

**ORIGIN AND DEVELOPMENT OF BIRNIN TUDU SETTLEMENT IN GUMMI  
LOCAL GOVERNMENT TO 2014**

**BY**

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## APPROVAL PAGE

This work has been read and approved by the department of History as meeting the partial fulfillment of the award of Bachelor of Art (B.A) Hons. Degree in History, Usmanu Danfodiyo University, Sokoto.

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## **DEDICATION**

This research works is dedicated to my late fathers Malam Usma Mai Wa'azi Daki takwas, may his soul rest in a perfect peace, Ameen. As well as my mother (Malama Hauwa) brother Habibu Usman for their all round support.

## **ACKNOWLEDGEMENTS**

In the name of Allah. The most Gracious and the most merciful, may his bounty of peace and blessings be upon His Prophet, His companions and all those who follow his teaching up to the day of reckoning.

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Finally, I acknowledge the effort of my friend and well wishers, Bashar Muhammad Kofa, Mustapha Muhammad, Bashar Umar, Abbakar Muhammad, Faruk Muhammad, Adamu Garba and my colleagues in primary school up to the University level may Allah (S.W.T) reward all of us with best of his favour Ameen.

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## CHAPTER ONE

### 1.1 Introduction

Birnin Tudu village is a rural settlement presently under Gummi local government area in Zamfara state. It is about Twenty One (21) kilometers away from Gummi town. Gummi town is located along latitude (Lat, 12° 06N). the village is surrounded by a number of settlement that included Daki-Takwas, Kwamma, Nasarawa Kifi, Falale, Birnin Magaji, Iyaka, kaiwa and Zauma all in the Gummi local government, with the exception Zauma which is in Bukkyyum local government of Zamfara state. It is bordered in the east by Zauma, in the South by Daki-Takwas, in the North by Birnin Magaji, while it share border in the West with Iyaka. Birnin Tudu is headed by a village head with the title of “*Sarkin Zauma*”.<sup>1</sup>

A visual observation of the settlement will reveal series of houses built with different type of materials. The predominant building type is the mud building along traditional line. Other forms of building include those of cement blocks, roofed with corrugated iron; also some houses are made up with either clay or sticks.

Birnin Tudu settlement was said to have been founded by a group of Zamfara hunters (who came in 1524) from “*TUNFAF*” village in present day Talata Mafara local government area in Zamfara state. Some of the paramount leaders of the group include Dankofo, Dansumba and Bamurna. The Name of the settlement was derived from the location of the area, because it's situated in the higher land, which in Hausa language is regard to As “*Tudu*.”<sup>2</sup>

Birnin Tudu settlement envelopes both Agriculturalist and pastoralist, other economic activities that are practiced in the area also included Black Smiting, Bricklaying, Barbing and

leather work. The predominant economic activity of the women members of the society included weaving (*Saka*) and spinning (*Zare*).<sup>3</sup>

## **1.2 Statement Of Problem**

In spite of the long existing History of Birnin-Tudu, dating back to 16<sup>th</sup> C. a historical accounts of the area is yet to be written. This could be attributed to the absence of written document, which some writers consider as the only reliable materials for sourcing History.

However, there are several Historical researches on the villages/settlements surrounding the areas of study, such as Daki-takwas, Zauma, Gummi, Nasarawar kifi, Zugu among others. It is in an effort to fill in this Lacuna in the socio-economic and political History of the area that this research set out to document the History of Birinin Tudu.

## **1.3 Aim And Objectives**

The Major aim of this research is to study the Historical origin and development of Birnin Tudu specifically it intend to

1. Trace the Historical origin of the village.
2. Examine the socio-economic and political development of the village. In essence therefore, this study will provide the researcher and general public alike a modest Historical public alike a modest Historical of Birnin tudu village.

## **1.4 Scope and Limitation**

This research is on the origin and development of Birnin tudu village in Gummi local government area of Zamfara state. Hence the work will focus on the period from the earliest time

of its establishment or foundation to the year 2014. This will give room for the writing of a comprehensive Historical study of the area.

### **1.5 Methodology**

To conduct any historical research two important sources are paramount for the collection of data. These are primary and secondary sources. The primary sources will be obtained through conducting oral interview with various strata of the society, including educated elite, artisans and member of the vocal family. The response will be analyzed and synthesized to produce a meaningful and revealing account on the history of the area.

Moreover, the secondary sources of information will supplement the primary sources that range from published and unpublished materials that included textbooks, project dissertation, news papers, Gazettes, document among others. That is lodge in the UDUS Library, History department UDUS library e.t.c

### **1.6 Literature Review**

The fact that I stated the absence of written materials on my research topic meant that my focus on literature review will be available literature on Neighboring settlements or similar types of settlement with similar economic, political and Geographical foundation. Some very valuable literature for this review are Sani Ibrahim B.A project titled “survey of the political history of Gummi” there was also a research work done by Sani Musa Title “the socio-economic significance of Daki-Takwas district in gummi local government” (2008). The writes traced the socio-economic activities of the two area, the economy, culture and religious activities Daki-Takwas is historically related to Birnin tudu. In addition the works are situated within the same geographical area, with a common economy and culture.

Other relevant document for this research Include Zamfara State year book (1997) published by the ministry of information Gusau and Zamfara Tourism guide (1999) published by directorate for culture and Tourism, other government document include adult education file No. 1 Gummi local government Department of social management, all these provide valid information as they give some aspect of light on the social and culture life of the villages in Zamfara state including Birnin tudu in Gummi local government area of Zamfara state.<sup>6</sup>

Moreover, Dare's BOOK titled 'the knight of our time' is considered relevant for this work. The Author examined the Historical origin of Gummi. In the work, he established a common tradition of origin between Gummi and a numbers of other settlements including Birnin tudu and Matsafa. Matsafa presently is in Bukkyum local governments area of Zamfara state.<sup>7</sup>

In addition DARE's project report on the stewardship achievement of Sani Takori as the chairman of Gummi local Government 1993-1994 is relevant for this research. He highlighted a brief History of some villages in the local government including Birn Tudu, he also went at length to examine the society and the economy of the area. Our area is rather sketching. The Nature of the project did not allow the writer to do an in depth research on any singles areas in Gummi local government.

Another relevant material for this research is the B.A project written by Faruk Aliyu Gummi tittle "A History of pastoralist farmers relation in Gummi local government areas of Zamfara state in the Twentieth century" (2008) UDUS. This study trace the History of postoralism and farming in Gummi, in Gummi District with special consideration on social interaction between pastoralist, farmers and hunters group, causes, conflict, management of the conflict in the area. The writer also discussed on the British imperial policy on land. Faruku's

analysis dwell much on social conflict between the farmers and postoralist burdering on land ownership and land use. Birnin tudu has similar social composition and the issue of economic interaction between the various groups will be discuss.<sup>9</sup>

The work of Sanusi M. Gummi tittle “History of Daki Takwas village” (2008) UDUS, provides some relevant information for this research the writer trace the origin of Dakitakwas settlement to Birnin tudu. The writer also emphasize the fact that Daki takwas ruling class (*Sarakuna*). Came from Birnin tudu. And up till today the traditional rulers of Daki Takwas are sent from Birnin tudu. However the writer obsession with his area did with his did not allow him to pay much attention to the Historical development of Birin tudu.<sup>10</sup>

Several researches such as B.A research project of musa .A “the historical origin and development of Gummi town I the 19<sup>th</sup> and 20<sup>th</sup> century”. Sagir A. Musa “on history of Nasarawa war kifi” shade some light on the aspect history of Gummi; Nasarawa kifi however, none of them have attempted to detailed and comprehensive study on the origin and development of Birnin tudu

## **1.7 Chapterization**

This research is organized into five chapters the chapter one contained general introduction statement of problem aim and objectives, scope and limitation, methodology, literature review, chapterization, and endnote.

The second chapter deals with the geographical feature of the area, tradition of origin peopling of the area and endnotes.

The third chapter will examine the early development of Birnin Tudu from pre-colonial period to colonial period. The fourth chapter will discuss the post colonial economic, social and political development in Birnin Tudu. While chapter five will end with a summary and conclusion of research findings.

## NOTES ON CHAPTER ONE

1. Oral interview with Abdul Muminu A. Musa, Civil servant, 50yrs Birin Tudu, October 9, 2014
2. *Ibid*
3. *Ibid*
4. Malam Nuhu S. Zauma, Businessman, 56yrs, Birnin Tudu, October 9, 2014.
5. *Ibid*
6. Ibrahim Sani, "*The Survey of the political History of Gummi*" B.A project, Department of History UDUS, 2006.
7. *Zamfara Year book*, Ministry of information Zamfara State, 1999.
8. M.J Dare, "*The knight of our time*", Mulki print Sokoto 1995
9. *Ibid*
10. Sanusi M. Gummi, "*History of Daki Takwas Village*" B.A project, department of History UDUS 2011.
11. Abbakar Musa, "*Origin and Development of Gummi*", B.A project, Department of History A.B.U Zaria, 1989

12. Musa Ali Sagir, "*History of Nasarawar Kifi*" B.A Project department of History UDUS,  
2011.

13. *Ibid*



## **CHAPTER TWO:**

### **2.0 GEOGRAPHICAL LOCATION AND HISTORICAL ORIGIN OF BIRNIN TUDU**

The Role of Geography in shaping the Historical development of any given community cannot be over emphasized. It is in view of this that the chapter seek to discuss issue concerning Geographical location and features dominant in the area. The chapter will also examines the tradition of origin of Birnin tudu settlement.<sup>1</sup>

Geographically, Gummi town the local government headquarter of the areas is located along (Lat 12° 06N) the rainfall map displays Histogram of average and annul distribution in 10 days period, in (2006). It showed the general trend to be one the greater rain fall in the western area of Zamfara state where Birnin tudu is also located. Other areas located in this zone with similar climate included Daki-takwas, Gummi, Zauma, and Bukuyum. The rains begin around the middle of April and May last until the end of October. The recorded rainfall for the year 2006 was 22.9 inch (579mm)<sup>2</sup>.

#### **2.1 Geographical Location**

Birnin Tudu is the head quarter of Birnin tudu District in Gummilocal government area in Zamfara state. The establishment of the settlement was partly due to the favorable environment for human habitation, the availability of game and fertile land for agriculture in the area.<sup>3</sup>

The village is bordered in the north by Nasarawa kifi, birnin magaji, kwalkwato, and Tungar oro. In the southern part of the area lies the settlement of Baguda, Tabullasa and Daki takwas settlement. On eastern part Birnin tudu shared border with Kwammaka, Kwankwani,

Tudu Gandu and Zuuma villages. From the western part of the village kaiwa is found as one of the oldest settlement, Iyaka and falale all in Gummi local government area of Zamfara state.<sup>4</sup>

The climate condition of the area exhibit two different season, such as short wet season from June to September and long dry season from October to mid may while harmattan period during December and January is more intense in the area.<sup>5</sup>

Generally the land surrounding Birnin tudu, settlement is fertile for agricultural production, and favourable for the rearing of animals. Since very early period the economy of the area vested was on hunting, cultivation of crops, irrigation farming and domestication of animals.<sup>6</sup> The agricultural production in Birnin tudu is undertake during the raining season and dry season through irrigation system of farming. Some of the vegetable and fruits that are produce during dry season includes; pepper, tomatoes, okro, cassava, potatoes e.t.c. the most prominent food and cash crops cultivated in Birnin Tudu included rice, maize, cotton, ground nut, guinea corn, millet, beans. All these crops are grown in this area. Their planting period start as early as the raining season which in most case start in month of May. Some of the most common vegetable and fruits included: Amaratus, tomatoes, Okro, cassava etc.<sup>7</sup>

## **2.2 Traditions of Origin**

There are two major traditions on the origin of Birnin Tudu settlement. The first is the one that trace the origin of Birnin Tudu settlement to a group of hunters, who came from *Tunfafi* village in present day Talata Mafara area in Zamfara state. According to this view the ancient city of Birnin Tudu was said to have started around 1564 A.D when *Dansumba* and his two brothers came to see the place on hearing the existence of a thick forest with wild animals and reptiles of different species. They moved to this area known as *BirninTudu*.<sup>8</sup>

The brothers *Dansumba* and *Bamurna* led by *Dankofa* were said to be the first hunters to camp in the forest. Looking for animal as well as in search of erable land for farming. *Birnin* is an *Hausa* word meaning a walled city or simply a depended settlement, while *tudu* refers to an upland. *Dankofa* became the leader of the newly founded settlement. He organized His men to defend the newly founded settlement against the terrorizing activities of the *Dakarkani*. The *dakarkani* from Danko was said to have attacked the settlement but they were drive away. Other hunters and farmers followed them and settle in the area, thereby increasing the population and the size of the settlement. To further protect the settlement from invader, a city wall (*Ganuwa*) was constructed, the remain of the city wall can still be seen on the western side of the village.<sup>9</sup>

The second version of tradition concerning the history of the Birnin tudu posit that, in *Tunfafi* village there was a king name Ali the son of Sarkin Mafara of Talata Mafara who had a rift with his brothers and left west wards. Ali it was said he passed through the village called Zauma presently in Bukkyyum local government area of Zamfara state to Mahuta in Zuru emirate present day Kebbi state. He stayed there for 3 years where he become powerful. His increasing power frightened the authorities of Mahuta, they decided to send him away. Leaving mahauta he decided to move eastwards to Danko also in present day zuru emirate, there he settled and become powerful man to reckoned with. At Danko his 3 children migrated to other areas. The first child Ali migrated to Matsafa in Bukkuyyum local government area in Zamfara state and took the tittle of *sarkin mafaran Mastafa*. The second child Named Dan kofa moved to *Birnin tudu* where he held the tittle of *Sarkin Zauma*. The third child named Muhammadu waru proceed to found Gummi town.<sup>10</sup>

More so, According to most people 1 interviewed such as Alh shuibu idris (District head of Daki-Takwa) Isuhu Hamza (District head of Birnin tudu) marafa Ahmad and Lauwali Tudun

Daki-takwas, said the village got its origin from a group of 3 Zamfarawa hunters who came from *Tunfafi* village near Talata mafara around 16<sup>th</sup> century viz: *Dan kofa, Dan sumba and Bamurnna*. The historical origin of Birnin tudu has shown that the initial inhabitant is Hausa from the Clan of Zamfarawa.

In general it is undeniable that the origin of Birnin tudu settlement could be traced to the activities of migrant from *Tunfafi* village.

### **2.3 Peopling Of the Area**

Migration from one place to another resulting from the push and pull factors has been an important factor in the establishment of a number of settlements and in some cases disintegration of a number of settlements in Africa. Wanderers moving about do naturally settle down in places where they found favourable conditions for the sustenance of their life. This is true in respect with the people of Birnin tudu as it is with most other settlements. According to oral sources, the early people of the area were the Zamfarawa hunters who came from *Tunfafi* village in Talata mafara local government. The composition of Birnin tudu were Hausa and Fulani people. The village according to 2006 national population and housing census has a population of 14,000 people. Similarly Hausa people were the major ethnic group found in the village, other ethnic groups of people in the village include Fulani and Dankarkari.<sup>12</sup>

## NOTE ON CHAPTER TWO

1. ALH. HAMZA ISUHU, District head of Birnin tudu, 45Yrs, Birnin tudu, 20 October, 2014.
2. *Ibid.*
3. *Ibid*
4. Abdullahi .s Zauma, Business man, 60yrs, Birnin tudu, 20, October 2014.
5. *Ibid.*
6. ALH Shuaibu Idris, District head of Duki-takwas, 52yrs, Daki-takwas, 1/11/2014.
7. *Ibid.*
8. Muham  
mad Ahmad, marafan Birnin tudu, 60years, Birnin tudu, 14/1/2014.
9. Ibid.
10. *Ibid*
11. Lauwali Ahmad, Tudun Daki-takwas, 50yrs, Daki-takwas, 05/02/2015
12. *Ibid.*

## CHAPTER THREE:

### 3.0 EALY DEVELOPMENT IN BIRNIN TUDU

The period before the European influx in to the hinterland of Nigeria areas was an important period in the development of Brining tudu. This period witnessed series of development ranging from political, economic and social trans formation in the life of Birnin tudu society. This chapter is going to conduct survey of the socio-economic and political transformation that took place in the area before the colonial conquest.’

#### 3.1 Political Development

The early political history of Birnin tudu started when a group of hunters from *Tunfafi* in present daytalata Mafara local government established the settlement. Prominent among the immigrant were Dankofa, Dunsumba and Bamurna, prominent brother from the same family. Dankofa is the eldest one among them. The immigrant unanimously agreed with Dankofa to serves as the first over seen of the settlement. Dankofa became the first king of the settlement in the year 1564-1608,<sup>2</sup>

The establishment and consolidation of Muhanmmadu Dankofa power at Brinin tudu as an independent political entity, enable him through various conquest and diplomacy to extend his territory over the surrounding areas. In the east he conquered Zauma, Masama, Zarummai in the west he subsumed the settlement of kaiwa, iyaka, falale kagali in the north Brinin tudu bordered with *JanDutshe* while in the south he conquered all the areas of tabulasa, Daki-takwas, Zugu andbordered with Danko in present day Zuru emirate in Kebbistate.<sup>3</sup>

The unprecedented growth of Birnin tudu was partly due to the capability of its rulers to defend their settlement and those villages who submitted to them. Another reason for the growth of Birnin tudu was the nature of its environment which is suitable for agricultural production, animal rearing availability of game and a veritable ground for craftsmanship, which contributed tremendously to the socio-economic improvement of the life of the people of Birnin tudu.<sup>4</sup>

For effective organization of society and the provision of adequate security for life and properties, there evolved the political setup characterized by a hierarchical order. At the top of the hierarchy is the head of the town, he commanded and directed the political affairs of the town. Under the *Sarki* (king) were his lieutenants and occupational heads such as *Sarkin Noma* (head of farmers) *Sarkin fawa* (chief of butchers) *Sarkin aski* (head of barbers) among others. The *Sarkin zauma* is not an autocratic ruler, that unilaterally conducts the affairs of the town, there are a number of officials who assisted him in the exercise of his day to day affairs through advice and where necessary positive action. Some of these officials included *turaki*, *tafida*, *marafa*, *makama*, *magatakarda* among others.<sup>5</sup>

Birnin tudu is situated in the midst of several polities that included Gummi, Danko Anka and *Jandutse*. According to Marafa Ahmed none of the neighboring towns ever succeeded in invading Birnin tudu. In fact even the attempt by the *Dakarkari* from Danko to invade the settlement was repulsed by Birnin tudu force.<sup>6</sup>

The outbreak of the Sokoto Jihad in the first decade of the 19<sup>th</sup> c. opened a new chapter in the political history of the entire Hausa land. The Jihad aimed to purify Islam of accretion and syncretism as well as to liberate the masses from the oppression of the *habe* rulers. The leader of the Jihad Shehu Usman bn Fodio traveled widely in every nook and corner of Hausa land in the

course of his teaching and preaching tours. According to Malam Abdulumminu; Shehu passed through Birnin tudu where he designed a mosque for the community. This Mosque is now the Jumu'at mosque of the town.<sup>7</sup>

#### **THE KING LIST OF BIRNIN TUDU**

1.	Sarkin Zauma	Dankofa	1564-1608
2.	Sarkin Zauma	Dansumba	1608-1631
3.	Sarkin Zauma	Bamurna	1631-1667
4.	Sarkin Zauma	Gamzo	1667-1695
5.	Sarkin Zauma	Danmalka	1695-1743
6.	Sarkin Zauma	Alibabba	1743- 1773
7.	Sarkin Zauma	Nabakura	1773-1796
8.	Sarkin Zauma	Dan Godi	1796-1805
9.	Sarkin Zauma	Bagwashe	1805-1832
10.	Sarkin Zauma	Na Yari	1832-1851
11.	Sarkin Zauma	Alikilgo	1851-1877
12.	Sarkin Zauma	Ibrahim Gwabro	1877-1891
13.	Sarkin Zauma	Halilu	1891-1898
14.	Sarkin Zaumia	Abdulkublau	1898-1940



15. Sarkin Zauma	Ummar Amore	1940-1949
16. Sarkin Zauma	Muhammad Danja	1949-1956
17. Sarkin Zauma	Idirisu	1956-1980
18. Sarkin Zauma	Yusuf Marafa	1980-1997
19. Sarkin Zauma	Muhammad Ango	1997-2014
20. Sarkin Zauma	Hamza Isuhu	2014to present

The genealogical list of Birnin tudu rulers has shown that there was no period of interregnum in the political leadership of the town. In addition no major incident was reported, resulting from struggle for power among the ruling family.<sup>8</sup>

### 3.2 Economic Development

Economic considerations are no doubt to be discerned among human societies where ever they are located. The economy is the bedrock of any society, and it influences and determines much of human activities.<sup>9</sup>

The strategic location of Birnin tudu enhanced economic opportunities. The town of Birnin tudu is situated near river Birnin Magagi (*Gulbin Birnin Magagi*) which enable the people to engage in irrigation farming. More so, Birnin tudu is situated on the ancient trade roots that linked Ankah, Talatamafara, Tureta, iyaka, Gummi to Margai and Jega.<sup>10</sup> it's traders travel as far as kontagora and Gonja for commercial purpose. There is no doubt that location of Birnin tudu brought it in to contact with different traders criss-crossing Hausa land. The main item of trades were kola nut, cloth, salt, skin, grains, slave among others.<sup>11</sup>

## **Agricultures and Craft**

Agriculture is the back bone of the economy of Birnin tudu. This no doubt could be partly as a result of the fertile agricultural land in the area, Nadama arguing along this line posited that, in a predominantly agricultural society the prime mover would be the fertility and Agricultural prosperity of the area.<sup>12</sup>

People of Birnin tudu cultivated crops such as millet, guinea corn, maize, cassava, among other, in addition a number of crop meant specifically to Fetch cash to the peasant were cultivated, some of these included, groundnut, cotton, pepper, tomatoes etc.<sup>13</sup>

Farming is the chief occupation in the village, their method of cultivation are, during sowing the long handle hoe (*sungumi*) is used, and only one thrust is required to make a hole of the required depth because the soil is sandy. With the coming of hot season everyone goes to his farm to clear it of Shrubs. The cut of shrubs are then gathered together in one or more heaps and burnt after they have dried. The ashes thus become fertilizer. Earlier the farmer has been carrying manure to his farm which is heaped over the farming area. These heaps are then spread evenly over the farm.<sup>14</sup>

When the raining season has begun and the first heavy rains have fallen, the farmer takeout his hoe and his smaller calabash now a days small pans into which they will put the millet or guinea corn grain. The farmer and one or more of his bigger sons then make the holes into which the seeds will be sown while, the rest of the faming follow behind, sowing. During harvesting period people will harvest their crops and take it to their home this harvesting period are referred to as '*kaka*' in Hausa language.<sup>15</sup>

Beside Agriculture, hand craft other local traditional occupations are equally important in the economy of Birnin tudu. E.g black smiting industry, produced farming implement to the farmers such as, hoe, cutlass long has idle hoe (*Sungumi*) etc in addition other iron materials for domestic purpose are produced such as knives, axes among others.<sup>16</sup>

However leather work is also another economic activity carried out in the area. Leather work in Hausa land is of two kind, the traditional one which has been practice for centuries. This is the work done by people who work in markets shed or stalls or in the halls of their houses who make covers for charm and amulets, sheath for sword, and knives, leather bags often carried by *malams* in which they kept their books, leather bags for barbers in which they kept their knives and bags hung around the horses neck to feed it millet or guinea corn. They also make shoes, horse trappings, skin water bottles and bag for storing or carrying grains.

While the modern one has emerged in recent years. These are the makers of hand bags, cushions and other leather work which itinerant traders sell to Europeans house-wives.<sup>17</sup> a part from the above mentioned craft other craft are also carried out in the village e.g Tanning barbing, carving and pottery.<sup>17</sup>

These local industries apart from providing certain service necessary for livelihood, they also create job opportunities. These inevitably contributed greatly toward the development of trade and Agriculture in the area.

The development of market in Birnintudu was partly due to the surplus agricultural product, a number of weekly market sprang up in the village. Traders travel to various village on weekly basis to purchase agricultural commodities, this turn the settlement as centre of commercial activities.<sup>18</sup>

### 3.3 Cultural Activities

The people of Birin tudu have their own occasional, ceremonies and annual festival such as wedding ceremonies, naming ceremonies, sallah ceremonies. Wedding ceremonies is carried when a people is going to married one another, these ceremonies is done in both the house of groom and bride to show the happiness of the event. While the naming ceremonies is carried out to celebrate the new born child, the sallah ceremonies is a ceremonies in which the entire society take part all are religion ones. These are EidulFitr and eidil-kabir.

The eidel-fietr is celebrated the day after the Ramadan fast is ended. Early in the morning of the day, a house holder give out Zakat fitr. These are alms give out on behalf of the house holder, his wife, his children and any person dependent on him whether they are adult or children, male or female. The house holder will give out as alms a measure of millet or the local food of his area for each member of the family. After the alms give out, everyone dresses in his best clothes and hurries to the praying ground out side the town.<sup>19</sup>

While the eidel-kabir which people called “the eid of sacrifice” the people who have the means are slaughtering the ram on the 10<sup>th</sup> of Zulhajj”q the Twelve month of Islamic calendar. In this eid it is the Imam or the emir that are often sacrificing their ram on the praying ground before the other people of the community.<sup>20</sup>

Mean while in the cultural practice, they have a variety of traditional play for both boys and girls. One of the famous play is cousin play which is referred to as ‘*wasan wawwo*’ in Hausa language, this usually take place during the period of compulsory gift (*Kamunshara*) from cousin 9<sup>th</sup> of every muharram.<sup>21</sup>

Moreso, another annual cultural event in Birnin tudu is ‘*Tashe*’ this is the name not for one event but for whole series of mini performance that go on through the month of Ramadan, normally after dark when the fast is broken, again performed mostly by young people, it involves moving from one house to another, enacting a particular scene and very often, being rewarded by given ‘*sadaqa*’ alms by the house hold so entertain.

Z.I. Bello (1991) provides description and song/verbal text for 120 such *tashe* routines. One of the most often cited is entitled ‘*Kayi rawa Malam!*’ but you dance *Malam!* In which the stereotype of the learned Malam is portrayed doing what he is not suppose to do, that is dance. The routine is describes as follows:

This *tashe* is done by children and young people and its done to amuse. First one of the young people dress up as a learned and venerable *Malam*. He put on a cotton beard and side been and carries a leather book satchel, an ink pot, a sheepskin to sit down, a writing board and other thing *malam* uses. When they are all ready then they go out from place to place and perform. The *malam* dance round and round while other says:

CHILDREN: you dance *malam* you definitely dance!

MALAM: I didn’t, I didn’t!

CHILDREN: go home and tell them *malam* dance!

MALAM: I didn’t, I didn’t!

CHILDREN: you dance *malam* you definitely dance!

MALAM: But look at my beared!

CHILDREN: you dance *malam* you definitely dance!

MALAM: Look at my sided burns!

CHILDREN: you dance *malam* you definitely dance!

MALAM: I didn't, I didn't!

CHILDREN: you dance *malam* you definitely dance!

MALAM: Alright then let me have a go!

Birnin tudu people also have an interesting annual festival known as '*Kalankuwa*', this is part of the series of sport and festivities that traditionally take place in the period immediately after the harvest. Extending over two or three days, young people led by youth leader '*SarkinSamari*' organizes a dramatic entertainment in the evening in an open space. During the play one of the dramatist act the position, of emir while others took the position of vizier, judge, policemen and others. A variety of scenarios are improvised; disputes are brought before the emir, who refers them for consideration to his judge; cases are considered; judgments are made. "*Kalankuwa* are some time involve reciprocal performance visit from one village to another. During the '*Kalankuwa*' the girls send food through '*Bera*' (Head of Girls) to their chosen one or boy friends which signifies her proposal ticket to him, in return the boy will return her plate along with some gift known as "*maida Kwarya*" (return of calabash). These represent his acceptance, to her offer, marriage preparations start from this event.<sup>23</sup>

'*Bori*' (Devil possession) is another cultural heritage not only in *Birnin tudu* but the whole of Hausa land. In the pre-colonial Birnin tudu especially before the Sokoto Jihad *Bori* and its practice is very common. The *Bori* ceremonies has four distinctive type as indicated by A.B,

*Bawa*, two of which were presented primarily for public amusement and two of which were intended to achieved communication with '*iskoki*' (Sprit).the public amusement were the '*kidanbori*' (drumming for spirit) which includes a demonstration of trance by the '*Bori*' adepts and the '*Kida*' (drumming) for public entertainment, which is done on invitation from the fun or initiates to performs on either marriage or birth ceremonies and other entertainment like *Ajo*' (fans ceremonies). While the other two groups were healing rituals: that of curatives sacrifice and that of the medium trance, which were resorted to when sacrifice to the spirits is seen to have failed. The patient would then go for an initiation rituals (*Girka*). Further more, '*Bori*' festivities were performed when serious illness or epidemics, opening of new market, muslim eid festivals e.c.t<sup>24</sup>

'*Bori*' festival usually take place in the night. During occasion they converge in a public place with their drummers where they display magic and their ritual practice. The activities of the 19<sup>th</sup>c. Jihadist in Hausa land have significantly reduced this practice.<sup>25</sup> it is not an exaggeration to argue that the social trans for motion in Birnin tudu in particular and Hausa land in general, especially in the area of religion, culture and social life before the colonial era was the outcome of the Sokoto Jihad.<sup>26</sup>

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## **CHAPTER FOUR:**

### **POST-COLONIAL POLITICAL, ECONOMIC AND SOCIAL DEVELOPMENT IN BIRNIN TUDU**

#### **4.0 Introduction**

In the previous chapter, attempt was made to study the early development in Birnin tudu, the socio-economic and political development of the settlement were discussed. This chapter will examine the political, economic and social transformation witnessed in the post-colonial Birnin tudu (1960-2014).

#### **4.1 Post Colonial Political Development**

The attainment of independence marked the end of British imperial rule in Nigeria. However, Birnin tudu remained under the supervision of Gummi district head responsible to the Sultan of Sokoto. With the creation of local government in 1976, Birnin tudu was placed under Gummi local government.<sup>1</sup>

The creation of Zamfara State in 1996 marked the end of the Sokoto overlordship in Birnin tudu. The new Zamfara state government undertook a reform and reorganizations of traditional political institutions in 1998. Under this arrangement Gummi emirate council was established and Birnin tudu was made part of the emirate.<sup>2</sup>

Moreover, with the inception of the new democratic government in 1999 under the governorship of Ahmad Sani Yariman Bakura, the state government upgraded the existing traditional institutions. Under the new arrangement, Birnin tudu, became a ward in Gummi local

government, and the head of Birnin tudu was upgrade from the status of '*Hakimi*' to that of the district head (*Uban Kasa*).<sup>3</sup>

Birnin tudu aristocratic setup is based on the kinship of *Sarkin Zauma* who is considered the political head of the community. There was the existence of several political title holders, assisting the '*Sarkin Zauma*' indifferent field of administration. These included the title of '*Sarkin Gabas*' who is in charge of the eastern part of the settlement, *Sarkin arewa* in charge of the northern part of the settlement, there is also *marafa* who is in charge of the internal affairs of the people among others.<sup>4</sup>

However, certain economic factor such as lack of finance to pay the political title holders a monthly or weekly salaries made in evitably the disappearance of some of these, Tittleship in the village. But according to the present Sarkin Zauma Hamza Isuhu all necessary arrangementis on the way to restore the system. He even mention that the tittles of *Wali*, *Bakin Tsoi*, *Yarima*, *Barade*, are going to be resuscitated very soon.<sup>5</sup>

In addition another political development that took place in Birnin tudu came in the year 2002 when new area development council (A.D.C) was established. Birin tudu was place as the headquarterof *Gummi* east areadevelopment council. It was as a result of this development that an indigene of Birnin tudu was appointed to represent the area in Gummi east area development council. The first area development office (A.D.O) was late Usman Musa Birnin tudu, 2003-2006.<sup>6</sup>

Another important political event for Birnin tudu was in 2007 when Honourable Sani A. Chindo Birnin tudu was elected as House member representing Gummi East 2007-2011..

Moreover the current legislative member representing Gummi/Bukkyyum federal constituency at the federal House of representative is Mu'azu Lawal an indigine of Birnin tudu.<sup>7</sup>

#### **4.2 Post-Colonial Economic Development**

Generally, the economy OF Birnin tudu land remained largely agricultural and even today morethan 90% of the population are farmers who practice both wet and dry season farming. The land is generally fertile for the cultivation of different crops and supports the rearing of animals especially cattle, goat,, sheep,donkeys e.t.c

Moreover, the dominant agricultural product included food crops such as rice, millet, maize, guinea corn, cassava, potato beans, fruits and vegetable are widely produce both food and forsale to neighboring market. Dominant cash crops include, cotton, groundnut, calabash and pepper which are largely sold for cash, are mostly taken to neighboring market of gummi, gadarzaima, Birnin magaji, Dakin takwas, masama, nasarawa among others. The proximity of Birnin tudu to this important neighboring market might have resulted in the absence of big market in Birnin tudu up till today, and this development is not restricted to Birnin tudu alone, important settlement like Zuuu, Zauma, falale, Nasarawa Kifi e.tc are all without very active market of their own, because of their closeness to Gummi, which is about 12km away from Gummi town, which has grown as an important centre of commerce over the years surpassing all the market in the area since the colonial period.<sup>10</sup>

However, *fadama* farming has received a boost through the introduction of electrical water pumping machine use to irrigate farms. Before these periods the farms were irrigated through the use of hand, local bucket to irrigate farm. The height of the dryseasons is a period during which the *fadama* lands often became dry due to the reduction of water level from the

rivers in the area. In extreme situation the rivers also went dry and in order to make sure that the crops such as tomatoes, pepper, onion, rice e.t.c reached full maturity before harvesting, wells are dugged and water is pumped to irrigate crops.<sup>11</sup>

Local trade and occupational industry are still carried on as before the independence. These include Blacksmithing, and pottery making, weaving and dying. Also the trade in the area has seen the rise of transportation business in the area. These has been enhance by the provision of modern transportation facilities such as tarred roads in the area, by the development the old method of transportation using animals like camel, donkey has been replaced with automobile transportation.<sup>12</sup>

#### **4.3 Post-Colonial Social Development**

Interm of social development since independence, Birin tudu of recent years is not the same with Birnin tudu of the colonial period. (Post independence military regime). This is because Birnin tudu has witnessed some significant improvement and changes for example; through out the colonial and independence military regime in the country, there was no western educational institution in Birnin tudu land, no electricity, no communication facilities as well as health care facilities in the area. But all this has change over the last 16 years or so. And today there has been significance development and improvement in the following area.

##### **- Educational Development**

Education is one area that witnessed development over the year prior to independence and years after independent, for a very long time even after independence Birnin tudu was without any western educational institution and child from the area have to go to Gummi for their primary schooling and to Bukkyum, Gummi, Anka, and Sokoto for their post-primary schooling. Today

however Birnin tudu has one primary school called Birnin tudu model primary school established in 1976 and one secondary school called Government day secondary school Birnin tudu establish in 2006. With this education has been brought closer to the people of the area.

### Electricity and Water Supply

These important social services were denied the people of the area throughout the colonial and post-colonial military regime period. As such most development that is usually associated with electricity cannot be found in the area. Moreover, as important as safe drinking water is to human life, it was equally denied the people until the recent time. The pipes born water were supplied to the area since 1996. In addition, currently Birnin tudu has the supply of electricity; this development came in the year 2000. When the administration of Obassanjios connected many town and villages with supply of electrivcity.<sup>14</sup>

### Healthcare Service Delivery

This is another area where development has taken place in Birnin tudu settlement since the inception of democratic rule in 1999. Before this period Birnin tudu people have no easy access to basic healthcare facilities rather they relied on the facilities provided at Gummi town (General hospital) and in extreme cases to Sokoto. Currently however, Birnin tudu has been provided with a functional primary health care established in 2010.<sup>15</sup>

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## **CHAPTER FIVE**

### **5.0 SUMMARY AND CONCLUSION**

5.1 This work has attempted to trace the origin and developments of Birnin Tudu town in Gummi local government to 2014. After introduction outlining the location of Birnin Tudu and how the method to be adopted for the successful completion of the research. The geographical location, the natural features and the social composition of the areas were also outlined. The research went future to discuss economic, social and political development of the settlement. The four chapters highlighted the postcolonial socio economic and political development while the last chapter provides a general summary and conclusion of the work.

5.2 Conclusion: - in conclusion the origin and development of Birnin Tudu town in Gummi local government Zamfara state can be trace back to the 16<sup>th</sup>. And the term Birni associated with the settlement indicated that it was a fortified strong holding that period. The history of Birni Tudu clearly showed that as against the European claim of been the harbinger of civilization to the area, there had been a civilized community with a well ordered political and economic system long before the coming of European in tothis region.

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