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## Bade People in Katsina State: Investigation into Language and Cultures, Nigeria

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### **Abstract:**

*As its title implies, this study investigates language maintenance and shift patterns of the Bade people in Katsina State, respectively. The research examines the shift in the context of language use in the family domain and discusses the connection between developments of cross-cultural attitudes (attitudes to the host communities), identity development, and language maintenance and shift. The result shows that Bade people in Katsina State (numbering about 5000) have totally shifted to Hausa which happens to be the language of the host communities. Culturally, the Bade people in the study areas have integrated themselves with the host communities, and through intermarriages, some of the Bade people in Katsina State have been given traditional titles in recognition of their contributions to the development of the host communities.*

**Keywords:** *Bade, people, katsina, language, cultures*

### 1. Introductions

The study of Bade people in Katsina state will be inadequate if the history of Bade language and people is not given. Thus, the first section of this project deals with the history of Bade.

#### 1.1. History of Bade People

According to oral tradition, Bade are said to have come from the east in Saudi Arabia near Yemen. It is said that the place they came from in the east was Birnin Badr. The city they inhabited was located around the valley of Badr. The Badr was a famous place in the history of Islam. The battle of Badr, fought by prophet Muhammed, was probably the same Badr claimed in this oral tradition. They are said to have been dispersed together with other people due to the battle of Badr.

Another source indicates that from Saudi Arabia, they moved westward and settled in various places such as Misra, that is, Egypt, Kanem, and Ngazargamu. From oral tradition collected, one would assume or ask the question of whether Bade were Arabs. It is observed that, like Bade, many of the Chadic group claim to have come from the Middle-East. Afigbo (1989), in his study, also observed that this claim of eastern origin belongs to the wider spectrum of African history. He stated that archaeological evidence shows that the Negro race seems to have come into existence just below the belt lying along the latitude of Asselar to the Northwest of Timbuktu and Khartoum, at which two places the remains of the earliest representative of this (Negro) have been found. This archeological evidence has destroyed the earlier claims of the Asiatic origin by the Negro race and established a Northern limit of the Origin of the Negro race. Thus, it makes nonsense of all legends of eastern origin for any West African Negro group. In addition to this, based on Greenberg's linguistic classification of African languages, Bade came under their Chadic family, which is in Negro stock, while the Arabs are of somatic origin. In all probability, Bade and other related groups came from further Eastern Lake Chad basin, which is the cradle of the Chadic communities. According to Hogben and Kirk-Greene, the Bade-Ngizim were related people who migrated from Kanem around the North side of Lake Chad and reached the Komadugu - Yobe or their present settlement at the time, when they were still the dominant power in Borno. Oral tradition indicates that Bade - Ngizim considered themselves as one people and claim to have originated from one ancestor, such as Al-Makirzi also made mention of the Bade - Ngizim as early as the 13<sup>th</sup> Century when they inhabitant of the Northern shores of the lakes Chad near the River Komadugu Yobe River. Bade -Ngizim built a stronghold in Mobar at Damasak, probably as against Kanuri invasion, for it is said that Mai Dunama of Borno fought them in the 13<sup>th</sup> century. Another oral source seems to confirm that Bade has their Kinsmen at Damasak. Bade-Ngizim among the western Chadic groups, Kare-Kare, Ngamo, and Bolewa, represented originated inhabitants of northern and western Borno and were the autochthonous people of the fertile belt along the river Yobe. Bade people settled westward, migrating to Dillawa east of Geidam and named the area Badr in memory of their original home far in the east.

Like its northern contemporaries, Bade traces its historical emergence and establishment from artifacts through oral legend and later documentation. Hogben (1966), in his book 'Emirate of Northern Nigeria, made his narration based on the Borno tradition adding that Bade and their related Ngizim of Potiskum were the first people to migrate from Kanem, North-side of Lake Chad and reached the Komadugu, around C.1300.

Whitely (1922) narrated that Bades migrated from Yemen to Saudi Arabia in a sequel to the Badr battle, which dispersed many people. They moved westward and settled at Dadigar in Bursari Local Government Yobe State. Their leader had a wife called Walu, who gave birth to four children, namely: Ago, Muza Amsagiya, and Dodo (Buyum). The eldest Dodo remained where he was; the second Muza turned north and was said to have established the Tuareq dynasty. Amsajiya continued westward to found the Ngizim of Potiskum while ago went south to found the Bade dynasty.

The section of Bade who left Dadigar later was perhaps as early as 1300 A.D. during the reign of Dageyana at Tagali, before the foundation of Birnin Ngazargamu. Dygana travelled to salute the Mai on behalf of Bade people and obtained the title of Dugum (Mada). The Galadima was appointed his Chima (an overload) of Bade. Tagali was then enjoying the support of the Galadima at Nguru in return for their vassalage and acquired a position of leadership among the other Bade clans. The most important thing to note here is that all Bades are from the same origin. They followed along the river Komadugu valley and spread inland, and established themselves in independent territories like Tagali, Gunkwai, Arfane, Katammna, Dumbari, Gidgid, Gangawa, Dalah, Gadine, Usur, Gasamu, Dagona, Amshi, and Yim and moved west into the country bordering the Hadejia and Katagum rivers.

Apart from Kanuri invasion, which was the latest, other factors played a significant role in the dispersal of Bade and other Chadic speakers from the Chad Basic Area. The factors responsible for the earliest migration of Bade to their present areas of settlement or the Komadugu Yobe basin could be attributed to the fertile soil of the plains and the banks of the river Yobe, its vegetation resources, and the climate and ecological changes that occurred in the Mega – Chad around 7,000BC. At the initial stage, it appears their movement southward, and south–westward was due to their fertile soils and vegetation resources. Smith stated that people moved from Chad basin to other areas due to changes that occurred after about 7,000 BC. There were changes that brought alteration in the distribution of surface water. The desecration was likely from all directions, creating a fertile source of conflict between immigrant groups. The condition caused continuous petty quarrels among the ethnic groups for dominance and leadership of the mega–Chad to be overpopulated, which forced them to move in search of open lands. The declining rainfall caused drought menace, which made them move in search of better farmlands and pastures for their animals.

### 1.2. *Historio-cultural Landscape: Bade Linguistics Classification*

According to Greenberg's linguistic classification of Chadic languages (1963), Bade came under the Chadic family. The Bade were Western Chadic, just one of many related Chadic communities who inhabited pre-Kanuri Borno. Probably they were descended from a proto – Chadic nation. The Chadic speakers are divided into two broad sub- divisions the West Chadic and Biu-Mandara (Central Chadic). The West Chadic include: Bade, Ngizim, Kare–Kare, Ngamo, and Bolewa, distinct but related nations who were the inhabitants of Northern and Western Borno. It is pertinent to state here that Bade and Ngizim are more closely related. The languages spoken by Bade and Ngizim appear to be similar, and they claim to have originated from the same ancestor. The two ethnic groups, as have been observed earlier, had close ties in the past. Bade were the original inhabitants of the fertile belt along the Yobe River, particularly the swamps west and south of Gashua. As discussed earlier, the ethnographic distinction of Bade in the pre-colonial period covered larger areas than their present area of occupation. Some substantial Bade populations were and are still found in places such as Lafiya, Madamuwa, Garmuga, Arin, Dumsai, Tikirze, Galdimari, Dribda, Tasga, Yamdago, Lodiyo, Guri, Abunabo, Musari, and Dagona to mention. However, a few in the west, now in Jigawa State, were said to have moved into this area, mostly from Tagali. Most of these settlements were located along the river Hedejia and Katagum some were also found in Zaki Local Government Area in Bauchi State. Some were founded in the northern part of Bursari and in Karasuwa local government areas of Yobe state. Bade are said to have their Kinsmen at Mobar and left their representatives near the shores of Lake Chad in places such as Arege, Damasak, Damaiga, and Ariyo in Northern Borno state. Bade at Mobar and Arege may have become Kanuri, and with the exception of Bade from the northern Bursali and Karasuwa Local government areas, those in Bauchi and Jigawa states have adopted many aspects of Hausa Culture though some still refer to themselves as Bades and speaks Bade language.

## 2. **Pattern of Migration**

A considerable amount of research and documentation has been done on Bade language and its people; Greenberg (1963) classified Bade as a language belonging to the Chadic family of the Afro-Asiatic phylum. Schuh (1973, 1976, 2000) did a lot of work on Bade folklore and oral literature. Zieglemeyer (2008) did some experimental work on proverbs and translation. However, no work has been done yet on Bade people in the diaspora, so there is no mention of Bade people outside Bade land. Although Bulakarima (1987) is of the view that Bade and other 'Sau' tribes like Ngizim, Mandara, Bura, and Bole are, in fact, members of the Kanuri language family, these languages up till today maintain their linguistic independence and identity. However, they have been neighbors of the Kanuri modern political structures in modern Nigeria (together with the Kanuri, these languages form the modern states of Borno, Yobe, and, to a lesser extent, Bauchi and Jigawa state there. This group never returned to Bade land and so remained there in Diaspora.

- The discovery of tin in Jos plateau in the 1940s, 1950s, and 1960s attracted many people to Jos to work in the tin mines. Many Bade people travelled to Jos and worked in the mines, settling in and around Bukur, Anglo-Jos (Angulu Jos), and Barkin Ladi, most of whom never returned to Bade land and are today in Diaspora.
- When the 2<sup>nd</sup> world war broke out in 1947, many Nigerians were recruited into the imperial Army and fought for Britain. Among those who were enlisted from Nigeria were some Bade people. After the war, most of those who survived and returned to Nigeria settled in Kaduna and never returned to Badeland.

- Modern integration of societies and peoples has also made many Bade people move out of Bade land and settle in other places, notable among which is the Bade population in Obalande, Lagos. Since their displacement from the lake Chad Basin around 1240 AD by the Kanuri, Bade people have come to establish their [homeland along the Komadugu Yobe, stretching from Dadigar around Geidam down to the flood plains around Guri. By 1300 AD, they were effectively settled and established their socio-political institutions with their administrative headquarters at Gokaram (Gogaram) and later Gashua. They had defended themselves from external aggression from the Kanuri and Fulani attacks. However, then intra-ethnic and clan squabbles, search for material wealth, and interaction with other ethnic groups are among the reasons that made some Bade people move outside Bade land. Important among these factors that caused some Bade people to move out are:-
- Clan/intra-family feuds- This caused some people to move out. One oral tradition had it that some members of the Bade ruling clan had gone to Sokoto to swear allegiance to Sheik Uthman B. Fodio and collect the Jihad flag. However, they arrived at Sokoto late, although they were received by the Sheik. On their way back, they travelled through Katsina and Zamfara and joined the rulers and jihadists from the foregoing; it would be noted that there are many Bade people in Diaspora now.

### 2.1. Bade People in Katsina

Bade people in the diaspora in Katsina started with the movement of one Jarma Agawa and his follower from Gogaram in Bade Emirate to Sokoto to collect a Flag and wage jihad in Bade from Usman Danfodio. Agawa took on this journey after disagreeing with his kinsmen. On reaching Sokoto, he found that the jihad was over, but Sultan Muhammad Bello gave him a letter of introduction to the leader of the jihad in Katsina. Agawa then went to Katsina and helped Umarun Dallaje subdue resistant people, after which he settled there and owned recognition and fame. He and his followers did not return to Bade but remained in Katsina. Therefore, this section of the research traces the history of this group of Bade people who remained in the diaspora in Katsina state.

As the focus of this research work is people in Diaspora: an investigation into language and culture, the research team traced and found a long-established narration about a group of Bade people who went to Katsina and settled there. Bade people, language, and area are found in Yobe state, North Eastern Nigeria. They have their own distinct language and culture and have lived in settled and organized communities for centuries along the shores of Kumadugu Yobe. At present, the headquarters of their Emirate is Gashua, having been moved from Gokaram (Gogaram) in 1946.

Katsina is one of the Hausa states of north-western Nigeria with famous history and culture. Katsina is the seat of Katsina Emirate and state. Katsina and Bade (Gashua) are approximately 466 kilometers apart. Bade land lies on about the same latitude, east of Katsina.

### 2.2. Beginning

During the 17<sup>th</sup> and early 18<sup>th</sup> centuries, when there were still wars, conquests, and subjugation among the various peoples of Borno and Hausa land, smaller tribes lived in constant fear of attacks and enslavement. At that time, Bade people had four different kings: Babuje of Gokaram, Dugum Zanaske of Katamma, Mai Makama of Gunkwai, and Jarma Mammadu Agawa. These four leaders, according to Gre-Mzama, met and discussed as to whom they should give allegiance – Borno or Sokoto because, at that time, Elkanemi was reviving Islam in Borno while Usman Dan Fodio had waged the Jihad in Hausa land. At the meeting, three decided to support Borno, while Mammadu Agawa and Jarma favored Sokoto. Thus while the three travelled to Borno, Jarma Agawa (also called Dogo) headed for Sokoto around 1820.

Usman Dan Fodio had died in 1817, so when Agawa reached Sokoto, it was Muhammadu Bello that he met as Sarkin Musulmi. Jarma told Bello about himself and his mission. Bello welcomed him but told him that he would not give him a flag to wage war against his Bade kinsmen. Instead, he gave him a letter to his disciple and flag bearer at Katsina, Malam Umarun Dallaje, who was still facing challenges and rebellions, so Jarma Mammadu Agawa and his people travelled to Katsina and met Umarun Dallaje in 1821.

### 2.3. Settlement in Katsina

Musa Gambo Kofar Soro (2012), in his book, *Tarihin Badawa da Sarautar Turaki a Katsina*, accounted that Malam Mammadu Jarma (Dogo) was a learned man who came from Gokaram in Bade land. He is Bade and versed in Koran. He and his people from Bade then settled at Rimi Badawa in Katsina city, and as a learned person and Jarma (warrior), he helped Sarkin Katsina, Siddiku, son of Umarun Dallaje, subdue the rebels in Katsina. Jarma came to Katsina with his group and family. Among his family are his wife, Dadu, and his two sons, Muhammadu Dawai and Muhammadu Agawa. Malam Mammadu (Jarma) died in 1833 and was buried in his house at Rimi Badawa, Katsina city. Because of their contribution to enforcing the Jihad in Katsina and the trust and confidence that Sarkin Katsina Siddiku had in his friend, Muhammadu Dawai, son of Jarma Agawa, he gave him the title of Turakin in 1835. Thus, Dawai, son of Jarma, of Bade descent, became the first Turakin of Katsina.

The functions of the Turaki in the Emir's palace or court include the head of guards to the Emir, the link between the Emir and princes and other title holders, and the chief information officer to the Emir. After some time, Turaki Muhammadu Dawai relinquished his title of Turaki and retired to his farm at Dan-Iyau village, where he married a woman who bore him a son called Tunau Dawai. When he was Turakin, Muhammadu Dawai was ordered by the Emir to leave Rimi Badawa and come and live close to him by the palace. Hence, Turaki Dawai moved to Kofar Soro together with his kinsman and another warrior of Bade origin, Magayaki Mamman Gajeren Bade. Gajeren Bade was also Marusan Katsina, another important traditional title held by Bades in Katsina. Therefore, it is obvious that both the titles of Turaki and

Marusan of Katsina were held by people of Bade origin. In addition to the title of Marusan, the lineages of Gajeren Bade also head the towns of Dutsi and Yemel.

When Turaki Dawai retired to his farm at Dan-Iyau, some of his people and cattle were retained at Gargajau Kofar Soro, and some of his family members went and settled at Allemi, and to this day, his lineage through his grandson, Muhammadu Sani Tumbulke held the title of Magajin Allemi since 1910.

Those who held the title of Turakin in Katsina since Agawa include:

- Turaki Muhammadu Dawai – 1835-1861
- Turaki Tunau Muhammadu Dawai–1861
- Turaki Muhammadu Agawa– 1861-1903
- Turaki Ladan Katsina (Muhd Lawal)– 1904-30
- Turaki Usman Jari Katsina– 1930-1933
- Turaki Bawa Suleiman– 1933-1963

After Turaki Bawa Suleiman, the title of Turaki was taken away from Turakin Agawa's family. Gambo K/Soro (2012).

The title of Marusan Katsina held by people of Bade decent are:

- Marusan Katsina Gajeren Bade (no definite date)
- Usman Dan Dabo (no definite date)

#### 2.4. Bade Settlements, Towns, and Villages in Katsina

(As listed by M. Abu Bazariye of Agawa family 26/4/14):

- Rimin Badawa, Kofar Soro Katsina city (Tomb of Turaki Agawa)
- Rugar Bade– Bindawa LGA
- Dan'Iyau– Kaita LGA
- Allemi– Kaita LGA
- Bindawa– Bindawa LGA
- Matazu– Matazu LGA
- Dutsi and Yemel– Dutsi L.G.A.
- Gajeren Bade– Dutsi LGA

On our visit to Katsina from 24/8/2022 to 27/8/2022, we met the following people and their families, all of whom are descendants of Jarma Agawa, his son Dawai and their kinsmen from Bade.

- Alhaji Abu Bazariye, retired chairman/board member, TRCN and one-time Director, College of Administrative Studies, Funtua. He also served as Inspector of Education, Bade Division, in the defunct Northern Region.
- Alhaji Muhammadu Lawal Dikko (Gwanda) brother of Abu Bazariye. He instructed one of his sons to take us to Rimin Badawa and the tomb of Turakin Agawa.
- Alhaji Shuaibu Lawal Kofar Soro
- Alhaji Yunusa Ibrahim Saulawa
- Hajia Aisha Katsina

All these people came to us with their children, grandchildren, and relations.

According to Musa Gambo Kofar Soro, Jarma Mammadu Agawa came to Katsina with his followers numbering over 100 people. His son, Muhammadu Dawai, gave birth to about 101 children. On the whole, the descendants of Bade in Katsina, Bindawa, Rugar Bade, Allemi, Dutsi, Dan 'Iyau, Matazu, Gajeren Bade, Yemel, and Kofar Soro stand at over 5000 people.

#### 2.5. Language and Cultural Influence

Thus, it has been established that there are people of Bade origin in Katsina and that they have founded and settled in several towns, villages, and wards and also held important traditional titles.

On languages, Abu Bazariye and Muhammadu Lawal (Gwanda) both confirmed to the researchers that it was obvious that Jarma Agawa and his entourage, who left Bade in 1820, spoke Bade language, but with the passage of time, and with the increased interaction and integration into Hausa society, these Bades became Hausa, and the Hausa language became their language.

Although the descendants of Jarma Agawa and his party integrated into Hausa Katsina society, some of them who are between the ages of 65-75, like Abu Bazariye, Mahammadu Gwanda, and Alhaji Saulawa, still speak little Bade. Some of the women folk and the elderly men have shown their displeasure to the fact that they cannot speak the language of their ancestors. As for their children and the younger ones, they preferred to be known as Katsinawa even though they confessed to the researchers that they would be glad to visit Bade land and see their ancestral homes and be able to at least speak simple Bade culturally, the Bade people in Katsina retain cons; disable aspects of Bade culture. For example, Mahammadu Lawal (Gwanda) informed us that they started to identify themselves since the days of the defunct North central state. At that time, they had founded an association called KUNGIYAR MUTANEN BADE A KADUNA. Under this association, they used to meet monthly and discuss issues, make financial contributions to help each other, and attend social functions like marriage and naming ceremonies. They even organize marriages among their children. This unity they continued to sustain up to today. Recently, they used to have annual meetings at Katsina and Allami. A few of the elderly

people whom the researchers visited at Katsina have very clear Bade physical features like dark complexioned skin and tall gait. Bade tribal clients are being eaten. These include Tuwon Buski da Miyan Kuka, Fura and Waina.

### *2.6. The Contribution of Badawa to the Jihadists in Katsina*

The Bade people of Katsina (Badawa) are the descendants of immigrants who came to Katsina from Bade in the present-day Yobe state. One of the earliest Badawa settlers in Katsina during the Jihad period was in 1821 under the leadership of Malam Muhammad Dogo. He arrived in Katsina with his followers and relatives, among whom included:

- Muhammadu Agawa
- Muhammadu Dawai
- And Mamman Gajeren Bade

The contribution of Badawa to the Jihadists in the 19<sup>th</sup> century in Sokoto was declared by Shehu Usman Bin Fodio in 1804. In Katsina, three religious leaders, Malam Ummarun Dallaje, Malam Na-Alhaji, and Malam Ummarun Dunyawa, went to Shehu Usman Bin Fodio seeking flags. Ummarun Dallaje subsequently took over the leadership of the revolt in Katsina. With his followers, the former king of Katsina, Magajin Haladu, fled from his capital fifty miles north to Maradi. From there, he and his successors continued to harass the Fulanis for many years. Moreover, in fact, this was the reason for the migration of Bade People to Katsina from Sokoto. Bade people were directed by Sultan Muhammad Bello to assist the Amir Ummarun Dallaje against the revolt of Maradawa rebels. It is important to note that the Bade peoples had offered numerous military support to the Dallazawa rulers against the Maradawa attacks. The Dallazawa rulers appointed a number of Bade warriors to assist them in the defence of Katsina. For example, Emir Saddiqu (1836-1844) appointed Bade person Muhammadu Dawai as Turaki of Katsina in (1836). Again upon the resignation of Turaki Dawai, Emir Muhammadu Bello appointed Turaki Agawa in (1861).

Also, Emir Muhammadu Bello, in another attempt to control the Eastern plains of Kaita region, earmarked a large estate near Kaita and developed some small settlements that included: Dankaba, Allemi which were placed under the authority of senior Badawa officials. In fact, Muhammadu Gajeren Bade established a large farm at Dankaba. Bade people were also part of the forces stationed at Kafin mashi during the reign of Emir Bello to check the Maradawa raids. Moreover, he appointed Muhammadu Gajeren Bade as Magayakin Katsina, and Magayaki Gajeren Bade supported Emir Ibrahim in recording many victories against Danbaskore by driving him away from Ingawa plains. Some of the Bade families at present include:

#### 2.6.1. The Turaki Agawa Family

- Late Alhaji Mamman Dawai (retired permanent secretary Kaduna state Ministry for Local Government and Chieftaincy)
- Late Malam Usman Iya Iyai (assistant headmaster Katsina middle school)
- Late Alhaji Abu Yaro (first accountant general Katsina State Government)
- Alhaji Ibrahim Sayyadi (former Secretary to the Katsina state Government)
- Alhaji Abu Bazariye (former chairman Teachers registration council of Nigeria)
- Dr. Mustapha Abu Yaro (Director National Eye Centre Kaduna)
- Engineer Iro Gambo (Director Voters Registry Department INEC Headquarters Abuja)
- Justice Aminu Tukur (High Court Judge)

#### 2.6.2. Gajeren Bade Families

- Alhaji Ahmed Idris Yamel (former federal director and currently titled Maje-Bade)
- Alhaji Ahmad Muhammad Riko (former permanent secretary of Katsina state government)
- Alhaji Abba Yusuf (Chairman Makera Motels)
- Senator Hadi Abubakar Sirika (minister for Aviation)
- Alhaji Kabir Ya'u Yamel (sarkin aikin kasar Hausa) among others

#### 2.6.3. Family of Matazu Agawa

- Malam Suleiman Matazu
- Malam Ma'a Matazu
- Malam Lawal Matazu
- Malam Gwanda Matazu
- Malam Kano Matazu
- Malama Abashe Matazu
- Malama Ajuji Matazu
- Malama Atti matazu
- Malama Ade Matazu
- Malama Amina Matazu
- Malam Jibo Matazu
- Malam Hamza Matazu
- Malama Tatulu Matazu

### 3. Conclusion

This paper made an exposition into the language maintenance, and shift pattern of the Bade people in Katsina state. It also examined the shift in the context of language use in the family domain and discussed the connection between developments of cross-cultural attitudes, identity development, and language maintenance and shift. The result showed that Bade people in Katsina state (numbering about 5000) have totally shifted to Hausa which happens to be the language of the host communities. Culturally, the Bade people in the study areas have integrated themselves with the host communities, and through intermarriages, some of the Bade people in Katsina have been given traditional titles in recognition of their contributions to the development of the host communities.

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