



Traditional Bade Female Names And Their Meaning

¹Abubakar Murima Gashua; ²Hassan Musa & ³Adamu Mumini

¹Department Of English

Umar Suleiman College Of Education Gashua, Yobe State, Nigeria

Phone No: +2347089453367

Email: abumurima@gmail.com

²Department of Hausa

Umar Suleiman College of Education Gashua, Yobe State, Nigeria

Phone No: +2347089453367

³Department of Social Studies,

School of Arts And Social Sciences,

Umar Suleiman College of Education Gashua, Yobe State, Nigeria

Phone No: +2347089453367

ABSTRACT

Researches into Nigerian traditions, especially traditional names used by the various tribes, clans and ethnic groups before the advent Islam and Christianity have not received much attention in our linguistic studies, especially those of minority tribes like Bade. This study intends to explore this age long tradition which has been one of the means of the identity of each tribe or people. Although Islamic and Christian names are new replacing traditional names among many Nigerian ethnic groups, traditional names are still used by many ethnic nationalities like Bade. As in many other cultures, female names differ, from male names in Bade, and such names have their meanings in the people's tradition. The research will thus reveal the meaning and significance of female traditional names of the Bade people of North Eastern Nigeria which will contribute to the corpus of the linguistic studies of Nigeria.

Keywords: Bade, Traditional, Female, Names

INTRODUCTION

A name or names, according to the Oxford Advanced Learners' Dictionary (2015) 9th Edition, "is a word or words that a particular person, animal, place or thing is known by" It is also "a reputation that somebody or something has; the opinion that people have about something or somebody". Thus, a 'name' is that identity with which people identity or refer to a person

Across various cultures in Nigeria, and around the world, names are among those cultural identities with which its citizens are identified. Traditional names still remain significant to people and their cultures in spite of the advent of Islam and Christianity. These two religions and cultures have had serious impact on different Nigerian tribes, cultures and Languages as many people and tribes nowadays use Islamic and Christian names in place of their traditional names which they inherited from their ancestors and bore fathers. Nonetheless, traditional names are still used by/in many ethnic groups including Bade.

Before the advent of Islam and Christianity, various Nigerian ethnic groups are known and identified by their traditional names. Even now, among the Yoruba, Igbo, Tiv and Bura/Babir tribes for example, traditional names are used, often times, alongside Christian or Islamic names. As asserted by Hudson (1980), address terms of names often has to do with cultural Patterns and beliefs of a society. Bade names are no exception to such an assertion. In traditional Bade society, males and female use names that we exclusively identified with the sexes. However there are some names that could be used by both males and females depending on the Circumstances and events the naming of a new born child.

In his study of Bade address terms, Murtala Muhammad Jibril (2022), classified Bade traditional names under such Categories as: Nicknames, Traditional names, circumstantial names, Referential names, Religious names, and Titles.

The use of Female names also reflect such categorization and it is significant to treat the subject of Bade Traditional Female names with view to reveal them and importantly to bring to the fore the meaning of female names in Bade culture. The study could not cover all Bade traditional female names, as such, it would use representative samples from the various Categories, titles or land occupations etc; in an effort to discuss and document Bade traditional female names and their meanings.

Brief History of Bade people

In the present era, the term Bade refers to an ethnic group, or tribe, a Local Government in Yobe state, Nigeria and a Traditional Emirate with a first class Emir. According to Bulakarima (1986), Bade people or ethnic group, belong to the Chadic tribes called "Sau" who inhabited the Lake Chad region until the 12th Century in flux when the Kanuri in to Borno, had influenced the Chadic languages it met such as the Bades and their clansmen, the Mobbar who originally inhabited the Abadam/Damasak region. They had twelve clans who rotate the Kingship amongst themselves. When the 'Sau' tribes were displaced, they dispersed in different directions and the Bades took a Westward direction and first settled at Dillawa, west of the old Kanem capital of Ngazargamo around Geidam. Then they moved further West and settled at Dadigar where the four sons of their leader, Ago founded the Bade, Ngizim, Ngazar and Tuareg clans. The Bades moved further west until they united themselves under their Leader, Dugum Bugja and his son Babuje who built the fortified City of Gokaram or Gogaram in 1759. (Gusau, 1593); (Aji, 2011); Bulakarima, 2010).

Linguistically, Greenberg (1963), classified Bade and their Sub-dialect Duwai under Chadic sub-branch of the Asiatic Language family alongside Hausa, Rave-Rare, Warji, Ngizim, Bale, Ron and Angas. Bade people are found in the northern part of north Eastern in Nigeria Yobe State in Bade, Jakusko, Bursari, Karasuwa and Nguru Local Governments and other places. Bade emirate is one of the oldest division that made up of the defunct Borno province, and later, northeast Nigeria. In 1991, Yobe State was created, and Bade Emirate comprising Bade and Jakusko LGAS fall into Yobe State. In 1946, on the recommendation of the British Colonialists, the seat of Bade Emirate was moved to Gashua (Gasiwa) from Gokaram (Gogaram). Bade land is the northern most buffer ethnic group/language between Kanuri to the East and Housa to the west.

Other scholars Greenberg (1960); Cyffer 1981, 2005; Lange 1984; and Bulakarima (2010), Newman (2000) and Schuh (2005) pointed out that before the area west of lake Chad was inhabited by the Kanembu Kanuri, it was inhabited by People who spoke chadic languages Sometimes summarised under the term 'So' or 'Sau'. These 'Sau' tribes in clude Buduma, Tera, Kotoko, Malgwa, Bade, Bole, Kare-Kare and Ngizim on whom the Kanuri have political, linguistic even cultural influence. However, during the 19th Century, Hausa culture also came to bore influence on such tribes like Bade when Kanuri power and influence was declining due to the rise of the Sokoto Caliphate and its political influence on Hausa Kingdoms such as Kano and Hadejia, Bade's neighbors to the West.

With the growing influence of Hausa, both Kanuri and Hausa Cultures influenced Bade and the linguistic cultural influence both Hausa and Kanuri became evident due to contact phenomenon and cultural practices including names and naming became common among these Languages as Newman (2005:315) stated:

The number of words borrowing from Kanuri is undoubtedly underestimated because many words of Arabil origin actually found their way into Hausa and Kanuri....

Such loan and borrowed words include names include names of persons, things and even places in Bade Land. Significantly Arabic names are more pronounced as evidenced in Kanuri and Hausa names, Bade's closest neighbors.

DISCUSSION

Two key terms need to be defined in this paper. There are the words 'traditional' and 'name'. The Chambers 21st Century Dictionary (2007), define 'traditional' as "belonging, relative or referring to, based on, or derived from tradition". Tradition has been explained as "something that has been practiced as custom in a people's culture". It also means "a belief, custom or way of doing something that has existed for a long time among a Particular group of people; a set of these beliefs, or custom that are religious or cultural. Thus something traditional, according to the Oxford Advanced Learners Dictionary (2015), refers to "being part of belief, custom or way of life of a particular group of people, that have not changed for a long time".

'Name' can take many definitions. For the purpose of this paper, the Oxford Advanced Learners Dictionary (2015) defined it as "a word or words that a particular person, animal, Place or thing is known by" It also means "a reputation that somebody or something has"; the opinion that people have about something somebody.

Thus, a name is that identity with which people identity or refer to a person. A name may also mean a word or words that refer is to some acquired or inherited rank or title, usually Placed before a person's proper name, such that such acquired or inherited rank, honour, attainment or occupation or title. becomes synonymous to the identity of the person who so acquired it. Such acquired names are placed before a person's name(s) to show his/her rank or honour which he or she acquired, inherited or bestowed.

Throughout history, people have evolved names that suit their cultures, beliefs, traditions and ways of life. Each people therefore has its peculiar name identities although there may be overlaps among people and cultures who may have shared Common origin and ancestry. As such, certain names could be found in other Cultures other than the one comes from especially if the people and cultures share some commonality. Name(s) are thus Culture bound. In Bade culture names are an important aspect of the people's custom and culture. Many different names of Bade people are still in use despite the influence of Islam and Christianity, the two religions that have come to have the influence in Bade people. Mary Muslim names are found in Bade. These include Muhammad, Abubakar, Usman, Umar, Aliyu, Hassan, Hussaini, Abdullahi, Yusuf, Nuhu, Ibrahim exc for the males and Aisha, Aming, Binta, Hajara, Salma, Maryam, Khadija, Zainab, Fatima etc for females. Christian names for males include Daniel, Joseph, Ayub, Abraham, Jonah, Isiah, Bulus Yohana Among others. Female names of Christian origin include Elizabeth, Sara, Suzi, Mary, Rabbecca among others.

Despite the effects of modernity and the Influence of Islam, Christianity, on one hand, and Kanuri and Hansa on the other, Bade people still retain and use their traditional names for both males and females. This paper focuses on the traditional Bade female names and their meanings.

Naming and Naming Ceremonies in Bade land

As in almost all African cultures, having children are a pride of each family. Children are produced through marriages between a man and a woman or women (as poly gamy is accepted in Bade tradition). Once a marriage is contracted and Solemnised between man and woman through the processes accepted in Bade culture such as consent between families, bride and the groom through payment of established dowry and other traditional requirements, a marriage is pronounced in public for all to witness and a ceremony is performed through chants, Songs, ullilations, dance and merriment with accompaniment of pomp, peagency, drums and songs. Sometimes, with performances of such events as wrestling or hunting depending the profession of the families of the groom and/or bride. There after the man and the woman goes to live as husband and wife. Within a year, it is expected that the woman would give birth to a Child.

The woman gives birth, the child should be named on the Seventh day. The naming ceremony also attracts gathering of relatives and well-wishers during which a ram would be slaughtered in the case of a male Child, or a sheep in the Case of a female child or a he or she goat depending on the economic strength of the husband. The naming would also attract gifts of different Kinds for the woman and some also for the husband. This practice is applicable to every child and for Chechen born in Bade Land and all children that are born throughout the life of the Couples. Children born outside wedlock and unwanted or illegal pregnancies do not enjoy such ceremonies even though they are also given names.

Names and Naming

Names in Bade land are given to both males and females. Some names could be wed on/by/for both males and females. But mostly, there are specific names that are for females only.

Names in Bade are given to refer to:

1. Physical appearance
2. Place of birth such as the river side, bush or farm.
3. Time of birth such as season of forming, harvest, Planting, room, etc.
4. Circumstantial names:- The Circumstance surrounding the birth of the child such as during an event or Known period in history or a long overdue pregnancy etc.
5. Names created using prefixes for the female ‘Sa’
6. Name indicating Chronology or sequence of birth
7. Referential names/Twins etc
8. Religious Related names (as in traditional Bade religious belief).
9. Names related to titles, achievements and namesaking.

In all these categories, female names are also found and in each case, the names have meaning. This discussion will present a representative sample of the names and their meaning as it would not be possible to exhaust all traditional female Bade names. Many studies, Chamo (2013); Salihu (2014); Ofulue 2015 etc, investigate personal names and terms used in various Nigerian tribes including those applied to/used for females and their impact on the female gender, some of these studies also provided categorizations that reflect the use of names for traditional names in Bade society.

(A). Bade Female traditional name by Physical appearance

S/N	Name	Meaning
1.	Bakwate	The big sized
2.	Jibidm	The Big Faced
3.	Kathlge	The Jumbo Like
4.	Sukkuttaw	The Big Body
5.	Java	The Big, Open Teethed

(B). Female names associated with place of birth

This is usually used with the prefix ‘Wunya’ = ‘daoghter’

S/N	Name	Meaning
1.	Wunyak Duwa	Female born by the riverside
2.	Wunyazgm	Female born during the planting season
3.	Wunyalwai	Female born during farming season or on the farm
4.	Wunyakpata	Female/girl born when the mother went to the bush to fetch firewood or similar female tasks
5.	Wunyakbara	Female born when her father went out for hunting expedition vocations in Bade

(C). Female names by chronology and sequence

S/N	Names	Meaning
1.	Gaji	The last born
2.	Sadabu	Female/girls born when the mother have given birth to many children and it is expected that she is almost halfway through her age of births.
3.	Gamboji/Kabobo	Female/girl after twins irrespective of whether the twins are girls or boys.
4.	Tavi	Girl born after male children
5.	Tamatane	Girl born after long/overdue pregnancy or the parents have lost hope.

(D). Female names whose namesakes are males

S/N	Names	Meaning
1.	Saku/Sakaku	Named after a first male twins (kaku)
2.	Savayo/Sakavayo	Named after a second male twin (Kavayo)
3.	Salaciwi	Named after a relative or friend whose name is Alaciwi/Kalaciwi
4.	Samzam/Wunyamzam	Named after a hunter
5.	Tataji	Named after a male named Aji/Alhaji.

(E). Female Twins names

S/N	Names	Meaning
1.	Chakwa	The first female child of the twins
2.	Yabo	The second twins female child
3.	Gambo/Kabobo	Girl born after twins
4.	Nuba	Girl born and survived after losing twins

(F). Female names related to title

S/N	Names	Meaning
1.	Magana + name i.e Magana Kathlako	A female fortune teller/traditional religious/cult head.
2.	Magi + Name i.e Magi zaze	Female/women leader
3.	Magnaram + Name i.e magaram sadgra	A princess
4.	Thlaraku + Name i.e. Thlarku + Bata	Name given for female organizer of events, ceremonies festivals
5.	Manga + name i.e Manga + Binta	Female friend, age mate etc.

CONCLUSION

Names of any particular person(s) in society reveal mind about its cultural background, traditions, values and norms. The meanings of such times tell us much about the Physical environment of the land, the socio-cultural relations and family ties etc; and how the people live their life. Regarding traditional female names in Bade and their meaning, female names show the social, cultural and even religious and Political status of women in Bade land. The contact of Bade people with Islam and Christianity has influenced Bade naming system and titles. However, Bade female traditional names are still prominent and

significant in Bade Cultural life. Contact with other cultures like Kanuri and Hausa, from the Islamic religious perspective, have influenced Bade female names as well with consequential linguistic.

The findings of this research reveal that Bade Female traditional names have different categories such as place of birth, time, season, appearance, namesaking, religious anal title categories. The research also reveals that names associated with titles attract respect and Status from society.

By way of final remark, Considering the significance traditions and norms and values in Bade society, it would be important to encourage the use of traditional names as means of, not only retaining our values and traditions, but also as means of understanding our different cultures; as our national motto says: "Unity in diversity". Nigeria has many different tribes and cultures, through the use of our traditions and customs such as traditional names, we would understand our cultures better. Female traditional names can also contribute to this cultural resurgence.

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