	2,967	19	4	...

KUTA NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1911-12 ...	2,329	3	0	77	12	7	2,406	15	7	...
1912 ...	1,900	3	6	240	2	7	2,140	6	1	...
1913 ...	4,195	6	7	300	12	2	4,495	18	9	...
1914 ...	3,604	14	6	431	18	2	4,036	12	8	...
1915 ...	1,356	0	0	784	3	6	2,140	3	6	...
1916 ...	4,114	11	5	781	2	7	4,895	14	0	...
1917 ...	4,648	9	8	776	5	1	5,424	14	9	...
1918 ...	3,705	12	9	1,050	0	4	4,755	13	1	...
1919 ...	3,743	13	1	1,047	17	0	4,791	10	1	...

KWONGOMA NATIVE TREASURY REVENUE.

Year.	Direct Taxes.			Other Sources.			Total.			50 % of Tax.
	£	s.	d.	£	s.	d.	£	s.	d.	
1911-12 ...	1,551	7	1	66	12	2	1,617	19	3	...
1912 ...	1,057	8	0	98	15	0	1,156	3	0	...
1913 ...	2,133	18	8	141	12	9	2,275	11	5	...
1914 ...	2,673	12	9	239	18	0	2,913	10	9	...
1915 ...	1,179	10	0	269	6	4	1,448	16	4	...
1916 ...	2,497	8	9	286	5	0	2,783	13	9	...
1917 ...	1,601	6	6	283	0	7	1,884	7	1	...
1918 ...	2,587	17	3	292	12	0	2,880	9	3	...
1919 ...	3,102	0	6	339	19	4	3,441	19	10	...

XXVI. NOTES ON SOME OF THE NAMES OF THE INHABITANTS OF THE NUPE PROVINCE.

1. There is no history of any distinct race called Nupe. The origin of the word Nupe is said to come from the Arabic word "Nefu," which is equivalent to the Hausa "gujeje," a fugitive.

2. The story is that a stranger (hunter) called Abduazigi, with his family, came from the east to Doko Daji and settled there (one Mallam Buni was then headman of Doko Daji, he was a Bini). The first word that this stranger is supposed to have uttered was "nefu," and for some unexplained reason, from that time forth, the aboriginal inhabitants have been known by a corruption of this word—Nupe.

3. The names given to various sections of the people described as Nupes are as follows:—

- (a) **BINI**: These are Nupes, inhabiting the country round the present Bida City. Their chief towns are Bida, Doko, Eyagi, Tua, Pichi and Wuya.

The name Bini originated from the tradition that these Nupes were people who "opened their mouths freely to speak the truth."

There is a theory that the Binis were originally Gwaris, but this was owing to the fact that the country adjoining that occupied by these Binis, separated only by the River Dakma, was peopled with Gwaris. Many Gwari words are very like Nupe.

- (b) **KEDE**: These again are Nupes. The story is that when Edegi was travelling up the river, he saw a man in two gowns, one black and one white, sitting on a stone fishing. This man helped Edegi with his canoe.

When Edegi became King he gave this man the title "Kuta," meaning a man who wears gowns of black and white.

One of the Kuta's salutations is Takun (a stone) in commemoration of the stone of the legend.

The word "Kede" itself is equivalent to the Hausa "Dan Sariki," as opposed to Batici (Talaka). That is to say, Edegi made this man a big man among those who work in canoes.

Hence only a man who lives by the river and is a canoeman can be a "Kede."

- (c) **BATACI**: These are the "Talakawa" of the Nupe people (*vide* para. 3 [b]).
- (d) **DUCHU** or **DUTSU**: These are merely Nupe "Bataci" who live in the village of Dutsu, in the western angle of the Bako and Niger rivers.
- (e) **KUSOFACI**: These are Nupes. The word is merely a descriptive term for those who possess Kola plantations. Kuso is the Nupe for a Kola plantation; Kusopa means the man who guards the Kola trees.

The name is, as may be expected, applied to the Nupes living in the Labozhi district.

4. **BADEGGI**: The Badeggi are not Nupes. They are Yorubas from Ilorin who migrated across the river after the Nupes had raided and pillaged their country. The people of Jebba are the Badeggi. The word is a corruption of a Yoruba word, which was applied to them after their migration. The word means "a speaker of two languages," *i.e.*, Yoruba and Nupe.

The Yorubas, "Enya to Gbode" (the man who speaks two languages), was turned by the Nupes into Badeggi. They are a Nupe speaking people.

5. **KAKANDA**: The Kakandas are totally distinct from the Nupes, and speak a different language. Originally pagans they are now chiefly Mohammedans.

There is no story of their early origin; it is only known that they have been here always with the Nupes. They are and have always been a trading people, and not fighting men.

6. **GANA GANA**: There are two sections of the Gana Gana who are racially the same, but with a slight difference in the language:

(a) The Gana Gana in Agaie.

(b) The Dibo in Lapai.

Their origin is unknown.

The name Gana Gana is, so to speak, onomatopæic, and was given them by the Nupes owing to their inability to understand the strange language. They are not Nupes.

7. **INHABITANTS OF KUTIGI, ENEGI AND GBACHI**: These are immigrants from Bornu, but the time of their coming is unknown. They still wear the Beri-Beri face marks, but their language is now Nupe.

8. The distinctive face mark of the Nupe is one curved line from the bridge of the nose to the corner of the mouth, on the right hand side of the face. Other face marks found among Nupes, such as the three short lines at the corner of the mouth, are not tribal marks, but are merely the result of the decorative taste of the parents.

9. There are comparatively few real aliens in Nupe country; the Nupe love of generic, or descriptive terms, accounting for the apparent number of various tribes inhabiting the country.

Nupe Province Government Revenue

	£
1904-1905	9,252
1905-1906	8,987
1906-1907	10,366
1907-1908	3,987
1908-1909	7,085
1909-1910	6,423
1910-1911	16,429
1911-1912	16,129
9 months 1912	7,127
1913	28,254
1914	26,107
1915	19,175
1916	24,984
1917	24,837
1918	24,860
1919	27,198

Native Administration Revenue

(Percentage of Tax to Native Administration 50%)

	£
1910-1911	10,199
1911-1912	16,095
9 months 1912	7,318
1913	27,581
1914	28,052
1915	20,589
1916	25,676
1917	26,657
1918	26,858
1919	29,303

NIGERIA
NORTHERN PROVINCES



GAZETTEER
of
ILORIN
PROVINCE

COMPILED BY
K. V. ELPHINSTONE, ESQ.
AG. RES. ILORIN



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Ilorin Gazetteer.

I. AREA, ETC.

ILORIN Province consists of a strip of territory situated on the right bank of the River Niger from Jebba to a point opposite *Ida*, and comprises about 14,430 square miles. In the west and north the country is open and undulating with marshy flats along the bank of the River Niger. Forest country commences towards *Awtun*. In the south and east well wooded ironstone hills abound, though nowhere rising to a greater height than 500 feet.

The principal rivers are:—The River Niger forming the boundary between the Province and the Nupe and Bassa Provinces, the River *Awo*, flowing from south to north into the River Niger close to and west of *Jebba*, with its tributaries the Rivers *Oyun*, *Asa* and *Imoru*, rising in *Ajasse* and *Afon* districts and *Oyo* Province respectively.

The River *Oshin*, rising in the *Ife* division (Southern Provinces), near *Illa* and flowing from south to north into the River Niger some eight miles east of *Jebba* with a second mouth flowing out at *Ogudu*.

The River *Oyi*, rising in the south-west of the *Omu-Isanlu* district and flowing north-east into the River Niger between *Shonga* and *Lafaji*.

The River *Oro*, rising in the *Osi* district and flowing north-east into the River Niger near *Lafaji*.

The River *Kampe*, rising in the *Akoko* and *Yagba* districts and flowing east into the River Niger at *Egga*.

The River *Mimi*, rising a few miles north-east of *Kabba* town and flowing east to join the River Niger at *Lokoja*.

The River *Akpanmoya*, rising in the *Lukke* hills about 10 miles north of *Kabba*, and thence flowing N.N.E., joining the Niger near *Budon*.

The River *Ubo*, rising near *Okeni*, and flowing south-east joining the Niger about 4 miles north of *Ida*.

The River *Ohe* or *Oshe*, rising to the north-east of *Kabba* and flowing round the western end of the *Kabba* hills, goes due south till near *Ugboshi* where it turns south-west into the Southern Provinces and is then joined by the River *Uwese* which rises near *Lashigida* and flows south-east forming the Provincial Boundary.

With the exception of the Niger none of these rivers is navigable being merely running deep streams in the rains and nearly dry in the dry season.

BOUNDARIES.

During 1900 the following boundary was settled between Northern and Southern Nigeria:—" runs in a line to Old Oyo until it intersects a circle four miles radius described with Old Oyo as centre. Following the northern and eastern arcs of this circle to its intersection with a line drawn from Old Oyo to a stone cairn on Oduufa Hill it then follows that line as far as the stone cairn on Oduufa Hill. Thence the boundary proceeds in a straight line to a tree marked L.N. near Budo-Egba; from that tree to the intersection of the Ofa-Ikirun road and the Awere River and thence in a straight line to Illa until it intersects a circle of four miles radius described with Illa as centre. Following the northern and eastern arcs of the circumference of this circle to its intersection with a straight line drawn from Illa to Otun, it then follows that line to its intersection with a circle of 4 miles radius described with Otun as centre.

AIYEDE TO IDUANI.—Following the southern and eastern arcs of that circle to its intersection with a straight line drawn from Otun to a point $6\frac{3}{4}$ miles north-west of Aiyede it runs north-east for a distance of 7 miles, thence due east for a distance of 17 miles. From this point it runs in a southerly direction to a point on the Ilasha-Alu road $1\frac{1}{2}$ miles north-east of Ilasha. It then proceeds in an irregular curve round the farm lands of Awde and Ilasha both of which are included in Southern Nigeria; then in an irregular curve round the western extremity of the farm lands of Oruju which is included in Northern Nigeria and passes through a boundary cairn on the Iworo-Ufe road; thence to a boundary stone on the Udo-Uro-Afin road; thence in a irregular curve to a boundary rock on the Udouro-Irun road $1\frac{1}{2}$ miles S.S.E. of Udo-Uro, from that point it runs in an irregular curve on the west side of the River Eyimo to a boundary cairn on the Lashigidi-Irun road $1\frac{1}{2}$ miles east of Lashigidi thence it runs in a southerly direction for $2\frac{1}{2}$ miles until it strikes the River Eyimo, then follows that river to its confluence with the river Ovia or Osse.

From that point it follows the course of the River Ovia or Osse until it intersects the Ipele-Iduani road at a point $2\frac{1}{2}$ miles south-west of Iduani.

IDUANI TO IDAH.—From that point it follows the Iduani-Idogun road. From Idogun it proceeds in a straight line to Okpe. It then follows the Okpe-Otwa-Sibi road leaving these towns and their farm lands in Southern Nigeria. From Sibi it proceeds in a general easterly direction to a point on the River Niger three miles north of Idah including in Southern Nigeria the towns and farm lands of Auchi, Ikpe, Iyere, Iyotha, Apana, Ogomede, Itaku, Ogbomo, Fugar and Iyogi in the neighbourhood of Idah.

Thence from the River Niger about one mile south of Onugwa, the boundary follows a north-easterly direction until it cuts the road running north and south between Ojaucha and Ofangwa, then east for about two miles, and then passes in a south-easterly direction separating Ogbogba from Aiya, and reaching the Ogbogba-Ibochi

road, proceeds east till north of Amanaiyu, and then straight to the River Ofu, leaving Amanaiyu, and Etofu in Southern Nigeria then it follows the River Ofu for some three or four miles until west of Ojuo, when it leaves the river in south-easterly direction passing to the south of Ojuo and to the north of Olufu and Orichakpe."

During 1905, the boundary was delimited between Kabba and Ilorin Provinces as follows:—The boundary line runs from the Donko creek above Egga, to a point on the Egga-Egbe Road exactly two miles from the telegraph station. From here the line runs through Egbe, so that all the Padda villages (tributary to Pategi) should be under Ilorin, and the town of Isanlu and its villages under Kabba. From Egbe the line runs to the point at which the road from Tafagi meets the road from Omo-Ijelo to Aiade.

During 1909, the Efon district (Egbirra-Ekole-Ilasha, etc.) was handed over to Southern Nigeria, and the boundary between Egori and Owo was adjusted by Mr. Ley Greaves and Captain Hosely and the boundary defined as follows:—From a point east of Ogbe which is in Southern Nigeria it runs in a southerly direction to a point on the Ilasha-Atu road $1\frac{1}{2}$ miles north-east of Ilasha. It then proceeds in an irregular curve round the farm lands of Awde and Ilasha both of which are included in Southern Nigeria, thence in an irregular curve round the western extremity for the farm lands of Oruju which is included in Northern Nigeria and passes through a boundary cairn on the Iwaro-Ife road, thence to a boundary stone on the Udo-Oro-Afin road, thence in an irregular curve to a boundary rock on the Odowo-Irun road $1\frac{1}{2}$ miles south-east of Odo-Oro. From that point it runs in an irregular curve on the west side of the river Eyimo to a boundary cairn on the Lasshigidi-Irun road $1\frac{1}{2}$ miles east of Lasshigidi; thence it runs in a southerly direction for $2\frac{1}{2}$ miles until it strikes the river Eyimo, then follows that river to its confluence with the River Ovia or Osse.

From that point it follows the course of the River Ovia or Osse until it intersects the Ipele-Iduani road at a point $2\frac{1}{2}$ miles south-west of Iduani. From that point it follows the Iduani-Idogun road. From Idogun it proceeds in a straight line to Okpe. It then follows the Okpe-Otwa-Sibi road leaving these towns and their farm lands in Southern Nigeria. From Sibi it proceeds in a general easterly direction to Egori on the River Niger, three miles north of Ida including in Southern Nigeria the towns and farm lands of Anchi, Ikpwe, Igere, Iyotha, Apana, Ogomede, Toku, Ogboma, Fuga and Iyogi.

Before 1910, Kotonkerifi was included in the Kabba Province, but the district was handed over to Nassarawa Province on the 1st January, 1910, the River Niger from Jebba to Egori being the boundary. During 1914 the boundary between the Ilorin and Nupe Emirates was placed one mile on the Ilorin side of the Niger and Jebba South handed over to the Niger Province. In 1916, Jebba South was handed back again to Ilorin and the boundary was defined as being the main steamer channel.

During 1918, the boundary with the Southern Provinces was altered again as follows:—Commencing at a point on the Nigerian Railway near 208 mile post, thence in a general south-easterly direction

to the confluence of the River Ubo with the River Niger leaving the following towns and villages in the Northern Provinces:—Osan, Osun, Awtun, Ilafon, Ogunka, Magongo, Gori and Soso, and in the Southern Provinces:—Illa, Oke-Illa, Ora, Iyapu, Ishan, Aiede, Omu, Ilassa, Awde, Omu-Oke, Aremu, Akunu, Uma, Oja and Kominio.

This was modified by Gazette Notice No. 7 in Gazette No. 3/1920, which left the following towns and villages in the Northern Provinces:—Osan, Osun, Awtun, Isanyiye, Gogo, Ikosun, Ikun, Ogbe, Ogunka, Nagongo, Gori and Soso, and in the Southern Provinces:—Illa, Oke-Illa, Ora, Iyappa, Ewu, Ijoshu-Aiye, Iye, Iporo, Eda, Ishan, Aiede, Hemasho, Iye, Erile, Omu, Ilassa, Awde, Omu-Oke, Aremu, Akunu, Uma, Oja and Kominio.

II. PROVINCIAL ORGANISATION.

THE Province is now divided into three Divisions—the Ilorin Emirate, the Pategi-Lafiaji Division and the Kabba Division—the latter comprising the several Districts which formerly made up the Kabba Province.

Up to 1913 Ilorin (including Pategi and Lafiaji) and Kabba were two separate Provinces with headquarters at Ilorin and Kabba respectively. Prior to their amalgamation in 1913 the Ilorin Province was administered as three Divisions (Ilorin, Offa and Nupe). The Kabba Province was administered from the beginning of 1900 as the middle Niger Province, the first Resident being the late Sir William Wallace, K.C.M.G., the name being altered towards the end of 1901 to that of the Kabba Province. Until 1907 the Kabba Province consisted of four Divisions, with the Headquarters of the Province at Lokoja and of the Divisions at Kabba, Okeni, Koton Kerifi and Lokoja. During 1908 Kabba Province and Bassa Province were amalgamated under the title of the Lokoja Province, and the Kabba Province was divided into three Divisions, No. 1 Headquarters at Kabba, No. 2 Headquarters at Okeni, No. 3 at Lokoja. During 1909 Kabba was again separated from Bassa and the Headquarters of the Province was moved to Kabba; Lokoja town was included in the Cantonment and thus passed out of the Administration of the Province, the Divisional Headquarters being moved to Koton Kerifi and later on to Agbaja. Koton Kerifi was handed over to Nassawara Province in 1910, leaving the River Niger as the boundary.

The Ilorin Emirate is divided into 18 Districts as follows:—

DISTRICTS.	NO. OF VILLAGES.
Akambi	8
Afon	9
Owode	10
Ajasse	16
Igbaja	7
Offa	11
Awtun	7
Omu	7
Osi	5
Shonga	17
Share	24
Igporin	8
Lanwa	13
Ajidongari	14
Oloru	17
Paiye	5
Maletc	7
Oniri	9

The Pategi-Lafiaji Division is comprised of two districts:—

DISTRICTS.	NO. OF VILLAGES.
Pategi	35
Lafiaji	31

The Kabba Division was divided into 12 Districts as follows:—

DISTRICTS.	NO. OF VILLAGES.
Egga	8
Bunu	78
Kupa	68
Yagba	43
Akoko	169
Kakanda	59
Aworo	122
Kabba	143
Gbedde	51
Igbirra	87
Kukuruku	62
Igarra	138

It now consists of three main districts, viz. : Kabba, Igbirra and Aworraw; Akoko and Kukuruku having been handed over to the Southern Provinces in 1918.

There is also Lokoja Native town administered by the Station Magistrate.

III. HISTORY OF THE NATIVE ADMINISTRATION.

THE Ilorin Emirate Division consists of the Ilorin Emirate in which are included Yoruba and Nupe under a Filani dynasty, and several independent tribes who are grouped under their own District Heads. No history goes further back than the advent of the Yoruba who trace a mythical origin from Ife. Some of the independent tribes trace their descent from the ancient Jukun Kingdom, the capital of which was at Kororofa, the ruins being situated in what is now the Muri Emirate. The history of the Province may well be divided into two periods, (1) the rise of the Yoruba nation and (2) the rise of the Filani. Of the first period very little is known, as Ilorin Province is situated at the extreme Northern end of the country inhabited by the Yoruba.

FIRST PERIOD.—The country now occupied by the Emirate was inhabited by Oyo Yorubas, Igbona, Igbolo and other Yoruba tribes who, at any rate by the beginning of the nineteenth century, had been consolidated under the Alafin of Oyo. The Olupo of Ajasse, a town situated not far from Offa on the Railway, appears to have been the most powerful Igbona Chief. All these tribes were pagan, the chief worship being that of Shongo, the God of Thunder. The Olupo and other Igbona chiefs give mythical histories tracing their descent from Ife.

MYTHICAL HISTORY OF THE OLUPU.—The myths of the Olupo are as follows:—

A man named Igwana came from Ife to Idofian. The Alafin of Oyo gave him his daughter Onyilola. Two sons were born. To one son the Alafin gave Idofian then named Igbonisi Ijeshi because the Ilesha men used to harry these people. On the death of Onyilola the other son, Olupo Seji, reigned at Apateki near Idofian. Olupo Seji had three sons, Dalla, Oluo and Oken, who were all Olupo in turn. Apateki being scattered by riots during Dalla's time, the people went to Egi, Halla and Bagiddi successively; it was at Bagiddi that Dalla II. was killed during a Nupe raid. An incomplete list of the Olupos, all of whom paid tribute to the Alafin, is as follows, incomplete as the present Olupo is said to be the 74th:—

Igwana			
Onyilola (f.)			
Oluposeji			
Dalla I.			
Oluo			
Oken			
Olupogon at Egi			
Enibulla at Ilala			
Dalla II. at Bagiddi	reigned	2	years
Asiagbi	" Ajasse	"	8 "
Adioba	" "	"	12 "
Ibitoyi	" "	"	9 "

Thoribido at Ajasse resigned	14 years	
Lalimi " " "	16 "	
Oyifi " " "	57 "	
Welizola " " "	15 "	
Ibrahima " " "	33 "	and
Amadu " " "		

MYTHICAL HISTORY OF OLUMO OF OME.—The founder of Omu came from Ife. Nothing is known of the early history except the list of Olumos, the headmen of Omu, as follows:—

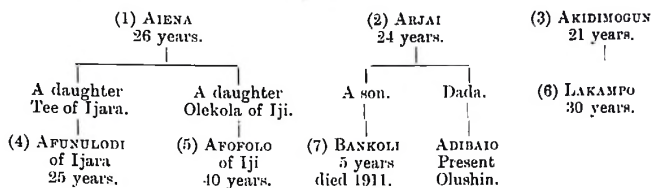
Ajibadi	... 12 years.	Tribute of one ram and some cowries paid every year to the Alafin.
Adaradong	... 5 "	Ditto.
Akibweneju	... 3 "	Ditto.
Agonke	... 28 "	Ditto.
Efon	... 9 "	Ditto.
Iyada	... 14 "	Ditto. Killed in war.
Obe	... 41 "	Ditto. Died at Omu deposed.
Seji	... 9 "	Ditto.
Arapayagi	... 36 "	A great warrior: refused to pay tribute to the Alafin.
Laluti	... 4 "	
Kofuti Bujada	... 8 "	
Alekon Lobwa	... 11 "	
Ajaii	... 13 "	M. Alimi rose against the Alafin.*
Oluwatti	... 27 "	Was killed in the Ibadan war.
Odu Mbeku	... 7 "	
Allakaka	... 12 "	
Lainde	... 5 "	
Sogama	... 4 "	Died of sickness " Aluba."
Fakaio	... 30 "	Deposed for extortion by Government in 1908; went to live at Illa.
Abegunde	... 30 "	Present Olumo.

MYTHICAL HISTORY OF THE OLUSHIN OF ISANLU.—Aiena is said to have come from Ife. He gave his two daughters to the headmen of Ijara and Iji. The Nupes attacked Isanlu, destroyed the town and scattered the people.† Aiena was lost in the bush but was rescued by the headmen of Ijara and Iji, for which deed Aiena told his rescuers that should they have sons by his daughters the sons should succeed in turn to the title of Olushin after his two brothers. The Ijara people claim that Aiena said that Ijara and Iji would always succeed in turn to the title. The Iji people claim that after the Isanlu people have held the title twice running Ijara shall succeed and then Iji before the title returns again to Isanlu. One of the Olushins died on the road back from Oyo, where the tribute was paid. As one of the members of the Alafin's family was living at Pama, the Alafin said that the successor had better obtain his title from Pama instead of coming all the way to Oyo. This practice continued till after the death of the Olushin Bankoli in 1911 as the then member of the Alafin's family sided with Ijara in the dispute as to the successor. Even now the present Olushin considers

* M. Alimi rose against the Alafin between 1817 and 1820.

† The Nupe raider was at the height of his power towards the end of the 18th Century; this raid could not therefore have occurred during Aiena's time.

himself overlord of the Onijara of Ijara, though the latter will not admit it. An incomplete family tree of the Olushin is as follows:—



MYTHICAL HISTORY OF THE ONIJARA OF IJARA.—A man of the name of Aketa came from Oyo and settled at what is now Ijara. He followed the Olushin of Isanlu, who paid tribute to the Alafin of Oyo. On the death of Aketa the lands were divided between his four sons, Tee, Ako, Akpa and Aseneka, whose descendants still own the land. The list of the Bales of Ijara is as follows:—

- | | |
|------------|----------------------|
| (1) Aketa | (7) Ako |
| (2) Tee | (8) Owo Eye |
| (3) Aseoka | (9) Amusu |
| (4) Oboye | (10) Bolan Egbe, and |
| (5) Olobo | (11) Akani. |
| (6) Akpa | |

The Onijara claims to be a descendant of Ologolokele, one of the Olushins of Isanlu. In 1911, on the death of the Olushin Bankoli, the Onijara, not being satisfied with the appointment of Adibaio as Olushin, went to Isa, the juju man of Pama, to obtain the rank of Olushin which he claims.

MYTHICAL HISTORY OF THE OLUWO OF OKE-ABBA.—A man named Agba Egba with his two brothers came from Old Oyo and settled at Oke-Abba. Agba Egba had the title of Oluwo which is claimed to be as old as that of the Alafin; he however recognised the Alafin as suzerain. It was agreed among them that each brother should succeed to the title and lands on the death of the elder; after that the title and lands should pass from brother's family to brother's family in turn, the eldest of each family succeeding. The second brother settled at Iwo, the third at Ode Ore and their descendants still live in these villages.

When Maijia, the Nupe, overran this country the villages of the Oluwo were destroyed; the people fled and did not return till the Filani had settled the country in the time of the Emir Shita. The Oluwo says that previous to the Nupe raids he was the most powerful Igbona, but that the Filani, owing to an error, called the Oluwo senior Igbona Chief. The following is a list of the Oluwos:—

Agba Egbe	...	...	...	At Oke Abba
Brima Oyi	...	...	...	„ Iwo
Dadola	...	...	...	„ Odo Ore
Oyowere Moko	...	...	...	„ Oke Abba
Asola	...	...	...	„ Iwo
Rebesuye	...	...	...	„ Odo Ore
Obasu	...	...	...	„ Oke Abba

Oninuba	At Iwo
Onipopo	" Odo Ore
Oliokotono	" Oke Abba
Olodoko Aiko	" Iwo
Ainaghumi	" Ado Ore
Ototo Gadu	" Oke Abba
Oni Adigbare	" Iwo
Akamu	" Odo Ore
Ofara	" Oke Abba
Oloyede	" Iwo
Ajawo	" Odo Ore
Asso	" Oke Ore
Brima Aketantefo	" Iwo
Agekaje	" Ado Ore
Ologedum	" Oke Abba
Oyeloje	" Iwo
Oyekole	" Odo Ore
Oyeyeduu	" Oke Abba
Baba	" Iwo
Oyewole	" Odo Ore
Oyeladu	" Oke Abba
Bangboye	" Iwo
Oye Idi	" Odo Ore
Oye Bange	" Oke Abba
Oye Olipo	" Iwo
Ore Oye	" Odo Ore, and
Bangboye	" Oke Abba

The people were scattered by the Nupe and there appears to have been no Oluwo till the time of the Emir Shitta :—

Olujade	At Iwo
Idon	" Odo Ore
Abuguri	" Oke Abba

The old town of Oke Abba was at the top of a hill, but during 1914 the people came down on to the plains.

MYTHICAL HISTORY OF THE OLORU OF OKE ORA.—The men of Oke Ora came from Ife and settled at Koko. During some wars Koko was destroyed and the then Oloru Anileso founded Ogberu; this town was divided into nine parties, living at Ijoma, Iluju, Afin, Ido, Okerimi, Oro and Agberu. After performing their juju rites unfortunately all the big men were drowned on their return in the River Osi; owing to this the people said that Anileso must come and live on the same side of the river; he came over and founded Oke Ora, where he lived 25 years. The following are the Oloru :—

Anileso	25 years at Oke Ora
Ololadi	10 " " "
Onisoloja	7 " " "
Areshingun	12 " " "
Ajirore	15 " " "
Yakubu	13 " " "
Aranokolobe	5 " " "
Olufaio	8 " " "
Aridebwadu	7 " " "
Owiye	57 " " "
Oyigushi	?
Pelu	10 " " " and
Lasopi	Present Oloru

Apparently the Alafin placed the Olupo of Ajasse over Onisolaja and they were both sent for together by the Alafin who presented the Olupo with a staff for the Oloru; this custom was continued till the time of Aranokolobe who did not receive a staff. During the time of Aridebwadu occurred the Filani uprising, he therefore did not follow the Alafin or the Filani. Oloru Owiye gave in to the army of Mayaki Ali and Ajia Gado, the Baloguns from Ilorin, without fighting, from which time Oke Ora has followed the family of Ajia Gaju. Ayigushi succeeded during the time of Emir Shitta whom he went to salute at Ilorin with the Olupo. Ayigushi became Moslem and was therefore driven out.

MYTHICAL HISTORY OF THE ORE OF AWTUN.—The Ore of Awtun claims descent from the Oni of Ife; but little is known of the past history. The Ore is said to be one of the "crowned kings" who received his crown from Oni of Ife. He must certainly have been a very senior chief and in 1900 was made president of the Ekiti council. In the past there is a legendary attack by the Binis who were driven off with great slaughter.

The Igbona headmen now remaining are the Olupo of Ajasse, Olumo of Omu, Olushin of Isanlu, Olosi of Osi, Alakpa of Akpa, Alaran of Aran, Ore of Awtun, Orangun of Illa (Southern Provinces), Olobo of Obo, Alaran of Aran Ore, Oba of Ala, Elekan of Ekan, Onijara of Ijara, Olotu of Iloffa, Elissie of Esie, Eluse of Igbadja and Oluwo of Oke Abba. Apparently these all followed the Alafin of Oyo and paid him tribute. There are, however, as given above, only mythical origins and histories of these clans: there is no literature and in relating their old myths the people try to make their own history fit in to show their greatness prior to the Filani uprising. The Alafin by the end of the eighteenth century had a fairly good hold over these Igbona who were termed "Niagba" "come together."

MYTHICAL NOTES OF THE OLOFFA OF OFFA.—Around Offa live the remnants of the Igbolo tribe under the Oloffa. They claim to be different from the Igbona, but were, however, under the Alafin of Oyo, and from the time of the Oloffa Okumaye the Oloffas have apparently been of the same family as that of the Olupo of Ajasse. It should be mentioned here that the Olupo is said to be the possessor of an oil with which it is essential that the Oloffa of Offa, Orangun of Illa, and even the Alafin of Oyo be anointed before he can bear his title.

About the year 1817 the Are of the Alafin of Oyo was named Afonja at Ilorin (his salutation is Kakanfo). Afonja conceived the idea of cutting himself adrift from the Alafin and setting himself up as an independent King. In order to gain his end he invited the aid of Alimi, the Filani Moslem Malam, who had come down from Sokoto and was then staying at Ogbomosho en route. Malam Alimi agreed and suggested that he should send and procure more Filanis. They arrived in numbers and Malam Alimi organised an army under his four sons.

Presently Afonja, thinking that he was in a position to throw off his allegiance to the Alafin did so and proclaimed himself independent,

As a natural consequence the Alafin declared war upon Ilorin, and numerous engagements took place in which the Ilorins were victorious. Afonja, as soon as he had made his position an independent King secure, endeavoured to get rid of the Filani; he suggested that Malam Alimi and his Filanis should take up their abode on the east side of and across the River Asa. Alimi, however, did not relish giving up his powerful position; he refused to leave and defied Afonja to turn him out. Finally Alimi called his Filani together and proposed that Afonja should be killed, and he, Alimi, made Emir. This was agreed upon and Afonja was attacked; serious fighting took place and in the end Afonja was killed in the doorway of his palace and his body publicly burnt in the market place. The family of Afonja, in the person of the Are and the Baba Isale, still lead the Yoruba. Malam Alimi then declared himself Emir, and like many of the other Filani adventurers, declared his capital free to everyone, especially runaway slaves, who were treated as free men and given land. Needless to say, the Alafin did not relinquish the idea of regaining Ilorin, constant attacks being made upon the town. Malam Alimi died in 1831 at Ilorin, where he is buried, being succeeded by his son Abdusalami, who, believing himself sufficiently powerful, declared war upon the whole of Yoruba-land; the Igbona clans were conquered and the country raided as far south as Abeokuta. He did not, however, succeed in holding all his gains, constant fighting taking place. At length the Yorubas called in the Borgus (called by the Ilorins, Baribas) under their headman Okoko. This was a most desperate fight; the Borgus defeated the Ilorins at Gbodu, and then attacked Ilorin City; the Ilorins were driven within the city walls and Shita, the Emir's brother, was wounded in the thigh; the attacking force had all but won entrance when Okoko was killed; the Borgus then withdrew, and the Filani rallying, attacked and drove off the Yorubas. The people of Oyo now finally left Oyo, and Jimba, the head slave, was sent to loot the town, bringing to Ilorin amongst other things 100 brass posts from the Alafin's palace. Abdusalami reigned about 11 years, 1831-42, and was succeeded by his brother Shita, whose whole reign was occupied in repelling Yorubas. Very little can be gleaned of the events in his reign except that there were constant wars with the Yorubas, and raiding parties were out in all directions.

Two men's names stand out as leaders of the armies, Ajia Gaju and Ali Balogun Gamberi. To these men the Olupo of Ajasse made submission as well as the Oloru of Oke Ora; they conquered the town of Yarra and the Orangun was taken as prisoner to Ilorin, but was allowed to return and build a new town named Illa, between Yarra and Akpa. The Ekiti town of Ishan was burnt and the Yagba town of Iye. These Yagbas did not return to Iye, but built a new town now named Aiede (in the Southern Provinces).

In turn all the Igbona headmen were taken to Ilorin, but were allowed to return to their countries. When the Ilorins arrived before Awtun, the then Ore, Adefagbadi, sent begging for peace; the message was sent to Jimba, the head slave of Shita, who was with the main army at Igporo, a town on the Ishan-Awtun road. The message was accompanied by cowries, a load of kolas, and a load of palm oil. In

three days time the answer was returned that Awtun should not be attacked and that Jimba should appoint a man to "sit down" at Awtun as Ajele; Jimba was thus made "Baba Kikiri" of Awtun, and one of his followers, Otin, was appointed Ajele. Owo, now in the Southern Provinces, was also captured. It was during the Emir Shitta's reign that the Ilorins, under Ali Balogun Gamberi, suffered a severe defeat at Oshogbo. The Ilorin army was attacked at night and completely beaten, amongst other notables taken prisoner being a son of Balogun Ali, Jimba and Abdu Lateju, head slaves of the Emir, and Balogun Ali Gamberi; the two first named were allowed to proceed home, but the last two were tried and executed by the Alafin.

About 1858, Adefagbadi, the Ore of Awtun, asked Otin to send a messenger to the Emir Shita begging him to send an army to attack Aiye Awtun, a town close to Awtun, on the Iloffa road: the reason given was that Aiye Awtun had become too strong, and refused to allow the traders to pass through to Awtun; the Emir refused, saying that the people had done no wrong. The Ore then turned to the Bale of Ibadan for help: the Bale sent an army under Balogun Arjai and Otin fled to Ilorin. The people of Aiye Awtun, becoming afraid, scattered to Omu and Iloffa; the rest made submission to Balogun Arjai and the Ore. The Ibadan army did not attack Aiye Awtun, but captured Iloffa and Omu: attempts to take Idofin were unsuccessful. The Emir was very angry when he heard of the Ibadan aggression, and sent an army under Balogun Filani. The Ibadan army under Arjai encamped at Iloffa. Unsuccessful attacks by both sides continued for two to three years, till Shita, becoming ill, suggested that both parties should return to their homes. Balogun Filani retired with his army: the Ibadan army did not, however, return at once, but remained at Awtun ravaging the country side for slaves. However, they finally did retire, leaving an Ajele, Ara, at Awtun, the Awtuns from that time paying tribute to Ibadan instead of to the Emir of Ilorin. Shita died at Ilorin in 1860, and was succeeded by Zubeiro, son of Abdusalami. Zubeiro was a bigotted Moslem; he burnt the juju and juju houses, and swore that he would put to death all pagans; an immense wave of Islam swept over the country in consequence. About 1864, Zubeiro sent an army under the Baloguns Filani, Alanamu, Gamberi and Ajikobi to drive the Ibadans out of Awtun. By this time Adafagbabi had died and Obagima was Ore. The Ilorin army encamped at Iloffa; the Ibadans would not, or could not, send help, but recalled their Ajele, Ara, to Ibadan. An attack by the Ilorin army was made upon Erimopwe. On the sixth day the Ore, Obagima, sent to make submission. Jimba sent Usumanu Mijindadi, the son of Otin who had lately died, and he returned with the Ore and presents of cowries, goats, one load of kolos and one load of palm oil. From that time the Ore paid tribute to the Emir of Ilorin. Zubeiro reigned eight years and died in 1868. His successor was a son of Shitta Aliu, who eventually died at Ilorin in 1891.

During Aliu's reign, the Ibadans seem to have been in the ascendant owing to the greater facilities of obtaining guns and powder and the impossibility of horsemen operating in the forest country. Soon after Aliu became Emir, the Nupe, Ibadans and Ilorins joined together to

raid the pagan Egbirra: Etsu Omaru appears to have been the leading spirit in this confederacy. But the peace cannot have lasted very long, as about 1878 the Ilorins were again in arms against the Ibadans. It appears that the Ekitis and Igbona Illas, owing to the ill treatment of the Ibadans, decided to revolt: they began by killing all Ibadans in Illa. The Ibadan and Ilorin armies having met at Ikerun, the fight ended in a terrible defeat for the Ilorin army, many hundreds being killed and drowned in the Odo Otin River. The Ilorin army did not, however, return to Ilorin, but went to Ojoko in the Afon district. The Oloffo of Offa, always ready to seize any favourable opportunity to revolt, owing to the machinations of an Ibadan, by name Kaniki, thought this an excellent time to throw off the Ilorin yoke. On Ibadan promising assistance, he declared his independence. Ibadan sent an army, and the siege of Offa lasted for ten years before it fell to the Ilorin attacks. The Owa of Ilesha at the same time putting himself at the head of the Ekiti Kparapos, declared war against the Ibadans, being helped by the Ilorins and Nupes with men and arms. It was during this war that the 100 brass pillars taken from Oyo were cut up into shot. On Offa being taken the Oloffo, by name Agdiboye, fled to Odo Oshin, where he was given land (Agdiboye was eventually allowed to return to Offa in 1902).

After a long and turbulent reign, Aliu died in 1891, and was succeeded by Moma, son of Zubeiro. Moma appears to have been a good ruler and tried to put an end to the constant wars between Ilorin and Oyo. It would seem that fighting occurred in 1893 as the Ibadans and Ilorins were encamped against each other at Ikerun, but there does not appear to have been much serious fighting, but merely a series of raids. Moma managed to obtain the services of the Governor of Lagos, Sir Gilbert Carter, who proceeded to Ilorin and Odo Otin and persuaded the two armies to return home in March, 1893. Moma, it appears, was anxious to retain the friendship of the Government of Lagos, but, unfortunately, the chiefs of Ilorin, and most especially the Balogun Alanamu, were bitterly opposed to any interference. The Balogun Alanamu was a man of great ability and had acquired unlimited power amongst the Ilorins; he joined with the Balogun Gamberi, the next senior chief, and soon tore away the remaining power from Moma who became a mere figure-head. These two Baloguns ran riot over the country seizing and selling slaves and acting in a most outrageous fashion. Rarely a Friday passed but a person was impaled or otherwise tortured outside one or other's compound and murder was committed with impunity by their followers. In 1895, Alanamu intrigued with Alege, a brother of Moma, for Moma's removal. Alege leapt at the idea and very soon had broached the proposal to the other chiefs, who were only too willing to follow any course which Alanamu proposed. The Emir was besieged in his palace, nearly the whole town joining against him. For nearly a week he succeeded in defending himself, but eventually, seeing the hopelessness of further defence, blew himself up with his chief slave. Alege then put forward his claim to the Emirate, but Alanamu expressed his horror and disgust at such an idea and told the following parable which has become famous in Ilorin;—"A man desired a woman

as his wife ; she agreed on the condition that he brought his mother's heart as a gift to her. He did so ; and then the woman said, ' You are not fit to live, let alone marry.' Applying this to Alege, Alanamu asked how with his hands red with the blood of his brother he could expect to reign over the people. Alege was dumbfounded, returned to his house and never again crossed the threshold, dying in 1913.

Alanamu, recognising the fact that Sulimanu, the son of Aliu, the fifth Emir, was without influence or power, decided to have him made Emir so that he might increase his own power still more. So Sulimanu was selected as Emir in 1896. Alanamu then became more arrogant than ever and practically ruled Ilorin.

Some little time earlier the Governor of Lagos in order to prevent the Ilorins continuing their raids to the South had stationed a post of the Lagos constabulary at Odo Otin ; and in 1894 a boundary was fixed by Captain Bower (representing Lagos) and Captain Lugard who represented the Niger Company. In 1896 the Ilorin Ajeles were driven out of Awtun, Ishan, Ikole and Aiyede.

The result naturally was that these places ceased to pay tribute to or obey Ilorin. The Emir, or rather perhaps Alanamu, decided to send an army to retrieve the Ilorins' fortunes under the Baloguns, Alanamu, Filani, Gamberi and Ajikobi. The army encamped at Iloffa, the Awtun army at Erimopwe, under Ore Adifala, who sent to Captain Bower at Odo Otin for help. Fighting continued for some time without any apparent result. Early in 1897, Captain Bower sent 12 men and one gun to assist the Ore. The next day the two armies joined battle. The constabulary set up their gun on a small hill outside Erimopwe near the road and killed a large number of Ilorins. Adamu, Balogun Gamberi, was shot whilst standing on the spot where the Iloffa rest house is now built. The Ilorins fled, leaving horses and booty behind, but burying Adamu on a hill near by.

In 1895, in order to protect the neighbouring tribes from the Nupe raiders, a post had been placed at Kabba by the Royal Niger Company, who were also not without fear of being attacked at Lokoja. The Nupe at Bida had been for many years growing more and more and more powerful. Between 1860 and 1870 the Nupe Filani under the Emir Masaba had pretty well overrun all that country now called the Kabba Division. The Aworo, Kakanda, Yagba, Bunu, Egbirras and Akokos were all overrun in turn. The last named were one of these unhappy Districts alternately raided by the Nupe, Ibadans and Ilorins in turn. In many of these raids the pagan Igbona Chiefs joined. It is said that the Olupo of Ajasse helped to raid the Aworo, and the Oloru of the Oke Ora the Egbirras. By 1897 the position of the Royal Niger Company at Lokoja was precarious, and to defend themselves and the neighbouring pagans an expedition was decided upon against Bida and Ilorin. Bida was first visited then Ilorin, the troops crossing the River Niger at Jebba on their way from Bida to Ilorin. The Ilorin army hurried back from Erimopwe to defend their city.

Little or no fighting appears to have taken place at Ilorin ; the Emir and Baloguns fled and the Filani quarter of Ilorin City was burnt on the 16th February, 1897. Messages, however, were sent out recalling the Emir and Baloguns and a treaty was signed by which the

Emir became a vassal of the Company. The town walls were destroyed and a fort built near the Oshogbo gate. In 1898, when Ilorin was held by a detachment of the West African Frontier Force under Captain Somerset, as a result of the broken power of Ilorin, all the Igbona revolted, and at the instigation of Major Reeve Tucker, the Resident Ibadan, the Ekiti Council was formed with the Ore of Awtun as President.

When the first Resident Ilorin (the Hon. D. W. Carnegie, who was killed by Tawaris in Kotonkerifi on the 27th November, 1900) was appointed in 1900, a woeful condition of affairs existed. The Emir Sulimanu was a mere puppet in the hands of the Baloguns, especially of Alanamu, who was the actual ruler and bitterly hostile to the new Government which he opposed in every way, warning the people that the stay of the white man would be short and that on their departure summary vengeance would be meted out to any who dared disobey him. Crime was rampant in the city; gangs of robbers entered houses in daylight, took what they wanted and did not hesitate to commit murder. No road was safe for man, woman or child; no caravan was allowed to pass down to Lagos, neither were traders from the Lagos hinterland allowed to enter Ilorin. The larger towns had thrown off their allegiance after Ilorin had been broken by the Company and the more important chiefs started to raid the lesser important. Eventually an escort of soldiers from Jebba had to be called in which changed the aspect of affairs. In a very short time most of the towns except those along the Lagos boundary had returned to their allegiance. The Emir, finding himself backed up by the Resident, broke away from the constraining hand of Alanamu and other chiefs and commenced to act up to his position in a way that showed that he realised how altered was his position; no longer was he a figurehead shaking in his shoes with dread of a sudden death, but an Emir supported by the Government who insisted on the payment of tribute. Alanamu's time had come; at an enormous meeting outside the Emir's palace he was judged to be unfit to hold his position, was publicly deposed and stripped of his farms; he left Ilorin for Ogbomosho where he lived till his death in 1910. It is most certainly worthy of notice that this man who had ruled Ilorin for nearly 25 years should have been deposed and disgraced without a single riot or the use of troops.

During the Sokoto-Kano expedition 1902-1903, a messenger arrived from Sokoto suggesting that Ilorin should create a diversion in order to help them; but the Emir would not listen to the suggestion and the messenger was turned out of the town.

During 1903 the re-enforcement of the tribute was undertaken; since 1897 practically none had been paid, but little difficulty was found in the collection except on the Lagos boundary. One-fourth of all tribute was paid into General Revenue, the balance going to the Native Administration. Licences were imposed upon hawkers, brewers, sellers of native liquor, and hunters and tolls were collected from the caravans.

The Native Administration made steady progress until during 1907 peace was suddenly threatened. The three senior Baloguns of the town were Balogun Ajikobi, Magajin Gari and Ajai Ogidilolu, the last representatives of the old raiders; these Baloguns held very great

power, their followers out-numbering those of the Emir and the other three Baloguns. By passive resistance these three men had always constituted a stumbling block to progress, viewing with intense dislike the attempts of the Emir to act up to his position. The attempts to wean these Baloguns from their discontent and win them over as loyal supporters of the Emir and Government, resulted only in the prevention of open acts of hostility. At the end of 1906 and the beginning of 1907, frequent murders were reported at Olufuganga and Bode Sadu, over 20 men and women being shot down in broad daylight by the hunters at the instigation of these three men. The Emir's and the Resident's messengers were openly flouted and threatened. The hunters, some 600 in number, then collected in Ilorin City and the whole town was in an uproar, the three Baloguns urging the hunters to attack the Residency. Throughout, the Emir, though powerless to put down the riot remained absolutely loyal to the Government. Eventually, 75 rank and file under Lieut. Dillon arrived at Ilorin; this largely allayed the excitement; the three Baloguns were arrested and sentenced to deportation; a large number of the hunters were tried for murder, three being convicted. It is not easy to understand the reason for this outbreak, but there can be little doubt that the whole affair was in the first instance engineered to throw discredit upon the Emir. There is also no room for doubt that it was partly due to the old struggle between the Yoruba and Filani engineered from over the border, for a large deputation arrived from Lagos to demand the release of these men. Great uneasiness arose in Ilorin later on in 1907 by reason of rumours set about from the South that as soon as the Railway reached Ilorin the Emirate would be handed over to the Alafin of Oyo.

The early part of 1913 was marked by somewhat alarming disturbances in and around Ilorin Town, ostensibly due to the increase of the Urban taxation. The new arrangement of the Emirate into coadunate districts had not yet effectively taken the place of the old family organisation; the power of the Baba Kikere had been largely broken but not properly replaced by the district organisation. Biala, ex Balogun Ajokobi, had unfortunately been allowed to return to Ilorin during 1910, and in order to try and regain his lost power had been engaged in inciting disaffection amongst democratic anti-Filani Yoruba sections. Rioting occurred in Oniri and all the district headmen fled to Ilorin City for protection. The arrival of troops and the arrest of the Liman Omada and of Biala soon restored quiet. The basis of the native administration was broadened by the formation of a council on which sit the representatives of the Yoruba section together with the Emir, thus amalgamating the Filani and the Yoruba.

Sulimanu died on 14th January, 1915, and was succeeded by Shaibu, a son of Zubeiro, the fourth Emir.

He was installed as Emir in February, 1918.

Shaiba died in November, 1919; on his decease the succession was broken and instead of the title passing back to Sulimanu's house, Abdul Kadiri, second son of Shaibu Bawa, was elected Emir.

Abdul Kadiri was installed as Emir on February 17th, 1920, by His Excellency Sir Hugh Clifford.

HISTORY OF SHARAGI DISTRICT.

During the Seventeenth Century Nupes came from Attagara and settled in the region of the Niger and Kaduna rivers. Tsoede was the first Etsu Nupe. A party of these Nupes built Gudu on the south bank of the river Niger and in course of years Gudu became a large walled town. Sometime about the middle of the eighteenth century a large party of Nupe hunters moved from Mulia to Mokwa and thence crossed the Niger and settled at Gudu. Ndache Dogun was the first hunter to cross over from Mokwa. At this time Alhaji was the chief man at Gudu. Shortly afterwards the Nupe Etsu appears to have brought war against his subjects at Gudu and to have driven them out, breaking their town. From that day the town has remained a ruin. The present village of Gudu (or Ogudu as the Yorubas call it) has merely sprung up round the Niger Company since 1898. The remains of the old town wall can still be seen.

2. On being driven from Gudu the Nupes divided into three parties and built three new towns. One party built a town which they called Ndakogwenshi (now a ruin) which was situated quite close to the present town of Shonga on a hill called Pategi Gwenshi. Another party built the town of Dumagi (about four miles to the south of Ndakogwenshi). The third party under Alhaji, together with Ndache Dogun and the hunters from Mokwa, built a town which they called Kpotofu-TaiyENCHI (now a ruin) which was situated between the present villages of Mangufu and Sedudengi.

3. The Etsu Nupe appears to have soon made peace with these people whom he had driven from the town of Gudu and he gave Alhaji the rank of Ndakpoto. Alhaji became chief of all this country which was known as Gudu (the present districts of Shonga and Sharagi with the exception of Zambufu) and he paid yearly tribute to the Etsu Nupe through his Ajele named Sabo, who resided at Ndakogwenshi.

4. Alhaji was followed as Nda Kpoto in succession by Adama (or Ada), Lumala, Umagi, Boiya, Baikilegbo and Ibraima. These seven men were probably brothers or cousins. Some of them reigned a very short time; it is said one man reigned 16 months and another only three months. The next Nda Kpoto was Amadu Tsado the son of Adama and he was followed by Amadu Saba the son of Baiki Legbo.

5. It was either during the reign of Amadu Tsado or of Amadu Saba, though probably during the reign of the former somewhere about 1800—that certain Igbonas (principally hunters) arrived in the Gudu country from Aun (situated in the south-east corner of Lafaji district on the borders of the Yagba country). They had fled from Aun when the Ibadans broke their town. They built themselves a village adjoining Kpotofu-TaiyENCHI, which they called Sakama. The chief man among these Igbonas was named Awado and the other hunters saluted him as "Olupako."

6. A few years after the death in battle of Etsu Jimada at Ragada, Jimada's Maiyaki began to collect an army at Ilorin to fight Etsu Majia. Idirisa, Jimada's son, arrived at Ilorin from the place to which

he had fled on his father's death. This was somewhere about 1808 or 1809. The Igbonas at Sakama, fearing they would be attacked, left Sakama under Awado and built themselves a new town some seven miles away to the south-west which they called Share, named after the stream which rises at the back of the town. The reason for the choice of this spot being the proximity of hills into which they could flee if attacked. Furthermore one of their number named Osojajoingi, a hunter, was already living there. Very shortly afterwards, probably only a few weeks, the Nupes began to desert Kpotofu-Taiyenchi for the same reason. They built themselves a new town adjoining the Igbona Town and called it Sharagi. Ndadzoko was the first of the Nupes to leave Kpotofu-Taiyenchi and settle at Sharagi. At this time Amadu Saba was Nda Kpto.

7. Awado, the chief man among the Igbonas, was succeeded as their chief by his son Akinyodi. About 1833 or 1834, Usuman Zaiki was recognized as Sarikin Fulani at Raba. He bestowed on Akinyodi the rank of "Olupako." Up to this time the chief of the Igbonas had had no rank, "Olupako" had been merely his salutation. Akiuyode died about 1835, and was succeeded as Olupako by his son Dada.

8. It was about this time 1834-5, that the Emir of Ilorin obtained the territory now known as Shonga (which included besides the small village of Shonga, the village of Ndagogweushi, both of which up to then had been included in the Gudu country and under the Nda Kpto) from Mallam Alilu, Emir of Gando, who had been sent by Sarikin Gando to settle the troubles in Nupe, and gave it as a gift to Aliu, who had been driven from the position of Emir of Lafaji by his cousin Abdukadira.

9. Sarikin Fulani Usuman Zaiki divided the remainder of the Gudu country into two parts. Share and Sharagi he gave as a fief to Ndaturaike, Amoko and Dumagi he gave as a fief to the Lakpenni. To the Ajele of the Nupe Etsu, who was then at Dumagi, he gave the rank of Pafien and made him the headman of the town Dumagi (placed in Shonga district by Mr. Resident Dwyer). The country of *Zambufu (added to Shonga district 1910), situated to the west of the Gudu country, he gave as a fief to the Benu. Ajeles were placed by the fief-holders at these three towns.

10. It will thus be seen that the territory and power of the Ndakpoto was considerably diminished by the advent of the Fulani.

11. The first Fulani Ajele to reside at Sharagi was named Tsadu Magar. He was followed in succession by Tsowa Moma, Sabo, Galadina Audu, Ubandawaiki Umoru and Galadima Tsado. The latter was driven out by the Royal Niger Company's troops from Shonga about 1898. Up to the time of the intervention by the Royal Niger Company, yearly tribute was paid to the Fulani through the Ajele.

12. About 1850, the Sarikin Fulani Masaba came from Lade (Pategi district) and drove the Nupes from Sharagi. Amadu Saba, the Ndakpoto, and about half the Nupes fled to Zambufu and resided there a short time, when they were driven to Kusoko (near Muchi-engedda, Lafaji district) and thence to Dumagi. After three years

* Zambufu is now part of the Lafaji Emirate.

(about 1853) Masaba allowed them to return to Sharagi. The other half of the Nupes had fled to near Jebba (Ilorin side of river)—a very few only had remained at Sharagi.

13. Dada, the Olupako, and the Igbonas had not fled from Share (probably they paid a bribe to Masaba to desist from attacking them). On Amadu Saba's return to Sharagi with the Nupes, the Fulani no longer recognized him as the chief man of the town and of the District of Gudu, but in his place they set up Dada, the Olupako, as the chief. Thus the Fulani finally took away all power from the Ndakpoto and from that time till 1905 the Olupako was the chief man in the district, and the Ndakpoto was second to him.

14. Amadu Saba, the Ndakpoto, died three years afterwards (about 1856-7), at the same time that Usuman Zaiki returned from Gando. He was succeeded by Abubekr, the grandson of Lumala. Abubekr was on his way to Bidu to be given his turban when Sarikin Usuman Zaiki died (1859). Abubekr lived to be a very old man, about 90 years old, and died in 1902-3. He was succeeded by Gwonshi, the son of Amadu Saba.

15. Dada, the Olupako, died about 1874, having reigned about 40 years. He was succeeded by his son Oyadei. The Government recognised Oyadei as the headman of the district and he paid tribute £25 on 25th April, 1903 (receipt made out to Oyadei, King of Share, tribute year to 31st March, 1903, payable to the Emir of Ilorin. Signed E. C. Watson, Resident, Ilorin).

However, in 1905, the Igbonas quarrelled among themselves, which culminated in Oyadei being exiled to Ilorin by Mr. Resident Dwyer, where he died—an old man—16 months later. Oyadei had reigned about 31 years.

16. On Oyadei being exiled to Ilorin the administration of the district was handed back to the Nupe section of the population, Gwonshi, the Ndakpoto, being made district headman. He was granted a 3rd grade staff of office in 1909. A court, grade "C," was established in 1906. In 1910 Zambufu district (Nupes), which was formerly independent, was added to the district. In 1916 the Judicial was changed into an Alkali's Court, with "B" grade powers. In 1917 three villages on the river Niger (Nupes), which had been transferred from Niger Province, were also added to the district. Thus under the British administration the Ndakpoto has regained most of his territory and power which he lost under the Fulani rule.

17. Gwonshi died at Sharagi in August or September, 1917, about 72 years old, having reigned 15-16 years. He was an able and strong man and was considered a very good district head. He was succeeded as district head by Jibirilu, the new Ndakpoto, son of the Ndakpoto Abubekr, a man of about 53-55 years old. The 3rd grade staff of office has not been re-issued to the new district head.

18. In 1905 when Oyadei was exiled to Ilorin, Adileye, nephew of Bada, was made Olupako. It is said he owed his appointment to the scheming of the Share Igbona Maiyaki. This so annoyed Abubekr, son of Oyadei, that he left Share with about half the Igbonas and built a new town in the west of the district which he called Babanloma (or Ubaudoma). Adileye died March, 1913, having held the rank for

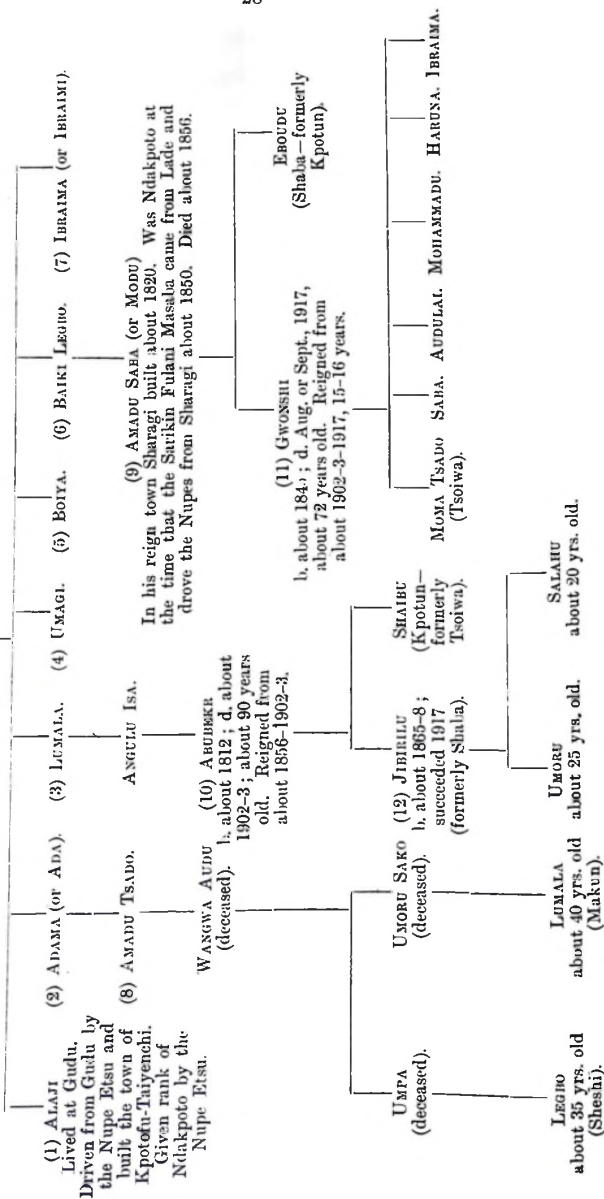
about eight years, and was succeeded as Olupako by Abubekr, son of Oyadei. Abubekr then returned to live at Share. Zebeiru, the son of Abubekr, became (and still is) the village head of Babanloma.

19. Abubekr, the Olupako, is considered a willing and able man and is paid £5 per month salary out of the native administration funds. His position is that of second man to the Ndakpoto, the district head, on all matters concerning the Igbona section of the population, and all orders to the Igbonas are sent by the district head through him.

20. This arrangement worked extremely well without friction till the death of the district head in 1917. In February, 1918, it was discovered that the Emir of Ilorin had informed the Olupako that henceforth he was the senior of the two chiefs in the district. However this "munafiki" on the part of the Emir and Olupako has now been rectified, and it is not anticipated that the Olupako will in future be any less loyal to the new Ndakpoto than he was in the past to his predecessor.

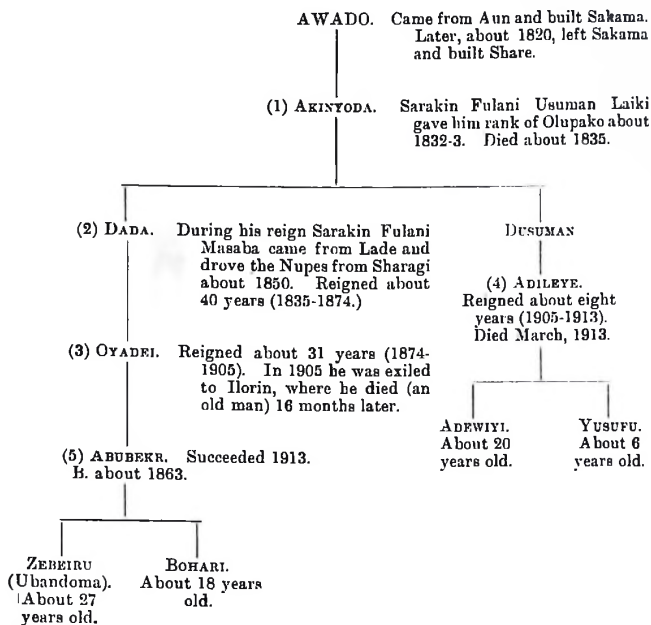
GENEALOGICAL TREE OF THE NDAKPOTO OF SHARAGI.

COMMON ANCESTOR (not known how far back)



(9) AMADU SABA (of MODU)
In his reign town Sharagi built about 1820. Was Ndaikpoto at
the time that the Sarikin Fulani Masala came from Lade and
drove the Nupe from Sharagi about 1850. Died about 1856.

GENEALOGICAL TREE OF THE OLUPAKO OF SHARE.



* NUPE HISTORY.

1. During the seventeenth century Nupes came from Attagara on the lower Niger and settled in the vicinity of the Kaduna River. Tsoede was the first Etsu Nupe and lived at Nupeko (close to the present town of Muregi). Beyond the names of the succeeding Etsus, the number of years they reigned and the names of the towns at which they died (list appended to this History), very little further information can be gathered as to their early history.

Towards the end of the eighteenth century there were two brothers, Jimada and Majia, sons of Mohamadu, Etsu of the Nupe. Majia lived at Zuguma (in Kontagara). On the death of Etsu Mohamadu, these two brothers both claimed to be Etsu of the Nupe; before his death Malam Mohamadu had sent to Gando for a flag, but before the return of the messengers he had died; the flag was handed to Majia. Civil war then broke out between Majia and Jimada, culminating in the defeat of the latter at Ragada, close to the present site of Pategi; Majia was then recognised as Etsu of the Nupe. Majia then commenced raiding the Oyo Yoruba, the Igbona and other pagan tribes, taking slaves from even as far away as the Egbirra. At Bagidda, about 1780, the then Olupo of Ajasse was killed (*see* History of the Olupo). After the defeat at Ragada, where Jimada was killed, his followers under Etsu Isa fled to Ilorin, to which place certain Filani had begun to migrate from Sokoto. Isa collected an army of these Filani and Hausa—the Yoruba do not seem to have joined in—and met Majia close to Ilorin, somewhere between Sobi and Ilorin. After this battle Majia retired across the River Niger. It is largely owing to this Majia's raids that the tribes in the Kabba Division are so mixed. The Yagba, Bunu, Aworo and Kakanda seem to have paid the Nupe tribute unless left sufficiently long without a visit.

2. At the time of the advent of the Filani there appear to have been two rival Etsus of Nupe—Etsu Jimada of Ragada (situated close to present town of Pategi) and Etsu Majia of Rabba (situated on the left bank of the Niger). It is said that the father of the former and the mother of the latter were brother and sister. Previous to the quarrel between these two cousins which culminated in their building these two rival towns on opposite sides of the Niger, the Etsus of Nupe had reigned at various towns, the most important of which were Nupeko, Mokwa, Jiman and Gbara, and had acquired great power and a vast territory which included the Niger basin from below Lokoja to North-West of Jebba, and they also raided the country to the South as far as Old Oyo and Kabba.

3. About 1800 (about five years before the Proclamation of the Jihad), Filani Mallams and Filani cattle owners began to arrive in Nupe country. Mallams Aliu, Wari, Maliki and Manzuma, together with some Filani cattle owners, came from a town named Machina (situated somewhere to the North-East of the present Sokoto country and near the River Niger), and settled at Bijangi, a village situated

* *vide* Gazetteer of Nupe.

between Lafaji and Likpata. Lafaji was then a small village inhabited by Nupe fishermen, of whom Sokiara Bangoro was the chief. These Filani lived peaceably at Bijangi attending their cattle, and some of their sons learnt to read and write with Mallam Aliu Wari. Mallam Dendo, who came from Bangana (Gaudo country) arrived in the Nupe country about the same time as these other Filani. He wandered about teaching and at one time was Mallam to the Nupe Etsu Majia at Rabba.

4. About 1806-7, two years after the capture of Alkalawa and the Proclamation of the Jihad, Mallam Aliu Wari sent Mallam Maliki to salute Shehu Usumanu dan Fodio. At the town named Sifawa (present Sokoto Province) Usumanu dan Fodio gave Mallam Maliki a flag and authority to Mallam Aliu Wari to conquer the Nupe pagans. Mallam Maliki returned with the flag and handed it to Mallam Aliu Wari. Mallam Wari, however, saying that he himself was an old man, handed the flag back to Mallam Maliki and told him to collect the Filani together and make war on the neighbouring Nupes. Mallam Aliu Wari shortly afterwards died at Bijangi, leaving one son, Ishmahila.

5. Mallam Maliki defeated the Nupes at Maingereggi (near Lade) and later at Lade. They then proceeded to Ragada, where Jimada was Etsu Nupe. They defeated the Nupes, Etsu Jimada being killed by Manjuma with a spear (about 1807). Jimada was succeeded as Etsu by his son Idirisa, then a youth.

6. Etsu Majia of Rabba collected his forces and proceeded against the Filani collected in the Kamberri country. At Magango Etsu Majia completely routed the Filani, killing a great many of them—among others Usuman Chenadu—capturing their women and children as slaves.

7. When Mallam Maliki, who was then engaged in conquering the Nupe villages around Ragada, heard of this he fled with his people to Ilorin (about 1808). Mallams Denda, Musa, Bawa and Baba were at that time settled at Sakama (present Sharagi District, Ilorin Province). They also fled to Ilorin. At that time Mallam Alimi was the chief Filani Mallam living at Ilorin.

8. Etsu Majia then proceeded with his army to Ilorin and pitched his war camp near Sobi hill. The Filani, collecting their forces, defeated Etsu Majia at Sobi. Mallam Maliki ordered his Maiyaiki Amadi to take command of his people and join the army under Doshi (Maiyaika to Mallam Alimi) which was preparing to pursue Etsu Majia. Amadi, however, refused the flag and the command, saying he was afraid. Then Mallam Manzuma was offered the flag and accepted it, joining his army with that of Maiyaiki Doshi, who was in supreme command. In the pursuit of Etsu Majia, Maiyaiki Doshi was killed close to the River Niger (right bank). Mallam Manzuma then took over the command of the combined forces and drove Etsu Majia across the Niger past Rabba and as far as Anbara in Kamberri country (about 1808-9).

9. On his return from the war Mallam Manzumi told Mallam Maliki at Ilorin that now they had driven out Etsu Majia they would search for a suitable place in Majia's country to build a town.

They started on their quest. They did not, however, cross the Niger into Majia's country, but finding Lafiaji a suitable place determined to settle there and build a town. (This was about 1810.)

10. The five elder sons of Mallam Dendo had proceeded to the war against Majia with Mallam Manzuma. On their return they settled at Rabba (the headquarters of Majia) and sent for their father from Ilorin. He arrived with Mallams Musa, Bawa and Baba. Mallam Baba, however, shortly afterwards proceeded to Agaie and became the first Emir of Agaie. Mallam Dendo then sent his eldest son, Momo Majigi, to salute Shehu Usumanu dan Fodio, and he presented him with a flag to give to his father. Mallam Maliki of Lafiaji was at this time looked upon as the Chief Filani in the Nupe country.

11. After living at Lafiaji 14 years Mallam Maliki died there about 1824-25. On Mallam Maliki's death two rivals claimed the position of Sariki—Mallam Manzuma and Aliu the son of Mallam Maliki, who at that time was only 13 years old. Amadi (the Maiyaiki who had refused to command the army in the pursuit of Etsu Majia) supported the candidature of Aliu. However, Mallam Manzuma was made Sariki, his supporters, who were the stronger party, saying that Aliu was too young for the post. Thereupon Amadi and Aliu, with 150 horsemen, left Lafiaji and went to Shonga. At that time Shonga was a small Nupe village. They built the town of Shonga, and Aliu, the son of Mallam Maliki, was made Sarikin Shonga.

12. Shehu Usumanu dan Fodio had divided his country between his brother Audulai and his son Bello. Audulai acquired the Gando Emirate and the Nupe and Ilorin country came under the suzerain of Gando. Mallam Manzuma now proceeded to Gando and received his turban at the hands of Momo dan Audulai, who was the Emir of Gando. Manzuma thus became the first Emir of Lafiaji. Mallam Amadu, the father of Mallam Manzuma, was also the father of the mother of Mallam Maliki.

13. About three years afterwards Amadi from Shonga incited Etsu Idirisa to make war on Lafiaji and the Nupes came in force from four directions and made four war camps outside Lafiaji. They burnt the town, Manzuma and the Filani fleeing to Ilorin (about 1827-8). At that time Abdul Salami was Emir of Ilorin. Moma Majigi and the other sons of Mallam Dendo (who was then dead) then came to the help of Manzuma, driving away the Nupes, destroying their towns, and putting in Ajeles. Manzuma returned to Lafiaji and he and Moma Majigi came to an agreement as to the division of the Nupe country.

Lafiaji territory was said to extend from the River Ogi on the West to Ora Oke-Odde, Owa on the South, to Egbe, Ere, Odokeri, Ejiba Egga on the East, and to the River Niger on the North, all of which (with the exception of Oro, which was a fief of Aliu Sarakin Shonga) now form Patagi and Lafiaji districts. Majigi claimed the Nupe country situated to the north of the Niger and what is now Sharagi District to the south of the Niger.

14. After Mansuma had been Emir about eight years the Borgus attacked Ilorin. All the neighbouring Filani went to the help of Abdulsalami, Emir of Ilorin, and the Borgus were defeated (about 1832-3). On his return from the Ilorin war Emir Manzuma came via Shonga. He told Aliu, Sarakin Shonga, that he (Manzuma) was now an old man and that on his death he (Aliu) should be made Emir and that his (Manzuma's) son Abdulkadri should be made Yerima. Aliu and all his people then returned to Lafaji with Mansuma and left Shonga to become a ruin. Amadi proceeded to Rabba where he shortly afterwards died. After one year Emir Manzuma died (about 1833-4), having reigned nine years.

15. At this time Mallam Halilu, brother of Moma dan Audulai, was Emir of Gando. Abduladan (the Lafaji Ajele) was sent from Gando by Mallam Halilu with a turban, alkebbas and flag, and made Aliu, the son of Mallam Maliki, Emir of Lafaji. Aliu did not follow out the wishes of Manzuma and make Abdulkadri Yerima, but instead gave the rank to his own younger brother Nuhu.

16. On Moma Majigi's death, his brother Abduboiya became chief Filani at Rabba. He was followed in succession by Usuman Zaiki, Ibrahim Mustafa and Mamudu. All these were brothers, sons of Mallam Dendo.* About the time that Mallam Halilu, Emir of Gando, gave Aliu the rank of Emir of Lafaji, he also gave Usuman Zaiki a turban with the rank of Sarikin Filani (about 1833-4).

17. Aliu had only been Emir of Lafaji about three months when Usuman Zaiki and his younger brother Masaba quarrelled. Masaba said that he should be made Yerima, but Usuman Zaiki gave the rank to Momadu Borigi, the son of Majigi and grandson of Mallam Dendo. They fought at Rabba for seven days, when Usuman Zaiki drove Masaba out of the town and he came to Lafaji (Doku). Aliu, Emir of Lafaji, refused to receive him, but he sent Abdulkadri, the son of Manzuma, out to meet him and give him a house in which to lodge. Aliu refused to allow Masaba to reside in any town in his country, but, after a few days, Abdulkadri (in whose house Masaba was lodging) conducted Masaba to Lade (present Pategi District). After settling Masaba at Lade Abdulkadri returned to Lafaji.

18. Masaba began to gain much power at Lade and he sent to Mallam Halilu, Emir of Gando, and informed him that Aliu was not a fit person to remain Emir of Lafaji as he had no power in the land, and that Abdulkadri, the son of Manzuma, who was a strong man, should be made Emir in his stead. Mallam Halilu agreed, saying that if Aliu had no power and authority in the land it was useless his remaining Emir, and he sent to Lafaji to depose Aliu and send him back to Shonga, and in his place to make Abdulkadri Emir. The Ajele Abduladan sent his son, Sarikin Lifidi, for this purpose. Aliu had only reigned as Emir of Lafaji one year when he was sent back to

* Mallam Dendo had eight sons—Moma Majigi, Abduboiya, and Usuman Zaiki by his Filani wife Adama; Mustafa, Mamudu, and Masaba by his Nupe wife Fatima, daughter of the Liman Ezhigi, and Ibrahim by another Nupe wife, and Alhaji who died in infancy.

Shonga (about 1834-5). His two brothers, Moma Nuhu and Shaibu accompanied him. Abdulkadiri was made Emir of Lafiaji by Sarikin Lifidi (about 1834-5).

19. Somewhere about 1840 Etsu Majia died at Jangi Kontagora country and was succeeded as Etsu by his son Isado. Usuman Zaiki then sent for Isado and informed him that now he (Usuman Zaiki) was chief of all the Nupe country, and that there was no longer an Etsu Nupe and he took Isado's kakaki and insignia of office away from him. This act so annoyed the Nupes that they determined to make war on Usuman Zaiki.

20. After Abdulkadri had been Emir about seven years (about 1841-2) Masaba began to quarrel with him. Masaba had incited the Nupes under Etsu Isado to drive Usuman Zaiki out of Rabba. The Nupes surrounded Rabba and for a whole year no one could enter or leave the town and Usuman Zaiki's people were dying by hundreds of starvation. Usuman Zaiki and the remainder of his followers eventually escaped from Rabba and fled to Agaie. Abdulkadri had remonstrated with Masaba saying it was not a good thing that he (Masaba) should allow men of the same race and religion to die of starvation. Masaba after two years drove Abdulkadri out of Lafiaji and he fled to Ilorin (about 1843-4). The Nupes attacked Shonga, driving out the Filani and killed Moma Nuhu, the Yerima. Aliu, Emir of Shonga, fled to Esukondo, near Lafiaji. Thus Lafiaji, Shonga and Rabba were deserted by the Filani and Masaba at Lade, acquired supreme power in the land.

21. Mallam Halilu, Emir of Gando, hearing of the troubles in Nupe, himself set out with an army of horsemen. He arrived at Rabba and sent for the following chiefs to meet him there and discuss the situation:—Usuman Zaiki from Agaie; also Abdulahi, Emir of Agaie; Shita, Emir of Ilorin; also Abdulkadri, Emir of Lafiaji, from Ilorin; Masaba from Lade; Aliu, Emir of Shonga, and Beji, Emir of Lapai; also the two Nupe Etsus—Tsado, son of Majia, and Isa, son of Idirisa. All collected at Rabba. Mallam Halilu decided to dispossess Usuman Zaiki of the rank of Sarikin Filani and to exile him to Gando. To Masaba he gave a turban and created him Emir of Nupe. He further proposed to exile Abdulkadri, Emir of Lafiaji, to Gando because he had fought against Masaba and had been a partizan of Usuman Zaiki, but Masaba and Shita, Emir of Ilorin, begged Mallam Halilu to allow him to remain. He finally agreed to allow Abdulkadri to remain but he took away all his land and gave it to Masaba; he merely left Abdulkadri with Lafiaji Town. From that time Masaba became the chief Filani in all the Nupe Country. Beji, Emir of Lapai, a man of dissolute and immoral habits, was while at Rabba, strangled one night (apparently by Mallam Halilu's orders), and Mallam Halilu gave a turban to his brother Jantabu and made him Emir of Lapai. He then dismissed the assembled Filani chiefs and sent them back to their respective towns. Rabba remained a ruin and Masaba returned to Lade.

22. From Rabba Mallam Halilu went on a tour to Ilorin and returned *via* Lafiaji Lade and from thence to Gbara (now known as Jimunli) on the Kaduna, the town of Etsu Isa. From Gbara, he

proceeded to the town of Etsu (close to River Kaduna) which he destroyed and defeated the Nupes who were there collected saying they would not recognise Masaba as Emir of Nupe. From Etsu Mallam Halilu proceeded to Gando taking Usuman Zaiki with him. Usuman Zaiki he settled at Birnin Kebbi in exile.

23. About six years afterwards (about 1849), Etsu Isa died at Gbara and Nakoriji Liasa, his younger brother, wished to be made Etsu. However, the majority of the Nupes wanted Maazu (Isa), the late Idirisa's son, then 16 to 20 years old. Nakoriji Liasa went to Masaba at Lade asking for his help. Masaba asked Abdulkadri to help him with an army to attack the Nupes and put in Nakoriji Liasa as Etsu. Abdulkadri refused. However, Masaba sent an army which defeated the Nupes under Etsu Maazu, killing hundreds of them. All who fell into their hands were murdered, and all women who were thought to be pregnant were put to death by being ripped open. Etsu Maazu escaped and fled to Labozhi.

24. Masaba then wished to get rid of Abdulkadri from Lafiaji. So he conspired with Usumanu, the Yerima of Lafiaji, to persuade the Lafiaji people to drive Abdulkadri to Ilorin, and he told Usumanu that in that event he would put him (Usumanu) in as Emir of Lafiaji. When Abdulkadri heard that an army of Masaba had arrived at the bank of the River Egwa (or Oro) he fled to Ilorin.

25. Usumanu, the Yerima, then went to Lade and asked Masaba to put him in as Emir, but Masaba would not carry out his promise and stated he proposed to put in Aliu, at that time Emir of Shonga, and that if he (Usumanu) refused to follow Aliu he must leave Lafiaji and go to Ilorin. Masaba then recalled Aliu from Shonga and set him up as Emir of Lafiaji (about 1850). Usumanu Yerima remained at Lafiaji, but he followed Aliu by force, not willingly.

26. After about two years (about 1852) Umoru—or Uma as he was commonly called—a Beri-beri from Katsina who had been Maiyaiki to Usuman Zaiki at Rabba and transferred as Maiyaiki to Masaba by order of Mallam Halilu, Emir of Gando, began to quarrel with Masaba. He left Masaba and went to live at Ezhigi (close to Lah, Pategi district). About one year afterwards, Uma collected an army (Usumanu, Yerima of Lafiaji, joining him), and they attacked Lade and conquered the town. Masaba fled towards Yagba country. Usumanu Yerima pursued Masaba and came up with him at the Kampe River. In the fight that followed Usumanu was killed and Masaba fled to Pou, Yagba country (about 1853.)

27. Uma's army on returning from the pursuit of Masaba proceeded to Lafiaji and arrested Aliu and carried him to Uma at Ezhigi as a prisoner, because he had been on the side of Masaba. Uma then sent to Ilorin for Abdulkadri to return to Lafiaji. Abdulkadri returned as Emir of Lafiaji. Aliu had been at Lafiaji three years.

28. Uma then declared Tsado Zuru, the son of Mustaffa, the son of Mallam Dendo, to be Emir of Nupe. Tsado Zuru "sat down" with Uma at Ezhigi.

29. Meanwhile Masaba collected an army from among the Yagbas, Aiyedis and Ibadans, and attempted to regain his lost power at Lade. Uma and Masaba fought at Lalagi (close to Lade) for six months when

Masaba was defeated and fled to Isanlu, Yagba country (about 1854-5). The Emir Shita of Ilorin now interfered and sent his Maiyaiki Usumanu, who captured Masaba and took him to Ilorin, where he remained virtually a prisoner till about 1857. While at Ilorin, Masaba sent his son Momadu to collect an army and attack Lafajji. After fighting for six months, Emir Shita of Ilorin again interfered and stopped the war.

30. Etsu Isado, son of Majia, who lived at Borigi (near to Kontagora country) had died about 1852, and Maza his son had succeeded as Etsu. Uma quarrelled with Etsu Maza and he and Tsado Zuru proceeded with an army against Etsu Maza and defeated him. Etsu Maza was killed and Uma caused the head of Etsu Maza to be sent round different towns, even as far as Ilorin. At the time of his death Maza had been Etsu about three years. Uma then declared himself Emir of Nupe.

31. This act of Uma in cutting off their Etsu's head and sending it round on view infuriated the Nupes. They collected in a war camp under Zurigi, alias Jia, son of Etsu Tsado, their new Etsu, and prepared to make war on Uma. Umoru Majigi, son of Moma Majigi, the eldest son of Mallam Dendo, returned from Hausa country where he had been buying horses and arrived at the Nupe war camp. The Nupes asked him to help them to fight Uma and said that if they were successful they would follow him as their Sariki. Umoru Majigi consented to help them and at Egbe, north of Zuguruma, they defeated Uma. Uma fled north to Womba, Dakakeri country. Sarikin Womba helped Uma to collect an army and Uma returned and defeated Umoru Majigi and the Nupes at Tatum, and following them up defeated them a second time at Eduki Luko. Uma then returned to Ezhigi and Umoru Majigi settled at the village of Bida.

32. Umoru Majigi then sent to Mallam Halilu, Emir of Gando, reporting what Uma had done and asking that Usuman Zaiki might be sent back to rule. Uma then left Ezhigi and advanced on Bida. He built a war camp outside and joined battle with Umoru Majigi. Then a messenger of Aliu dan Bello, who was at that time Sarikin Musulmi, and the Waziri dan Adama of Gando, arrived at Bida with Usuman Zaiki. They attacked Uma and defeated him. Uma fled and was drowned in crossing the River Bako at Chunchuga. His body was recovered from the river and the head cut off and sent round on view. The head was eventually sent to Ilorin.

33. Meanwhile the Waziri dan Adama of Gando had sent to Ilorin for Masaba. Masaba arrived at Bida after Uma had been defeated.

34. Usuman Zaiki was now made Emir of Nupe and settled at Bida. Masaba was made Sarikin Filani (about 1857). Waziri dan Adama told Usuman Zaiki that he was to live at Bida and that neither he nor Masaba was to return to live at Lade. Etsu Maazu was at this time living at Gbara on the Kaduna.

35. The Waziri dan Adama of Gando called Abdulkadri, Emir of Lafajji, and Aliu, Emir of Shonga, to Bida. He told them both to return and "sit down" at their respective towns. To the former he gave back the Oke-Odde district (at that time all the Igbonas of this district were living in Oke-Odde Town as they had been driven from

their towns and villages by a raid of the Ibadans under Balogun Alade). He also gave back to Lafiaji the country as far as the River Egwa (or Oro) on the east and the River Oyi on the west. To Aliu, Emir of Shonga, he gave back the Oro country. The Lade country and Sharagi country remained under Bida.

36. About two years afterwards, Usuman Zaiki died at Bida (about 1859) and Masaba was made Emir of Bida. Umoru Mujigi was made Yerima and Tsado Zuru, alias Yesufu, was made Kpotun. Two days before Usuman Zaiki's death he had sent Masaba on an expedition against the Gwaris around Minna. Masaba proceeded on his expedition and defeated the Gwaris before he returned to Bida and was made Emir.

37. After the death of Usuman Zaiki, Mallam Halilu, Emir of Gando, sent to call all the chiefs in the Nupe country to come to him at Gando saying he would settle their territorial boundaries, especially with regard to the Lade country (present Pategi district) which Masaba had seized from Abdulkadri, Emir of Lafiaji. The following proceeded on the road to Gando:—Masaba, Emir of Bida; Abdulkadri, Emir of Lafiaji; Aliu, Emir of Shonga; Momadu, Emir of Agaie; Zentabu, Emir of Lapai; Magajin Geri, named Abubekr, and the Ajiu Opelle from Ilorin; also Maazu, Etsu Nupe. They had reached Mazungi, in Kontagora country, when a messenger came from Gando to say that Mallam Halilu was dead and that Haliru his brother had succeeded as Emir and that Haliru wished them all to immediately return to their homes and collect and send their tribute to him as quickly as possible. They returned.

38. At this time Oke-Odde paid tribute £5 to Lafiaji and Oro paid £5 to Shonga. The Lafiaji tribute to Gando was: five slaves, 10 gowns and 10 women's cloths to the Emir; one slave, two gowns and five women's cloths to the Ajele; and one slave, one gown, one turban and one pair of trousers to the messenger of the Ajele. The Ajele did not reside at Lafiaji, he merely sent his messenger each year to collect the tribute. When the tribute from all Nupe districts was collected it was taken to Bida, and from there the Emir of Bida provided an escort to Gando. Abduladan was the first Ajele of Lafiaji there was no war followed by his son Sarikin Lifti. Sabo was the name of the messenger who came to collect the tribute.

39. There was no further war and Abdulkadri "sat down" at Lafiaji till his death about 1868-9. He had reigned 33 years. His brother Ibraihima Halilu was then made Emir; Haliru, Emir of Gando, sending his messenger to Lafiaji to give him his turban. During Ibraihima Halilu's 14 years' reign at Lafiaji there was no war in the district and the Nupes began to return and build villages and farm in Lafiaji country.

40. Haliru, Emir of Gando, was killed by the Argungu people and his brother, Aliu Mailaga, succeeded him. He only reigned about six years and was succeeded by his brother Abdulkadri Aiye as Emir. At this time the sons of Masaba, Emir of Bida, were raiding all the neighbouring pagans for slaves and there was great discontent in the country. Furthermore, Masaba had raided the Agaie and Lapai country and had come into conflict with the Filani Emirs of these two

states. Abdulkadri Aiye, Emir of Gando, was on his way to Bida to settle the troubles in Nupe (it is said he had decided to take Masaba back with him to Gando as an exile), when only two days on the road he died at Bishahiru (about 1871-2). Then Mustaffa succeeded as Emir of Gando. The same year Mustaffa came to Bida. He called Halilu, Emir of Lafiaji, Aliu, Emir of Shonga, Momadu, Emir of Agnie and Jentabu, Emir of Lapai, to meet him at Bida. The day Mustaffa arrived Masaba was taken ill. Masaba bribed Mustaffa with 50 slaves not to take the Lade country from him and give it back to Lafiaji. Etsu Maazu died at Bida while Mustaffa was there. Mustaffa gave his son Idirisu Gana a turban as Etsu Nupe. Mustaffa only remained at Bida 27 days. Masaba was too ill to escort Mustaffa the whole of the way on his journey to Gando, but the remaining Filani chiefs from Lafiaji, Shonga, Agaie and Lapai, accompanied Mustaffa as far as Yebo (Yelwa country). The same year Masaba died (about 1873).

41. Umoru Majigi was now made Emir of Bida. Magajin Lowal was sent from Gando to give him his turban. A year afterwards (about 1874) Umoru Majigi was ordered to proceed to Yebo and there he met Mustaffa, Emir of Gando, who himself gave him a turban and also a flag.

42. From Yebo Umoru Majigi did not return direct to Bida, but proceeded to Rogun (present Pategi district) and made a camp, and from there waged war on the Igbirras. Halilu, Emir of Lafiaji, Karava, Maiyaikin, Ilorin, also Otun Balogun of Ibadan, with 1,000 guumen, came to the help of Umoru Majigi. After conquering the Igbirras Umoru Majigi returned to Bida.

43. Some six years later (about 1880-81) the Akoko people (Okan country) rose, and Umoru Majigi proceeded against them with an army. Maiyaiki Momadu was sent from Lafiaji with an army to help. The Filani fought for some time but were unable to conquer the Akoko people. When the Nupes heard this they said that the Filani power was waning and that the Filani were no longer able to fight and they began to collect at Mokwa to attack Bida. Then Umoru Majigi returned to Bida.

44. That year (about 1882-3) Ibraihima Halilu, Emir of Lafiaji, died and was succeeded by his brother Aliu. Owing to the disturbed state of the country, the Nupes across the Niger being up in arms, and owing also to all the canoes being in the hands of the Nupes no one was able to cross the river, consequently they were unable to send from Gando to give Aliu his rank. Aliu therefore proceeded to Ilorin and received his turban at the hands of Shita, Emir of Ilorin.

45. Meanwhile the Nupes collected in force at Liaba under Etsu Baba, the son of Etsu Sachi, who had come down from Kontagora country. Umoru Majigi sent an army against them under Abubekr, the Nakorizi, who defeated the Nupes at Liaba (about 1884). Etsu Baba was drowned in the Niger during their flight.

46. The remainder of the Nupes fled across the Niger and, joining with the Nupes on the south side of the river, collected in force at Jebba under Nda Legbo, the son of Majia, and Kolo Shaibu, the son of Etsu Baba. They advanced on Shonga and conquered the town,

killing Zebeiru, son of Aliu, Emir of Shonga; also Abdukadiri, son of Abubeku, the Yerima. Aliu, Emir of Shonga, fled to Sharagi, and thence to Ilorin. The Emir of Ilorin told Aliu to reside meanwhile at Igporin. From Shonga the Nupes proceeded to Share and sacked the Igbona quarter of the town, the Nupe section of the town joining them. Many Igbonas were captured as slaves. Olupako, the Sariki, and the remainder of the Igbonas fled to Ilorin.

47. The Nupes now collected their forces at Kpafienfu, a village on an island opposite to where the present town of Oguda is situated. They then sent to Aliu, Emir of Lafiaji, and said they would advance and attack Lafiaji unless Aliu agreed to help them with an army. Aliu agreed. The Nupes then entered Lafiaji and told Aliu to either himself accompany them with an army or to send his Yerima, and that then they would advance and conquer the country as far as Lokoja. Aliu appointed Abdurahimi, his brother, who was then Yerima to command his army, and with him he sent his nephews, Amadu (afterwards Emir), Umoru and Tsadu.

48. The combined forces then proceeded to Egga and sacked the town. Umoru was then sent with half the army to attack Budon. Meanwhile the Royal Niger Company helped Umoru Majigi with vessels and guns and the Bida forces under Maliki and Yerima crossed the Niger at Egga and defeated the Nupes. The Lafiaji Filani fled to Oke-Odde where they remained six months. They were joined there by Emir Aliu and the rest of the people. Umoru was captured and then taken prisoner to Umoru Majigi, who eventually let him go. Ndalegbo, Kolo Shaibu and the Kuta Usuman fled to Ilorin where they were caught; Kolo Shaibu was strangled and Kuta Usuman's throat was cut at Bida, whither they were sent. This was known as the Ganega war.

49. Maliki the Yerima then proceeded with the Bida forces to Lafiaji, which they found deserted. Umoru Majigi, Emir of Bida, died (1884) while Maliki was still at Lafiaji. Maliki was chosen as his successor and given his turban at Lafiaji by the Sarakuna. Emir Maliki then returned to Bida and shortly afterwards Magajin Lowa was sent by Maliki, Emir of Gando, to Bida to give him his turban.

50. Maliki, Emir of Bida, then asked Aliu, Sarakin Shonga, who was still at Igporin, if he would return as Emir of Lafiaji, but Aliu refused the offer, saying that he was tired of Lafiaji and that all he wished for was to be allowed to return to Shonga and to be allowed to retain the Oro country. Aliu then returned to Shonga and about three years afterwards died (about 1886). Mohomma, the son of his deceased brother Nuhu, was then made Emir, Jalu the messenger of the Emir of Gando being sent to give him his turban.

51. Maliki, Emir of Bida, seized the whole of the Lafiaji country and put in an Ajele at Oke-Odde named Arjaia and another at Ora named Abdukadiri Ogunsokun. But Maliki, Emir of Gando, sent to Maliki, Emir of Bida, commanding him to return the Lafiaji and Oke-Odde country to Aliu and to allow him to return to his town. The Emir of Ilorin then sent his messenger to Oke-Odde and conducted Aliu, Emir of Lafiaji, to Bida. Aliu prayed for forgiveness from Maliki of Bida and he was allowed to return to Lafiaji, his country not being taken from him (about 1885).

52. After that the Bida Sarakuna used to raid into the Lafiaji country with impunity, capturing many slaves. Aliu had no power to prevent them. Aliu died at Lafiaji about 1891, having reigned nine years and six months. He was succeeded as Emir by his younger brother Abdurahimi. Abdurahimi only reigned one year and six months then he died. Then Amadu, son of Abdukadiri, the second Emir, succeeded about 1892.

53. Maliki, Emir of Bida, died in 1895 and Abubekr, the son of Masaba, succeeded. Mohomma, Emir of Shonga, died in 1896 and his son Haliru, the present Emir, succeeded him, Jalu the messenger of the Emir of Gando giving him his turban.

54. At the beginning of the year 1897 the Royal Niger Company troops conquered Bida and from there proceeded to Ilorin, which they conquered on 16th February. Abubekr, Emir of Bida, was deposed by the Royal Niger Company, and Mohommadu, the son of Umoru Majigi, was installed in his place. Mohommadu died in February 1916, and was succeeded by Bello, the son of Maliki, who is the present Emir of Bida.

55. After Bida was attacked by the Royal Niger Company's troops some of the Bida people fled to Shonga and a few Niger Company troops, under a Nupe named Moma Ejiko (now Shaba at Lokoja), pursued them. There was a fight at Shonga market when among others the following were killed:—Sulimanu, Yerima of Shonga, Mustaffa, nephew of the Emir of Shonga, and Moma Negennu of Bida. Haliru, Emir of Shonga, ran to his farm, but returned to rule at Shonga after about three days. Some seventy of the Bida people ran to Ilorin where they were captured. Moma Ejiko "sat down" at Shonga with a few soldiers for about two years.

56. About 1899 the Nupes at Lafiaji rose against the Filani. They said the Royal Niger Company had deprived the Filani of all power and that now the land belonged to the Nupes and that the Filani must return whence they came. The Nupes collected under Ndeji, Somasun, Ndachelaja and Nefenni. The Filani assembled outside Amadu the Emir's compound. They fought the whole of one day and till the next morning. Abubekr, the Yerima, was killed out of a total of 17 Filani. Only one Nupe was killed. The next day Amadu and the rest of the Filani fled to Shonga. Sixty soldiers under a European officer then arrived at Shonga from Ilorin and conducted Amadu back to Lafiaji. After the departure of the troops the Nupes again drove the Filani out and they ran to Gudu. After 20 days another officer arrived at Lafiaji with 27 soldiers. The Nupes were made to re-roof all the Filani compounds they had burnt and to return the stolen property. Ndeji, Somasun and Nefenni were sent to Lokoja prison for six months. The troops then left for Ilorin and Amadu returned as Emir of Lafiaji. Maliki, the brother of Abubekr who had been killed, was then made Yerima.

57. Amadu, Emir of Lafiaji, died on 2nd March, 1915, having reigned about 23 years. His son Bello the present Emir succeeded him. On Amadu's death a large section of the people wanted Shaibu, the Kpotun, to succeed. Shaibu was the rightful heir (Maliki the Yerima being too old to succeed) but he had proved most unsatisfactory

GENEALOGICAL TREE OF THE EMIR OF LAFIAJI.

MALLAM ABUBEKK, died at Machinga.

MALLAM AMADU, died at Machinga.

A Daughter.

MALLAM MAZIKI.

About 1800 Mallams Alin Wari, Malliki and Marzuma, together with other Filasias, came from Machinga and settled at Biamji, a village between Lafaji and Likwale. Malliki received a flag from Usurmana dan Fodio at Sifawa about 1806-7, and proceeded to conquer the neighbouring Nupes. About 1810 they built the town of Lafaji. Mallam Malliki died about 1824-25, having lived at Lafaji 14 years.

(1) MANGUNA, 1st Emir of Lafaji. Given his turban about 1824-25 at Gando by Mohomma, the son of Audalai dan Fodio, who was then Sarkin Gando. About 1827-28 Lafaji was burnt by the Nupes. He died about 1833-4, having reigned nine years.

ALIU, 1st Emir of Shonga. Eldest son b. about 1811. Settled at Shonga about 1824-25, aged 13 years, and died about 1881. Reigned 52 years. For two periods of one year (about 1833-4 and three years (about 1850-51) was deposed.

MOMADU, AMADU YAKUBA, UMORT. (Road-maker).

MOMA NURU, 2nd son, (Shaba).

Died at Shonga result of wounds sustained in war. No male issue.

SHABU, youngest son. No male issue.

UNORU, about 22 years old.

HALIRU, about 15 or 16 years old.

ABDUKADIMI, about 18 months old.

HOWARI, 8th son.

ISA, 9th son (Messenger). No male issue.

HALIRU, 11th son, (At Horton School).

SELI, 12th son.

ABUBEKKI, youngest son, about 15 years old.

AMADU.

AMADU.

MALIKI.

MOHAMMADI, eldest son, deceased.

ALIU, 3rd son, deceased.

IBRAHIMA, 4th son, deceased.

ABDULMINI, 5th son, deceased.

AMADU, 6th son, living at

MOMA SARI, 7th son, deceased.

as a District Head and in addition had been in prison. On Bello being appointed a riot occurred which culminated in Shaibu being exiled to Katsina in October, 1915, where he still lives.

58. When the Royal Niger Company attacked Bida in 1897 Etsu Idirisu Gana, who was living at Bida, refused to help the Filani. Mr. Wallace then brought him across the river to Pategi and re-installed him as Etsu of the Nupes on the right bank as far as Egga to the east and Lafajaji to the west (1898). The Etsu Idirisu Gana reigned at Pategi two years and died there in 1900. He was succeeded by his son Maazu Isa in November, 1900, the present District Head. Maazu Isa was presented with the 2nd Grade Staff of office in 1905.

In 1904 a Resident's Station was built at Pategi.

59. The Igbona District of Lafajaji—of which the following is a short history—is a collection of Village Areas, whose original settlers came from old Oyo (probably toward the end of the 17th century or beginning of 18th century) and built themselves towns in this country which was then uninhabited. Ora was the first to arrive and for that reason was looked upon as the senior of these Igbona chiefs. Not long after their arrival these Igbonas were conquered by the Nupes from Gbara about the time of Etsu Jibirilu. They continued to pay tribute to the Nupe Etsu until the arrival of the Filani when the country came under Lafajaji. Mallam Maliki gave Oro as a fief to his son Aliu, who afterwards became Emir of Shonga. Abdulkadri, Emir of Lafajaji, gave the rest of the Igbonas as a fief to his Maiyaki Aliu. About 1850-60 the Igbonas were raided by the Ibadans under Balogun Alade and all fled to Oke-Odde which was situated in the hills. Oke-Odde thus became a large town and since then the Bale of Oke-Odde has been looked upon as the senior Igbona chief. It was a great many years before the Igbonas returned and rebuilt their deserted towns and villages.

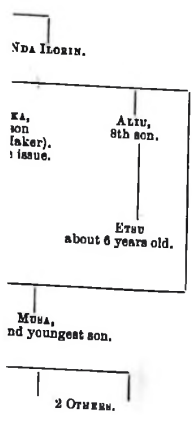
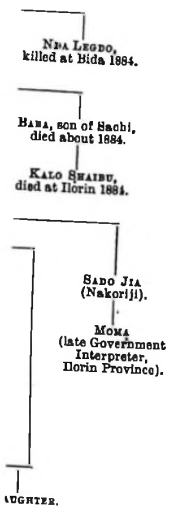
The Pategi and Lafajaji Native Administrations reverted in June, 1920, to their former independent status when the Pategi-Lafajaji division was reconstituted with headquarters at Lafajaji.

LIST OF CHIEFS WHO HAVE HELD RANK OF ETSU NUPE.

1. Tsoede. Reigned at Nupeko 30 years. Returned to Attagara and lived there 30 years. Again returned to Nupeko and reigned 68 years. Died at Yangulugi (Bagedi.)
2. Shaba. Reigned 9 years, died at Mokwa.
3. Zagunla. " 35 " " " "
4. Jia. " 45 " " " "
5. Moma Wari " 9 " " " Jiman.
6. Abudalla Wiya " 21 " " " "
7. Aliu " 9 " " " "
8. Sachi Ganaomache " 3 " " " "
9. Ibrahimima " 28 " at Jiman, then returned to Nupeko and reigned there 1 year and died.
10. Idirisu. Reigned 4 years and died at Nupeko.
11. Abdulai Tsado " 21 " " " " "
12. Jibirilu " 13 " " " " Kutigi.
13. Abubakari Kolo " 11 " " " " Gbara.
14. Maazu, son of Abdulai, reigned 8 years and then left the country went to Yawuri (Yelwa, Kontagora Province).
15. Zabairu Jia, reigned 10 years died at Kpada.

16. Iliasa, reigned 9 years. He relinquished Rank of Etsu on return of Maazu.
17. Maazu, son of Abdulai returned and reigned at Gbara a further 10 years. He died at Gbara.
18. Kolo Daude, reigned 4 years and died at Gbara.
19. Aubalai or Ikanko, reigned 4 years and died at Tsolugi.
20. Moma Jimada, reigned 18 years. Killed at Ragada (about 1807) when the Filani under Mallam Maliki from Bijangi (near Lafiagi) conquered the town.
21. Idirisa, son of Mona Jimada, reigned 16 years and died at Glara.
22. Maazu, son of Idirisa, reigned 18 years and died at Bida.
23. Idirisu Gana, son of Maazu reigned 31 years at Bida. Mr. Wallace settled him at Pategi (in 1898). He reigned 2 years at Pategi and died there 1900. (He was born about 1856-7).
24. Manzu Isa, son of Idirisu Gana, succeeded November 1900, present Etsu of Pategi. (Born about 1882.)

The above is a translation of an Arabic manuscript in the possession of the Etsu Pategi said to have been written by a Mallam at Bida and brought to Pategi by Etsu Idirisu Gana in 1898. The last two entries have been added since the original manuscript was written.



under Lieutenant Shott, with Mr. Ley Greaves as Political Officer, visited Aguti and Iddo, some opposition occurring at the former place; half a company under a B.N.C.O. was left with Mr. J. C. Walker at the newly opened station of Iddo. In July, 1916, Lieutenant Ambrose with 70 rank and file marched through the Igbirra District; there was no opposition. During October, 1916, a police patrol under Major Ellis, Assistant Commissioner of Police, traversed the Kukuru District; this patrol also visited Ohizen and Ogain in the Igbirra District.

IGBIRRA.—The Igbirra are probably of Jukun origin. Some say that they came from Ida. Compelled by stress of war or famine, their hunting parties crossed the River Niger, found their present country uninhabited and full of game, and so settled there. Others say that when the Filani conquered Panda, the capital of the Kwotto Jukun Kingdom, they resented the harsh rule of the Filani and set out to seek the protection of the Atta of Ida, leaving settlements at Koton Kerifi, Gande, Gbebe, Itobe and Ajaokuta. Some of the Igbirra customs are so distinct from those of other tribes that the migration must have taken place a long time before the Filani uprising. On arrival at their new country the Igbirra settled down as five branches under five sons of their first chief Igbirra:—Okengwe, Odabi, Ihima, Ika and Ekehi. As a branch Ekehi seems to have disappeared, the village of Ekehi only remaining. (Ekehi must not be confused with Okehi, where the juju is performed). The chief of the tribes held the title of Ohindashi and lived at Okengwe but subsequently moved to Okeni. The Odabi branch is peculiar in having five sub-divisions, Okukubete, Iriku, Ozuka, Adeka, and Anuhani; the first-named make the juju for the Odabi branch at Adagbeba. The Igbirra were never brought properly under the Filani in the subsequent wars, but paid blackmail to avoid raiding.

Other tribes about whose origin little or nothing is known but who are of Junkun origin are the Yagba, Igarra and Kakanda; these tribes have been enslaved and broken up, and no records of their descent can be obtained. In the Yagba country is still a place named Joko, *i.e.*, Jukun. But some Kakanda claim descent from the lower Niger.

The Kupa, a small tribe in the Kabba Division, came originally from up the River Niger from what is now Kontagora Province. Nothing is known further of their origin.

The Bunu are also very likely of Jukun descent. Some say they are of Yoruba origin; they certainly speak a dialect of Yoruba; others say that they are descended from the Yagba. A legend current among the Yagbas ascribes the origin of the Akokos, Aiede, Bunus and Yagbas to five sons who left Iya in the Yagba country; owing to enslaving and wars there is little chance now of acquiring knowledge of the descent of these small tribes.

The Kukuru District is composed of various tribes—

- (1) Those of Edo-Bini extraction.
- (2) Those of Akoko extraction.

Successive invasions and constant raids have resulted in a large mixture of tribes. The Edo-Bini fleeing from the country around Benin to escape the constant raids made by the then King of Edo (now styled Benin), and other tribes fleeing eastwards owing to the successive floods of invasion by Nupe raiders, sought refuge in the hills of this district, and it is to this that we must attribute the extraordinary diversity of dialects spoken which form, as they do, a bar to intercourse with one another. An attempt to group together the tribes where some similarity of words and customs occur is but tentative.

- (a) The dialects of the Upila, Ibie, Wano, Jattu and Onemi, known collectively as Edo-Benin, appear to be fairly homogeneous as their origin is Benin.
- (b) The Town of Soso and one ward of Ongiyami (these people fled from Soso some 100 years ago) speaking a dialect unintelligible to others.
- (c) The Towns of Gori, Megongo and Bokuma have a dialect peculiar to themselves.
- (d) Igarra are offshoot of the Jukun.
- (e) Semolika, Mekeke and Oja have a dialect different from other towns (the women of Semolika have their own peculiar head-dress).
- (f) Ibillo, Ebune, Ekon, Lampeshi and Ogboshi are known as Akoko Bungari (the women of these towns on the death of their husbands wear a loin cloth of bark during the time of mourning). When the Edo-Bini first settled they found an aboriginal tribe, it is certain; one tribe say that these people lived on the table-land above Iddo; another say that they lived together with these people; and another say that they found a tribe at Opepe whose houses were decorated within and without with skulls; the name for these aboriginals is Ugbami.

These Edo-Bini settlers used to pay tribute to Benin as well as all leopard skins and light coloured girls.

As the power of Benin declined, a chief named Fuga (of the Southern Provinces) refused to continue payment. The Filani at first met with little success raiding in this District, the country being hilly and easy of defence. If these Edo-Bini tribes had combined the Filani would probably have been kept out, but their lack of cohesion eventually lead to their being overrun. For instance, the Upila held a trial meeting to discuss what measures should be taken. They could not agree, however, with the result that the tribe was split into two sections, Edeku and Aguti, the former being the peace party and therefore being looked down upon to this day. The Aguti fought, and even in the early 'eighties massacred a Filani raiding party; hence their truculent bearing.

In 1918, the Kukuruku and Akoko districts were handed over to the Southern Provinces (Benin and Ondo respectively).

During 1918, the Kabba Division was reconstructed as follows:—

KABBA DISTRICT, under the Baro of Kabba as paramount Chief with the districts of Kabba, Igbedde and Bunu.

AWORRAW DISTRICT, under the Oro of Aworraw with the districts of Aworraw, Kakanda, Kupa and Egga.

During 1919, the Igarra District was amalgamated in the IGBIRRA DISTRICT under the Atta of Igbirra.

LOKOJA HISTORY.

In 1832, the "Alburka" and "Quorra" sailed from England and explored the River Niger as far as Rabba. In 1841, a tract of country of four or five square miles was granted by the Atta of Ida to the European colonists sent out by the British Government in the "Albert," "Soudan," and "Wilberforce" under Baikie; this tract is where Lokoja now stands.

Needless to say this attempt at colonisation was a complete failure involving the loss of many lives and an outlay of £80,000.

Other expeditions were those under Dr. Baikie in the "Pleiad" in 1854 and Mr. Macgregor Laird in 1856. In 1857 Dr. Baikie was appointed consular agent at Lokoja, with the result that some trading stations were started below Lokoja on the River Niger. The "Dayspring," under Lieutenant Glover, proceeded up the River Niger, but was wrecked at Rabba, some of the remains of the wreck now being preserved on the platform of Jebba station. Lieutenant Glover made his way overland to Lagos but the crew remained at Jebba for twelve months. In spite of many failures and misfortunes Dr. Baikie stuck to his post, dying however on his way to England in 1864, Macgregor Laird having died in 1859 and Lokoja town being started with a nucleus of redeemed slaves. Successors to Dr. Baikie were Lieutenants Bouchier, R.N., Robin, Maxwell, Fell, Edwards and L. McLeod; after 1868 however no consul was appointed but in that year was started the National African Company and a Protectorate was proclaimed in 1886.

IV. INDUSTRY.

THE two great industries are trading and farming; the Yoruba are probably as good traders as any to be found in Nigeria. The principal exports are (1) farm products, cotton, yams, maize, beneseed; (2) forest products, palm oil and kernels, shea and rubber.

Cotton is mostly grown in the north-west districts of the Province, yams, maize and beneseed everywhere. Excellent cloth is woven throughout the Emirate, but the industry is dying out owing to the import of cheap Manchester cloth; this is also killing the cotton farms, especially in the Kabba districts.

The farmers largely supply the markets in the Southern Provinces with foodstuffs.

Groundnuts, which used to be largely grown for export, are now confined to the north-east districts of the Emirate.

Cocoa is now being planted in the forest areas and will if looked after be an important trade.

American tobacco seed is being distributed in the Emirate and close attention is being paid, and instructions given, to the curing of the leaf; experiments have proved highly satisfactory and there is a promise for future success.

V. PRINCIPAL TOWNS AND MARKETS.

ILORIN CITY, the capital of the emirate, is a large Yoruba city, formerly walled, covering some 12 square miles. The walls have not been repaired since the Yorubas' defeat by the Royal Niger Company's forces in 1897. Latitude, 8° 30' 26" north; longitude, 4° 35' 0" east.

At the present time it is divided into five quarters: (1) the Emir's; (2) Ajikobi; (3) Gambari; (4) Filani; and (5) Alanamu, under the Emir, Balogun Ajikobi, Balogun Gambari, Balogun Filani, and Balogun Alanamu; formerly the two quarters Ajikobi and Alanamu were one called the Omalli quarters. The principal industries of the inhabitants are trade and agriculture; the most striking feature to a stranger visiting Ilorin for the first time is the size of the markets, the names of the principal of which are as follows:—

Emir's quarter.	Ajikobi.	Gambari.	Filani.	Alanamu.
Emir's market.		Gambari.	Asunara.	Aja Alanamu.
Itakuri	Amadu.	Ajagboro.	Gadda.	Pakata.
Alakpata.	Ologe.	Oloro.		
		Ojaodi.		
		Bake.		
		Jataro.		
		Ondoko.		

The Emir's market is the largest and is held every night from 6.0 p.m. to midnight.

Population.—Male, 10,904; females, 18,497; children, 10,000; total 39,401.

OFFA is an important town situated on the railway south-west of Ilorin. Large market.

Population.—Male, 3,170; female, 5,180; children, 1,818; total, 10,168.

BODE SADU is an important village situated on the railway between Ilorin and Jebba. Large market.

Population.—Male, 125; female, 148; children, 61; total, 334.

JEBBA was formerly headquarters of the Protectorate of Northern Nigeria. The railway crosses the river Niger by a bridge. This town, which was formerly of administrative importance, is now of no importance at all.

Population.—Male, 385; female, 394; children, 156; total, 935.

AWTON has a large market every fourth day; in the south of the Emirate close to the Southern Provinces boundary.

Population.—Male, 864; female, 1,282; children, 1,030; total, 3,176.

PATEGI, a Nupe town; has a market every day; is situated close to the river Niger and is on the important trade road from Bida to Ogbomosho.

Population.—Male, 1,318; female, 1,807; children, 1,095; total, 4,220.

LOKOJA, situated on the right bank of the Niger at the meeting of the rivers Niger and Benue; an important trading centre for European firms and native traders.

Population.—Male, 3,714; female, 3816; children, 2,328; total, 9,858.

KABBA, situated in the Kabba district is of little importance, except that it is the administrative headquarters of the Kabba Division.

Population.—Male, 542; female, 559; children, 409; total, 1,510.

EGGA, an important Nupe trading centre on the river Niger.

Population.—Male, 511; female, 658; children, 339; total, 1,508.

OKENI, the chief town of the Igbirra tribe; market every day.

Population.—Male, 4,021; female, 6,268; children, 4,916; total, 15,205.

AJAKUTA, an important palm-kernel trading centre on the river Niger in the Igarra district.

Population.—Male, 1,207; female, 1,410; children, 1,099; total, 3,716.

OKA has a large market in the Akoko district.

Population.—Male, 2,871; female, 3,299; children, 3,893; total, 13,063

It is a curious fact that, with the exception of Ilorin city, there is no town of any size throughout the province. Markets are held at many villages, but the population live in hamlets and farms scattered throughout the country.

VI. POPULATION STATISTICS.

	Total Population.	Tribes.	Pagan.	Moham.	Christian.
Ilorin Emirate	363,963
Ilorins	179,749	} 218,551	} 138,412	} 7,000
Nupe	53,020			
Dgbonu	74,217			
Yagba	9,306			
Ekiti	24,244			
Filani	17,107			
Beriberi	2,343			
Hausa	3,977			
Kabba Division... ..	193,363
Ade	1,739	} 183,957	} 7,906	} 1,500
Aiere	834			
Akoko	42,586			
Akoko-Bangeri...	15,712			
Aworo	6,741			
Bassange	276			
Bunu	6,176			
Egbirra	76,407			
Gbede	3,456			
Hausa	133			
Ibie	3,116			
Igara	251			
Igbara	1,130			
Iyara	1,901			
Jattu	2,996			
Kakanda	2,218			
Kupa	3,932			
Nupe	2,020			
Ogidi	1,073			
Onemi	712			
Owe	3,086			
Upila	5,311			
Weffa or Wana...	2,261			
Yagba	9,263			
Yoruba	303			
Lokoja Mixed	9,524	9,524	524	7,000	2,000
	566,850	566,850	403,032	153,318	10,500

VII. ROADS.

(Rest Camps at all places given.)

ILORIN TO KABBA.

Ilorin to Gama	...	...	5½	miles	} Alternative:—To Offa by rail and thence to Ajassepo—9 miles.
Gama to Idofian	...	...	8	"	
Idofian to Ajassepo	...	...	12½	"	
Ajassepo to Oke Onigbe	...	...	13¾	"	(Rest House at Oke-Ora, 5½ miles out.)
Oke Onigbe Iloffa	...	...	16	"	(Rest House at Omu-Aran, 9½ miles out.)
Iloffa to Obo...	...	...	13	"	(Rest House at Osi, 6 miles out.)
Obo to Eruku	...	...	8¾	"	...
Eruku to Ogbe	...	...	13½	"	...
Ogbe to Ife	...	...	16	"	(Rest House at Kpoinya, 10 miles out.)
Ife to Lupa	...	...	16	"	(Rest House at Otunade, 10½ miles out.)
Lupa to Kabba Residency...	...	...	7	"	...

Total mileage by road, 130½ miles.

So far as Osi the road presents no difficulties in the dry season, but from Osi into Kabba the route is very undulating and trying for a hammock team

KABBA TO LOKOJA.

	Distance between	Total.	Rest House.	Remarks.
Kabba	—	...	Yes	—
Boku...	5½	5½	No	...
Odo Ape	4½	10	Yes	...
Agbado	4¾	14¾	Yes	...
Choko Choko	5¾	20½	Yes	} Road very hilly, section known as the switchback.
Obajana	6½	27	Yes	
Alekpa	3	30	No	...
Akpata	1¾	31¾	Yes	} R. Olokujori between these two places is bad during rains.
Mailafiya	6½	37¾	Bukka only	
Zongon Daji	6	43¾	Yes	Roads Akpamori and Omifu between this Mailafiya are bad in the rains.
Adankolo	4¼	48	Yes	R. Mimi here has ferry
Lokoja	4½	52½	Yes	...
	<u>52½</u>			

KABBA TO ISANLU.

Village.	Distance between		Total.		Rest House ?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Kabba	...	...	...	...	...	River Ohe and
Dokoro	10	3½	10	3½	Yes	Agpami Yeye bad in rains. Good road.
Otambede	4½	1½	14½	4¾	Yes	Do.
Mopa	8	2¾	22½	7½	Yes	Rough and hilly.
Isanlu	12	3¾	34½	11½	Yes	Rough and hilly about half-hour on.
Mopa	3½	1¼	38	12½	-	Rough and hilly.
Isanlu Makatu	-	-	-	-	No	-
			<u>38</u>	<u>12½</u>		

KABBA TO AIYEDI (S.P.)

Village.	Distance between		Total		Rest House ?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Kabba	...	...	...	...	...	-
Odolu	1½	½	1½	½	No	Good road.
Ilokpa or Lupa	6	2	7½	2½	Yes	Good road; River Ohe 10 mins. from Odolu is bad in rains.
Ikinri	9	2¾	16½	5¼	Yes	Good road.
Omuni Oke...	10	3¼	26½	8½	Yes	Good road.
Ilasha (S.P.)	6½	2	33	10½	Yes	Good road.
Igbira Ikole (S.P.)	-	-	-	-	-	-
Aiyedi (S.P.)	-	-	-	-	-	-
			<u>33</u>	<u>10½</u>		

KABBA TO IRUN.

Village.	Distance between		Total.		Rest House ?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Kabba	...	...	...	...	...	-
Ogididi	8	2½	8	2½	Yes	Rivers Ohe and Ope bad during rains, road good otherwise.
Aiere	4½	1½	12¼	4	Yes	Good road.
Efifa	4¼	1½	16½	5½	No	River Ohe bad in rain.
Ora	4	1¼	20½	6¾	No	River Ohe bad in rain.

KABBA TO IRUN—*continued.*

Village.	Distance between		Total.		Rest House?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Ikeram	3½	1¼	24½	8	Yes	Road swampy in places.
Arigidi	8	2½	32½	10½	Yes	River Iguma near Arigidi swampy, bad crossing during rains.
Arigidi	7½	2	39½	12½	Yes	Road rather rough.
Ogbagi	-	-	-	-	-	...
Irun	3½	1	43	13½	Yes	Good road.
	<u>43</u>	<u>13½</u>				

KABBA TO AJAOKUTA VIA OKENI.

Village.	Distance between		Total.		Rest House?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Kabba	-	-	-	-	-	-
Beleko	6¼	2	6¼	2	Yes	-
Ohaketi	6¼	2	12½	4	Yes	River Etegoza bad during rains.
Bangede	6¼	2	18¾	6	Yes	-
Okeni	6¼	2¼	25	8¼	Yes	River Okuha crossing bad after rains. Old road via Onieka generally followed during rains crosses river 3 times, but higher up,
Iloshi	21	7½	46	15¾	Yes	Road rough and crossed by small streams. River 5 mins. from Okeni, and river Bagbara 5 mins. from Ajaokuta, bad crossing in rains.
Ajaokuta	15	5¼	61	21	Yes	-

NOTE.—From Kabba to Okeni is an excellent made road, small streams all bridged or have dry stone culverts. Only River Okuha and River Etegoza require bridges. From Okeni to Ajaokuta a good road is under construction, this will shorten the distance somewhat, and it may be possible to make a motor road of it during the dry season.

KABBA TO EGGA, VIA PADA (IN ILORIN).

Village.	Distance between.		Total.		Rest		Remarks.
	Miles.	Hours.	Miles.	Hours.	House ?		
Kabba	...	...	...	...	...	...	—
Eduma	3½	1	3½	1	No		R. Ope, near Eduma, is bad crossing during rains.
Abishi	2	½	5½	1½	No		Good road.
Ogpa	4½	1½	9¾	3	Yes		Good road.
Ole	6	1¾	15¾	4¾	Yes		R. Bakumba, near Ole bad in rains.
Lukke	8	2¾	23¾	7½	Yes		Good road.
Feragi	7	2	30¾	9½	No		Swamp about midway between.
Hale	9	3½	39¾	13	Yes		R. Eipata, about 6 miles from Feragi, bad in rains.
Kosobogi	12	4½	52½	17½	No		Tri. of Eipata, 4½ miles from Kosobogi, bad in rains.
Maji	7	3	59½	20½	No		R. (?), 1½ miles N. of Kusogbi, bad in rains.
Pada (Ilorin)	4	1½	63½	21½	Yes		—
Ouro	7½	2½	70¾	23¾	Yes		Road stony and hilly in parts.
Kabunu	2	¾	72¾	24½	No		Rough road in parts.
Parokun	2	¾	74¾	25½	No		Road rough in parts.
Egga	6	2	80¾	27½	Yes		Swampy near Egga.
			80¾	27½			

KABBA TO BUDON.

Village.	Distance to Last Place.		Total.		Rest		Remarks.
	Miles.	Hours.	Miles.	Hours.	House ?		
Kabba	...	...	...	...	...	...	—
Eduma	3½	1	3½	1	No		R. Ope, near Eduma, is bad crossing during rains.
Abishi	2	½	5½	1½	No		Good road.
Ogpa	4½	1½	9¾	3	Yes		Good road.
Ole	6	1¾	15¾	4¾	Yes		R. Bakumba, near Ole, bad crossing in rains.
Lukke	8	2¾	23¾	7½	Yes		Good road.
Feragi	7	2	30¾	9½	Yes		Swamp about midway between these places.
Suku	6	2	36¾	11½	No		Road fair, stony in places.

KABBA TO BUDON—*continued.*

Village.	Distance to Last Place.		Total.		Rest. House?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Sado	6 $\frac{3}{4}$	2	43 $\frac{1}{2}$	13 $\frac{1}{2}$	No	Good road save for one swamp.
Ike	4	1 $\frac{1}{4}$	47 $\frac{1}{2}$	14 $\frac{3}{4}$	Yes	Good road.
Mibangi	4 $\frac{1}{2}$	1 $\frac{1}{2}$	52	16 $\frac{1}{4}$	No	Stony in parts.
Mabo	6 $\frac{3}{4}$	2	58 $\frac{3}{4}$	18 $\frac{1}{4}$	Yes	Good road.
Patigi	10	3	68 $\frac{3}{4}$	21 $\frac{1}{4}$	No	Good road follows telegraph. R. (?) near Patigi, bad in rains.
Purugudu	6	1 $\frac{3}{4}$	74 $\frac{3}{4}$	23	Yes	Good road.
Budon	3	1	77 $\frac{3}{4}$	24	Yes	Good road. R. Edo, near Budon, has ferry.

77 $\frac{3}{4}$ 24

KABBA TO PADA, VIA KORO.

Village.	Distance from Last Place.		Total.		Rest House?	Remarks.
	Miles.	Hours.	Miles.	Hours.		
Kabba	See No. 2 for details to Isanlu Makatu.					
Isanlu	38	12 $\frac{1}{2}$	38	12 $\frac{1}{2}$	No	Fair road.
Iye	7 $\frac{1}{4}$	2 $\frac{1}{2}$	45 $\frac{1}{4}$	15	No	About 3 m. from Iye is R. Awere. Bad crossing in rains.
Dashi	4 $\frac{1}{2}$	1 $\frac{1}{2}$	50 $\frac{1}{4}$	16 $\frac{1}{2}$	No	—
Sogun	3	1	53 $\frac{1}{4}$	17 $\frac{1}{2}$	No	Fair road.
Koro	6	2	59 $\frac{1}{4}$	19 $\frac{1}{2}$	Yes	Good road.
Sukuji	3	1	62 $\frac{1}{4}$	20 $\frac{3}{4}$	No	Fair road, some swamps.
Kasaji	1 $\frac{1}{2}$	$\frac{1}{4}$	63 $\frac{1}{2}$	20 $\frac{3}{4}$	No	Good road.
Sallaji	2 $\frac{3}{4}$	$\frac{3}{4}$	66 $\frac{1}{4}$	21 $\frac{1}{2}$	No	Good road.
Maji	2 $\frac{1}{2}$	1	68 $\frac{3}{4}$	22 $\frac{1}{2}$	No	R. Eipita, $\frac{1}{2}$ mile from Salaji, bad crossing in rains.
Pada (Ilorin)	4	1 $\frac{1}{4}$	72 $\frac{3}{4}$	23 $\frac{3}{4}$	Yes	—

72 $\frac{3}{4}$ 23 $\frac{3}{4}$

ILORIN TO PATEGI.

	Miles.			
Ilorin-Oke Oyi	13	...	...	Rest House.
Oke Oyi-Oshin	4	...	...	Rest House.
Oshin-Igporin	6	...	...	Rest House.
Igporin-Share	15	...	...	Rest House.
Share-Zumbufu	16	...	...	Rest House.
Zumbufu-Lafaji	17	Rest House.
Lafaji-Lade...	17	Rest House.
Lade-Pategi...	10	Rest House.

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ILORIN TO AWTON.

	Miles.	
Ilorin-Gama	6	—
Gama-Idofian	7	Rest House.
Idofian-Omupo	9	—
Omupo-Ajasse	3	Rest House.
Ajasse-Oke Onigbi... ..	14	Rest House.
Oke Onigbi-Omu	10	Rest House.
Omu-Iloffa	4	—
Iloffa-Erimopwe	3	—
Erimopwe-Awton	5	Rest House.
	<u>61</u>	

ILORIN TO ONIRI.

	Miles.	
Ilorin-Sosoki	10	Rest House.
Sosoki-Alakpa	7	Rest House.
Alakpa-Oniri	9	Rest House.
	<u>26</u>	

ILORIN TO OFFA.

	Miles.	
Ilorin-Ologbodoroku	7	—
Ologbodoroku-Illa	6	Rest House.
Illa-Ojoku	5	Rest House.
Ojoku-Offa	8	Rest House.
	<u>26</u>	

*ILORIN TO BUDO EGBA.

	Miles.	
Ilorin-Ogelle	12	Rest House.
Ogelle-Budo Egba	7	—
	<u>19</u>	

* This road joins on to the main Ogbomosho and Ibadan Oyo roads.

VIII. RESIDENTS IN CHARGE AND OTHER POLITICAL OFFICERS.

The following is a list of Residents who have been in charge:—

Sir W. Wallace (the late)	K.C.M.G. Middle Niger Province (or Kabba).	
Major Sharpe, C.M.G. (the late)	" " "	} 1900 to 1901.
The Hon. D. W. Carnegie, (the late)	" " "	
Capt. Rose, (the late)	" " "	
Mr. Kentish Rankin	" " "	
Mr. Allan Upward	Kabba Province	1901, to March, 1902.
Mr. H. C. Gollan (Acting)	" "	March, 1902, to July, 1902.
Capt. H. D. Larymore C.M.G.	" "	July, 1902, to December, 1902.
Mr. Bronte Morgan	" "	December, 1902 to January, 1904.
Mr. Platt, B.A. (Acting)	" "	January, 1904, to March, 1904.
Capt. H. D. Larymore, C.M.G.	" "	March, 1904, to March, 1905.
Mr. D. Cator (Acting)	" "	March, 1905, to October, 1905.
Capt. H. D. Larymore, C.M.G.	" "	October, 1905, to December, 1905.
Mr. A. M. Lafone, V.C. (Acting)	" "	December, 1905, to January, 1906.
Mr. J. A. Ley Greaves	" "	January, 1906, to July, 1906.
Mr. H. B. Ryan (Acting)	" "	July, 1906, to July, 1906.
Mr. J. A. Ley Greaves	" "	July, 1906, to January, 1907.
Mr. H. B. Ryan (Acting)	" "	January, 1907, to February, 1907.
Dr. Cargill	" "	February, 1907, to August, 1907.
Mr. J. A. Ley Greaves	" "	August, 1907, to November, 1907.
Major H. D. Larymore	" "	November, 1907, to December, 1907.
Major H. D. Larymore	Kabba & Bassa	January, 1908, to May, 1909.
Mr. J. C. Sciortino (Acting)	Kabba Division	January, 1908, to July, 1908.
Mr. D. H. Lang (Acting)	" "	July, 1908, to June, 1909.
Mr. H. L. Norton Trail (Acting)	Kabba Province	July, 1909.
Mr. J. A. Ley Greaves	" "	August, 1909, to March, 1910.
Mr. J. C. Sciortino (Acting)	" "	March, 1910, to October, 1910.
Mr. J. A. Ley Greaves	" "	October, 1910, to March, 1911.
Mr. H. L. Norton Trail (Acting)	" "	March, 1911, to April, 1911.
Mr. J. C. Sciortino	" "	May, 1911, to August, 1911.
Mr. H. L. Norton Trail (Acting)	" "	August, 1911, to August, 1911.
Mr. A. Campbell Irons (Acting)	" "	August, 1911, to September, 1911.
Mr. J. A. Ley Greaves	" "	September, 1911, to August, 1912.
Capt. S. G. Taylor (Acting)	" "	September, 1912, to December, 1912.
Mr. K. V. Elphinstone (Acting)	" "	December, 1912, to February, 1913.
M. J. A. Ley Greaves	" "	February, 1913, to February, 1914.
Mr. D. Cator (Acting)	" "	February, 1914, to May, 1914.
Mr. J. A. Ley Greaves	" "	January, 1914, to February, 1914.
Mr. D. Cator (Acting)	" "	February, 1914, to May, 1914.
The Hon. David Carnegie	Ilorin Province 1900.	—
(the late)		
Dr. P. M. Dwyer (the late)	" " "	2, June, 1900.
Mr. E. C. Watson (Acting)	" "	—
Mr. K. C. Harrison (Acting)	" "	—
Capt. George Anderson (Acting)	" "	20 June, 1905, to 1 February 1906.
Dr. P. M. Dwyer	" "	2 February, 1906, to 24 April, 1907.
Capt. George Anderson (Acting)	" "	25 April, 1907, to 3 November, 1907.
Dr. P. M. Dwyer	" "	4 November, 1907, to 31 December, 1908.
Capt. George Anderson (Acting)	" "	1 January, 1909, to 7 July, 1909.

Dr. P. M. Dwyer	Horin Province	8 July, 1909, to 22 July, 1910.
Capt. George Anderson (Acting)	" "	23 July, 1910, to 14 January, 1911.
Dr. P. M. Dwyer	" "	15 January, 1911, to 22 January, 1912.
Mr. E. C. Duff (Acting)	" "	23 January, 1912, to 27 June, 1912.
Dr. P. M. Dwyer	" "	28 June, 1912, to 28 January, 1913.
Mr. R. S. Chapman (Acting)	" "	29 January, 1913, to 10 February, 1913.
Mr. H. R. Palmer (Acting)	" "	11 February, 1913, to 21 March, 1913.
Mr. K. V. Elphinstone (Acting)	" "	29 March, 1913, to 29 April, 1913.
Mr. H. R. Palmer (Acting)	" "	30 April, 1913, to 6 May, 1913.
Mr. E. C. Duff	" "	7 May, 1913, to 23 March, 1914.
Mr. R. B. Brooks (Acting)	" "	24 March, 1914, to 7 August, 1914.
Capt. C. Vicars Boyle (Acting)	" "	8 August, 1914, to 18 August, 1914.
Mr. E. H. B. Laing (Acting)	" "	19 August, 1914, to 25 September, 1914.
Mr. E. C. Duff	" "	26 September, 1914, to 10 November, 1915.
Mr. Ronald McAllister	" "	11 November, 1915, to 8 May, 1916.
Mr. R. Sydney Smith (Acting)	" "	9 May, 1916, to 31 May, 1916.
Mr. A. C. Francis (Acting)	" "	1 June, 1916, to 1 October, 1916.
Mr. Ronald McAllister	" "	2 October, 1916, to 2 June, 1917.
Mr. K. V. Elphinstone	" "	3 June, 1917, to 31 July, 1918.
Capt. George Anderson (Acting)	" "	1 August, 1918, to 19 January, 1919.
Mr. K. V. Elphinstone	" "	20 January, 1919, to 26 December, 1919.
Capt. P. Lonsdale	" "	27 December, 1919, to 15, October, 1920.
Mr. H. de C. Matthews (Acting)	" "	16 October, 1920, to 30 April, 1921.

OTHER POLITICAL OFFICERS WHO HAVE SERVED IN THE PROVINCE.

Mr. E. M. Dupigny	Assistant Resident.	1903.
Mr. G. B. Beak	" "	—
Mr. C. O. Migcod	" "	August, 1905, to October, 1905.
Mr. M. Liddard	" "	October, 1905, to November, 1905.
Capt. P. Lonsdale	" "	April, 1906, to April, 1909.
Mr. R. S. Chapman	" "	May, 1907, to February, 1909.
Mr. A. Covey	" "	May, 1908, to August, 1908.
Mr. T. A. G. Bugden	" "	November, 1908, to 1913.
Mr. E. C. Bryant (the late)	" "	March, 1909, to March, 1911.
Mr. J. M. M. Lyte	" "	June, 1909.
Mr. J. H. M. Molyneux	" "	April, 1911, to May, 1911.
Mr. G. J. Iethem	" "	April, 1911, to June, 1914.
Mr. A. H. D. Paul	" "	April, 1911, to August, 1911.
Mr. C. S. Burnett (the late)	" "	August, 1911, to September, 1914.
Mr. Y. Kirkpatrick	" "	May, 1912, to May, 1913.
Mr. T. C. Newton	" "	September, 1912, to June, 1913.
Mr. W. D. K. Mair	" "	September, 1913, to April, 1915.
Mr. H. S. Edwards	3rd Resident.	October, 1913, to January, 1914.
Mr. D. Greig	Assistant Resident.	April, 1914, to September, 1914.
Mr. R. S. Smith	2nd D.O.	August, 1914, to March, 1917.
Mr. P. R. Diggie	A.D.O.	November, 1914, to March, 1915.
Mr. C. M. Dunn	" "	December, 1914, to March, 1915.
Mr. G. MacGregor	" "	January, 1915, to July, 1915.
Mr. B. R. Lawrence	" "	January, 1915, to October, 1916.
Mr. C. R. Walker	" "	January, 1915, to September, 1917.

Mr. G. C. Whitely	A.D.O.	January, 1915, to March, 1916.
Mr. H. B. Hermon-Hodge	"	October, 1915, to
Mr. R. M. Blackwood	"	October, 1915, to November, 1916.
Mr. J. C. Walker	"	November, 1910, to September, 1917,
Mr. V. F. Biscoe	"	March, 1916, to July, 1917.
Mr. G. W. Izard	"	4 December, 1918, to 15 May, 1919.
Mr. T. H. Haughton	2nd D.O.	June, 1919, to
Mr. R. S. Davies	A.D.O.	December, 1919, to
Mr. C. K. Meek	"	July, 1917, to July 1918.
Mr. G. L. Monk	2nd D.O.	August, 1918, to March, 1919.
Mr. E. C. Pickwood	A.D.O.	October, 1919, to
Capt. J. F. J. Fitzpatrick	2nd D.O.	February, 1920, to March, 1921.
Capt. H. R. Oke, M.C.	A.D.O.	June, 1920, to

IX. REVENUE, GOVERNMENT.

Government Share of Revenue.	ILORIN.	KABBA.	LOKOJA TOWN.	Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1900-1901 ...	...	...	...	...
1901-1902 ...	...	...	...	...
1902-1903 (about)	3,600 0 0	...	...	3,600 0 0
1903-1904 ...	4,717 1 3	...	...	4,717 1 3
1904-1905 ...	6,204 7 0	...	...	6,204 7 0
1905-1906 ...	6,831 0 11	...	...	6,831 0 11
1906-1907 ...	8,870 1 8	...	...	8,870 1 8
1907-1908 ...	3,068 6 1	2,523 10 8	...	5,591 16 9
1908-1909 ...	3,427 0 3	2,421 5 3	...	5,845 5 6
1909-1910 ...	4,875 0 2	2,901 19 10	...	7,777 0 0
1910-1911 ...	7,172 15 10	3,646 7 5	...	10,819 3 3
1911-1912 ...	7,290 13 10	6,248 1 8	1,046 17 7	14,585 13 1
1912 (Apl.-Dec.)	16,225 9 1	6,790 5 11	795 11 9	23,811 6 9
1913 ...	15,645 0 0	8,536 11 4	851 13 9	25,033 5 1
1914 ...	15,770 18 4	6,914 7 6	1,049 2 8	23,734 8 6
1915 ...	15,620 1 7	11,432 2 9	1,398 0 7	28,450 4 11
1916 ...	19,797 9 4	8,293 3 4	1,146 12 2	29,237 4 10
1917 ...	23,350 12 1	9,147 7 4	1,092 0 5	33,589 19 10
1918 ...	26,720 4 1	10,615 4 4	962 1 3	38,297 9 8
1919 ...	28,413 19 1	6,556 6 5	1,015 15 1	35,986 0 7
1920 ...	28,253 19 1	12,445 19 4	1,006 8 0	41,706 6 5

X. NATIVE TREASURIES.

The five Native Treasuries belong to the Lokoja Native Town, the three independent districts of the Kabba Division and the Ilorin Emirate; the Lokoja, Kabba and Emirate Treasuries were started in 1913. The last mentioned has as far as possible been run by the Native Administration; the others, owing to the lack of strength in the Administrations, have remained very largely under the control of the Political Officers.

The Kabba Native Treasury was sub-divided on 1st January, 1920, into three, viz. :—Kabba, Aworraw and Igbirra, one for each independent district.

Estimates for new Native Treasuries for Pategi and Lafaji Native Administrations have gone forward for 1921-1922, so that on the 1st April, 1921, there will be seven Native Treasuries in the Province, viz. :—Ilorin Emirate, Pategi, Lafaji, Kabba, Aworraw, Igbirra and Lokoja Native Town.

NATIVE TREASURY—ILORIN EMIRATE.

Year.	Native Administration Share of Revenue.			Percentage of Tax.
	Direct Taxes.	Other Sources.	Total.	
	£ s. d.	£ s. d.	£ s. d.	
1903-1904 ...	50 0 0	—	50 0 0	25 %
1904-1905 ...	99 0 0	—	99 0 0	"
1905-1906 ...	200 0 0	—	200 0 0	"
1906-1907 ...	1,480 10 4	—	1,480 10 4	"
1907-1908 ...	1,603 0 6	722 8 0	2,325 8 6	50% & 25%
1908-1909 ...	2,075 11 6	263 0 0	2,338 11 6	"
1909-1910 ...	2,630 17 7	—	2,630 17 7	"
1910-1911 ...	3,278 4 9	119 7 8	3,397 12 5	"
1911-1912 ...	5,514 11 3	222 1 10	5,736 13 1	50 %
1912, Apr.-Dec. ...	14,418 15 0	749 12 8	15,168 7 8	"
1913 ...	14,758 12 7	728 16 6	15,487 9 1	"
1914 ...	15,249 3 0	1,225 17 3	16,475 0 3	"
1915 ...	15,121 0 0	1,136 0 0	16,257 0 0	"
1916 ...	18,805 7 1	1,745 19 6	20,551 6 7	"
1917 ...	21,981 0 6	1,927 15 5	23,908 15 11	"
1918 ...	25,477 13 10	2,354 14 8	27,832 8 6	"
1919 ...	27,292 14 1	2,718 9 5	30,011 3 6	"
1920 ...	—	—	30,788 16 11	"

The above includes Pategi and Lafaji.

NATIVE TREASURY—KABBA DIVISION.

Year.	Native Administration Share of Revenue.						Percentage of Tax.
	Direct Taxes.		Other Sources.		Total.		
	£	s.	d.	£	s.	d.	
1913	2,739	12	8	168	8	6	25 %
1914	2,231	3	0	150	15	3	"
1915	3,613	3	2	316	15	11	"
1916	4,090	19	8	673	4	0	33½ %
1917	4,455	3	4	2,005	16	10	"
1918	5,195	16	4	3,409	10	5	"
1919	3,255	11	6	2,776	3	5	"
1920	—			—			50 %

NATIVE TREASURY—LOKOJA NATIVE TOWN.

Year.	Native Administration Share of Revenue.						Percentage of Tax.
	Direct Taxes.		Other Sources.		Total.		
	£	s.	d.	£	s.	d.	
1911-1912 ...	1,046	17	8	134	4	0	50 %
1912, Apr.-Dec. ...	795	11	9	583	13	11	"
1913	851	13	9	904	18	10	"
1914	1,049	2	7	734	6	7	"
1915	1,398	0	8	593	8	2	"
1916	1,146	12	1	716	11	11	"
1917	1,092	0	11	608	19	2	"
1918	962	0	1	748	6	5	"
1919	1,015	15	1	797	0	6	"
1920	—			—			—

XI. PRINCIPAL NATIVE OFFICIALS.

ILORIN EMIRATE.

	£
Emir, Abdul Kadiri	2,000
Magajin Arre	240
Balogun Gambari	240
" Fulani	180
" Ajokobi	180
" Alanamu	180
Baba Isale	120
Waziri (abolished)	120
Limnan Fuleni	48
District Head, Etsu Pategi	300
" " Lafaigi	300
" " Igorin	240
" " Ajasse	240
" " Share	180
" " Lanwa	180
" " Ofa	240
" " Ajidongari	144
" " Oloru	144
" " Afon	180
" " Paiye	108
" " Shonga	120
" " Omu Isanlu	180
" " Awton	180
" " Akambi	144
" " Osi... ..	96
" " Oniri	120
" " Igbaja	144
" " Malete	96
" " Owode	96
Alkalin, Ilorin	234
Maajin, Ilorin	120

KABBA.

District Headman, Baro Kabba	216
" " Oro Aworraw	216
" " Atta of Igbirra	216

LOKOJA, NATIVE TOWN.

District Headman, Momadu Maikerif... ..	120
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Ilorin
Government Revenue
1903/1920

					£		
1903-1904	4,717	1	3
1904-1905	6,204	7	0
1905-1906	6,831	0	11
1906-1907	...	...	...	...	8,870	1	8
1907-1908	...	...	...	...	5,591	16	9
1908-1909	...	...	...	...	5,848	5	6
1909-1910	...	...	...	...	7,777	0	0
1910-1911	...	...	...	...	10,819	3	3
1911-1912	...	...	...	...	14,585	13	1
9 months 1912	...	...	...	...	23,811	6	9
1913	...	...	...	...	25,033	5	1
1914	...	...	...	...	23,734	8	6
1915	...	...	...	...	28,450	4	11
1916	...	...	...	...	29,237	4	10
1917	...	...	...	...	33,589	19	10
1918	...	...	...	...	38,297	9	8
1919	...	...	...	...	35,986	0	7
1920	...	...	...	...	41,706	6	5

Native Administration Revenue
1913/1920

1913	...	...	...	...	20,152	2	10
1914	...	...	...	...	20,640	7	8
1915	...	...	...	...	22,278	6	9
1916	...	...	...	...	27,178	14	3
1917	...	...	...	...	32,070	16	2
1918	...	...	...	...	38,148	1	9
1919	...	...	...	...	35,079	10	7
1920	...	...	...	...	42,445	16	3

