



NACD NEWSLETTER

PUBLICATION OF THE NIGERIAN ARTS AND CULTURE
DIRECTORY PROJECT

14th Edition, October 2008

www.nacd.gov.ng



BARKA DA SALLAH

Welcome to Zaria

FROM THE EDITORIAL DESK

In the 13th Edition of our Newsletter, we promised to bring to your doorstep the stories behind the story of our recent visit to the ancient city of Zaria, Kaduna State, Northern Nigeria, the home of the famous Zazzau Emirate, where the NACD Team was on ground to witness one of the most amazing cultural displays and legacies of Nigerian people; *The Grand Durbar* festivities.

In line with this promise, we present to you in this edition, as never been presented before, the glamour, the treats and unforgettable nostalgic sights and sounds of this year's grand durbar events, **that took place at the Royal Palace of the Emir of Zazzau, Alhaji Shehu Idris, CFR.**

As you savour this special cultural dish, we wish to commend our subscribers' world wide for their support and encouragement through their objective comments and contributions, which have continued to propel us to greater heights. We are also asking others to follow suit by making their views known, to enable us serve you better.

At the Nigerian Arts and Culture Directory Project... you cannot ask for more; as we continue to provide you with the most authoritative information on Nigeria's, rich and abundant cultural and tourism potentials. **STAY WITH US!**

EDITORIAL TEAM

Prince Chinedu Obi - Editor-in-Chief
Ben Oti - Editor
Chidinma Iwuoha - Script
Boniface Ezenwa - Photography
Jude Eziuka - Graphics

MARKETING TEAM

Ikechukwu Chiemenem - Head
Hauwa Sambo
Kizito Duru
Kingsley Onuoha





BARKA DA SALLAH

Eid-El-Fitr, the Islamic feast which commemorates the successful completion of Ramadan fast took place in Nigeria this year on Monday, 29th August. The one month of fasting and abstinence, eventually culminating in *Sallah*, has a profound significance; to enhance the people's yearnings for God and the good of their fellow man. During this period of denial and sober reflection, Muslims are reminded of the society's under-privileged and the necessity to offer assistance to the needy. The 30 days of fasting are sub-divided into three groups based on purpose. In the first 10-day period, adherents pray for forgiveness of sins, the second 10 days are meant for asking Allah's blessings, while the last 10 days are spent praying for grace to make paradise.

During Ramadan, the economic gulf separating the rich from and poor is narrowed down to a large extent. All must needs go without food for the better part of each day and share an early dinner at 6pm in a communion of brotherhood. This togetherness goes a long way towards accomplishing the tenets of Islam which advocates egalitarianism.

It is a familiar vista during this phase, to observe devout Muslims along main streets of Nigerian cities, distributing sumptuous food rations and provisions from the trunks of posh automobiles so that even the most deprived need not entertain the likelihood of starvation. It may also be pointed out that this bounty sharing is not restricted to Muslims; it is a free-for-all revelry where

whosoever wills may partake. Some capitalize on this opportunity to stock up for the coming day of fasting.

It serves the purpose of reducing the rigors of the season so that rather than envisaging Ramadan with dread, Muslims rather look forward to the period with anticipation. On the last day of fasting (*sallah eve*), devotees perform the *fidau*. Every privileged adult male purchases one big measure of grain or four small measures for charity. This they present to poor families within their respective neighbourhoods in expectation of the elaborate feasting that characterizes *sallah*. By this means, no family is left out of the joyful celebration.



Arriving through Kaduna Road on the evening of Sunday 28th September, the NACD Project Research team witnessed a frenzy of activity among native Zairians, applying finishing touches to preparations for the subsequent day. Haste became the operative word as people hurried from the main market to dressmakers' shops, purchasing and procuring. On this day also, most of the food menu meant for the next day's feast is prepared amidst excited chatter among the women folk while men focus on slaughtering cows, rams, goats or chicken meant for the same purpose. The palpable euphoria lasts well into the night and children especially would only retire when forced to do so; shrieking gleefully as they try on their new *sallah* clothes.

The traffic situation remained chaotic all day, reflecting the general atmosphere. This was the state of affairs which the NACD Project's research team unsuspectingly walked into the centre of and was swept along by the tide. Quickly sizing up the circumstances, the team decided to slow down and meld with the crawling masses of humans, vehicles, horses and bikes, each endeavouring to get ahead of the other, and inadvertently worsening matters. It was at this point that realization actually dawned of the enormity of the festivity which the Project had undertaken to document. Soon enough, the intoxicating excitement caught up and all were carried along by it.

AT THE EID PRAYER GROUND (SALLAH DAY)

By 9:00am on 29th September, Muslim faithfuls were already making their way slowly towards the *Eid* prayer ground along Kaduna Road, just outside the old Zaria city walls and less than one kilometre from the Emir's palace. The *Two-Rakas Eid* prayer was scheduled to begin at 10:00am with the arrival of the Emir and usually lasts for about 15 minutes.

The Emir's entourage left the palace in a long motorcade led by men of the Nigerian Police Force and other security agencies. It was a slow going due to the large multitude of people who had gathered from far and wide to witness the event. Promptly at the Emir's entrance into venue, prayers commenced and devotees settled themselves within and around the prayer ground, which translated into all avenues leading towards it. As a result, the whole vicinity was jammed, preventing any form of movement till the close of prayers.

They came trooping out of the old city in droves and no stranger to Zaria would otherwise have believed the sheer numbers. Where did they all come from? This question was on the lips of most tourists as they gazed about, utterly bewildered. The extensive array of faithfuls at the grounds made a fascinating sight, stretching exceedingly far and as they prostrated and arose in unison, their brightly coloured new caftans sparkled in the morning sun. Princes, district heads, and titled chiefs appeared in ceremonial turbans on horses and camels. Others arrived on foot since vehicular movement had been forbidden within the area with the exception of the Emir's entourage. As the masses departed at the close of prayers, magicians, traditional medicine practitioners and circus clowns thrilled



earning small tokens in return. It turned out to be a fun fare for children who ran amok from one point of interest to another, trying to take in everything at once. *Sallah* as both a religious and cultural heritage of Northern Nigeria takes precedence over all other festivals. In fact, visitors are usually amazed to discover the major role played by culture in this event which many erroneously believe to be a purely religious ritual. The religious tilt gives it lasting power, making its future to a large extent assured. It is a well known fact that Muslims adhere to religious practices with a lot of dedication and zeal, regarding its edicts as a divine imperative. Far from being the high point of the day, the *eid* prayer was actually a prelude.

An interlude of recreation followed during which people socialized, participating at different variety shows and generally making merry. While all this went on, the Emir and his entourage gradually assembled at the rear gate of the old city, taking a roundabout route to do so, while cutting off the crowded main street. A discerning tourist would earlier have detected the movement of royal horsemen from different parts of the city through the old city gate and onwards to an unknown destination. Even as the recreational period continued, a noticeable pattern evolved in which natives drifted from the rear of the prayer ground to its exit which terminates at the front gate of the old city. At this point, one enters the thick of noisy activity with dances, circuses and all sorts of

side attractions calling for attention and would be hard put to make a choice and simultaneously avoid being jostled down in the general frenzy. The pattern earlier mentioned continued as more people joined the throng in vehicles and on foot, heading towards a place beyond the front gate of the old city. Haven intermittently lost sight of its official guide as well as each other in the course of the day; members of the NACD research team were only able to stay in touch by aid of mobile phones. Without any roadmap whatsoever, the team tacitly agreed to accompany the moving crowds, believing that whatever lay in that direction must bear a serious significance on the research visit. It was not too long before the mystery was solved. The team discovered that the route led directly from the front to the rear gate of the old city; the Emir's palace situated somewhere in between and accessed through an avenue to the left. This road has always been the *sallah* parade route through which the Emir, the Princes, chiefs, district heads, cabinet members and the ruling dynasties of Zazzau Emirate proceed in a colourful and spectacular parade of decorated horses and camels to the palace at the end of *eid* prayers every *sallah* day. Halfway down the route, the crowds began to settle down, making themselves comfortable on pavements and walkways to await the royal procession..



THE PROCESSION

Eventually, the royal cavalcade was ready, horses saddled and tacked, and every platoon in its position. The advance entourage belonged to the *Wazirin Zazzau*; an influential member of the Emir's cabinet saddled with the responsibility of leading the committee of kingmakers in search of a replacement in the event of an Emir's demise. Each chief or titled man had the liability to clothe his retinue of guards as well as decorate his horses to the best of his capacity. It was therefore a measure of his wealth and prestige to do this as lavishly and flamboyantly as possible.

Some troops included leashed wild animals (leopards and tigers) as well as drummers and dancers. As the troops proceeded, it became obvious to the viewing audience which chief was wealthy and which was not. They came in the following order: close behind the *Waziri's* platoon was *Madaki*; (eldest member of the Emir's cabinet), *Galadima*; (emirate council of kingmakers), *Makaman Zazzau*, *Dan Madamin Zazzau*; (Emir's Special Adviser), *Sarkin Padan*; (the Emir's Chief of Staff), *Wakilin Ciroma*; (the Emir's first cousin), *Sarkin Bauran Zazzau*; (district head of Bauran), *Magajin Rafin Zazzau*; (Prefect in charge of the emirate's water resources), *Sarkin Tudun Wada*; (district head of Tudun Wada), *Sarkin Dawakin*; (custodian of the Emir's horses), *Koginan Zazzau*; (a member of the royal family), and *Wakilin Marafan Zazzau*. Next came four young princes; the Emir's sons, so richly garbed that they drew the crowd's admiration. The Emir appeared behind them, heralded by a town crier who hollered '*Emir*' at the

top of his voice. The crowds responded with cheering and clapping even as gunshots rent the air.

His entourage was understandably the largest and most colourful, made up of about fifty horses and three hefty camels. His footmen, dancers and drummers were equally numerous. The Emir himself was at the centre of the commotion, mounted under a large canopy borne by a guard. Some beautiful white Arab stallions belonging to him were unsaddled and accompanied the troop on a leash since no one except the Emir himself could ride them. *Tafidan Zazzau*; another powerful title holder came next, followed by *Magajin Garin Zazzau* (the crown prince) with his troops among whom were two Europeans, turbaned and mounted on big bays. It was a sight that tickled the local masses who found it both amazing and amusing. A total of seventy-two platoons performed the royal procession and it had taken about one hour and thirty minutes by the time the last platoon made its appearance. All were headed for the Emir's palace where another mammoth crowd of tourists, many of whom were Europeans and Americans had converged. A royal throne had earlier been placed in the courtyard where the Emir would sit in order to receive the homage of his subjects. This done, each title holder would come forward with his troops to bow before the Emir and give way for others to do same. Gradually, the courtyard and the avenue leading to the palace became congested, with security agents working hard to hold back the crowds and prevent them from entirely jamming the walkway. This procedure continued till late in the day and actually concluded the first day's festivities.



DURBAR

Sallah festivities continued on Tuesday, 30th September with Durbar, a sporting demonstration of dexterity and the prowess of horsemanship by able-bodied men. It has a history rooted in the Jihad wars of Usman Dan Fodio; an era when survival and success depended largely on the horse and the sword. Durbar is simply reminiscent of these past glories and has become an important cultural

Heritage of Northern Nigerian States. Occasions where a tourist may look forward to witnessing a first-rate performance of Durbar are at *Eid-El Fitri*, and *Eid-El Kabir*; both known as *Sallah* and at installation ceremonies of new Emirs and chiefs. It may equally be put up as a mark of honour to an important visitor such as a president. Her Majesty Queen Elizabeth of England was hosted to a befitting Durbar during her pre-independence visit to Nigeria in 1956. Again, delegates to the 52nd commonwealth Parliamentary Conference in September 2006 were treated to a durbar at the Emir's palace in Zaria.







Brief HISTORY of ZAZZAU

Important Hausa States to Zazzau. Relics of her conquests still exist in many Hausa towns where the skeletons of *Ganuwan Amina* (the walls which she built to secure such cities) have become landmark historical monuments. The frontiers of Zazzau extended to cover many towns down south and up north, bordering such States as Katsina, Kano, Zamfara, Bauchi and Plateau. Its capital was moved from Turunku to Kufena and finally to Zaria in present-day Kaduna State.

Following the reformatory revolution that led to the establishment of Danfodio's Sokoto caliphate in 1804, some prominent scholars



the Emir of Zazzau, Alhaji Shehu Idris, CFR

Before 1804, there were 60 (sixty) Habe rulers who ruled the kingdom of Zazzau. The first was Gunguma and the last was Makau. While Zaria was established as the seat of the throne about 700 years ago, the history of Zazzau itself predates 1000 years. It is one of the oldest and most populous emirates in Northern Nigeria and serves as a confluence between northern States and also as a gateway for southern States into the rest of the north. Zaria city, (the administrative headquarters of the emirate) was named after the younger sister of famous Queen Amina who conquered and annexed most of the

were given authority to carry out campaigns in Islamic teachings and administration within the Hausa States, of which Zazzau was inclusive. Mallam Musa was given this authority as a flag bearer and administrator and was assisted by Mallam Yamusa, Mallam Abdulkarim and Mallam Abdulssalam. These four prominent scholars established the Fulani Administration in Zazzau that gave birth to the four Ruling Houses (dynasties) from which subsequent Emirs were appointed to the throne.

From 1804 to date, there have been eighteen Emirs. The transformation of Zazzau as a

result of the leadership style of the Fulani era administration paved way for political, economic, educational and agricultural development, thus providing an enabling environment for empowerment of the indigenous and migrant population. The coexistence of the indigenous and migrant population resulted in a cross-cultural interaction, the basis of Zaria's cosmopolitan outlook. With the establishment of Kaduna town as capital of the Northern protectorate under the British Empire as well as Headquarters of the West African Frontier Force, Zaria began to experience additional



11

provided colouring and design for locally made clothing materials. Just as agriculture and local industrialization afforded the people menial employment for self sustenance, the socio-economic advancement of today has facilitated a lot of development in that regard through investment by multinational corporations.



Royal Palace of the Emir of Zazzau

advantages with the presence of numerous military and paramilitary outfits.

The attendant increase in the number of educational institutions, industries, trading and commercial activities became proportional to the development of Zaria over the years. The city today is the centre of both Islamic and western education. Agriculture has remained the bedrock of Zazzau's economy, supported by crafts such as blacksmithing, leather works, embroidery, local textile production and dyeing, which



COMMENTS

Na wha ohhhhhhhhhhhhhhhhh

This edition is simply GREAT! Kudos!!!

The E-edition in pdf, Please, if possible, Kindly effect corrections.

[since it is the edition that will travel far just by a click.....] on page 9 as follows:-

1. Monica Selelo is sitting with William Miko of Zambia and not Diawara.
2. Prof. Ikem Okoye is standing with Prof. Manthia Diawara of New York University, USA, not a tourist.
3. The lady on the left hand side of the page is Prof. Deb Willis of New York University and not Claudine Pommier.

Bye for now and keep the flag flying.

Tonie Okpe; Sculptor & Associate Professor of Sculpture, Department of Fine Arts, Ahmadu Bello University, Zaria.

Thanks Tonie for these very concrete observations, not just for our use but for the wider audience. The decision to publish them verbatim stems from the sincerity of purpose which has brought the Project thus far. With the contributions of important stakeholders like you keeping us on the straight and narrow, we are sure to always stay focused on the goal. Thanks again. Your support is truly appreciated.

Thanks for considering me important to be part of your mailing list. It is quite refreshing to see ARESUVA once again. You however left some of us out in your report. Well done.

Uwa Usen

University of Uyo

Dear Uwa,

Be assured that the omission of your name from the ARESUVA report was not deliberate. Artists, the academic class and participants in general were simply too numerous to count. In order therefore to avoid an overly lengthy and boring report, we decided to abridge wherever possible, using phrases such as "to mention just a few" in buttressing this point. Thanks anyway for your understanding and support.

Just want to commend you for the marvelous report you made on the 2008 *Iwa Ji* National Festival at Igbo-Ukwu. Please keep up the good work. We, in Diaspora, are reading and appreciate all the efforts that your office is putting in the NACD Project. I have incorporated some of the event pictures on this web site:

www.nigeriapolicyinstitute.org/chieftaincy.htm for your easy access.

Chief Jimmy Asiegbu (*Okwuru Oha 1 of Ndi Igbo*)
Executive Director
Nigeria Policy Institute, USA.

Dear Chief Jimmy,

You are welcome to partner with the NACD Project in any manner that would promote our mutual dream of a better Nigerian society through the medium of Arts, Culture and Tourism. Your appreciation is equally welcome and heartening. We look forward to a fruitful collaboration with your organization as we make progress and discover more areas of interest.

I received this newsletter and the invitation with great joy.

Let me say, this is the first ministry or parastatal that will send a perfect print production on the net.

I have been disappointed all these whiles when you open a website of some of our ministries and parastatals and what you get is either a stale news or that it is coming soon or an error message. In recent times, I have sent mails to email addresses given under the contact portals of such establishments only for the mail to be turned back to sender because the mail box has been shut down due to non use. Then why venture into what will not be used with huge tax payers' money? Anyway, I congratulate NACD for this breakthrough and I encourage you to follow it up and surely you shall succeed in Jesus name. My desire is to see our nation NIGERIA progress while satanic and evil leaders fall down and die so that genuine and committed leaders can rule the land to success.

GOD HEAL NIGERIA, GOD BLESS NIGERIA
BUT EVIL AND CORRUPT LEADERS, GOD WILL
PUT TO SHAME IN JESUS NAME. AMEN.

Femi Alofe

Manager, QS

LARSEN & TOUBRO LIMITED
DUBAI UAE.

You are kindly welcome Femi. Your words are well taken and we hope your prayers are realised sooner than later.

Thanks for your mail. Your NACD is very interesting. I will send materials soon. Keep up the good work.

Bonny Alams

Editor; Science and Technology Digest.

Thanks Bonny for your words of encouragement. Do send us any materials you feel would aid the realisation of the NACD objective.

My name is Eva Berta and I am the Cultural Adviser at the Embassy of Spain in Abuja. We have been receiving the Newsletters of NACD, which we really much appreciate. I kindly ask you to add this e-mail address to your mailing list in order to receive the information straight to my mail box. Thank you. I would also like to know if we could have some information concerning the Abuja Carnival 2009.

You are very welcome Bertha. We will not only include you on our mailing list but we will henceforth provide you with physical copies of the monthly Newsletter. The information you need, will be forwarded to you as soon as they.

Can be compiled. Thanks for buying into the NACD dream.

Dear Chinedu,

Thanks a lot for the NACD Newsletter and the enlightenment it promises to provide. I promise to digest the content and forward same to relevant departments.

Ugo Okoli

Thanks Ugo for thanking us. Keep subscribing to the NACD Newsletter and sending your opinion.



NATIONAL JUDICIAL INSTITUTE



GTBank



NATIONAL INSURANCE COMMISSION



HOTEL DE VILLE ABA



CORPORATE AFFAIRS COMMISSION





BINEZ HOTELS LIMITED

5/11 Nwogu Street, Umungasi Aba.

Tel: 234-82-225267, 222941,

440030 Fax: 082-222142,

Telex: 63133 NG



82 guest rooms comprising...

eight classic types: **Ambassador** Suite, **Executive** Suite, **Garden** Suite, **Alcove** Room, **Double** Room, Deluxe Room, **Standard** Room and **Studio** Room designed to meet all tastes.

You'll feel at Home



National Gallery of Art

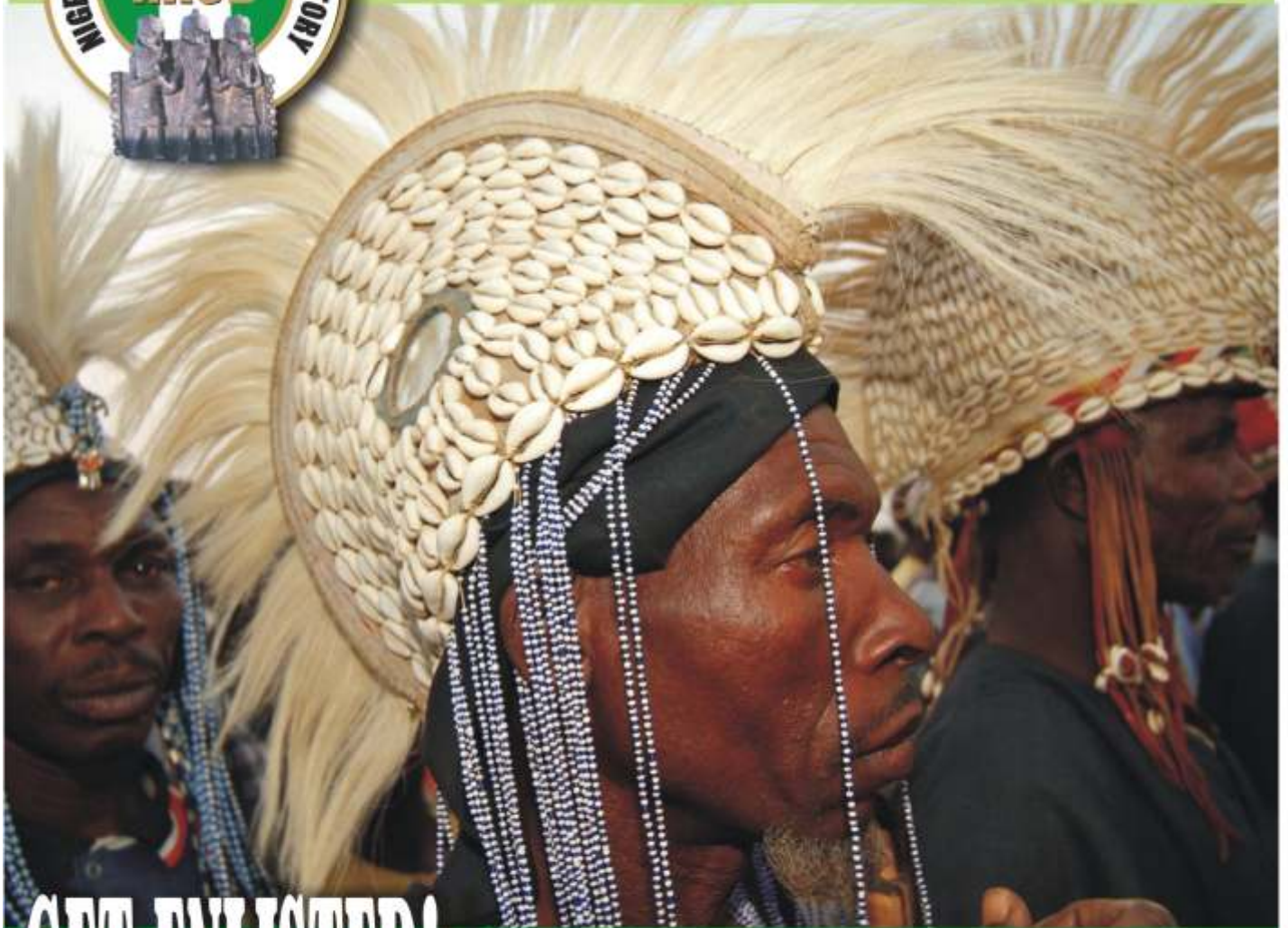
No. 1 R. A. Adeleye Close, Utako District, P. M. B. 456, Garki-Abuja.

Tel: +234 9 6712950, +234 9 290 8818.

info@nga.gov.ng www.nga.gov.ng

NIGERIAN ARTS AND CULTURE DIRECTORY PROJECT

Are you an artist, actor, fashion designer, theatre artist, dancer, publisher, art collector, movie producer etc.,
Then get enlisted in the first Nigerian Arts, Culture and Tourism Directory.



GET ENLISTED!



For further enquiries, registration, sponsorship considerations or advert placement,
visit www.nacd.gov.ng or call 08033144749, 08063970530