

The Socio-Cultural Ceremonies amongst the Koro People in Kaffin – Koro Town in the 19th Century

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Abstract

The Koro people in Kaffin-Koro like any other ethnic group of modern Nigeria have their socio-cultural ceremonies. These socio-cultural ceremonies are formal activities which formed an integral aspects of Koro people's way of life. The socio-cultural ceremonies amongst the Koro people in Kaffin-Koro were not only believed to be means for gathering the Koro citizens together for the purpose of promoting unity and love but essential for the progress of Koro community. These socio-cultural ceremonies through their values and norms have sustained the Koro society as a unified entity and provide not only valuable opportunity for these socio-cultural ceremonies to be pass on from one generation to another but remain ways in which the 19th century Koro people in Kaffin – Koro preserved their traditions and cultural heritage.

Introduction

The socio-cultural ceremonies amongst the Koro-people in Kaffin –Koro town in the 19th century were complex network, Practices and accumulated knowledge and ideas transmitted through social interactions. These customs and values of Koro community were held tight by them and they regulated every aspect of Koros way of life. The focus of this paper is dictated by the fact that little if anything has been written on the socio-cultural ceremonies amongst the Koro people in Kaffin – Koro town. Though, the socio-cultural ceremonies amongst the 19th century Koro people in Kaffin-Koro town are many, for the purpose of this paper, our discussion would concentrate on the *Eturo*-marriage, *Ja'aza* - naming and *Nyapu*- burial ceremonies.

The Geographical Location of Kaffin-Koro Town

Kaffin-Koro covers a conventional land mark areas of 1.20square kilometers 87 kilometers south East of Minna the administrative headquarters of Niger State (Jijili (Koro) of Niger State at glance 2012:3) . It is the headquarters of Kaffin – Koro district in the present Minna emirate (Adamu 2010:9). The town is bounded by Paiko the headquarters of Paikoro Local Government Area of Niger State to the South West, Kachia Local Government Area of Kaduna State to the North and Munya, Shiroro and Gurara Local Government Area as of Niger state to the East and West respectively(*ibid*). Along its boundary is the thick forest in the North east which consists of plains and a long watershed that runs east and west (Jijili (Koro), op.cit., p.3).

Generally, Kaffin-Koro town is endowed with fertile soil, favourable climate as well as good precipitation (Adamu,op.cit., p.9) . In addition, the beneath of the top soil of the town are fine grained sand, lignite and carbonaceous shade clays(Walu and Mark 2005:18). This enable the people in the area to grow a variety of crops such as yam, cassava, guinea corn, cocoyam, sweet potatoes, sugar cane etc. besides, Kaffin-Koro town is also blessed with mineral resources such as gold and tantalite (Ibrahim 2011:15).

The rainfall is fair all over in the town, though it varies from year to year. While the dry season in the town starts from November to March, the raining season on the other hand domainatesthe months of April to October in the town(Bulus 2010:7).However, the mean annual rainfall in the town is 1.468mm. The mean monthly temperature is highest in March and lowest in August(Adamu, op.cit., p.10). Apart from the Koros who inhabit the town, some other ethnic groups found in Kaffin-Koro are the Gbagyi, the Hausa, the Nupe, the Idoma, the Yoruba, the Igbo, the Kadara and the Katab (Azaido, 1999:31).

Furthermore, farming, hunting fishing, pastoralists, craftsmanship, pot making, cloth weaving etc were some important occupation of the Koro people in Kaffin-Koro town. They also keep birds along side with the above mentioned occupations to supplement their food. Trading in the town to be noted are mostly carried out by foreigners. There are Muslims, Christians and a good number of traditional worshippers in the town (Jijili (Koro), op.cit., p.4).

The Historical Origin of Kaffin-Koro

The tradition of origin of Kaffin-Koro, is not only shrouded with myth and mystery but appears conflicting.

While traditional historians in Kaffin-Koro and its environs are of the view that the present Kaffin-Koro town got its name from *Ekaseh*-market and *Ekasehpivillage* respectively (Bulus, op.cit., p.7), some modern historians on the other hand attributes the origin of the words Kaffin-Koro to revenue and tax collectors. The revenue and tax collectors according to this tradition who arrived from Minna the colonial administrative headquarters of Minna division of Niger Province Kaffin-Koro town in the early part of the twentieth century to collect tax from the Koro, people, but they found it cumbersome to pronounce and write the words *Ekaseh* and *Ekasehpi* which were said to be the traditional / original names for Kaffin-Koro (Bulus, op.cit., p.12). This difficulty forced the revenue and tax collectors to suggest and give a similar name not only to suit their pronunciation but to make it easy to them to write as well, hence the birth of the words Kaffin-Koro (*Ibid*).

Whatever may be the variations, what seems authoritative and most widely acceptable version as regard to the Kaffin-Koro tradition of origin is the one that relates the origin and the emergence of the words Kaffin-Koro to Hausa/ Nupe migrants from Lapai. According to this account the Hausa/Nupe migrants from Lapai during the Fulani incursion in the area in the 19th century went out on a territorial conquest/acquisition. Their target was to conquer Koro and Guni towns. On this mission when they reached Koro town they decided to first go and conquer Guni town before coming back to Koro and conquer it thus the birth and emergence of the words 'Kaffin-Koro'-'before Koro' (Adamu, op.cit., p.20).

Though, opinions remain divided as regards to date and foundation of this settlement, however, it is generally agreed that the foundation of Kaffin-Koro town was laid under the forceful influence of the Gbagyi people who migrated from Borno via Zazzau (Zaria) to this area in the 18th century (*ibid*). The Gbagyis were later joined by the Koro people who migrated from Zuba via Gwarinpa area in the present Federal Capital Territory, Abuja in the 19th century (Rood, 2005: 25). On arrival, the Koro settled first in the *Eyelle/Ekasse*-forest and at a later date they moved out from there to occupy areas like Kama, Siche, Gwajau, Abolo, Sikiti, Zubakpere, Anguwan idi, Nanati, Eyelle, Ekase and Kudani in the eastern part of Kaffin-Koro town (Malam Usman Danladi 05/10/2008). In essence, undoubtedly, the nature of Kaffin-Koro environment and fertile soil which encouraged plantation of crops prompted the movement and peopling of Kaffin-Koro town by the Koro people (Bulus, op.cit., p.13).

The Koro People of Kaffin-Koro

The Koro including those of Kaffin-Koro town is the name which the people called themselves. (Idris and Usman 2015:349) There are various account to the history of Koro including those of Kaffin – Koro town. Among the account is the one that says 'the Koro tribe are known to be descendants of two brothers 'Koro' and 'Jukun' and two brothers who came to Nigeria from east of Mecca and were both settled in 'Apa' which later became the capital of *Kororofa* Kingdom. Although Koro was the senior, blessed with many children and grandchildren which made him to go about with air of pride and pomposity (self-importance) (Salihu 2007:20). Another tradition has it that the famous tribe whose Kingdom was called *Kororofa* wielded great power for centuries. They speak of themselves as he 'Wapan' but they are best known by name 'Koro' their capital was at Bepi or Apa and situated South of the Benue about 40 kilometers north east of Banji (Green n.d:118). It is pertinent to note that while written records and oral traditions are akin on some of the accounts, there are areas that the later is silent about (Charles 2006:499).

However, the popular view as regards to the Koro tradition of origin is the one that link their origin to Kororofa (Jukun) (Barth 1857:30). The view that Koro are of *Kororofa* (Jukun) origin may be true, because this opinion apart from its general acceptance by the Koro themselves, has an re-enforcement in another tradition which runs thus:

Most of the Koro are found in Benue, Niger and Zaria provinces. The Koro say their origin is the same with (Jukun) Kororofa. They say that in the past they were living in Bornu and it was because of the war with the Kanuri that they came to Hausa land and parts of Benue and Niger provinces (Hassan and Shuaibu 1952:15).

Like their tradition of origin, the origin of the word Koro remain obscure. Various version exist as regard to the origin of the word Koro. Whilst some Koro in Kaffin-Koro town attributed the origin of the word Koro to *Ofro* a bag the Koro make and use even today (Malo 2016:3), other Koros in the town suggest and maintain that the word 'Koro' has its origin from Hausa word *Koraru*-drive away (Blench 2014:18).

Whatever may be the variations, what is established is that the word Koro originated from *ofro*-bag (Malo, op. cit., p.3). The name *ofro* may be the origin of the word 'Koro', not only because of its general acceptability by the Koro people themselves but the word as observed apart from sounding more like the word 'Koro' it appears to be cognate with *Kororofa* (Jukun) whom th Koro people including those of Kaffin-Koro town claims to be their origin (Malo 2011: 10).

In general term, the Koro are divided into two major groups namely; *Koro Zani* (clothed) and Koro Huntu (Naked) (Hassan and Shuaibu 1969:20). However, in the case of Kaffin-Koro town, the Koro people here belonged to Koro Huntu (Naked) clan who lived east of Zuba near a hill called *Matan Zuma* (wife of

Zuma)(Goje, 1998:30). Meanwhile, humane, accommodation, cultural tools and symbols that differ from those of other tribes around them are ways of identifying the Koro person in Kaffin-Koro town (Agabe, 2004:14). It is worthy of note that the movement of Koro into Kaffin-Koro town in the 19th century as argued in one of their tradition of origin, they did not abandoned their socio-cultural ceremonies (Mushakata, 1997:3) but they continue to conduct and observe them in their new home. Nevertheless though the Socio-cultural ceremonies among the Koro people in Kaffin-Koro in the 19th century are numerous, for this article however, we shall limit our discussion to *Eturo*- marriage *Ja'aza*- naming and *Nyapu*- burial ceremonies.

Eturo-Marriage

Eturo-marriage, amongst the 19th century Koro in Kaffin-Koro town was not only a respected institution which occupied a unique position but also held in high esteem by the people. To Koro in Kafin-Koro town the *eturo* – marriage was a family affair and not that of an individual. Because of this the people to attach great importance to it and reserved the right to arrange and initiate it to the parents (Dauda 1989:20).

In the 19th century, the initiation of *eturo*- marriage among the Koro in Kaffin – Koro town was in two ways namely:

- (a) *Iturrough ga ulhou*- marriage initiated by the parents of the male child and
- (b) *Iturrough ga izwhneh* – marriage of friends.

(a) Iturrough ga ulhou- marriage initiated by the parents of the male child

In the initiation of this type of marriage amongst the 19th century Koro in Kaffin Koro town begins immediately a female child is born (Alamba Mamman 15/05/2010). In this practice, when the parents of the male child, the mother of the male child in particular learnt and knew that a female child is born she will approach the family of the female child and uttered the following phrase *Munghou ga ulouch* – I have come to be your in-laws (Abubakar Mamman 06/10/2011).

In this first approach, the parents of the male child will present to the parents of the female child particularly her mother the following items, *Umuru kama* – mat, *Rrseh* – door screen and *ummhe* – local light which was made of *gamba* – grass (Daniel Jimbe 12/06/2012). The collection of the above items particularly this *Ummhe* – local light which provides light in the night by the parents of the female child means acceptance of the suitorship (Goje 1987:15). In the first year the male child will give the parents of the female child *Ugulo*- corn, *Uyare*- native broom, *Rhoswarachi*- wood and *Utbala* – locally made sack. This *utbala* – locally made sack according to one source was to be presented to the female child when she attained the age of maturity (Adamu Akeke 09/10/2011). The presentation of this sack to the female child in this period is to inform her that she is engaged and prevent her from dating another man (Hooks, 1988:12).

In the second year, the male child gives to his in-laws food items such as *Utasawaugh lo* – bundle of guinea corn, and *ichwe* – hungry rice. These food items particularly *ichwe*- hungry rice is to be presented to the parents of the female in a sack called *Offru* (Aliyu Bakuku 05/08/2010). The presentation of the hungry rice lasts for five years.

It is said that when the male child attained the age of puberty, he will at this stage be allowed by his parents to assume certain responsibilities in respect of his *eturo* – marriage (Kaura, 1985: 30). The first responsibility is to allow the male child to assist his in-laws in their farming activities. In the first place, he will start alone, then he would later organize *Unagalouch* – cooperative farming. This cooperative farming which comprised his peer groups assist him to work on his in-laws farm for a period of five years (Haruna Yunusa 06/04/2014).

Furthermore, when the female child reached the marriage age, courtship begins. At this age, the groom would be made to give three hundred cowries to the girls father (Muhammad Azaido 20/01/2008). As an aspect of courtship, the groom would be invited to his in-laws house to observe a custom called *Ikuye Yava or Inyehne*. This was an integral part of *eturo*-marriage among the Koro in Kaffin-Koro town in the 19th century (Laraba Azuwa 10/10/2011). In this custom, the proposed husband would go to his in-laws house and passed a night with his proposed wife. Both of them would sleep on the same *Umuru kama*-mat naked (Muhammad Kwagana 05/10/2010). The proposed husband would placed his hand across the chest of his proposed wife. In this process sexual intercourse would not occur as it is forbidden. Any attempt on the part of the proposed husband to cohabit with his proposed wife would not only obstruct the process, of his *eturo*- marriage, but would terminate the whole his *eturo*-marriage as well (*ibid*). After these processes, the proposed husband with the help of his peer groups would build a house for his in-laws. In addition, he would cultivate groundnut farm to the mother (Muhammad Lawal Azaido 20/01/2008). The above particularly the building of a house for his in-laws marked the last stage of *eturo*- marriage process. It is at this stage after the above, that the proposed husband would be made to pay three hundred cowries to the girls father (*ibid*). Also, he would give twelve strips of black clothes which the *Ikuye Yava*- proposed wife would wear (one of them) on her weeding day (Laraba Azuwa 10/10/2011).

Perhaps, after this, the date for the weeding would be fixed. The proposed husband would send his friends and peer groups to collect or receive his wife for him. This in most cases takes place in the night. In some

occasions, force was used to carry the proposed wife to her husband's house (Jijili (Koro), op. cit., p.5).

On reaching her husband's house, the wife would remain indoors for some months. During these months, she would not be allowed to perform household chores such as cooking, sweeping, washing (Ibrahim, 1992:126). However, as argued to enable her perform her matrimonial duties, a date would be fixed. It was this day that her *Essehnta* place where she would make fire for cooking would be created (*Ibid*). The creation of this would be accompanied by observation of certain rituals where food and wine would be shared. It was after this ritual that the wife would be allowed to perform her matrimonial duties as expected of a house wife (*Ibid*). Apart from initiation of *eturo*-marriage by male parents, marriage was also imitated by friends amongst the 19th century Koro in Kaffin-Koro town.

(b) *Iturrough ga izwhneh* – marriage of friends.

In this type of *eturo*-marriage initiation, if an adult developed an interest in a lady, through his friends he approach her and seek for her hand in marriage. Communication about marriage starts with friends. The venue may be a market square, or at a ceremony or festival, and through his friends, the boys feeling would be expressed to the girl (Adamu, op. cit., p.13). At the initial stage, communication is not direct but through these intermediaries. The answer to the boy do not come immediately. This would necessitate the scheduling of another time either during the moon light play time in the village square or on another market day. When eventually an answer is expected. It is put that if the answer turns out to be positive for the boy, courtship commences and it lasts for five years (*Ibid*).

During the periods of the courtship, the boy through his friends would press for the formal introduction to the girl's family. If the girl agreed to the boy's request, the boy subsequently informs his parents who are expected to play their role in this endeavour (*Ibid*). It is argued that when the parents of the girl agree, three visits are scheduled (Bawa Azeh 07/06/2014). In the first visit the boys parents would give three cowries. In the second and third visits four and five cowries respectively are given to the girls parents (*Ibid*). It is after the above, that the boy would be asked to bring ten *Utasawaugh lo* – bundle of guinea corn. It is said that if he cannot give it at once in a year, he will be allowed to give it installmentally. For instance, in the first installment during the payment he will be required to work on his future in-laws farm and give hundred cowries at the sowing season and again at the harvest period for five years (Aliyu Bakuku 05/08/2010).

It is pertinent to note that in the event where the girl rejects her future husband and refused to marry the boy, the value of the presents, and gifts given including the labour work are returned (Usman Azaido 04/12/2013). Meanwhile, before the bride was taken to her matrimonial home, the groom will get four gallons of palm oil, a goat and hen to be slaughtered and soup prepared, *Tuwo*- thick meal either corn or *Acha*- hungry rice is prepared which is taken to the girls house for all members of the family to eat (Laraba Azuwa 10/10/2011). This was followed immediately by informing the girls parents of the date and time the husband wished to come and collect his wife. On this day she will be bathed in the evening and taken round the town to visit her relatives before taken her to her husband's house (*Ibid*).

Once more, among the Koro in the 19th century, Kaffin-Koro town, monogamy was not popular because a monogamist was not only considered as poor, but also was mocked publicly by his age mates (Usman Danladi 05/10/2008). Polygamy on the other hand was widely practice among the Koro, in the 19th century Kaffin-Koro town. He can marry as many wives he can to show wealth, to have children to assist him on his farms, command respect and for enhancement of prestige (Goje 2004, op. cit., p.59). To note however, that while the Koro man with more than one wife was respected the man with only one wife earn little respect (*Ibid*).

In the area of divorce, in the 19th century Kaffin-Koro town, divorce among Koro in the area was not permitted. A woman on the other hand was not punished for leaving her matrimonial house. She may not subsequently return to this village (*Ibid*). In essence, adultery among the 19th century Koro in Kaffin-Koro town was considered as a serious offence, the offenders were punished by lashes. This punishment of lashing might be bought off at the rate of five hundred cowries (Adamu, op. cit., p.14). The aggrieved husband on the other hand had the right to pass on the correspondent. Apart from *eturo*-marriage ceremony the 19th century Koro people in Kaffin-Koro town also celebrate *ja'aza*-naming ceremony.

***Ja'aza* –Naming ceremony**

Ja'aza- naming ceremony is another socio-cultural ceremonies amongst the 19th century in Kaffin-Koro town, like their neighbours the Gbagyi, a Koro woman in the period under examination could give birth to as many children as she could until the age of menopause comes into intervene. When a child is about to be delivered the *Achi* – seer would be consulted to find out who amongst the *Uchelabapapa*- ancestors wants to come back in the form of reincarnation (*Ibid*). Names of the *uchelabapapa*-ancestors would be made one after the other. A fowl and some special wine would be used for sacrifice (Jijili (Koro), op. cit., p.5). After this, another ritual was performed. In this ritual, an elderly man would put some water in his mouth while profusely praising and eulogize the *uchelabapapa*-ancestors, this make the woman in labour to deliver without encountering any problem (Adamu, op. cit., p.14).

On successful delivery the husband would kill a fowl for the woman in order to congratulate her safe delivery. The child after delivery would remain indoors for seven days or until the umbilical cord falls. On the seventh day the relatives and well wishers will gather in what appears to be naming ceremony (Muhammad Shuaibu Kwagana 06/12/2013). As observed in the process of naming the new born child, the *Acho*- grandfather on that faithful day in the presence of the people who gathered to witness the occasion will get *Ikpini*-calabash and *akararrtra* – charcoal with water. The *Acho* – grandfather, the administer of the naming of the new born baby would pick up a piece of charcoal and call on *Uchelabapapa* – ancestors and pronounce the name of the child and drop the charcoal on the water, if it sunk down, this indicates that the *uchelabapapa*- ancestors and the child have not accepted the name. This process is done three times, if the charcoal sunk again another name will be sort from the paternal *unchelanapapa*-ancestors before going to mother *uchelabapapa*-ancestors (Jijili (Koro), op. cit., p.6).

At this gathering the child would be presented to *Acho* grandfather who in most cases was *Achi*-seer for blessing and pronouncement of the name to the child (*Ibid*). Like their neighbors, the Gbagyis and Kadaras the Korosin 19th century Kaffin – Koro town named their babies to reflect circumstance at the time of birth or to reflect the name of *uchelabapapa*-ancestors (*Ibid*). Often a times an infant is given the name of the one of the forefathers by the eldest paternal adult in the house or an old woman. In some families, for instance, the living *Acho*- grandfathers names are used while others only the names of the dead *Acho*- grandfather are used to rename the new born child (*Ibid*). The philosophy or wisdom behind naming the new born child after their grandparents in the period under examination was to ensure that the memory of the deceased lingers in the family till eternity.

At this occasion, names such as *Akuluba*- the only surviving child of the mother, *Abbah*- a child born after the birth of an abnormal child, *Jinavulu*- the child born after the dead of his father, *Egebe*- a child that is small at birth *Abarzhe* – Hero a child that is small at birth *Abarzhe*- Hero a child born when somebody has done brave or good thing in the community i.e killing of *Okeh*- leopard in the hunting expedition are some of the names given to the Koro male child after birth . A female child on the other hand is given names such as *Adiree*- a female child that was born during the *Udiree*- festivals, *Achiche* – a female child born after the birth of the twins, male child that was small at birth, *Ayiseh* – shower of blessing, a child born when rain is falling, *Avuh* – a name given to a stable female child (Azeh Bako Fari 06/05/2014) This occasion would be accompanied with festivities like dancing, drinking of alcohol and killing of fowls, pigs and dogs. In essence, the 19th century Koro of Kaffin-Koro town also conduct burial *Nyapu*-burial ceremony.

***Nyapu*-burial ceremony**

Nyapu-burial ceremony, is another socio-cultural ceremony amongst another socio-cultural ceremony among the Koro people in Kaffin-Koro in the 19th century, the Koro in this period do not believe that death is natural, but it occurred as a result of human wickedness and refusal to obey moral narrows and taboos of the society (Jijili (Koro), op. cit., p.6). In spite of the above belief, the people appreciate the unpredictability of death when it happens everything is done to put away the dead body. When a Koro person dies in Kaffin-Koro town whether old or young normal activities are suspended in order to mourn the dead. For children and youths, mourning period lasts for one, two or three days respectively. While for adults and elders it lasts for seven days and was accompanied by beating of drums dancing, drinking of wine and related festivities (Isaac 1994:18).

In the period under examination as observed, the Koro in Kaffin-Koro town used to bury several persons in one grave. This grave among others was dug with one opening, in round shape and was to the height of a person (Bulus, op. cit., p.12). A tunnel or niche was out under one of the walls of the grave and it serves as a place where the body was laid to rest. The tunnel niche in addition was covered with stone. This was done in order not to allow sand to touch the dead body⁷⁵. In the same vein, there was the practice among the Koro with study area of burying two or more people inside the grave was called *opili*. This type of burial took place when appropriate gap of two or three years are observed (Gojeh 1998 op. cit., p.52).

There were also in existence among the Koro in Kaffin-Koro in the era under examination, *Kpannarbei*- specialist in burial rites. These people are reported to be specialist in lowering the dead body to the tunnel or niche. For instance, if additional dead body is going to be added to the grave, these specialist would collect part of the bones of the previous death. They would prepare *awanarebei* – special powder which was used to stop the smells of the decaying corpse or already decayed corpse (Jijili (Koro), op. cit., p.6). In burying their deceased persons, the Koro in Kaffin-Koro in the 19th century bury their young ones particularly children immediately when death occurs. In the case of an elderly person, he is buried the following day after series of festivities. These festivities were done with the belief that his death is natural and goes to the *rrbersenneh* – red sand (heaven) where the death ancestors meets (Adamu Akeke 09/10/2011). It is worthy of note that apart from mat and pillow which are laid inside the grave upon which the dead body of the elderly person would be laid other items like gifts of wrapper and money also accompanied him into the grave. On some occasions, material messages are given to the dead elderly person to be delivered to their *uchelabapapa*- ancestors because they

believed strongly that when elderly person dies is an opportunity for him to meet the *uchelabapapa* – ancestors who are believed to possess great power for good and evil and can influence rainfall, bring good harvest and olden the path of life which the living are treading (Adamu, op. cit., p.11). The importance attached to the above socio-cultural ceremonies made the Koro in the study area in the period under examination to organize them systematically which make them parallel with Islam and Christianity when they arrived the area in the 19th and early twentieth centuries.

In essence, it is pertinent to note that the conversion of Koro into Islam and Christianity did not only disrupted the celebration and conduct of these unique ways of life in the traditional pattern and caused them to decline but also contributed significantly to the disappearance of the organization and conduct of *eturo* – marriage, *Ja'aza* naming and *nyapu* – burial socio-cultural ceremonies in traditional ways among the Koro people in Kaffin-Koro town.

Conclusion

What we have done in this paper is summary of the socio-cultural ceremonies among the Koro in Kaffin-Koro town in the 19th century. The paper discovered that these socio-cultural ceremonies in Kaffin – Koro town in the period under scrutiny were celebrated within the length and breadth by the people to reproduce themselves continuously by socializing, modifying and defending the social values that are obtainable among them. The paper revealed the dominating Islamic and Christian values and cultural contact have not only subordinated and replaced these socio-cultural ceremonies among the Koro in Kaffin-Koro town, but also have Islamized and Christianized their conduct among the people as well.

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Interviews

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- Interview with Malam Adamu Akeke(Sarkin Fadan Hakimim Kaffin-Koro) at Kaffin-Koro, Minna, Niger State, Nigeria, 9th October, 2011.
- Interview with Malam Alamba Mamman (Tukuran Kaffin-Koro) at Kaffin-Koro, Minna, Niger State, Nigeria, 15th May, 2010.
- Interview with Malam Aliyu Bakuku (Farmer) at at Kaffin-Koro, Minna, Niger State, Nigeria, 5th September, 2010
- Interview with Malam Haruna Yunusa, (Farmer) at at Kaffin-Koro, Minna, Niger State, Nigeria, 6th April, 2014
- Interview with Malam Muhammad Lawal Azaido (Farmer) at Kaffin-Koro, Minna, Niger State, Nigeria, 20th August, 2008
- Interview with Malam Muhammad Kwagana (Retired Civil Servant) at Kaffin-Koro, Minna, Niger State, Nigeria, 6th December, 2013.
- Interview with Malam Muhammad Shuaibu Kwagana (Former Chairman of Paikoro Local Government Area) at Kwagana, Kaffin-Koro, Minna, Niger State, Nigeria, 6th December, 2013.
- Interview with Malam Usman Azaido (Ex-Military Personnel) at Kaffin-Koro, Minna, Niger State, Nigeria, 4th December, 2013
- Interview with Malam Usman Danladi, (Village Head of Kaffin-Koro) at Kaffin-Koro, Minna, Niger State, Nigeria, 5th October, 2008.
- Interview with Mr. Azeh Baka Fari (Hunter) at Kaffin-Koro, Minna, Niger State, Nigeria, 4th August, 2008.
- Interview with Mr. Bawa Azeh (Civil Servant) at Kaffin-Koro, Minna, Niger State, Nigeria, 7th June, 2014.
- Interview with Mr. Daniel Jimbe (Retired Civil Servant) at Kaffin-Koro, Minna, Niger State, Nigeria, 12th June, 2012
- Interview with Mrs. Laraba Azuwa (A traditional Koro Historian) at Kaffin-Koro, Minna, Niger State, Nigeria, 10th October, 2011.