

NIGERIA'S RICH AND DIVERSE CULTURAL HERITAGE: OUR PRIDE

About the book:

This book is part of the efforts by National Library of Nigeria at innovating new approach in the documentation of Nigeria's cultural heritage. It contains accounts about important historical places, events and monuments; and the people connected.

Though, these accounts have been inadequately recorded or under-reported but definitely not a historical reconstruction. It is an attempt to

highlight unsung but fascinating accounts of historical places such as *DurbiTakusheyi, Ngwo Enugu, Umuaja and Ilare.*

Photographs copiously displayed in the book are to aid readers' emotional connection or reconnection to the stories.



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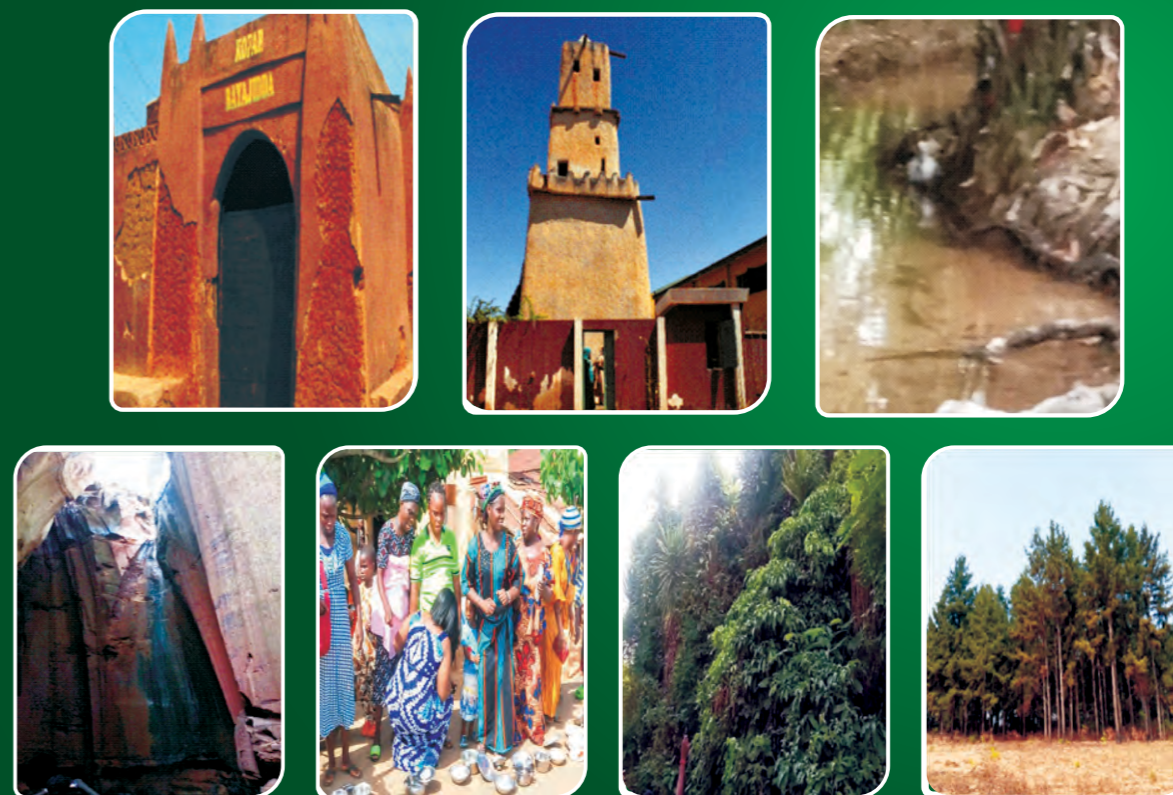
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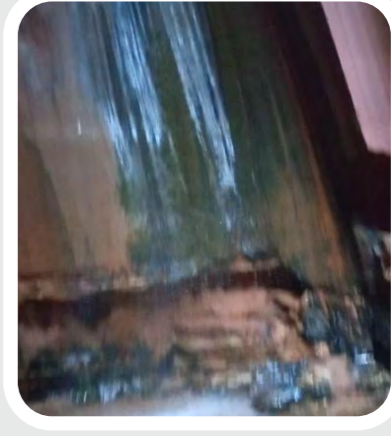
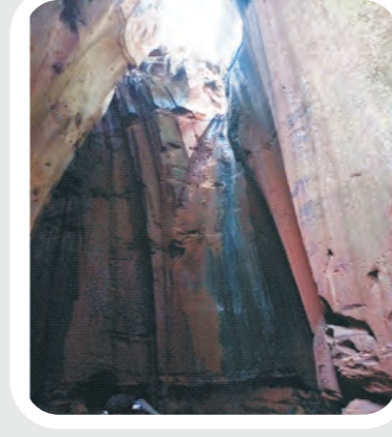
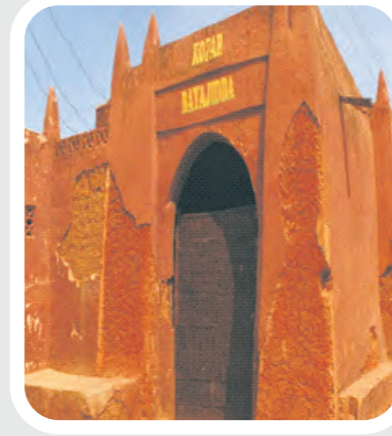
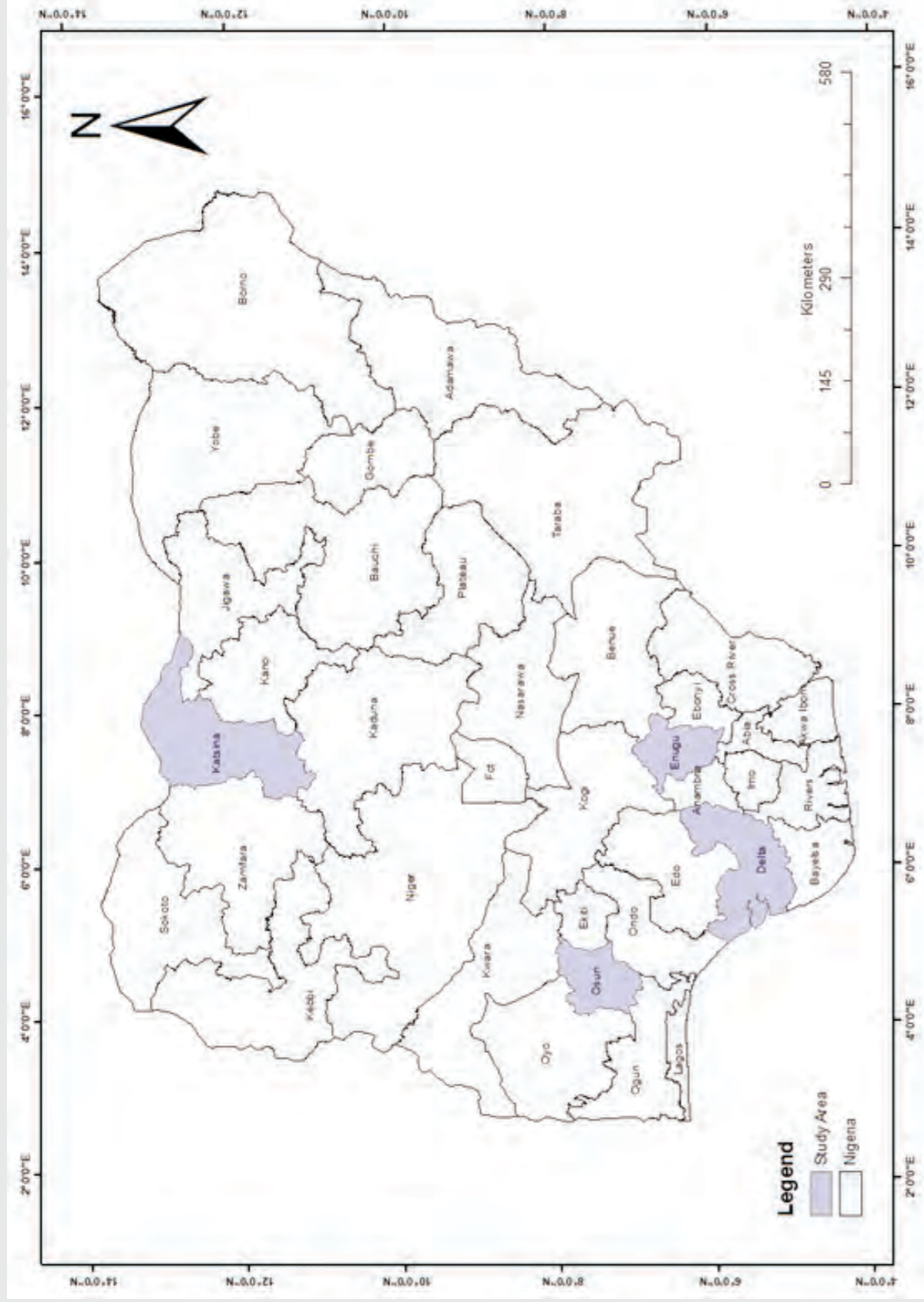
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CHINWE VERONICA ANUNOBI 
Mistura Kikelomo Abdulazeez



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A collection of newly documented historical places, monuments and events

Edited by

Chinwe Anunobi and Mistura Abdulazeez



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ACKNOWLEDGEMENT

The project committee would like to thank all those who have contributed to the success of this work. We are most grateful in particular, to the royal fathers and the people of the communities covered; The Emir of Daura, Katsina, Galadima of Durbi Takusheyi, Owalare of Ilare, Oparuku of Umuaja and Onyeisi ala Ozalla We also thank Dr. Tope Abiola, Mrs. Nkem Agu, Pastor (Mrs.) Carolyn Ndeme, Chief C. Onyema, Abubakar Magaji Fada, Pastor Innocent E. Chikwuka and Alhaji Dennis Efebele Ahmad. Their valuable contributions, support and advice are highly valued.



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NIGERIA's RICH AND DIVERSE CULTURAL HERITAGE: OUR PRIDE

Published by

National Library of Nigeria

Sanusi Dantata House,

Plot 274, Central Business District, P.M.B 1, Garki,

Abuja

ISBN: 978-978-797-810-8

Printed by Ebeco Integrated Limited



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National Library of Nigeria, 2023

National Library of Nigeria Cataloguing in Publication Data

NATIONAL Library of Nigeria

Nigeria's rich and diverse cultural heritage: our pride/National Library of Nigeria

- 1. Nigeria – History 2. Nigeria – Manner and custom**
- 3. Nigeria- Guidebook I. Anunobi, Chinwe II. Abdulazeez, Mistura III. Title**

DT 515.57N277

2023

966.9

ISBN: 978-978-797-810-8

AACR2

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FOREWORD

This book is the outcome of effort by National Library of Nigeria to present and draw attention to tangible and intangible aspects of our undocumented cultural heritage. An attempt aimed at highlighting unique aspects of our culture which could promote unity and national integration and definitely not a repeat or reconstruction of history.

It is structured in a way its use as reference tool for scholarship, lifelong learning and tourist's guide, is facilitated for people from all walks of life. A reader is assured a fulfilling experience as coloured box on each page provides additional information on historical places, photographs, events, and people.

Everyone appreciates how sometimes we struggle to find exact words to express our thought. Drawbacks associated with translation and transcript from local language to English were minimized by ensuring that interviewers were selected based on competence in written and spoken abilities in the local language of the community. Excerpts of interviews are contained in the CD attached to this book. Photographs, which are still-life images and effective documentation tools in digitization and restoration of materials have been extensively used in this book to aid readers' emotional connection to captured images.

It is hoped this book excites the interest of the scholars, information managers, policy makers, librarians, and tourists. The book will therefore, be found worthy of their time as we continue to produce more titles documenting materials of historical importance.

However, it is available for free download in Portable Document File (PDF) on our website:



Prof. Chinwe Veronica Anunobi

National Librarian/ Chief Executive Officer

1.0

INTRODUCTION

Unarguably documenting the historical sites, monuments and events, which are of significant value in terms of religious beliefs, history and myths, could be very fulfilling experience for the people. National Library of Nigeria's decision to walk the talk by being more responsive and alert to her responsibility as custodian of documentary cultural heritage, is a clear demonstration of her commitment to promptly and constantly meet the dynamic needs of her patrons.

Documenting newly discovered historic sites, monuments and events affords the nation the opportunity to tell stories relating to her people through her own prism. This book therefore, aims to provide concise and accurate information about all aspects of our cultural heritage, which were hitherto un-sung, undocumented or inadequately exploited for national development and cohesion. Also, the book explains how promotional activities in the tourism sector can exploit local culture and nature to boost the sector's contribution to Gross Domestic Product (GDP) through improved travel consumption by foreign and local visitors.

The importance of accurate information is evident by the recent misrepresentation or better still, misinformation about Eyo masquerade in Lagos through a movie titled, "Gangs of Lagos" which drew the ire of Lagos State government as the movie does not reflect in any way the facts about the masquerade. While the excesses of the producers of the movie can be excused, one can conveniently blame the misrepresentation on inadequacies of verifiable information about Eyo masquerade. This book fills the gap created by lack of accurate information over the years about historical sites, monuments and events associated with the culture of the people. This explains why cultural heritage, includes tangible and intangible assets, which are mainly artefacts, monuments, tools, language, customary beliefs, social norms, dress, food, music and dance-style of a religious or social group passed from one

generation to another. These are of diverse historic, symbolic, aesthetic, and archeological significance.

For long it has been a misnomer or sheer misinformation referring to Mungo Park as discoverer of *River Niger* when people have lived in the area for ages. In the same token it will be a futile attempt at reinventing history for anyone in the future to lay claim to the discovery of the source of *River Ethiopie*, which has continued to excite indigenes of Umuaja and the facts of the Onyia's discovery has remained incontrovertible.

The need to provide policy makers with verified and balanced information about the type or nature of intervention needed to preserve and conserve historic materials of tremendous benefits to the people, is imperative. It makes this book, an essential companion for anyone interested in updating his or her knowledge of Nigeria's diverse cultural heritage. How past and current information about historical places is recorded, organized, interpreted and managed, is one duty National Library of Nigeria (NLN) is determined to prioritize. The unique methodology adopted in the project ensures that both tangible and intangible aspects of cultural heritage as experienced by the people are proudly portrayed as their own stories.

The common trajectory in the stories associated with historical places visited is the positive contribution of women in the provision of quality leadership and emancipation of the people. The exemplary leadership women have displayed over the years in all the places selected, shows clearly the capacity of women to be the last persons standing when the chips are down. They have passionately occupied the driver's seat when necessary. From Ilare, Durbi Takursheyi, and Umuaja to Enugu, women had provided leadership to save their respective society from the brinks of collapse.

It is the duty of National Libraries worldwide to ensure that historical materials collected are preserved and their useful life extended before they are lost. This makes restoration less cumbersome, where possible. Monuments, buildings and sites connected to history and way of life of the people have been lost to wars, and also, uncontrolled land use practices in the past. Numerous sites of historical values destroyed by wars abound in countries across the world. Ancient cities of Bosra and Palmyra; both in Syria, Timbuktu monument in Mali, Buddhas of Bamiyan, Afghanistan and the Jonah's tomb in Iraq are examples of places and monuments of great historical values destroyed by wars. A National Library owes the country the trust to ensure that a conducive environment is available, where diverse cultural expression is encouraged and cherished values are shared and promoted.

It is incontrovertible that irrespective of the success level recorded in the restoration of undocumented historical material, lost aesthetic, social and economic values might never be regained. It is interesting to note that a photograph could prove handy in a restoration effort, where no other records are available. It is important people are able to relate monuments, historical sites and events, which connect them to their history and define their national or ethnic identity. It is no wonder traditional and governmental institutions do create agencies to preserve and conserve such national historical sites and monuments.

Therefore, National Library of Nigeria (NLN) is committed to the creation of a *Nigeria Register of Historical Places and Events* with the view to providing access to information on historical materials, documenting unrecorded historical places and promoting events, which are of value to scholarship. The overall essence of information organization, analysis and presentation of undocumented historical materials, places and events is to facilitate access in a sustainable way.

3.0 DURBI TAKUSHEYI, KATSINA STATE

3.1 Durbi Takusheyi: Royals buried with personal belongings

In the pre-colonial era, the desire of powerful rulers to dominate and expand their sphere of influence were factors, which shaped and responsible for political instability and hawkish approach to conflict resolution in the *Hausa bakwai* (the original seven Hausa towns). The era was characterized by political intrigues: betrayal, disloyalty, self-preservation, and religious over-zealousness.

The relationship between Durbi Takusheyi and Katsina has been well established in literature. Mohammed Korau founded Katsina and being the first Muslim ruler he wanted a new settlement free from the practice of sorcery prevalent at the time. The discovery of eight mounds in Durbi Takusheyi through archeological research work in 1907 reinforces the belief in the town as the ancestral home of the Katsina people. In the Palmer's narrative¹, the invading Kumayo Berbers founded two settlements: Bugaji- about 19.2 km to the west of present Katsina-; and Durubi Takusheyi near Mani- about 28.8 km east. Many authors have corroborated this assertion including Daniel² who wrote, "Kumayos had conquered the old Kingdom of Durbawa and operated an alternative leadership until the seizure of the kingship by Muhammadu Korau".

During the era, inhabitants of the Durbi Takusheyi were discriminately referred to as Durbawa. In the settlement large mounds named after legendary rulers such as Kumayo, Rumba Ramba, Sanau, and many others, existed up till the time the second archaeological excavation study was carried out in 1992. Durbi Takusheyi 'tomb of

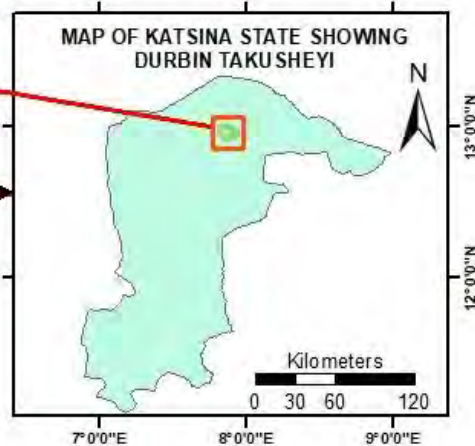
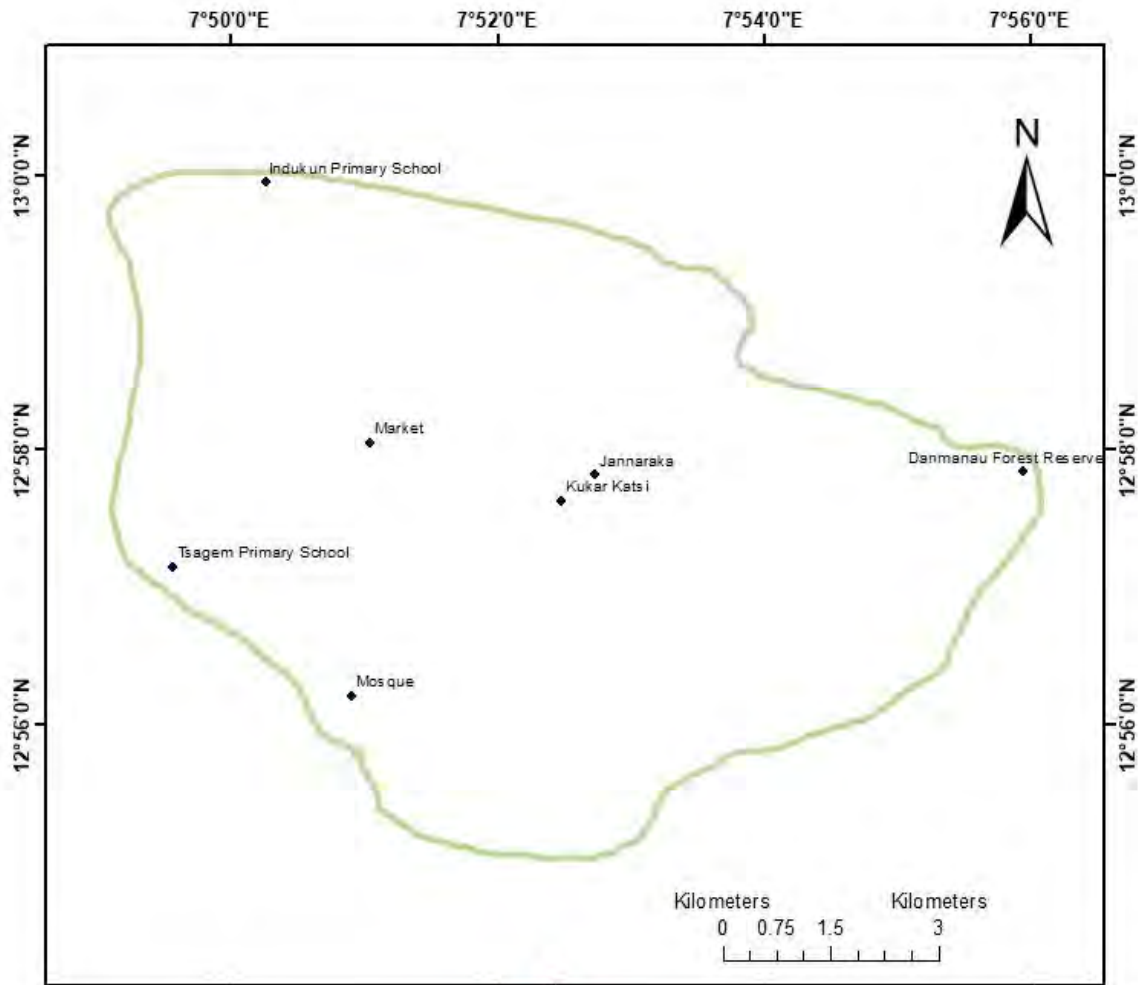
1. Palmer, H. R. 1927. History of Katsina. *Journal of the Royal African Society* 26 (103): 216-236

2. Daniel, F. F. 1932. The regalia of Katsina, Northern Provinces, Nigeria. *Journal of the African Society* 31 (122): 80-83

the Royals' is in the Mani Local Government Area of Katsina State and lies longitude 7° 52' 58" E and latitude 12° 56' 45" N. It is also about 43 km via Katsina-Daura Road and 58 km from Daura (Figure 2). The population of the entire rural and rustic community, currently stands at over 200,000. Plate 14 shows the entrance to Durbi Takusheyi and the picture of Galadima of Durbi, Shamsudeen Yussuf is shown in Plate 15. Despite designation of the several sections of the settlement as national historical sites and prohibition of illegal excavation, criminals still invade the sites to prospect for precious materials as evident by dug graves scattered around the landscape shown in Plates 16 and 17. Also, Plates 18 and 19 depict typical rusty compounds in the settlement.

Oral tradition also holds the belief that Katsina was founded by Korau, a descendant of the Kuyamo Dynasty; one of the royal dynasties that ruled Durbi Takusheyi. He named it Katsina after a Dauara princess Katsi, who married Janzama, the ruler of Durbi Takusheyi from Durbawa royal dynasty. It happened that when Korau overthrew Sarki Sarau, the last King to reign at Durbi Takusheyi, he sent two of his trusted lieutenants to scout for suitable land for habitation. Historians have aptly described the venue of the wrestling challenge between Muhammed Korau and Sarki Sarau as Ambute, a quarter in Katsina where a mosque presently stands.

The work of Bala³ introduced new perspective into the debate about who was the original founder of Katsina. He based his argument on the facts that most commentators and historians ignored manuscripts in Arabic language in the historical reconstruction of the Northern Nigeria. Till date not much attention has been paid to the documentation of accounts about the original founder of Katsina based on primary sources, which are non-English manuscripts. This is evident by some names unknown in the list of kingship of Katsina such as Bagani Jargo and Sanaawu, which Gama's manuscripts have brought to the fore.



Legend

- Durbin Takusheyi
- Landmark
- Katsina State
- Nigeria

Bala³ demonstrated that some of these manuscripts focused on major historical events and correspondences on issues relating to trade, conflict resolution, and propagation of Islam.



Plate 14



Plate 15

Plate 14: The Settlement's entrance

Plate 15: Picture of the Shamsudeen Yussuf, the Galadima of Durbi Takusheyi by Gama.

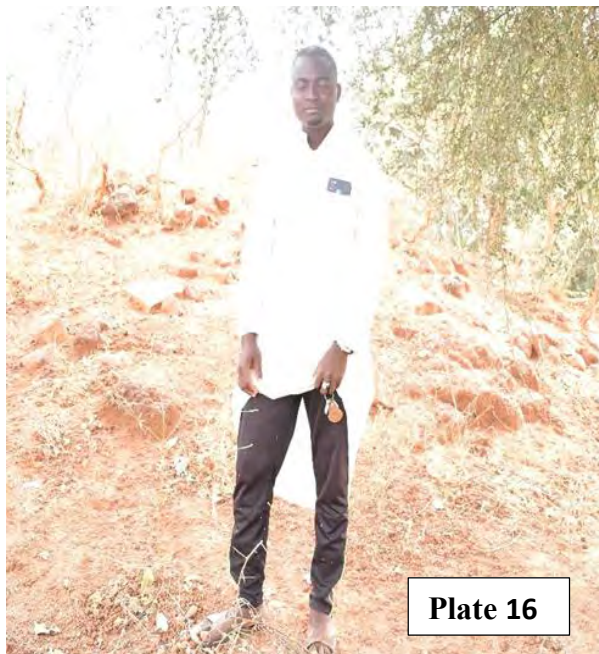


Plate 16



Plate 17

Plate 16: A tour guide standing in front of the dug graves. Plate 17: Dug graves abused by scavengers prospecting for precious materials



Plates 18 and 19: Typical compounds at the rusty Durbi Takusheyi settlement

3.2 Succession arrangements in the Pre-Islamic era

Oral tradition has it that kings were not allowed to live to old age as they were subjected to state murder whenever intractable ill-health was suspected. The Karyagiwa (the breaker of the elephant) saddled with the responsibility, strangles the king to death. It is unclear whether the practice still exists but according to official record by a British Senior Resident, the title still exists in Maradi (now in Niger Republic).

Selection and installation of a new king used to be rancorous, unjust and non-equitable in the precolonial era. Before, a spear is cast, the name of a contestant is mentioned and depending on how it lands, if it is upright, the nomination is confirmed. The selected individual is laid on the bed and ox placed beside him is slaughtered to ensure he was drenched with the ox's blood. The slaughtered animal would then be skinned and the hide used to wrap the late king. The bystanders, who

witnessed the ritual would move near the King to pat him on the back, a way to congratulate him on his new status. The influence of Islam has put a stop to this practice as its tenets forbid any paganism tendency in the burial of any individual either royal or peasant.

However, it is interesting to note that in the history of mankind some aspects of the burial ceremony of the royals are always shielded in secrecy. The recent burial ceremony of Queen Elizabeth II televised live, attests to this assertion as the interment was not done in the open. Also, in Yoruba land some rituals involved in the burial of an Oba are done in secrecy including the final interment.

In the precolonial era before the advent of Islam, leadership succession style changed from hereditary to ‘rule by the fittest’ characterized by greed, betrayal, political intrigues and treacherous tendencies. Sarki Sarau fell to the treacherous machinations of Korau who conspired with Sarau’s wife to neutralize his power. He was an easy prey when Korau challenged him to a wrestling contest and overthrew him as the ruler of Durbi Takusheyi. In 1380, he became the first Muslim ruler in Durbi Takusheyi and enforced Islam on the settlement, though the settlement later relapsed into paganism. Figure 3 shows the Gobrau minaret symbolic of the new Islamic era and authority of Muhammed Korau, among other purposes it served.

-
3. Bala, S. 1978. *The History of Katsina from Earliest Time to 1807*. Center for Historical Research and Documentation, Ahmadu Bello University, Zaria.
 4. Gronenborn, D., Paul Adderley, P., James Amejje, J., Banerjee, A., Fenn, T., Liesegangf, G., Haase, C. P., Yusuf Abdallah Usman, Y. A. and Patscher, S. 2012. *Durbi Takusheyi: a high-status burial site in the western Central biladal-sudan*

Although, in the new settlement Islam was prevalent, the practice of sorcery was still been done in hush tones. Historians have variously credited Shiekh Muhammed Al Maghili as the person, whose influence had profound effect on the acceptance and propagation of Islam, especially when he visited Katsina in 1493. Muhammad Korau was succeeded by Ibrahim Sura, whose reign was very short. Ali Murabus, who built the wall of the modern town succeeded him.

Interestingly, by the turn of 18th century, Kastina had become the most prominent city for commerce in the desert trade with her influence stretching beyond Maradi, Tassawa, Zamfara and Birnin Gwari and populated by inhabitants from diverse origin. According to Palmer¹, Katsina citizens were renowned for their good manner, schools reputed for high learning standard and the town known for trusted judicial system. However, how the diverse origin of the inhabitants affected political stability and subjugation by the Fulani Jihadists in the late 18th century has been well documented by historians and commentators. At the time Katsina fell in 1807, it has become the last resting place for traders, en-route Kano, which has become great commercial centre in Sudan Savannah region of West Africa.

Oral tradition, also has it that the sword used by *Korau* to slain Sarau is still one of prominent insignia in the present Emir of Katsina's palace. The "*Bachelor Drum*" is struck 12-times by the Galadima and only beaten again when a new Emir ascends the throne. According to Daniel², the other times the *Bachelor Drum* could be beaten till today include: installation of a new Kaura, Durbi, Yandaka, Sarkin Sulibawa and Danbo with the drum beaten by a Tanbura who strikes it three times on each occasion. Also, the drum is beaten endlessly at the top of a tower (*Soron Bawada*) for all to hear when Ramadan ends or war is imminent. Till today the person who holds the office of *Tanbura*, also heads a ward in Katsina and receives a new horse



GOBARAU MINARET
THIS IS THE FAMOUS GOBARAU MINARET. AS IT STANDS TODAY, IS BELIEVED TO HAVE BEEN BUILT DURING THE TENURE OF KING MUHAMMADU KORAU WHO REIGNED BETWEEN 1348-1398 (I.E. OVER 600YRS AGO). THE MINARET WAS BUILT BY THE LOCAL CRAFTS-MEN USING MAINLY SUN-BAKED CLAY AND MUD.
GOBARAU MINARET USED TO BE THE HIGHEST BUILDING IN THE ANCIENT CITY OF KATSINA AND ENVIRONS. BESIDE BEING THE FIRST CENTRAL MOSQUE, THE MINARET ALSO SERVED AS A SURVEILLANCE TOWER FOR SIGHTING ENEMY INVADERS AS THEY APPROACH KATSINA DURING COMMUNAL WARS.
THIS HISTORICAL LANDMARK PORTRAYS THE CIVILISATION AND THE CRAFTMANSHIP OF THE 14TH CENTURY INHABITANTS.
IT IS NOW PRESERVED AS A NATIONAL MONUMENT AND TOURIST ATTRACTION SITE.
H.C.B. KATSINA STATE

Figure 3: Gobarau minaret (Source: National Commission for Museums and Monuments)

as gift from the *Emir* during the Festivals. Lord Luggard had asserted in the *Annual Report on Colonies* (1905) that the origin of the drum had been lost to antiquity. However, oral narration holds the belief that the drum had been part of the artefacts inherited by the Jihadists when Katsina fell in 1807. Plate 20 shows some of the Taushi preserved at Katsina office of National Museum and Monuments Commission.



Plate 20: Taushi local drums used in singing praises of royals and title holders

3.3 Designated Historical Places in Katsina and Durbi Takusheyi

Several monuments and historical sites such as *Kusugu well* at Daura (Plate 21), *Dutsen Bamle*, *Dutsen Taikin*, and *Dustsen batate-tere shrine* are places or objects of great historical values in ethnic identity and reconnection of the people with their root. A visit to these sites, irrespective of ethnic or religious affiliation guarantees an exciting, fascinating and fulfilling experience.

3.3.1 Kusugu well

The link between *Kusugu* well in Daura and the narration about the seven original Hausa settlements, where the original inhabitants were descendants of Bayajiddah will surely elicit emotional attachment which reinforces ethnic identity. The city gate through which Bayijiddah entered Daura still stands as main entrance into the town, having been renovated severally over the years as shown in Plate 22. A visit to Durbi Takusheyi would not make complete sense without a stop at the *Kusugu well* in Daura.

The familiar account of how a powerful immigrant called Bayajiddah from Baghdad was expelled from Borno. He moved to Daura with his followers, where he succeeded in saving the community from the menace of water scarcity occasioned by the terror of a snake that lived in the well, the only source of water for the community and surrounding settlements. The female ruler of Daura (Farka Daurama) at the time volunteered to marry Bayajiddah in order to reward him for his exemplary bravery and together had seven children, who later became founders of seven prominent Hausa towns. Plates 23 and 24 show the convergence point and the main entrance to the courtyard. Whatever slant the story is given, the central issues were the existence of a pre-Islamic female dynasty and the increasing Islamic influence in the region.

A collaborative effort in 1907 between the then Emir of Katsina, Muhammed Dikko and the British Resident Officer for archeological analysis of mounds excavated, yielded interesting but inconclusive results. Although some evidence of the reign of a queen buried with precious items and parts of her remains are today on display at the Katsina office of the National Commission for Museums and Monuments.



Plate 21

Plate 21: NLN' staff with Waziri at renovated Kusugu well in Daura



Plate 22

Plate 22: The gate Bayajiddah passed into Daura



Plate 23

Plate 23: The convergence point where Daurama held meetings with inner circle members of the royal family

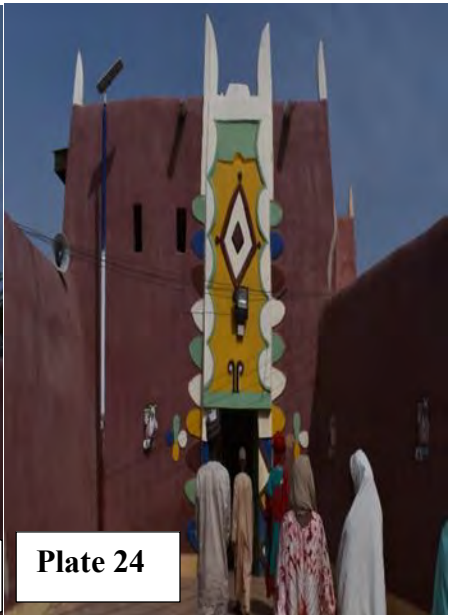


Plate 24

Plate 24: Entrance into the main courtyard



Figure 4: Human skull (female) on preservation at National Commission for Museum and Monument (carbon dated 1200 years) excavated from a grave in Durbi Takusheyi and carbon dated 1200 years.

The outcomes of the study however, led to further investigations in 1992 and reveal the influence of external factors originating from several regions, including North Africa and Western Europe on culture of the people. In a work edited by Gronenborn in 2012, titled '*Gold, slaves, and ivory: Medieval empires in northern Nigeria*', the authors assert that the *Takusheyi* burials were similar to the practices in the *Iron Age and Medieval Period* in Europe. This revelation shows the importance of ethnic or national identity in driving the people's consciousness about who they are and their history. Without doubt, documentation of events and historical sites, especially, those crucial to the history and cherished tradition of the people, makes restoration effort non-expensive and less tedious.

Advances in digital media technology have made documentation and retrieval of information about material culture easy and inexpensive for posterity. Historians,

librarians and information resource managers have concluded that availability of local capacity in digitization at the time would have saved the situation and prevented loss of material culture associated with the 1907 archeological excavation.

Several other features and scanty trees dominating the landscape are beautiful scenery to behold. However, despite the prohibition of any abusive use of the designated sites, evidence of freshly dug graves and prospecting for precious stones and other artefacts abound.

3.3.2 *Dusten Bamle*

The topography of Durbi Takusheyi presents a mapping of physical features which on their own rights are important national historical sites and monuments and have been so designated. The landforms and rocky landscape of the settlement served as the Queen's palace and suitable for military mobilization. The rocky shelter provides an excellent aerial view; few kilometres afar and it was the settlement's centre for commerce and social integration as shown in Plates 25 and 26. According to oral tradition, the leaves of the deciduous baobab tree (Plates 27 and 28), which provides shade, could only be prepared as soup for daily consumption because the left over changes colour and becomes unfit for use the next day. The claim that the soup turns into a 'pot of blood' could not be independently verified during the recent investigation by the NLN's team.

4. Gronenborn, D., Paul Adderley, P., James Ameje, J., Banerjee, A., Fenn, T., Liesegangf, G., Haase, C. P., Yusuf Abdallah Usman, Y. A. and Patscher, S. 2012. Durbi Takusheyi: a high-status burial site in the western Central Biladal-Sudan

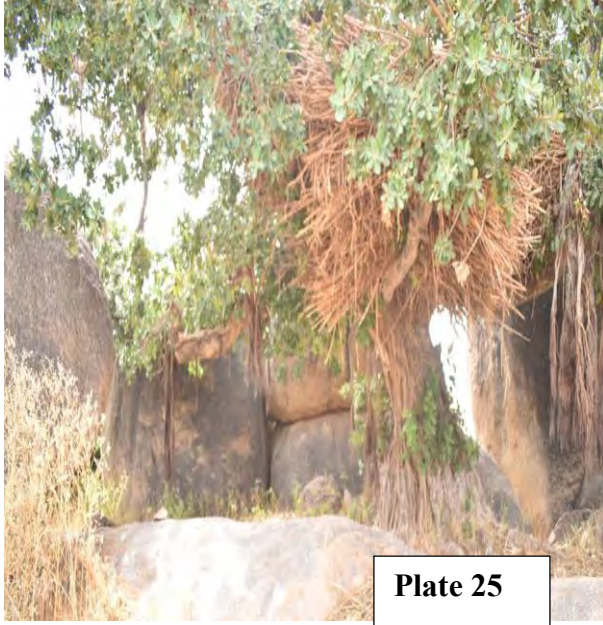


Plate 25

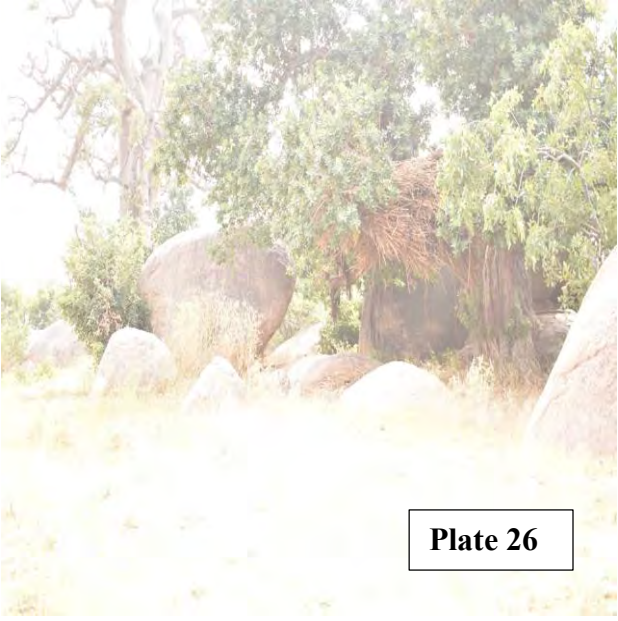


Plate 26

Plates 25 and 26: sections of the rocky shelter, which served as palace



Plate 27

Plate 27. Ancient palace at Durbi Takusheyi with the Kukan Kats tree at the centre



Plate 28: The base of the tree (Kukan Kats) at the ancient palace of Durbi Takusheyi,

3.3.3 *Dusten batere-tere*

It is also interesting to note that the shrine at *Durbi Takusheyi* is regularly visited by people from all walk of life for solutions to myriad of problems, provided they believe in the *Dutsen batere- tere's* capacity to magically meet their needs. Oral tradition gives account of the role the stone play in the religious belief of the people. Plate 29 shows the tour guides explaining the myths surrounding the belief of the people about the stone. In the precolonial era human beings were offered as sacrifice to the deity with the belief she will grant them success in the event of a war as the person counted as the 100th from a battalion of warriors would be offered as sacrifice to the deity. However, whether one believes the myths about the stone or not, the challenge people are not willing to accept, is to step or sit on the stone and live to tell the story (Plate 30). There are several testimonies from the people, attesting to

the magical power of the stone when refuge is sought for spiritual deliverance or solutions to real-life problems.

Above all, recent reappearance of *dutsen batere-tere* at *Durbi Takusheyi* the next day after it was moved to *Gidan Makama Museum* in Kano state, left many perplexed and made them to affirm their belief in its magical power of the stone.



Plate 29: The tour guides explaining the myths about Dutsen Batere-tere.

Plate 30: The tour is seen inviting visitors to dare the myth and sit on Dutsen Batere-tere

People avoid visiting the shrine after 5 pm as noise level, which no one could describe and identify its source, would be heard. There are accounts of individuals who dared this tradition but who later ran for cover when the sound pressure became unbearable. They consequently suffered impaired hearing and total hearing loss, which inform the reason the National Commission for Museum and Monuments forbids any activity at the shrine beyond the approved time of visit in recognition of the custom and tradition of the people.

3.3.4 *Dutsen taikin*

There is claim that would-be warrior qualifies to be enlisted to fight in a war, if he could successfully lift *Dutsen taikin* shown in Plate 31. It is the belief of the people that *Dutsen taikin* itself magically gives an individual the strength to lift. A visit to the site removes any shrewd of doubt as mysterious positioning of the rock, height and weight go beyond the ordinary. How the war commanders get to the top of the rock to address those recruited remains a mystery.

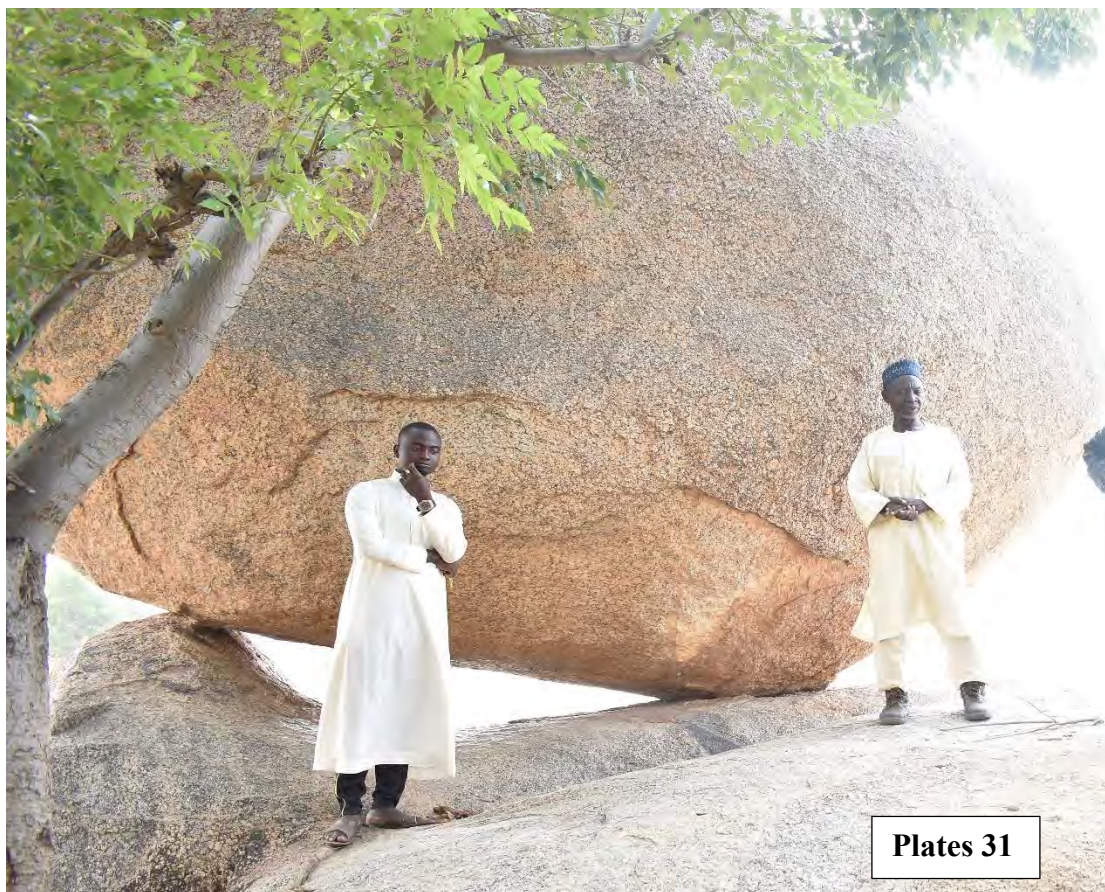


Plate 31: The tour guides standing in front of the Dutsen taikin

It is therefore, important that documentation and preservation of material culture crucial in the understanding of the peculiar identity of the people are prioritized in local museums and libraries, where cherished values and ideas about dignity, justice

and equity, are conserved. It is in this light, attempt by the Katsina State Government to house cultural material peculiar to the history and identity of her people in the newly established museum is appreciated by all.

3.4 Durbi Takusheyi and national integration

A glimpse of items displayed at the *Katsina Office* of National Commission for Museum and Monuments is presented (Plate 32). It shows NLN's staff at the Katsina State Historical Bureau with portraits of famous and successful Katsina indigenes. It is a potent weapon professionals in the tourism industry can exploit to drive national integration effort and boost the industry through promotion of activities, which engender mutual respect for each other culture. Institution of historical research and reconstruction platforms can also inspire young ones to greater heights through placing of priorities on the positives of our diverse cultural heritage.



Plate 32: NLN' staff at the Hall of fame section6+, Katsina State Historical Bureau

Therefore, government agencies saddled with responsibilities to promote national integration and harmonious peaceful co-existence could be challenged to be more proactive by initiating cultural exchange programmes among states focusing on young adults. The principal objective will be the need to make young ones understand and appreciate the beauty in the culture and tradition of others. When individuals are well-informed about traditions and norms of other people, the tendencies for prejudices or biases are eliminated as it will positively modify their perspectives. It will allow people appreciate why condescending to serve the people and humanity in general could be a good virtue. Also, issues which promote unity through regular organization of national discourse on the importance of religious and ethnic tolerance must be put in the front burner. Inter-ethnic and tribal marriages could be encouraged and promoted by awarding monetary benefits through national integration programme such as NYSC, BBnaija, and other Reality shows.

The universal acceptability of what is good for the promotion of general well-being in a society, is the accepted norm. Honesty and loyalty promote peaceful coexistence and progress at the family level and the society at large. For example, everyone will find the *Hausa bakwai* story instructive on virtue of service to humanity and perseverance. Disloyalty, betrayal, greed, and desire by powerful ruler to unjustly expand their spheres of influence, were factors responsible for political instability experienced in the precolonial era. These intrigues appear to be fascinating with lot of messages on tolerance, peaceful co-existence and social harmony.

3.5 Durbi Takusheyi: an irresistible tourists' destination

Across the world, deliberate effort is made by a nation to promote her culture, which shapes the perceptions of outsiders about the country. It is a task, which cannot be efficiently and effectively done by proxy and no amount of image laundry by public

relation (PR) professionals could replace the need for a country to self-project her cherished traditions, culture and history from her own perspectives. *Durbi Takusheyi* is a huge tourists' destination not because it offers the people practical reconnection to their history but provides opportunities for historical reconstruction important in doubling their confidence in national and ethnic identities. However, security issue which has become a crucial factor in the determining how tourists' destination is embraced. A practical demonstration of how safe a tourist's site will boost people's confidence in the ability of the relevant stakeholders to guarantee a fulfilling experience, devoid of negative happenings.

Availability of holiday resorts built through public private partnership at *Durbi Takusheyi* and a functional transportation model to move people around the designated historical sites, will go a long way to attract tourists from around the world. It is also important professional curators are engaged to ensure that enough staff are always on ground to conduct tourists around a site. Professional photographers could be trained and licensed to serve the needs of tourists.

However, cultural youth exchange programmes with states having similar records and inspiring messages could be identified for mutual benefits in the national integration effort. Therefore, the possibilities for collaboration with relevant Ministries and Agencies to syndicate programmes aimed at promoting peace and unity, would be exploited.

6.0

CONCLUSION

The project demonstrates NLN's commitment to her statutory responsibility as the custodian of documentary and cultural heritage of the country. She owes the nation duty to gather data, organize, analyze, interpret, present and preserve information about undocumented historical sites, monuments and events, with a view to facilitating access for posterity. Honesty, loyalty, commitment to the communal good, and mutual respect for each other's culture, are virtues, which promote peaceful coexistence and social harmony.

From Umuaja, Durbi Takusheyi, and Ilare to Ngwo Enugu, the pre-requisite to hope for any good from the "gods" is the freedom from diabolical tendencies towards anyone. Taboos in these communities are meant to engender orderliness and promote the general well-being, so norms and traditions are well-respected by all.

Holiday resorts built through public private partnership and a functional transportation model to move people around the designated historical sites will go a long way to attract tourists from around the world. Cultural youth exchange programmes among states with similar inspiring messages, could be initiated for mutual benefits in the national integration effort. Initiation of lecture series to dwell on issues, which promote national cohesion and development, is important.

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