

**COVER PAGE**

**THE EVOLUTION OF RIJAU DISTRICT OF NIGER STATE**

**BY**

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**CERTIFICATION**

This project has been read and approved as meeting the requirement of the Department of History, Usmanu Danfodiyo University, Sokoto.

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**DEDICATION**

This project is dedicated to Almighty God who has guided me throughout my course of study.

## **ACKNOWLEDGEMENT**

I owe an uncalculated debt to Almighty Allah the Lord of the universe for His absolute guidance favour and blessing without Him, this work and my entire course on the planet earth would not have been a reality (Alhamadudillahi)

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## CHAPTER ONE

### GENERAL INTRODUCTION

#### 1.0 Introduction

The present Rijau is not what it used to be. At present, there are a lots of development in terms of diversified languages, land, infrastructure, roads hospital, schools, electricity etc. in the town.

Before the coming of immigrants, Rijau was known to be one single compound with various household units within it. It was located on top of a hill called “Ratayagiwa”. The compound is said to be founded by a tribe called ‘Dukawa’.

Adamu claims that, in a Dukawa society, tradition belief that eldest man in the family unit is regarded as a head of the family. This shows that there has been somebody who is recognized as a ruler<sup>1</sup>. Danmasani observed the development of political system in Rijauland. However, the political development came as a result of the coming of Muhammadu Sambo from Yautumaki, in Katsina State. Sambo who obtained a flag from Uthman. Danfodio established a political administration in the area. Until the period of the British colonial rule in 1914 that the traditional political institution was serious affected in the area. But the independence of Nigeria in 1960 came with a new transformation on both political and socio-economic aspects<sup>2</sup>.

Finally, in 1976, the establishment of Rijau Magama Local Government led to the rapid development. In 1991 Rijau local Government was created under the Banagida regimes. As a result, other developments sprang up most of which include establishment of schools, health centre constructions of roads, electricity, pipe borne water and others<sup>3</sup>

### **1.1 Significance of the Study**

It is worthwhile to investigate and study the evolution of Rijau District. This will make readers have clear understanding of the beginning and the development of political system as well as the socio-economic activities of Rijau people.

The study is of great importance to the entire community. This project can also be a guide to those who go on with similar topic in their researches.

### **1.2 Aim and Objectives of the Study**

The aims and objectives of this study is:

1. To acknowledge the people with the earlier development of Rijau political system.
2. To understand the factors that led to the political and socio-economic changes in the area.
3. To find out the development and underdevelopment in the pre-colonial and colonial political system of the area.



### **1.3 Statement of the Problem**

Many writings have been done on Rijau. These include those on the economy, political, religion and cultural settings of the town by different writers. But most of these writings do not cover the aspect of Rijau's evolution.

Therefore, there is the need for the researcher to provide the historians and the communities as a whole with the history of the evolution of Rijau”.

It is to satisfy this need that the researcher embarked upon the writing of this project.

### **1.4 Scope and Limitations**

The scope of the study covers Rijau district and the case study of Rijau local government in the pre-colonial and post-colonial periods.

### **1.5 Literature Review**

The work of Adamu, “The Sarauta System, in Sarautar Bauchi Rijau” discussed about the establishment of Sarautar System in Kasar Bauchi Rijau. According to him, “a man called Muhamamdu Sambo came from katsina and soon became popular with the Dukawa people and finally involved in the Sarauta system<sup>4</sup>.

Bell in his book, *Pioneer Doctor, The Struggler and Rewards* discussed on the coming of missionary and their activities in Rijauland. Which include, the establishment of the health care centre in 1949, that was formally called United Missionary Society

(UMS) Memorial Hospital and nursing school in 1955 which later changed to Tungan Magajiya School of Health and Technology<sup>5</sup>.

In research project Attahiru, “History of Rijau” analyse the history of Dukawa- their socio-economic and political activities. He also analysed the role of women in finding the name ‘Rijau’, that was formally called as ‘Irjau’<sup>6</sup>. In addition, he emphasized on the coming of immigrants into Rijauland. He explain their impact as they develops a wider range of language and established political system<sup>7</sup>.

The work of Gwajiko, “History of Dukawa” this work, others are reviewed because of it significance to the evolutions of Rijau. Lawal, *The History of The People of Zuru Emirate* highlight the major colonial activities in the area of study. For example, the road constructions that linked Rijau and Zuru, Rijau and Yauri and Rijau and Kontagora. The work also discusses how this activities facilitates trade and inter-group relations among the Rijau people and her neighbors<sup>8</sup>.

Another important work is that of Ubandoma “Tarihin Kafa Daula, Sarautar Sarkin Bauch Rijau” explained Rijau political rulership since Muhamamdu Sambo up to date<sup>9</sup>.

Usman in his book, *Nigeria Since Independence*, discussed the political changes in Nigeria after independence and how it affected the people of northern Nigeria in particular and Nigeria in general<sup>10</sup>.

Mohammad, *Zungeru the Forgotten Capital of Northern Nigeria*, analyze the colonization of Northern Nigeria and how, Umaru Nagwamatse (the first Emir of Kontagora) emerged and the role he played in the politics of the area of study<sup>11</sup>.

Lastly, Lawal and Augi in their book title “The History for the People of Zuru Emirate discussed the origin of Dukawa and the British colonial activities in the area of study<sup>12</sup>.

## **1.6 Methodology**

Two principal sources were used in conducting this research work. These are primary and secondary sources of information. The primary source includes verbal narration which were obtained through oral interviews conducted with people in the area. Similarly, secondary data in form of textbooks, B.A projects, M.A dissertations, journals, magazines, papers were found useful in the course of this research through library and other research centers.

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## **CHAPTER TWO**

### **BRIEF HISTORICAL BACKGROUND OF RIJAULAND AND ITS PEOPLE**

#### **2.1 Land and People**

Rijau covers a large number of village and units which when subsequently gathered together with its satellite/village formed what later become land of Bauchi Rijau.

The vast and fertility land gave the people advantage to engage in agricultural activities.

Adamu, stressed that Rijau is noted as a commercial centre with traders coming from the neighboring local government area and states. This trade involved the exchange of goods between the people of Rijau on one hand and its satellites or immediate environs on the other. Before the colonial period, trade has been going on everyday in all the Rijau's satellites and its neighbours.

The three major ethnics groups in Rijau are Hausa, Fulani, Dukawa and Kambari. Rijau has infrastructural facilities for example, a good road network. The streets cross each other and are connected to each other. Some of these roads extended and linked each other satellites villages. It also has about thirty satiates villages<sup>1</sup>.

Finally, according to the 2012 statistic, the population of Rijau was 215306. Currently there is no exact population of the area because of the constant birth and death rate.

## **Political System**

The political system of Dukawa has a slight differences from one community to another this was because of the fact that every community was autonomous, usually the ward that provides leadership for settlement are often the first settlers on the piece of land. As time goes on, the first settler becomes Chief who was elected from the various royal families of the town<sup>2</sup>.

Gwajiko, stated that relationships by blood are important element in the matters concerning the royal family, hence the various compounds or wards often constitute members of extended families. Close relatives to the Chief succeeded him when the chief is removed or dead. The council of elders and office holders who are titled ward heads assisted the he in the day to day administration. The Chief normally reward some hard working farmers who harvested at least three hundred (300) roles of guinea corn. He was publically turbaned by the Chief from whom he received a gift of big gown on the turbaning day. His main duty is to make a gift of grains to Chief during farming or any scarcity and also it give a large donation of food and local beers before any festival takes place<sup>3</sup>.

Apart from the above factor, the Chief of hunter was another important post in the political system Audu asserted that the main responsibility of the Chief of hunter was to organize hunting expenditure after which he sent some percentages to the Chief (Ko-

gomo). Similarly there was Chief of music who was responsible for organizing the music whenever the news of the dead of somebody reached him. Audu further argued that, it is the tradition of the people to beat drum whenever a person died. This is the source of announcement to the general public<sup>4</sup>.

### **Economic Activities**

Agricultural activity is the main occupation of the area. It has been in existence since pre-colonial period. Mande asserted that the crops produced in this area include hungry rice, guinea corn, millet, tamba and maize. Their root crops include, cocoyam, bambara nuts, cassava, groundnuts, sweat potatoes, and also pepper, cotton, beans and so on.

Apart from the agricultural activities, oral interview has it that there existed a history of trading activities between the people of the study area and their immediate neighbors. These trades involved both what came to be known as local and long-distance trade. The local trade involved exchange between the people of our area study with one hand and between them and another community on the other, which constitute party of the long distance trade. These involved exchange relation between such groups as farmers and hunters and the specialized occupational groups such as blacksmiths, potters, barbers, medicine men and so on<sup>5</sup>.



Danmasani reported that before the beginning of the 20<sup>th</sup> century, there had already developed specific market centres and market days to serve the needs of the people. For example, Dukawa were obtaining products like medicine from people of Zuru, Ribah, Diri in exchanging for meat and grains for iron products from the Dukawa and Kambari.

The long distance trade involved the importation of products like horse, salt, dogs, kola nuts swords and cloth.(especially loin cloth; bante) from area as far as kebbi, Zamfara, Gobir, Katsina, Nupe, and Zazzau and the export of shea butter, tobacco, grains, honey, slaves, iron ore and iron products. Among the imported items also included decorated leather girdles, beads, cowries, and brass bangles<sup>6</sup>.

### **Social Activities**

In the social aspect for example, child delivery take place at the husband's home immediately after both the child and the mother are washed in a warm water medicated with leaves of various trees. Ibrahim (Mrs) maintained that the trees that are used by the local midwifery include kalgo, doko, kawo tawatsa. If a mother has difficulty in breast feeding the child, a wet-nurse is employed to take charge of the body. There are various herbs drunk to aid lactation of the breast. The naming ceremony take place after four

days, the child is normally named by the dowager of the father's family. The old lady whispers the name in the child's ears<sup>7</sup>.

Another important Dukawa social way of life is Golmo work, Abubakar in his work explained that, Golmo is a process where seven-year old male youths are initiated into process of marriage by their parents who choose a girl for them to marry. When the boy is seven years old he is initiated into Golmo and sent to the house of the parents of the girl chosen for him to labour in their farms for seven years as dowry to qualify the boy to marry the girl. The moment the parents of the boy contact the parents of the girl that their son is coming to labour for the girl's parents give their consent and even show him their farms it means the girls parents have accepted to give their daughter to the boy, subject to the fulfillment of all other requirements.

First and foremost, the boy must be able to clear their farms continuously for seven years. These farms are usually very large. Some could be up to 10 hectares or even more. The normal practice is for boy to team up with his other colleague in Golmo to go and clear his in-law's farms, thereafter they go to the in-laws of another member. They will keep going round communally until they till all the farms at least thrice a year.<sup>8</sup>

According to Shambo, throughout the period a boy is in Golmo, he must not smoke, not take alcohol, not sleep with women, will be restricted to a camp built by the

community and may not even see the girl he want to marry because he is always in the farm or in the camp.<sup>9</sup>

In addition, Shambo explained that, at the end of the successful completion of the seven years Golmo, the child will graduate at an annual Oboh festival (Hargowa) as it is called by Hausa people. Oboh is a traditional festival and apart from Sallah celebration among the Muslim is the biggest festival in Rijau district. Oboh festival is not only meant to mark the graduation of Golmo but also a way of marking a beautiful harvest. It is a way of thanks giving combined with the graduation of Golmo boys and girls at the age of 17. Oboh festival is usually celebrated in form of local wrestling. The youth who are between the age of 14 to 30 years are involved in this celebration. Oboh is done in form of competition. It is done in two weeks. It usually started in February and end at the middle of February. Men who win the competition are presented with a gifts in form of farm tools or money<sup>10</sup>.

### **Religious Activities**

Traditional religion is an age-old tradition practice of the Dukawa,. Various forms of worship were carryout by the people in their various cults before the coming of both Islam and Christianity.

Bunu stated that the cults has an idea of the divine good but described in multiple gods and community of divinities. The ancestors were the religious authorities and

sometimes, dead among the ancestors become regarded as special divinities of worship for instance, Dukawa consult the ancestors wherever they are faced with difficulties and seek advice from them, this was done by going to the grave with tobacco, make his request, leaving a bowl of food different signs. The answer or achieve of the ancestor would be indicated by the removal of straw or other wise touched. About 50% of Dukawa practice Magiro cult, 10% goes to Christianity and 40% are Muslim. This is because Islam is the new religion that was first introduced in the area<sup>11</sup>.

Gona observed that Magiro-cult developed out of the worship of the spirit of the ancestors. It was usually done under the care of Chief. He was assisted by the council of elder as the cult members in every Dukawa village or town. Huts were constructed where Magiro served as an intermediary between matters affecting the society, Magiro must be consulted for instance, in the case of witchcraft, both the accuser and sick person must consult Magiro for taking water. The annual festival of Magiro was the period when boys mostly of seven years initiated into traditional society, celebration carried out by male only. The initiation of young boys took place at the cult premises. The boys remained naked and went round the hill, later put them in one big room where elders would give them the worship advice, flutes were used to entertain the boys, dogs and goats were slaughtered and special local wine was made. Female were not allowed to see Magiro: this was because if a female sees Magiro, she will die instantly<sup>12</sup>.

Finally Magiro worship which is practiced all over the Dukawaland, though it may slightly vary in forms, it has two goals in mind: to keep women under subjection; and to keep children under discipline.

## **2.2 Location and Climate**

Rijau is located at the northern part of Niger state. It is about three hundred and eighty (380) kilometers away from Minna the Niger state capital.

Lawal, describes that Rijau lies between longitudes  $11^{\circ}$ - $11^{\circ}$  30 north and  $5^{\circ}$ 5'30 east. Rijau is boarded on the north by Zuru and Diri Local Government of Kebbi state. To the west by Yauri Local Government also in Kebbi state and finally to the south by Kontagora and Magama Local Government of Niger state.

The climate condition of Rijau are basically two seasons the rainy or wet, and the dry season. The rainfall is mainly between April and September, a dry season lasting November-March is marked by absence of rain and harmattan winds. And temperature high throughout the year, December-January temperature might usually fall to a relatively low pointed at night". The mean annual raining all in the area is about 1100-m<sup>13"</sup>.

### **2.3 Historical Origin of Rijau**

Several tradition of origin of Dukawa people exist. A tradition shows that Dukawa or “sare” as they are called are the descendants of one Dakaya Musa who left Makkka as part of the legendary migration.

Another tradition also claimed that Dukawa migrated from Katsina, Zamfara and Kebbi, but that of Kebbi was most emphasized. They also claimed that Dukawa ethnic group emerged when immigrants from Hausa land settled in the “no man’s land” lying between Yauri and Zamfara. They lost their Hausa language and completely developed a new language and ways of life.

Sarki observed that Dukawa do not have one single dialet being spoken to themselves, instead they have different dialects. But each dialect hears one another. These include Zante, Sanjir, Udu, Kirho, Oho, Iri and Gyau-ne. Gyau-ne live on Ratayagiwa hill, they were the founder of Rijau. The word “Rijau” was formally called as “irgyau” which mean, the peaces of the broken pots from which the word “Rijau” emerged. Thus, Gyau-ne were the first among the Dukawa of Rijau to had a contact with Muhammadu Sambo. However, prior to Sambo’s arrival, the Dukawa and Kambari of various settlements around Rijau were from time to time subject to raidings by Sakaba and Yauri. But the coming of Sambo had a great impact on the people. It led to the

establishment and development of the political system in Rijauland that was achieved through the consolidation of power as a war hero<sup>14</sup>.

Ubandoma observed that Sambo including his brothers, Bube and Yarimajo migrated from Yantumaki in Katisna state to Rijauland around the last quarter of the 18<sup>th</sup> century. In Rijau, they met people (gyau-ne) living on the top of a hill called “Ratayagiwa. These people included Jagudu, Sanda, Agulu and others.<sup>15</sup>

In addition, soon after Sambo consolidated his position, he took upon himself the task of defending the Dukawa and Kambari people against the increased hostility of both Sakaba and Yauri so as to protect his new founded community. The relationship that exists between Sambo and Dukawa started as cordial and as being a war hero himself. The Dukawa requested him to come and settled in their midst, therefore, Sambo agreed but on condition that until when they go to Argida and come back. This was because they were already set up an expenditure to the area. In Argida, the Kambari by that time were under the supremacy of Chief of Yauri (Dan Ali), because of this they did not accept the leadership of Sambo so, they protested against him, but they were crushed and forced to surrendered to the new leader.<sup>16</sup>

Furthermore Ubandoma claimed that after Sambo spent eight years in Argida, Sakin Yauri summoned him and his people (Kambari) but refused to answered his call. Consequently, Sambo and some of his people were persuaded by Sarkin Yauri. Before

Sambo reached Rijau, at a river called ‘Rafin Uma’ Sambo slaughtered three of his cattles and left without them. When Sarkin Yauri and his Kambari subject came and saw the dead cows, Kambari decided to carry the meat and take it home then, comeback and continued pursuing Sambo but unfortunately before they left and come back, Sambo had already got escaped to Rijau. Thereby met the Dukawa whom from the beginning he promised coming back.

At Ratayagiwa sambo settled together with them. Six years after the outbreak of the Jihad of Usmanu Dan Fodio of 1804, Sambo saw it important to pay a homage visit to Usmanu Danfodio. However, Sambo went through Tambuwal which was under the rulership of Muhammadu Buhari Danshehu who is said to have accompanied Sambo to Usmanu Danfodio. Thereby Sambo, Sanda (Dukawa) and Dan Shehu arrived at Sokoto, Sambo was surprised by the miracle question asked by Danfodiyo. He said (Danfodio) “where is your brother Yarimajo? Go back and bring him to collect the flag, because the a younger one in the present of elder man must not be given the rulership”. So, immediately Sambo came back and called his brother but unfortunately on their way to Sokoto Yarimajo falled ill) and died at a town called Danko after Zuru, in present Kebbi State. On their arrival Danshehu explained the incident to Danfodiyo, whom express his sympathy to Sambo and believed it was Sambo who was destined to be the ruler. Therefore, Sambo was awarded a flag and instructed by Danfodio to come at the eastern



part of Ratayajiwa hill (Irgyau) and build a city of Rijau. When he comeback, Sambo did not only built a city but also dug a trench that rounded the whole town with only one entrance, because of this one gate, people up to date address Rijau as ‘Rijau ta Sambo Akulki Kofar ki Guda, ina ka fito? Shambo ina zaka? Shambo’. The town, Shambo was mentioned because the gate of Rijau-town was facing Shambo town.<sup>17</sup>

Finally this market the foundation of this historical town and the consequence consolidation of Rijau political system.

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## CHAPTER THREE

### RIJAU BEFORE COLONIAL RULE

#### 3.1 Introduction

In the period immediately proceeding the colonization of Nigeria, there existed in Northern Nigeria a strong empire, the Sokoto caliphate, under the suzerainty of the sultan of Sokoto. The administration under the sultan of Sokoto was highly structured, hierarchical, and centralized. The Sultan has special power to appoint the emirs of the northern Emirate. There was an efficient taxation system and of Islamic law.

In the emirate of Kontagora which is important to our area of study there emerged one of the most renowned post-Usman Danfodio's war commanders of the Sokoto caliphate, by name Umaru Nagwamatse.

Mohammed, stressed that Umaru Nagwamatse was one of the sons of the fifth Sultan of the Sokoto caliphate Ahmadu Atiku. He was therefore a grandson of Sheikh Usman Danfodio, the founder and the first spiritual leader of the caliphate.

Umaru Na gawamatse as a point in time assisted the Sarkin Bauchi of Rijau against the Kambaris he pushed his force north wards and defeated the Kambaris the Yawurawas but this period is regarded as the period of Abdul-Hassan Babba, the sarkin Bauchi II. He says that when Umaru Nagromatse emerged as Sarkin Sudan he summoned Hassan Babba to Bangi where he stayed. But Hassan Babba did not

agreed to go until when he sought permission from Sarkin Tambuwal whom in his respond to Hassan urged him to answer the called immediately as well as acknowledged Hassan that, Nagwamatse is a descendant of Usman Danfodio.

Thus, Hassan went and spent nine years with Nagwamatse. And being Hassan a warrior, Nagwamatse did not allowed him to come back until when he (Nahwamatse died) in 1876 at Anaba.

The death of Umaru Nagwamatsa was another political landmark in the history of Rijau. Mai-karfi was one of the relation of Muhammadu Sambo and one among the best warrior of both Sambo and Nagwamatse. However when the death of Nagwamatse reached to him, Maikarfi sent men with his horses to carry the dead body of Nagwamatse and bring him to Mamba, in his house where the body was buried at the back of his room (Tafarfara) after Nagwamatse's death his son (Modibbo Aliyu) was confirmed as the Sarkin Sudan by the Sultan of Sokoto. And after series of other battles including a period of conflict with other European colonizers the descendants of Nagwamatse became entrenched into the throne of kongora with the title of Sarkin Sudan<sup>1</sup>.

Danmasani reported that, it was as a result of the emergence of Nagwamatse that Rijau was incorporated into the kontagora emirate. Because before the mergence of

Nagwantse, Muhamamdu Sambo had already came to Rijau land and established the kingship<sup>2</sup>.

In addition, there are different opinions about the reign of Sambo on the throne. Some said that he did forty one years on the throne, while other claimed that his reign was forty four years. Whichever it may be, it is recorded that Sambo ruled from 1810 to 1851. This means that the traditional political system was not a new phenomenon in the history of Rijau before the emergence of Nagwamatse<sup>3</sup>.

Attahiru, mentioned that after this period, and with the emergence of Nagwamatse, the decendants of Sambo were never again has a total autonomy over the affairs of Rijau land for example, Muhammadu Maikarfi who was initially known to be under ruler ship of Sambo, now, became Nagwatse's warrior. Abdul Hassan Babba was asked to abandoned his rulership and come to joined Nagwamatse in his political affairs until his death, and also after the death of Hassan Babba, his brother Hassan Karami who was left at Kontagora to assist he newly Sarkin Sudan, Aliyu on conquering the enemies expected to come on the throne but he was denied but Ubandoma Jika from Kontagora was appointed as care-taker from 1876 to 1879.

Consequently Ubandoma became his enemy therefore Karami protested and finally moved to Buma were he lived until when Sarkin Sudan Aliyu died. Buma could be found near Yarbeshe, in the Gwandu area of Kebbi State.

It was not, until 1878 when Aliyu died, then the newly Sarkin Sudan (Ibrahim) brought Karami back to home and put him on the throne as Sarkin Bauchi (III) 1978 but this period came with the political dimension in northern Nigeria and Rijau in particular because it was the period that the northern Nigeria was conquered by the British colonial masters<sup>4</sup>. Before the above factor, the tradition institution remained the same. However, Mande, opioned that a traditional ruler is the paramount authority or natural ruler in any given Nigerian community. In some cases, he is the spiritual leader and custodian of all the tradition of his subject. Traditional rulers varied in nomenclature from one community to another. Whereas he is called Emir among the Hausa-fulani, he is called Obi among the Ibo; yet again to the Yoruba, he is Oba. The traditional ruler will serve as agents of mobilization and socialization of the grass root level. They will be effectively involved in execution of development projects in their domain. In some communities, particularly in the area of study traditional rulers were the custodians of law and order in its various communities as they believed to posses some areas attached to traditional institutions. Consequently they were highly respected feared and held high esteem by their subjects. In addition, various forms of tributes and taxes were paid by the subject to the traditional rulers<sup>5</sup>.

Mande studied that, in West Africa traditional institutions have no written constitution. The maintenance of law and order depended on customs and convention.

To mentioned a few, in the ancient time, one of the most notable contributions of traditional rulers to their people of different politics, educational and religious background, the welding together of different communities into the territory under their control through the instrumentalists of administrative agents such as village head, district heads who served as an eyes of the paramount rulers<sup>6</sup>.

The traditional rulers have subordinate governance who are appointed directly by the ruler in order to assist them in executing their administration.

### **3.2 Subordinate Governance**

Below the traditional rulers, there is another hierarchy of subordinate chiefs or government appointed by them, that is the traditional rulers. They assist the traditional rulers in the discharge of their duties. The individual status varies according to their respective areas of jurisdiction and the responsibilities vested in them by the traditional rulers.

In Rijau there are various communities that are subordinate to Sarkin Bauchi of Rijau. Some of these communities or villages include, Bunu, Genu, Magajiya, Darangi, Dukku, Sabon Gari, Shambo, Warari and others. Since from the period of Muhammadu Sambo, other title holders were already established. Adamu claims that as a result of the establishment of the Sarauta System in Rijau, Hakimmai and Dagattai were built upon to support the sarkin Bauchi in executing his administration.

The little holders were known to have been a separated communities. Each was independent on its own<sup>7</sup>.

Usman, observed that in contemporary Nigeria, there was emerged another crop of chiefs who hold purely honorific title bestowed on them by the traditional rulers. This is offer is done in appreciation of the recipient's meritorious services to the community,.

This category of the chiefs has neither executive nor legislative functions whatsoever. They are however, still very useful as they serve as channels of communications with the people and also serve as catalysts for the mobilization of the citizens whenever necessary<sup>8</sup>.



### Traditional Title Holders

Madawaki	Commander in Chief of the army forces
Galadima	General
Waziri	Minister of internal Affairs
Magayaki	Chief of Defence
Kofa	Assistant chief of Defence
Sarkin bindiga	Commander
Kanwa	In charge of weapons
Magajin gari	Council member
Marafa	Chief adviser to the Emir
Ciroma	Adviser to the Emir
Dan' Galadima	Senior member of the royal family
Bunu	Eldest son of the His Royal Highness
Turaki	Assistant to the Waziri
Iya	Emirate council member
Dalhatu	Security adviser
Talba	Adviser to the emir
Ubandoma	Closest assistant tot her Emir
Wali	Islamic adviser
Mayi dadi	Chicken cabinet
Tafida	Adviser to the Emir
Wanbai	Adviser to the emir
Garkuwa	Chief of Defence
Sarkin Fada	Head of palace Affairs
Magaji	The treasurer
Sarkin Ruwa	Officer in charge of fishing
Sarkin Fawa	Officer in charge of the butchers

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## CHAPTER FOUR

### RIJAU SINCE INDEPENDENCE

#### 4.1 System of Colonial Administration

##### Introduction

When the British colonial masters came to Nigeria, they noticed that the already existing political structure is the traditional institutions so, they tried by all mean to submerge them.

Mande, stated that by 1900 in northern Nigeria the Emirs revolted and the British fought and conquered them in 1906. The wars led to the death of some Emirs and removal or banning of others who refused to cooperate with the British. The wars had demonstrated how people were attached to their rulers. Lugard realized that it would be impossible for him to rule the conquered people with out use of their own rulers in which they had faith. In the first instance, the power of the traditional rulers started to erode in that became subordinate to the British officers, tagged district officer. Instead of giving orders, they started to received orders from their resident they precisely became accountable to the colonial masters who then assumed the executive, legislative and judicial power. In other wards, with the coming of the British the later's subsequent imposition of its policy of indirect rule the political power and authority of the traditional rulers became merely circumscribed. They remained nothing but a façade of authority as

the colonial masters were the final arbiter in almost issues. Each of the newly appointed Emir was dully installed by Lugard or his reprehensive who gave him a staff of office and readout to the assembled people the terms of the Emirs appoint. The Emir was to obey the laws of the protectorate as laid down by the British he was to give the British political officer in his area every assistance in the discharge of his duties. He was to be guided by the same office in matter relating to the establishment of nature courts. In addition, The Emir was to obey the orders of the High commissioner of his representative in all masters whatsoever. He was to protect all trader in his area and was not to impose levies or taxes on them except such as were approved by the high commissioner. The Emir was to help the British in the construction of roads and bridges<sup>1</sup>.

In fact, during the colonial rule, there were some British activities that were carried out in order to ensure effective administration. For instance, in the case of the area of study, Lawal explained that in 1902, the British attempted to create the emirate of Sakaba with a second class chief. This attempt was to bring Zuru, Sakaba, Rijau and other area into one entity, but Sarkin Bauchi (iv) Mohammadu Dan Mallam refused to cooperated to them. The reason was because the first chief of Sakaba was Brama (Ibrahim) the son of Mohammad who was a Nupeman and hitherto to slave in the house of the Emir of Yauri. Thus, the Dakarkari and Dukawa of the newly created emirate refused to recognized their new ruler because of his slave background<sup>2</sup>. On the other hand,

it is in this bases that the British founded other ways of dealing with our traditional rulers who refused to abide by their instructions for example Muhamamdu Biyo who was the Sarkin Bauchi (v), and (vii) was removed on the throne about two times in 1903 and 1907 after the reigned of Zainadu, Sarkin Bauchi (vi) in 1905 both were described as inefficient, incompetent and bankruptcy manifested in all their behaviours. Similarly Umaru Juli, Sarkin Bauchi (viii), was also removed in 1911 due to his financial mismanagement that was obtained from taxes, tributes and fund. This is however, Danmasani explained that in the British colonial Administration and during the ruled of Juli, there was war called “Yakin Masko”, the ward “Masko” was a name of one Dukawaman for a certain period of time however, Masko and his Dukawa people have been accused for committing adultery. As a result, they were summoned by the court but they refused to come. Consequently the British Officers went to come with them but the Dukawa resisted and beat one of the British Officer, removed his cap, and killed his dog. This particular incident seriously provoked the British. In turn, British ordered about fifty soldiers who came from Zengeru. The soldiers killed twelve people among the Dukawa and injured some and imprisoned others, sold their farms and properties<sup>3</sup>.

Danmasani also claimed that after the ruled of Juli, the descendants of Umaru Nagwamate (Toronkawa) began to ruled in Rijau. However, Mohammadu Bello (brother to Sarkin Sudan) was sent to become Sarkin Bauchi but people of Rijau were against the

new ruler, and refused to recognize him as a king. Therefore Hassan Karami's eldest son of Muhammadu Cindo became Sarkin Bauchi (ix) in 1911. After his death. Again the son of Sarkin Sudan, Umar Maidubu became Sarkin Bauchi (x) 1918. But this time, the people of Rijau did not allow the new ruler to come into Rijau. Therefore, the ruler stopped at Sullubawa for seven days until when Sarkin Sudan came to his aid and brought him to Rijau and pleaded the people that the new ruler was allowed to rule<sup>4</sup>.

Ubandoma stated that in the period of Maidubu, he appointed his friend Malam Ibrahim as another judge (Alkali) of Rijau in 1924 but he lived very shortly. Then another judge, Malam Dahiru was appointed. Malam Dahiru was a bazzage, he came from Zaria for commercial purpose (Sana'ar Koli) and later involved in Arabic learning (*Almajiranci*) and became a judge in 1926. Other British activities that were carried out during the period of Maidubu were the constructions of Zuru to Rijau and Rijau to Yauri road<sup>5</sup>.

In the same vein also stated that, Maidubu like his predecessors was removed from the kingship due to his bad policy on taxes collection from the Fulani pastoralists. But fortunately for Maidubu when Sarkin Sudan died, Maidubu was called to take over the throne. In this situation, Rijau remained under the care-taker of Galadiman kontagora for the period of six months, then Abdulwabu Boyi became the Sarkin Bauchi(xi) in 1924.

After his death, Usman Kontagora, the Sarkin Bauchi (xii) succeeded him in 1929. Usman like his predecessors was removed because of his corruption and injustice among his subjects. After Usman Kontagora the decision was made between Sarkin Sudan and the division officer (D.O) to send Malam Sama'ila Bunu (son of Sarkin Sudan) to be the Sarkin Bauchi of Rijau in 1934. Therefore Sama'ila Bunu was accompanied by the Assistant divisional officer (A.D.O), Mr Godwin. But the people of Rijau protected against the new ruler. For that, the new ruler remained in Rijau for three years without being recognized as a king. In this situation Sama'ila Bunu and Mr Godwin were called back to Kontagora. Then Mallam Mu'azu who was said to be the then Sarkin Mamai of Kontagora became the Sarkin Bauchi (xiii) in 1937. During the ruled of Mu'azu I, there were British activities that were done in Rijau. These include, the establishment of Elementary School in 1938, the School began with 125 pupils, under the care of Malam Amadu Labbo kontagora, the creation of Sabon Gari Rijau in 1938, the reason for this was because of the constant sickness of Kurkuru that has been harming the people. There was the establishment of United Missionary Society (UMS) Memorial Hospital in 1949 with its Nursing School which was also established in 1955 both at Tungan Magajiya<sup>9</sup>.

There was the construction of pamps (fanhon rafin bisa and fanhon darzau) in 1949 and construction of Rijau to Dukku feeder road<sup>6</sup>.

In addition, another episode that took place during the period of Mu'azu I was the rebellion. This is however, in 1942, the Dukawa of Ratayagiwa who include Gona, Galadima and their leader Danga rose in rebellion against the Sarkin Baudi Mu'azu. To these group, the appointment of a foreigner was an intolerable imposition. Therefore they entered the palace and smoke the cigarette. This action made Mu'azu I to censored them for their stupidity. But still they came back the following day and repeated the same thing. This behavior aggravated a further violence and in this situation the Dukawa were reported to kontagora from where the Dukawa were summoned by Sarkin Sudan. Consequently Danga who was their leader was founded guilty and was removed as the village head<sup>7</sup>.

Finally it is important to note that the period of Mu'azu I marked the end of the colonial administration in Nigeria in general. Because it was the period when Nigeria got her independence . Thus, political system of our area founded another dimension<sup>8</sup>.

#### **4.2 Rijau District Administration since Independence**

During the colonial period, African traditional rulers were said to be controlled by the British colonial masters through the used of Indirect Rules System but after the independence of Nigeria, the traditional institutions founded another dimension. However Usman in his work explained that on the attainment of independent, and through out the period before the military intervention of January 1966, the position of traditional ruler



remained basically the same as described for the decolonization period except that the 1963 constitution of the federal Republic of Nigeria made provisions in the constitution of each state for a house of Chiefs as a second chamber or upper House to the House of Assembly with which it has the legislative power<sup>9</sup>.

In addition, military period ushered in a gradual reduction of the participatory role of tradition of January 1966, the position of the traditional rulers in local government matters, structural re-organizations were carried out in various parts of the central to establish new reference points in local government structure, action, functions and circumstance.<sup>10</sup> In our previous chapter we examined the British colonial administration and the succession pattern of our traditional rulers. We should not forget the fact that, the independent of Nigeria came at a period of Sarkin Bauch Mu'azu I. after Mu'azu I but after Mu'azu I, the Sarautar Sarkin Bauchi Rijau continued to inherited from one man to another however, Ubandoma explain that by 1962, Mu'azu II who was then Marafan Mashegu was appointed as Sarkin Bauchi (xiv) but Mu'azu II died at Makkah on 2nd February, 1971. With the constitutional revision in 1966, the reformation on the local government system was carried out. During the first military regime, and with the decreed of 1966 constitution this for example, in the case of Rijau after Sarkin Bauchi Mu'azu II in 1971, the people of Rajau (king-makers) were asked to choose their ruler by themselves. Therefore, they chosed Malam Muhamamdu Kuki (xv) who was a student at

Abu Zaria where he was studying Diploma in Local Government. The Kingmakers wrote and signed the letter and submitted it to Sarkin Sudan of Kontagora whom also submitted the letter for the final verification to the Northern Regional Government at Sokoto. It was signed by Assistant Commissioner of police, Alhaji Usman Faruk on 25<sup>th</sup>, April, 1971. On 18<sup>th</sup> June, 1971, Muhammadu Kuki was turbaned by Sarkin Sudan of Kontagora. But Muhammadu kuki was still under graduate. Therefore, a day after his turbaned, Kuki went back to school, in one week he wrote his final exams and come back and started his rule

Muhammadu Kuki attended elementary school in 1938 at Rijau and was among the first set that opened the school. He attended Niger Middle school Bida Ahmadu Bello University (ABU) Zaria in 1969. Kuki became the leader of carpentry work in kontagora in 1951. He was appointed as member finance committee by the commissioner of North-western zone, he became a member Tender Board of Kontagora, member committee on contract in 1976. He was appointed by Niger state Military Governor, commander Murtala Nyako as member of Niger Advisory council on the prerogative of mercy on 1<sup>st</sup> January, 1976. It was during Kuki's regime that Rijau-Magama local government was created in 1976. Kuki also became a member Niger state water Board in 1977, member Niger state Draft constitution 1977, member committee on establishment of the state committee on natural division council education or citizenship in 1978, member Niger state Arts and council 1978, Kuki visited Hajj in 1972, and to mention a few.

Also with the creation of Niger state and Rijau local Government in 1991 during the Babangida's regime other developments came up. In Rijau these include, the establishment of People's Bank, Community Bank, IBB Hall, Government Hostel (uphill), Central Market, construction of roads and culverts based on town planning and others.<sup>11</sup>

Infact, the period of Muhamadu Kuki, Rijau could be regarded among the developed local government especially during the Babangida regime. Subsequently in the third republic (Obasanjo regime) others developments came up.

Finally, Muhamamdu Kiki died in 2001 and the current Sarki Bauchi, Alhaji Muhamamdu Bello Gidiya took over the throne.

### Traditional Political Rulers of Rijau Since the Period of Muhammadu Sambo

S/N0	NAMES	YEAR	DATE			POSITION
1	Mohammadu Sambo		1810	-	1851	1
2	Abdul Hassan (Babba)		1851	-	1870	2
3	Ubandoman Kontagora		1870	-	1879	Care-taker
4	Hassan Karami		1879	-	1902	3
5	Muhammadu Danmakan	-	1902	-	1902	4
6	Muhammadu biyo	-	1902	-	1903	5
7	Zainaidu	-	1905	-	1905	6
8	Muhammadu Biyo	-	1905	-	1907	7
9	Umaru Juli	-	1907	-	1911	8
10	Marafa		1911		1911	Care-taker
11	Muhammadu Gido		1911		1918	9
12	Umaru Maidubu		1918		1924	10
13	Galadiman kontgaora		1924		1924	Caretaker
14	Abdul wahabu		1924		1929	11
15	Usman Kontagora		1929		1934	12
16	Sama'ila Bumu		1934		1937	Care-taker
17	Malam mu'azu i		1937		1961	13
18	Dangaladima		1961		1962	Care-taker
19	Malam Mu'azu II		1962		1971	14
20	Muhamamdu Kuki		1971		2001	15
21	Muhamamdu Bello Gidiya		2011	to	Date	16

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## **CHAPTER FIVE**

### **SUMMARY AND CONCLUSION**

#### **5.1 Summary**

Chapter one of this work comprises of general introduction in which the subject in question was briefly explained, significance of the study, aim and objectives, statement of the problem, scope and limitation, literature review and methodology were all discussed in this chapter.

Chapter two contains the land and people, location and climate, historical origin of Rijau. In chapter three, political administration in the pre-colonial period and the subordinate governance were discussed. The colonial administration and political administration after the independent were discussed in chapter four, In the last chapter consists of summary, conclusion and Bibliography.

## **5.2 Conclusion**

Because of this work to the people of Rijau and Nigeria in general, the researcher tried to highlight the following points of the work:

First of all, the land and the activities of the people of Rijau land were explained as Rijau has been known to be agricultural and commercial activity even before the colonial period. What is also significance in this work is that traditional political institution before the colonial period. This is however began and developed since from the period of Muhammadu Sambo. But it is worthwhile to note that the colonial Administration has changed the traditional political system of not only in our area of study but also Nigeria in general. This kind of changed was however discussed as indirect rule through our local chiefs.

Inspites of these changes, with the independence of Nigeria in 1960 there was the reconstruction of traditional institution through 1963 constitution.

By 1966 during the military rule, there was effective organization of the traditional rulers which testified to total Nigeria control over the traditional ruler.

In this work the creation of Rijau local government in 1991 was also discussed and some of the development. These include social infrastructures, such as hospital, market roads and so on.

In conclusion, the traditional political rulers of Rijau since from the period of Muhammadu Sambo to date were chronological stated.



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