The Impact of Technology in the Functions of Kano Modern City Gates

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Abstract
The study seeks to identify the ancient Kano modern gates. In doing this, the study reflected on the ancient tradition in Kano city that gave the projection into the culture of the modern gates. Again, the study touched on the meaning of technology. The study highlighted the differences in the building technology that gave birth to the differences in the physical structures. The study observed symbolization, tourism, aesthetic etcetera as the functions of the modern gates. The study also made recommendations such as consistent maintenance of the modern gates and the remains of the ancient gate as well.

Keywords: Technology, Kano Modern City Gates, Impact of Technology

Introduction
Evidence on a tablet in the National Museum Gidan Makama Kano (NMGMK) (n.d) states that,

The foundation of the construction of Kano city walls and gates was established 900 years ago by Sarki Gijimasu son of Warisi (1059-1134 AD). The City Walls developed in phases until it reached its present extent measuring approximately 24 Sq Km in circumference. It has fifteen traditional and two modern gates, most of which have now been transformed.

Paden (1970) in Osaghae (1994) declares that, “the city of Kano was one of the most advanced cities in pre-colonial northern Nigeria, being probably the largest urban centre in Sudanic West Africa in the 19th century A.D”. Hodgkin (1975) in Osaghae (1994) highlights that, “accounts of its (Kano) origin suggest that it was founded between 1000 and 1200 A.D during which period, according to the Bayajidda legend, centralized political authority evolved”. Kayode (2013) avers that, “Dala hill was the place of the first settlement in Kano City, and it formed the nucleus for the people living in the rest of the city and was the foundation of its economic and political development”. The population growth in the city might likely have necessitated the building of city walls and gates.

The city wall and gates performed some security functions due to the fact that they were majorly constructed for that purpose. Kayode (2013) states that “during the reign of Sarkin Kano Usman Giji Masu Dan Wasiri; the grandson of Bagauda; the third King in the Habe
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dynasty, he decided to build and surround the ancient city with a wall as protection against external invaders, and this was the year 1112 AD”. Aribidesi (2004) corroborates that, “it seems that, the construction of enclosure walls was to counter aggressions on the frontier and protect local communities from invaders. The walls were built with materials and techniques which could enable them withstand siege”.

The ancient Kano city gates cannot, in any way, be reviewed without reflecting on the city wall as well. The reason is that, the gates were said to serve as the entrance to the walled city. According to Akinade (2005), “The ancient, highly impregnable Kano city wall and its interlocking gates were built to ward off invasion and to safe guard peace”. He further states that, “There are numerous cases of internecine war between Kano and its neighbours: Kwararafa, Borno, Zaria and Katsina among others. Kayode (2013) supported that,

> Ancient Kano City wall and associated sites are places of spiritual, historical and cultural significance. The ancient Kano city walls are fourteen kilometres radius of earth structure built in order to provide security to the growing population. The foundation for the construction of the wall was laid by Sarkin Gijimasu from 1095 – 1134 and was completed in the middle of 14 Century A.D during the reign of Zamnagawa. In the 16 century A.D, the walls were further extended to their present position.

On the contrary Kayode (2013) argues that, the city gates were originally sixteen, while Akinade (2005) presented the total number of 15 ancient gates which he listed as follows: kofar dawanau, kofar ruwa, kofar waika, kofar kansakali, kofar kabuga, kofar dukawuya, kofar pampo, kofar gadon kaya, kofar na’isa, kofar sabuwar, kofar dan agundi, kofar nasarawa, kofar mata, kofar wambai, kofar mazugal. Salisu (2010) testify to it that the ancient gates are 15 city gates locate at various angles of the city.

The researcher was able to reckon with 15 ancient gates and some possible reasons for the suggestion of different numbers. In the case of some gates they have been renamed two to three times before their present name. For instance Kofar Nasarawa, which was formerly called Kofar Gertawa and later being referred to as Kofar Kewaye. Also, Kofar Ruwa was initially being referred to as Kofar Lunkui. In some cases too, the location of some gates were changed, due to an incident within the community, that brings about the change in location of the gate and directly or indirectly influence the changed name of the gate as well. Kofar Na’isa is an example of such gates. Initially it was called Kofar Dogo, one Fulani man called Sulaiman broke the wall, when he was asked why he so did? He replied “Na’isa” which in English is translated as “I did it because I am capable”. The Emir then said the break in the wall should be called Kofar Na’isa. To this end, Kofar Dogo is no longer in use as it has been changed by Kofar Na’isa.

From the context of the literature review, with the strong values attached to city walls and gates both in the ancient time and modern period, the functions of the monuments grew from being primarily security purpose into other major functions. As in the view of Feilden (2003), “values attached to cultural property come under three major headings namely: Emotional values (wonder, identity, continuity, spiritual and symbolic); Cultural values (documentary, historic, archaeological age and scarcity, aesthetic and symbolic, architectural, townscape, landscape and ecological, technological and scientific); and Use values (functional, economic, social, political and ethnic)”. The author above made it clear that,
their strong values gave room to varieties of functions and importance, which systematically grew out of the ancient monuments. In view of this strong historical conservation and preservation, should be given to the monuments because it could again transform into some other socio cultural importance in future. In the course of the literature review, gates have other functions apart from the primary functions which are security and boundary definition. In view of this the study seeks for the secondary functions of the Kano ancient city modern gates.

Meaning of Technology
Deliberately the study decided to observe the meaning of technology, so as to be able to describe the extent through which technology has influenced the tradition. According to Modder (1991), “the earliest technologies are “stones used by apes as tools and weapons, but the stones found with the bones of the “Handyman” had been given a cutting edge, presumably by simple blow from a rock”. He further said, “This is the earliest evidence of manufacture and what we may properly call technology”.

Modder (1991), describe technology as,
“The manufacture and use of tools that extend and enlarge humankind’s capacity to do things. It is the handmaid culture; that which makes particular level of culture possible at any material time. From the outset human technology and culture developed together because the technology determines culture”

From the above it is observed that technology cannot be separated from culture. Adah (1991), “culture is a complete design for living (a design that provides specific answers to specific questions of specific groups)”. The answers such as security and defense that gave birth to culture of wall and gates in the ancient kano city. It is acknowledged by Egbe (1991), that there is dynamism in culture he said, “Dixon in his work The Building of Culture, holds that the origins of culture are based on discovery and invention. Thus the diversity of human cultures is to be explained mostly by invention and partly by diffusion”. He further said that, “Wissler defined diffusion as the transfer of elements from one culture to another, and he called the process ‘natural’ when based on chance contacts and ‘organised’ in the case of purposive transfers of cultural traits”. The definition of Wissler diffusion gave the reason why the culture of gate in Kano city was successfully transformed into the contemporary (modern) period with difference in the physical structure and functions.

The differences in Technology between Kano City Modern Gates and Ancient Gates
1. **Physical structure**: The physical structure of the modern gates appears more elegant, that is the modern gates takes more space and are bigger than the ancient gates. The ancient gates appear cute and precise.

2. **Medium**: The ancient gates were built with local medium that can easily be found in the immediate environment. Such materials as Tubali (conically shaped ancient bricks used for building in the ancient period), Azara (Spilt trunks and stems of date palm from the desert) and Makuba (the mixture of mud, water and straws of locust bean fruit and water). The modern gates are built with cement blocks, concretes and metal rod. The medium used for the modern gates are more permanent compare to the clay used in ancient gates.
3. The modern gates only have the representation of the gate post, without the gate door compared with the ancient gates that has both the gate post and the gate door. The gate door are found been display in the National Museum Gida Makama Kano (NMGMK). The gate door is a factor that makes the ancient gates to be carrying one of their primary functions of checking movement in and out of the city, a factor that creates a strong disparity between the ancient gates and modern gates because it is not identified with modern gates. In the ancient period, the gates doors are there checking movements in and out of the ancient city, but now they have been removed and kept in the museum for preservation as an antiquity. The following are the ancient door gates identified during the field work. Kofar Gadon Kaya, Kofar Duka Wuya, Kofar Waika, Kofar Kabuga and Kofar Na’isa (5), they are observed with other component like padlock, metal slate inscription and inscriptions written on tablet.

The ancient gate door of Kofar Kabuga is the ancient gate door through which the British forced their way into the ancient Kano city in 1903. It was confirmed reflecting on the inscription written in white and black on the ancient gate door at NMGMK (nd), “the gate through which the British Military Force entered Kano in 1903, so the previous gate Zaria gate was changed to the gate you battered ka-buga”.

4. Technology Approach: One of the major difference between the Kano city, modern gates and ancient gates is the technology involve in the making of the gates. This encompasses both the medium and materials involve in the making of the gates. The modern day technology of building (i.e culture) was buried in the modern gates of kano city, which determine the medium, blocks, the style of the structure and materials used like paints (emulsion and oil paints). The just listed are totally absent from the ancient gates.

It could be said that the advancement of technology can be measured in the construction of the modern gates compared to the ancient gates whose building technology are purely indigenous.

5. Road networks: In the study it was observed that, the roads that plough through the modern gates are usually tilled road, while those that pass through the ancient gates are rough and untilled.

Identification and Analyses of the Modern Gates
Perceived gates were more than fifteen in number because some gates were found to be two. The ancient gate and the modern gate still bearing the same name, they are close to each other, with the modern gate on the major road but adjacent to the ancient gate. For example, Kofar Ruwa and Kofar Gadon Kaya, while some gates only have the modern gates and their ancient gates are probably out of extinction. The study is focusing on the modern gates as at the time of study. The fifteen gates observed are listed below.
Table 1.0: Perceived Gates in the Ancient Kano City

<table>
<thead>
<tr>
<th>S/N</th>
<th>Gates Observed in the Ancient Kano City</th>
<th>Modern Gates Observed</th>
<th>Ancient Gates Observed</th>
<th>Period Established and the Reigning Emir</th>
<th>Name of the Sarkin Kofa</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kofar Kansakali</td>
<td>√</td>
<td></td>
<td>Emir Usman Gijimasu (1095-1133)</td>
<td>Mallam Aliu Tsohusman</td>
</tr>
<tr>
<td>2</td>
<td>Kofar Kabuga</td>
<td>√</td>
<td></td>
<td>Emir Muhammadu Nazaki (1617-1622)</td>
<td>Alhaji Sule Yahaya</td>
</tr>
<tr>
<td>3</td>
<td>Kofar Waika</td>
<td>√</td>
<td></td>
<td>Emir Usman Gijimasu (1095-1133)</td>
<td>Mallam Rabiu Tijjani</td>
</tr>
<tr>
<td>4</td>
<td>Kofar Dawanau</td>
<td>√</td>
<td>X</td>
<td>Emir Muhammadu Rumfa. (1463-1499)</td>
<td>Mallam Sunusi</td>
</tr>
<tr>
<td>5</td>
<td>Kofar Ruwa</td>
<td>√</td>
<td>√</td>
<td>Emir Usman Gijimasu (1095-1133)</td>
<td>Mallam Dan Iami Uba</td>
</tr>
<tr>
<td>6</td>
<td>Kofar Mazugal</td>
<td>√</td>
<td>X</td>
<td>Emir Usman Gijimasu (1095-1133)</td>
<td>Dahiru Hamza</td>
</tr>
<tr>
<td>7</td>
<td>Kofar Wambai</td>
<td>√</td>
<td>X</td>
<td>Emir Muhammadu Al-wali</td>
<td>Yusuf Abdullahi Talai</td>
</tr>
<tr>
<td>8</td>
<td>Kofar Mata</td>
<td>√</td>
<td>X</td>
<td>Emir Muhammadu Rumfa</td>
<td>Alhaji Awwal Uba</td>
</tr>
<tr>
<td>9</td>
<td>Kofar Nasarawa</td>
<td>√</td>
<td>X</td>
<td>Emir Muhammadu Rumfa. (1463-1499)</td>
<td>Alhaji Ibrahim Ahmad</td>
</tr>
<tr>
<td>10</td>
<td>Sabuwar Kofar</td>
<td>√</td>
<td>X</td>
<td>Emir Abdullahi Bayero.(1926-1953)</td>
<td>Non</td>
</tr>
<tr>
<td>11</td>
<td>Kofar Dan’ Agundi</td>
<td>√</td>
<td>X</td>
<td>Emir Muhammadu Rumfa</td>
<td>Mallam Hussaini Sulaiman</td>
</tr>
<tr>
<td>12</td>
<td>Kofar Na’isa</td>
<td>√</td>
<td>X</td>
<td></td>
<td>Abdullahi Muhammadu</td>
</tr>
<tr>
<td>13</td>
<td>Kofar Gadon Kaya</td>
<td>√</td>
<td>√</td>
<td>Emir Muhammadu Nazaki (1617-1622)</td>
<td>Mallam Isa Idris</td>
</tr>
<tr>
<td>14</td>
<td>Kofar Famfo</td>
<td>√</td>
<td>X</td>
<td>Emir Abdullahi Bayero.(1926-1953)</td>
<td>Non</td>
</tr>
<tr>
<td>15</td>
<td>Kofar Duka Wuya</td>
<td>X</td>
<td>√</td>
<td>Emir Muhammadu Nazaki (1617-1622)</td>
<td>Alhaji Bello Maitama</td>
</tr>
</tbody>
</table>

From the above table, as at the time of study, it is observed that there are eleven (11) modern gates, while there are five (5) ancient ones. The study will focus one (1) modern gate. The gate that will be analysed is Kofar Nasarawa. In the identification of the modern gates, the following will be made mention of, the myths, kingship pattern, when the gate was established, the Emir on the throne at the period the gate was established and also the pictorial identification would be displayed. Most of these pieces of information were retrieved from the present Sarkin kofa of each gate and the National Museum Gida Makama Kano (NMGMK).

1. **Kofar Nasarawa**

The name of the Sarkin Kofar Nasarawa is Alhaji Ibrahim Ahmad and his title is Sarkin kofar Nassarawa. The gate was built during the reign of his Excellency Muhammadu Rumfa. According to the present sarki kofar, the kingship of the gate is by inheritance within the same family lineage and the following have been the sarkin Kofars: Alhassan, Abdullahi, Ismail Abdulhamidu, Abdurahaman Ismail, Ahmad Abdurahaman, Salisu Ahmad, Abubakar Ahmad, Ibrahim Ahmad (1972 - till date). He further stated that, the origin of the gate could be traced to when the wall from kofar Dan Agundi to kofar wambai was demolished. The emir reasoned that if war was brought upon Kano and all the gates were
locked, there will be no way out for the people to go and farm so the wall from kofar Dan Agundi to kofar Wambai which passed behind the prison was pulled down, in reconstructing it, Kofar Nassarawa and Kofar Mata were built into it increasing the number of gates on the wall.

Kofar Nassarawa just like the other Kano city gates were built for security reasons only that there is something unique about this gate which also reflects in its name. This kofar is the kofar through which the king and his men exits Kano city whenever they went to war and for no other reason other than the fact that a prayer for victory will be offered there and they always came back victorious. Interestingly, it was not only when they went for war. If they went in search for anything, they always came back with a positive result.

This kofar was originally not called Kofar Nassarawa, it used to be called Kofar Gertawa and was later called Kofar Kewaye which means “to go round” because whenever the emir goes out on his usual visitation, he goes round the city. When the emir comes out through kofar Nassarawa he goes round passes through Jaoji which is around the trade fair complex. There used to be a well in Jaoji. When they got there, they disembark and gave the horses water to drink from the well. From there they proceed to Gandun Sarki now Gandun Albas from there proceed to kofar Dan Agundi and come back home. So during the reign of Majikarofi, he built a house for the king of Nassarawa which he declared opened on one of his visitations around the city. On this particular visit, when they came to the then Kofar Kewaye, Karambana who was the Sarki of the Dogaris stayed at the entrance of the Kofar then the sarkin kofar came out and offered prayers. The emir, Majikarofi accepted the prayers and thenceforth changed the name of the Kofar from Kewaye to Nassarawa. Nasara is the Hausa word for victory. The king changed the name to Nassarawa because whenever they stopped at the gate to offer up prayers before going to war, they came back victorious.

Kofar Nasarawa is unique compared to all other gate base on its road networking. The modern gate alone links five major road in Kano, which include Emir Palace road and the National Museum Gidan Makama Kano (NMGMK), BUK road, the popular Zaria road, State road that leads to the government house and Ibrahim Taiwo road. This gave birth to the resent modern Kofar Nasarawa that has a road network of a flyover incorporated into it.

Fig 3: The Modern Kofar Nasarawa. Snapped by the Author
In its usual tradition the form that appears like a bird is in the center top of the gate. This form is also observed in the demolish gate Kofar Nasarawa. It is made up three entrance chamber, largest chamber in the middle giving way to traffic in and out of the city on the bridge, while the other two small entrance chambers gives way to the pedestrians under the bridge. The gate is painted white and red which is also observed in the demolished gate and Kofar Mata as well. The gate is not built with the structure that represents the office of the Sarki Kofar, concrete and metal were used in the structure.

The functions of the Modern Gates due to the present Technological Impact

The gates are usually characterized with elegance justifying the road passing through the gate. The following are their functions as they were observed during the fieldwork.

Symbolization

Art works and architecture has come to stay over time as an object of symbolization, most especially traditional ones from the ancient period. They are found changing into objects and structure of symbolization in the modern period, consciously and unconsciously. The culture of the gate is a traditional culture peculiar to different groups of people. The ancient architecture will symbolize the group expressing the tradition, it represents the period that gave birth to it in the culture, more over when the gates have lost the primary function. Symbolization is the reason why gates appear in the modern period without its wall besides it, and it does not look awkward or out of place.

Identification/ Documentation

In the modern period, it is observed that the name of the gate like Kofar Dan Agundi, Kofar Mata, Kofar Kansakali etcetera are not particular to the gates alone, but a particular area that falls within the city with a defined boundary. The local head of such areas is usually called Mai ugunwa and in some situations the Mai ugunwa is also the Sarki Kofar. For example Mallam Aliu Tsobo Usman (Sarki Kofar Kansakali) and Alhaji Ibrahim Ahmad (Sarki Kofar Nasarawa) were found operating two leadership functions. So numbering of houses in the city was made under each gate area. Also transporters and passenger uses the name of the gate to identify their place of alighting, transporter seeks for the attention of the passenger on the road shouting names of gate.

![Fig 4: House Number Plates. Snapped by Osiboye (2015)](image)

In the course of the documentation, some of the modern structured gate, the name is written on it; the year the gate was rebuilt or was established.
Tourism
Having been a national monument to the country, there is the tendency for the ancient culture to call for the attention of both local and international visitor, which is simply tourism. From tourism, the economic value or purpose could be felt too. According to Sally (2014) “many developing countries have managed to increase their participation in the global economy through the development of tourism. Tourism development is increasingly viewed as an important tool in promoting economic growth, alleviating poverty, job creation, as well as contributing to national development goals”. Realizing the economic power of tourism there is need also to observe the National Tourism Policy, according to Sally (2014) to make a good tourist centre on wall cites in Kano.

The policy thrust is to develop sustainable tourism by capitalising on heritage diversity as the basis for promoting domestic and international tourism. This is aimed at competitive sustainable tourism development within the confines of the world tourism market and open up Nigeria as a major tourist destination in Africa through the development of international tourism and promotion of domestic tourism.

If effective measures could be made by the custodians of the ancient wall city, to keep and promote the tourist market values of the monument, putting in mind the National Tourism Policy, also viewing tourism as an important tool in promoting different forms of economic growth definitely, it will boost the economy power of the nation.

Aesthetic function
As security appears to take the order of the day in the ancient period, the aesthetic value appears to take the order of the day during the modern period. The modern structured gates appear to be celebrated in their elegancy, inscription writing on the gates and their interplay of colour, giving justification to the road passing through them. They are found to be enhancing the beauty of the city and the road network of the city. Which are all absent in the ancient structured gate.

Conclusion
It appears that technology cannot be separated from art of gate construction; at every point in time the present technology determines the art produced. Its strong influence can probably be accessed from the medium and materials being made use of. As it was observed in the study, when clay bricks were being used by the generality of the society it was made use of in building of the ancient gates and now that cement blocks and other form of materials are being used, it is also reflected in the construction of the modern gates.

Recommendations
1. Maintenance should not be a spontaneous activity which could be void of consistency by the government; rather a calendar should be created. Minor maintenance could be four times in a year while major maintenance could be every two years, this could help preserve the styles forms and medium of the ancient period.
2. On some and around the walls and gates, posters, hand bills and signpost were found defacing the ancient tradition. This act reduces every value of the wall and gate including the aesthetic values of the wall and gates. To reduce this act, the people living around the wall and gates should be educated on the values of the wall and gates so as to wake up their protective mode and sense of patriotism. The National Museum Gidan Makama Kano (NMGMK) and Sarkin Kofo cannot alone be the
custodian of the wall and gates, people around the ancient tradition should also be custodians.

References

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