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Bade People in Diaspora: Investigation into Language and Culture

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Abstract:

This study as its title implies is an investigation into language maintenance and shift pattern of the Bade people in diaspora, specifically in Katsina city and Shinkafi town of Katsina and Zamfara states respectively. The research examines 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 diaspora especially those in Katsina city (numbering about 5000) have totally shifted to Hausa which happens to be the language of the host communities. In Shinkafi however, the shift is not absolute as there are a few of the elderly that still speak the language whenever they have a visitor from home or when they come home for a visit. Culturally, the Bade people in the study areas have integrated themselves with the host communities and through intermarriages some of the Bade people in both Katsina and Zamfara have been given traditional titles, in recognition to their contributions to the development of the host communities.

Keywords: Bade people, Diaspora, language, culture

1. Introduction

The study of Bade people in the diaspora 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 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, as a result of the battle of Badr.

Another source indicates that from the Saudi Arabia they move west ward and settled in various place such as Misra that is Egypt, Kanem and Ngazargamu. From oral tradition collected, one would assume or ask a question whether Bade were Arabs. It is observed that like Bade, many of the Chadic group claim to have come from Middle East. Afigbo (1989) in his study also observed that this claim of eastern origin belongs to the wider spectrum of Africa history. He started that archaeological evidence shows that the negro race seem 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 legend of the eastern origin for any West African Negro group. In addition to this based on Greenberg's linguistic classification of Africa languages. Bade came under their Chadic family which 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 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 mate mention of the Bade – Ngizim as early as the 13th 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 13th century. Another oral source seems to confirm that Bade have their Kinsmen at Damasak. Bade –Ngizim among the western Chadic groups, Kare-Kare, Ngamo, and Bolewa represented an originated inhabitant of northern and western Borno and were the autochthonous people of the fertile belt along the river Yobe. Bade people settled in the west ward migrating to Dillawa east of Geidam and name the area as Badar, in memory of their original home far in the east.

Like its northern contemporaries, Bade traces its historical emergence and establishment from artifact, through oral legend and later documentation. According to Hogben (1966) in his book 'Emirate of Northern Nigeria'. He 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 in Saudi Arabia sequel the Badr battle which dispersed many people. They moved west ward and settled at Dadigar in Bursai 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. Amsagiya continued west ward 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 Dagana at Tagali, before the foundation of Birnin Ngazargamu. Dygana travelled to salute to the Mai on behalf of Bade people and obtained the title of Dugum (Mada). The Galadima was appointed his Chima (an over load) of Bade, Tagali was then enjoying the support of the Galadima at Nguru in return for their vassalage acquired a position of leadership among the other Bade clans. The most important things to note here is that all Bades are form the same origin. They followed along the river Komadugu valley and spread inland and established themselves in independent territories like Tagali, Gunkwai, Arfane, Katamnma, 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, there were other factors that played significant role in the dispersal of Bade and other Chadic speaker 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 to south ward and south – west wards, 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 which brought alteration in the distribution of surface water. The desecration had likely from all directions which created a fertile source of conflict between immigrant groups. The condition caused continues petty quarrels among the ethnic groups for dominance and leadership of the mega – Chad to be over populated which forced them to more in search of open lands. The declining rainfall caused drought menace which made them to move in search of better farmlands and pasture for their animals.

1.1.1. 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 Bui-Mandara (central Chadic).The West Chadic include: Bade, Ngizim, Kare – Kare, Ngamo and Bolewa distinct but related nations who were the inhabitant 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 has been earlier discussed. The ethnographic distinction of Bade in the pre-colonial period covered larger area than their present area of occupation. Some substantial Bade population were and are still found in places such as Lafiya, Madamuwa, Garmuga, Arin, Dumsai, Tikirze, Galdimari, Dribda, Tasga, Yamdago, Lodiyo, Guri, Abunabo, Musari, Dagona to mention but few in the west now in Jigawa State, they were said to have moved into these area mostly from Tagali. Most of these settlements were located along the river Hedejia and Katagum some were found also in Zaki Local Government Area in Bauchi State. Some were founded in 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 as Arege,Damasak, Damaia 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 aspect of Hausa Culture though some still refers themselves as Bade's and speaks Bade language.

2. Pattern of Migration

Considerable amount, of researches and documentation have been done on Bade language and its people; Greenberg (1963) classified Bade as a language belonging to the chadic family of the Afro-Asiatic phylar. 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 yet on Bade people in diaspora and so 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 although they have been neighbours 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 states there. This group never returned to Bade land and so remained there in Diaspora.

- The discovery of tin in Jos plateau in the 1940, 1950s and 1960s had 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), Barkinladi most of whom never returned to Bade land and are today in Diaspora.
- When the 2nd 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, these were some Bade people. After the war, those who survived and returned to Nigeria, most of them settled in Kaduna and never returned to Badeland.
- Modern integration of societies and peoples have also made many Bade people to 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 Dadigari around Geidam down to the flood plains around Guri. By 1300 AD, they were effectively settled, 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. But 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 to move outside Bade land. Important among these factors that caused some Bade people to move out are:-

Clan/intra-family feuds- This had 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 Shiek Uthman B. Fodio and collect the Jihad flag, but they arrived at Sokoto late although they were received by the Shiek. On their way back, they travelled through Katsina and Zamfara and joined the rules and jihadists from the foregoing, it would be noted that there are many Bade people in Diaspora now.

The term Diaspora as defined by the Oxford Advanced Learners Dictionary, originated from the movement of the Jewish people away from their own country to live and work in other countries. The term therefore is applied to mean the movement of people from any nation or group away from their own country or homeland. Considering this definition, there thus arises the problem that a people who are in Diaspora, come to experience the world from an inferior position sooner or later and so there will always be deficiencies in communication when people differ in colour, expression of culture, language, gender among other things (Bulakarima, 1987).

2.1. Bade People in Katsina

Bade people in 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 to this journey after having a disagreement 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 jihad in Katsina, Agawa then went to Katsina and helped Umarun Dallaje in subduing 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. This section of the research therefore, traces the history of this group of Bade people who remained in diaspora in Katsina state.

As the focus of this research work is people in Diaspora: 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, area is 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 lie on about the same latitude, east of Katsina.

2.2. Beginning

During the 17th and early 18th centuries, when there was 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 namely 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 of them decided in support of Borno, while Mammadu Agawa, Jarma favoured 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 Rimin 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 Rimin Badawa, Katsina city. Because of their contribution in enforcing the Jihad in Katsina, and because of 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 decent, became the first Turakin of Katsina.

The functions of the Turaki in the emir's palace or court include head of serts and guards to the emir, the link between the emir and princes and other title holders and chief information officer to the Emir. After sometime, 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 Rimin 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. It is therefore 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 Muhamadu 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)

2.3. 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 LGA
• Gajeren Bade	- Dutsi LGA

On our visit to Katsina 24/4/14 – 27/4/2014 we met the following people and their families all of whom are descents 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 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 stands at over 5000 people.

2.4. Language and Culture Influence

It has thus been established that there are people of Bade origin in Katsina and that they have founded and settled in a number of 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, left with passage of time, and

with the increased interaction and integration into Hausa society, these Bades became Hausa and 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, Alhaji Saulawa still speak little Bade. Some of the women folk and the elderly men have shown their displeasure on the fact that they cannot speak the language of their ancestor. 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 Diaspora 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 issue, 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 elder people whom the researchers visited at Katsina have very clear Bade physical features like dark complexioned skin, tall gait, Bade tribal client are being ate. These include Tuwon Buski da Miyan Kuka, Fura and Waina.

3. Conclusion

This paper made an exposition into the language maintenance and shift pattern of the Bade people in diaspora, specifically in Katsina city and Shinkafi town of Katsina and Zamfara states respectively. It also examined 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 city (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 to their contributions to the development of the host communities.

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