International Journal of Innovative Language, Literature & Art Studies 11(1):23-31, Jan.-Mar., 2023

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The Influence of Kanuri and Hausa Languages On Their Neighbours: Instances Of Traditional Titles In Bade Emirate

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ABSTRACT
Researches into Nigerian traditions, especially traditional titles of the pre-colonial kingdoms, emirates and chiefdom have not been given attention in our linguistic studies, especially those of the smaller established emirates such as Bade. Kanuri and Hausa are Bade's immediate neighbours on the eastern and western sides respectively. The three languages share similarities in language, culture and tradition. This study intends to discuss this long standing relation by studying how Kanuri and Hausa languages have influenced Bade traditional titles and how such titles are used in Bade, Kanuri and Hausa Languages and the palaces of their traditional rulers; and thus reveal the significance of traditional tittle in the cultures of the languages under study which will contribute to the corpus of the linguistic studies of northern Nigeria in particular, and Nigeria in general.
Keywords: Influence, Kanuri, Hausa, Bade, Neighbours, Instances, Traditional, Tittles.

INTRODUCTION

Traditional institutions have for ages, been the custodians of the cultures, traditions and even languages of their people. Traditional institutions are synonymous to the identity of their people and the symbol of self-identity of each ethnic group. Across various cultures around the world, traditional institutions remain vital organs and important aspect of socio-cultural life of the citizens. In Africa in particular, traditional institutions still remain the preservers of the peoples' cultures in spite of the advent of modern systems of government and modern nations/states that emerged in the 19th century after the colonial period and the impact of the colonialists' languages.

Before the advent of colonialism, most of what is today referred as northern Nigeria had well established traditional institutions of government. Most prominent among them were kanem-Borno and the Hausa states. There were also less powerful smaller autonomous kingdoms and chiefdoms. The British conquest of the Sokoto Caliphat/Hausa states and Kanem Borno (1900-1911) brought most of the Hausa and Kanuri kingdoms under British rule including their neighbours such as Bade. The indirect rule system was used by the colonialists to administer the areas they are came to be conquered referred to as the northern protectorate. The indirect rule system was employed by the British whereby the subjects were governed through their traditional rulers. This implies that although the authority of the traditional rulers was reduced, they nevertheless remained the rules of their subjects. Hence the emergence and development of the emirates in northern Nigeria. (Barkindo, 1972; Last, 1967 and Lavers 1987).

Thus, for the sultan, Shehu or Sarki to administer his emirate, the traditional council has to be maintained. So, in the emirates, beside the traditional head or king, there are numerous traditional titles and tittle holders who perform different functions in running the affairs of their emirates and chiefdoms. Bade had been an organized kingdom since 1759 (Aji, 2010). It had evolved its traditional titles that were derived from the Bade language and tradition. Such titles include Dugum (King), Grema (Deputy), Thlaraku (high chief), Thlaraku (women leader), Kaji-Kadala (acting king), Mzam (Head of Hunters), Mazam (head of blacksmiths) etc.

However, as a result of contact with Kanuri and Hausa cultures and the influence of the Islamic religion and the Muslim culture, Bade came to acquire an started using traditional titles in the palace of its king (Dugum/Mai).

Islam being the religion of Kanem-Borno and Hausa states, had long influenced the traditions of these states and Bade being a neighbour of the Kanuri and Hausa, had come to adopt many of the traditional titles used in those cultures. Significantly, the use of similar and varied traditional titles in Bade, Kanuri and Hausa brought about social, cultural as well as unity close and relationships among the people of these kingdoms or emirates. The use of such traditional titles also brought about wider usage of the titles beyond Bade, Kanuri and Hausa societies. The study is limited to some specific emirates where the three languages are spoken because. It could not cover all the Kanuri and Hausa emirates. As such, it would use instances and examples from some select emirates and titles that are used across the emirates that are considered for this study.

Bade

People and language. According to Bulakarima (1986), belong to the Chadic tribes called "Sau" who inhabited the Lake Chad region until the 12th century when the Kanuri of Kanem-Borno displaced them. The influx of the Kanuri into Borno, had influenced the Chadic languages it met as the Bades and their clansmen and neigbours, the Mobbar who originally inhabited the Abadam/Damasak region. They had twelve clans who rotate the kingship amongst themselves. (Bulakarima 1986). 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 Ngazargamu around Geidam, then they moved further west and settled at Dadigar where the four sons of their leader founded the Bade, Ngizim, Ngazar and the 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 (Gogaram) in 1759. Gusau (1993), Aji (2011).

Linguistically, Greenberg (1963), classified Bade and their sub-dialect Duwai under the Chadic sub-branch of the Afro-Asiatic language family alongside Hausa, Kare-Kare, Warji, Ngizim, Bole, Ron and Angas. Today, the term Bade is used to refer to an ethnic group, a local government and an emirate. Bade people are found in the northern part of north eastern Nigeria in Yobe state in Bade and Jakusko Local Government areas. Some Bade speakers are also found in Bursari, Karasuwa, and Nguru LGAs of Yobe State and in Zaki and Guri local governments of Bauchi and Jigawa states. Although the 2006 National census did not provide language data, Bade speakers are estimated to be over half a million. Bade emirate is one of the oldest divisions that made up the defunct Borno province and later, Northeastern state. In 1991, Yobe state was created, and Bade emirate, comprising Bade and Jakusko LGAs fall under Yobe State. In 1946, on the recommendation of the British colonialists, the seat of Bade emirate was moved to Gashua from Gogaram. Bade land is the northern most buffer ethnic group/language between Kanuri in the east and Hausa in the west. This neighbourly relationship has brought about linguistic influence of Kanuri and Hausa on Bade, including the traditional titles used in Bade emirate. This study seeks to discuss the instances of this influence.

Kanuri

The Kanuri speaking people belong to the Nilo-Saharan Language group. They moved to their present habitat in the Lake Chad region as a result of the expansion of the Kanem empire (Cyffer, 2005). Their continuous migration to the west of Lake Chad into present Nigeria and bordering Niger was due to their

political influence on the trans-Saharan trade routes, Those, their empire of new Kanem-Borno gained its political and economic influence. The early Islamization of the Kanuri/Kanem Borno in the 11th century also gave an added impetus to the growing influence of the Kanuri people and their language. (Lange, 1984). Increasing immigration from kanem in Chad and political domination of the immigrants led to a process of Kanurinization in the area (Cyffer 2005:34). The term Kanuri was applied to the kanem people and the speakers of the Kanuri language in Borno and Yobe states of Northern eastern Nigeria, and some parts of Niger, Chad and Cameroon whose population may be well over 15 Million.

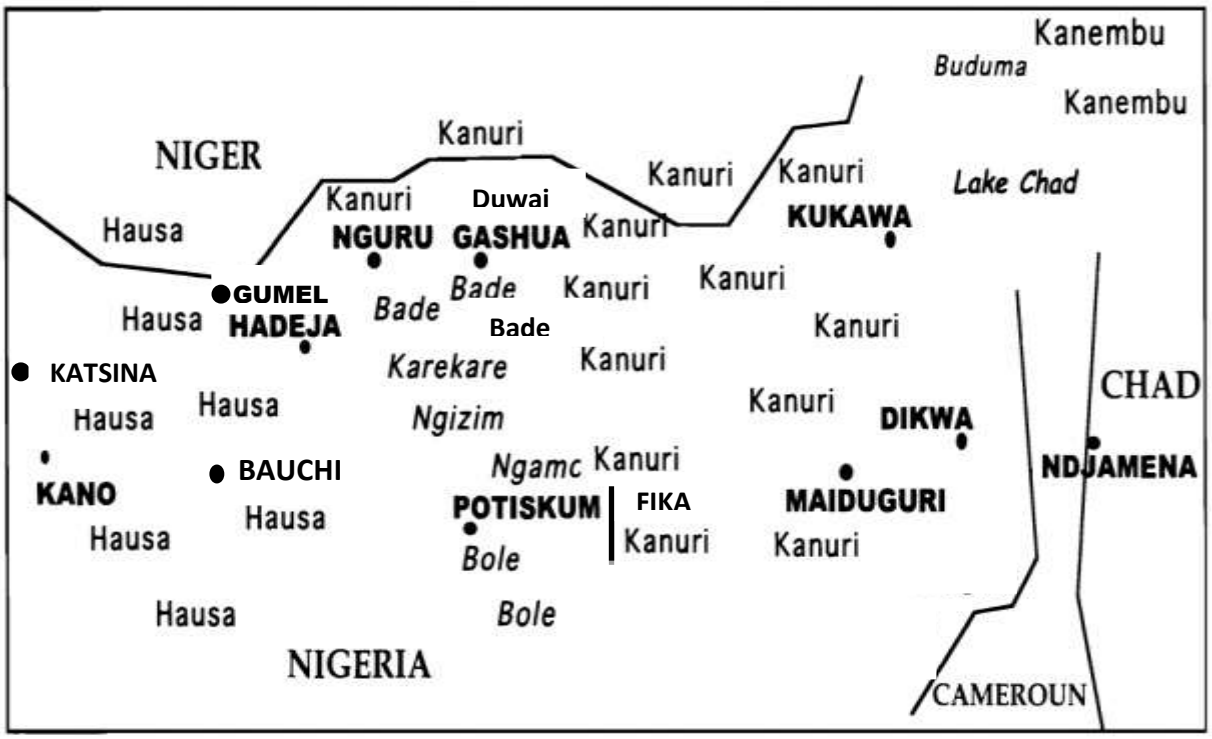
Many Scholars (Greenberg 1960; Cyffer 1981, 1996, 2005; Lange 1984 and Bulakarima 2010) pointed out that before the area west Lake Chad was inhabited by the kanembu or Kanuri; it was inhabited by people who spoke Chadic languages sometimes summarized under the term "So" or Sau". These "Sau" or Chadic tribes include Buduma, Tera, Kotoko, Malgwa, Bade, Bole, Kare-Kare and Ngizim (Schuh, 2003) on whom the Kanuri language bore its political and linguistic influence. By the middle of the 19th century, the role of the Kanuri as a language of wider communication reached its peak and a large chunk of Chadic lexical items and grammatical features had been incorporated into the Kanuri language. From the second half of the 19 century the importance of Kanen Borno Empire declined due to the growing domination of the Sokoto caliphate (which had caused dynastic change from Sayfawa to El-kanemi); coupled with the colonial subjugation and decrease in important of the trans-saharan trade. (cyffer 2005: 35). Eventually, the Kanuri language gradually lost its function as a language of wider communication. During the 20th century, Hausa language grew rapidly. However, Kanuri political and cultural influence had reached such kingdoms as Zazzau, Lafia, Misau, Katagun, Fika and Bauchi among others. With the growing influence of Hausa Language, the tribes and kingdoms that lie between Kanuri and Hausa land such as Bade were influenced by not only Kanuri but Hausa Language as well. This linguistic influence due to on tact phenomena, become common among these languages as Newman (2000:315) stated:

> *"The number of words borrowing from Kanuri is undoubtedly underestimated because many word of Arabic origin that are include in last Arabic loan words infect come in to Hausa via Arabic.*

Hausa

Hausa (language), the people "Hausawa" generally recognize a common origin. They acknowledge a common mythical ancestor-Bayajidda who, according to tradition, migrated from Baghdad in the 9th or 10th century A.D. He stopped at the kingdom of Borno (north eastern Nigeria) and married the daughter of the king, but was forced to leave her behind. He then fled west and helped the king of Daura slay a snake that was depriving his people of water and he was given the queen of Daura in marriage as a reward. Bayajidda was succeeded by his son, Bawo who founded the city of Biram. Bawo had six sons who became the rulers of other Hausa city states. Collectively, these are known as the 'Hausa Bakwai' (Hausa seven) which include Kano, Katsina, Rano, Zazzau, Daura, Gobir and Biram. Bayajidda was said to have born another son and this son fathered seven other children. Each established city state far away from Daura which became known as the Banza Bakwai (bastard seven). These include Kabbi, Zamfara, Gwari Jukun Yoruba, Nupe and Yauri. Philip Koslow (1995); Hogben 1966; and Kirk Green, (1966). Thus by the 15th century, a number of relatively independent city states had emerged who competed with each other for the control of the trans-saharan trade, slaves and natural resources. From that point, the various city-states trace their history independently, each with its list of kings who ruled since that time as Habe rulers until Danfodio Jihad brought in flagbearers and Fulani Malams as kings or Sarakuna. Hausa land was unified by the Usman Danfodio and Hausa Land or Kasar Hausa and some other territories came under Sokoto caliphate which directed the political and religious affairs of Hausa land from Sokoto, the capital until the British arrived and colonized the area in about 1900. The jihad of Usman ibn Fodio had brought the kingdoms of Hadejia, Gumel, Katagum, Misau Bauchi and Jama'are among others, into the fold of Hausa land. Some of these kingdoms share common borders with Bade land, hence their socio-cultural and linguistic influence and relationship with Bade. Hausa is the most widely spoken language in West Africa. Smith, M.G. (1965), estimated that Hausa is spoken by some 22 million native speakers, plus an additional 17 million second language speakers. Hausa Language, according to Greenberg (1963)

belong to the Chadic sub-branch of the Afro-Asiatic Language family of Africa, which has strong affinities to Arabic, Kanuri and Fulfulde languages.



Key:
● **Emirate Headquarters**

Map 1. Bade and its neigbours/contact languages.
Source: Norbert Cyffer 2005 (Kanuri and its Chadic neigbours) slightly modified by the author to suit the purpose of this paper.

DISCUSSION

The two key terms that need to be defined are 'traditional' and 'title'. The chambers 21st century Dictionary (2007), defined '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 believe, custom or way of doing something that has existed for a long time among a particular group of people; a "set of these believes, or custom that are religion or cultural". Thus something traditional, according to the Oxford Advance Learners Dictionary (2015), refers to "being part of the believe, custom or way of life of a particular group of people, that have not changed for a long time".

As for "title"; the term can take varying definitions. But for the purpose of this paper, the Oxford Advanced Learners Dictionary (2010) defined it, as "a word in front of a person's name to show their rank or profession; or a name that describe a job. It also means "a word used before someone's name to show acquired or inherited rank, an honour, occupation or attainment" Thus traditional title refers to a designation or a word used before a person's name to show a rank or honour which he or she has either inherited or acquired.

Throughout history, kingdoms, empires, emirates and organized states recognize their leaders through the titles evolved in, and by their traditions and cultures. This is evident throughout Africa. In Nigeria, each of the over 250 ethic group Oluoye (2007), have continued to use traditional title(s) to address their traditional rulers. Apart from the Sultan, Shehu, Sarki, Oba or Obi etc for the rulers of Sokoto, Borno,

Kano, Lagos, Onitsha etc, traditional rulers of other kingdoms and emirates use title(s) exclusively used for/ by the rulers of that particular kingdom or emirate. For example, the Nupe traditional ruler is called 'Etsu', the traditional ruler of the Jukun is known as 'Aku-uka', the Yoruba of lle-ife call their king 'Ooni' and the chief of Kachia is 'Agom Adara'. The traditional rulers of the various ethnic groups/traditional domains remain the spiritual, religious and politico-cultural head of their domains. In addition, there are various traditional titles that are bestowed on individuals who inherit them in their lineage(s) and function as assistants or lieutenants to the traditional head or ruler in the administration of the kingdom. Some of such title holders are so important that, they are the kingmakers and senior counselors. Traditional titles are also given to people who have contributed to the development of their kingdoms, emirates, communities, clans or tribes. Sometimes such titles can even be bestowed on individuals outside their clan, tribe or community in recognition of their contribution, achievement or promotion of socio-cultural relationships. This is now a common practice in nearly all parts of Nigeria. Traditional titles are very significant in the life and existence of people and their culture. As they symbolize adherence to tradition and culture and recognition for achievement and contribution to societal growth. Abdulbaqi Jari notes that:

Duk wanda aka baiwa wata sarauta, ana zaton cewa zai bada wata gudumawa ta wannan fannin
(BBC Hausa. 31/8/2018)

Translation:

Whoever is given a traditional title, it is expected that he will give some contribution (to society) through that title.

Thus as Ibrahim Yaro Yahaya et al 2001 pointed out:

Sarakuna su ke zabar masu taimakamusu … wasu mukaman sarauta 'ya' yan sarki ake ba. Misali, Turaki,Tafida, chiroma, wambai da sauransu, wasu jarumai , misali jarmai, sarkin yaki, sarkin dawaki da sauransu. Wasu manyan masu ilimi ake ba; misali, Alkali, wali, liman, waziri da sauransu. Mashahuran jama'a ma akan zabe su a basu makamai irin su madaki, makama, magajin gari, dallatu da sauransu.p.75.

Translation:

The kings choose those that will assist them. Some of the titles are given to princes, for example, Turaki, Tafida, Ciroma, Wambai and so on. Some of the titles are given to heroes such as Jarma, Sarkin Yaki, Sarkin Dawaki and so on. Some titles are given to scholars, for example Alkali, Wali, Liman and some titles are bestowed on prominent individual for example, Madak , Makama, Magajin Gari, Dallatu and so on.

In Hausa, Kanuri as well as Bade kingdoms, the above statement fit in to the processes of obtaining and bestowing of traditional tittles in the traditional administrative set up of not only the emirates under study, but across the generality of emirate and chiefdoms of northern Nigeria. There may exist slight variations and functions of titles from one emirate to another, but the patterns are very similar. Such title may originate from a particular emirate and adopted or borrowed by another as the case of Bade borrowing from Kanuri tittles.

Some Kanuri Traditional Titles Used in Bade Emirate.

At the peak of its power from 1450-1780 AD, titles in Kanem-Borno were so many. Tijjani (2010:289) report that the Sayfawa dynasty administrative bureaucracy had expanded to as large as 3333 official titles. These may had been reduce, but many of the Sayfawa titles survived to the to the present day Borno/Kanuri traditional authority. In 1814, the Fulani jihad caused a dynastic change in Kanuri/Borno. Sayfawa dynasty was replaced by El-kunemi dynasty and some other titles were introduced by Mohammed El-kanemi and many other titles such as Shattima have survived the changes and remain important in the Shehu's palace up today. (Bosoma, set al.0011:54) Kanuri/Borno early contact with Islam had influenced the adoption of titles that are of Islamic origin. For example, the title 'Waziri' is of Muslim/Arabic origin and the title of Waziri in Borno Osuntokun (1987) report, is so enormous and

important that when Sir Kashim Ibrahim became the Waziri of Borno, he played a very prominent role in seeing to the codification of Islamic laws in northern Nigeria.

Such title, together with titles of Kanuri origin became the nucleus of not only Kanuri traditional institution, but such title was adopted by the neighbours of the Kanuri like Bade. Since Kanuri language is numerically larger compared to Bade, and its traditional institution is more sophisticated, its influence on Bade is apparent. The traditional titles that are of Kanuri origin used in Bade include, but are not restricted to the Following:

Kanuri	Bade	Function of title
Mai/Shehu	Mai	King/Emir
Waziri	Waziri	Prime minister/most senior councilor
Galadima	Galadima	The administrator of a city/town and senior councilor
Maina	Maina	Prince
Yarima	Yarima	Prince and heir to the throne
Talba	Talba	Chief / imam
Kachalla	Kachalla	Youth leader / war commander
Zaifada	Zaifada	Usher to the king
Shettima	Shettima	Title given for some outstanding achievement i.e Shettima Ilmu is given in recognition for contribution to educational development.
Zanna	Zanna	Probably the most widely used tittle. Its given for different purposes and functions. i.e Zanna Kulloma, Zanna Arjinoma, Zanna Maririma, Zanna Kawuskema, Zanna Sunama, Zanna Yawudima, Zanna Dujima etc
Zanna Sunama	Zanna Sunama	It is responsible for the adjournment of counsel sessions.
Zanna Arujinoma	Zanna Zantama	The press singer of the king.
Zanna Kazalma	Zanna Kazalma	Is incharge of the sitting arrangement on important occasion
Ajiya	Ajiya	District head
Lawan	Lawan	Village head
Bulama	Bulama	Village/ward head
Gumsu	Gumsu	Kings first wife/senior wife
Kirjiloma	Kirjiloma	Second wife of the king
Yagrema	Yagrema	Third wife of the king
Yamaibe	Yamaibe	Fourth wife of the king
Mairam	Mairam	Princess
Mowaram	Mowaram	Kings senior sister
Makinta	Makinta	Senior councilor
muqaddam	muqaddam	Missioner / learned
Makinta	Makinta	Senior counsellor
Mala	Mala	In charge of abattoir
Mala	Mala	In charge of market
Maaji	Maaji	Chief treasurer
Mulima/Murima	Murima	In charge of king's houses

Some Hausa Traditional Titles Used In Bade Emirate

Hausa land lie west of Bade land and Bade's immediate neighbours' in the north-west. Hausa, like Kanuri have had long established traditional administrative Government. However, as Ado Kurawa reports (on a Voice of American Hausa Service Programme), the source of origin of some Hausa traditional titles came from Hausa itself, Borno and Islam. Kurawa'a statement concurs with Bello, S. (2009:28) who related

that "the tradition of origin of status and rulers in both Hadejia and Kano reflect political offices in these communities tend to originate from the Kanuri language" as a result, there was "general tendency towards the development of a political substratum through the adaptation and development of common values and institution in Hausa land. The emirates of Hadejia, Gumel, kano and Katsina have had long friendship ties with Bade. Hadejia for example, became Bade's, Jesting companion after they fought wars between 1865 and 1868. The emirs of Bade and Gumel have long established friendship, while Kano hosted the deposed Mai Bade, Mai Sale 1 in 1905. As for Katsina, a prince from Bade Maina Agawa, who travelled to Sokoto in the wake of the Dan Fodio Jihad, was sent to Katsina to help the then emir of Katsina, Umarun Dallaji in the jihad and became the first Turaki of Katsina. Thus Bade's relationship and proximity to Hausa land had resulted in the adoption of many Hausa traditional titles prominent among which are:

Hausa	Bade	Function of Titles
Waziri	Waziri	Prime minister and most senior councilor
Yarima	Yarima	Prince and heir to the throne
Galadima	Galadima	One of the chief kingmakers
Chiroma	Chiroma	Senior councilor/prince
Talba	Talba	An important councilor and Islamic adviser or Imam
Sardauna	Sardauna	Originated from Sokoto/Sir Ahmadu Bello, senior counselor
Turaki	Turaki	Senior adviser to the king on military matters.
Madawaki	Madawaki	Commander in chief of armed forces
Madaki	Madaki	Title given for outstanding professional merit such as building, sneezing e.t.c
Dan masani	Dan masani	Title given for outstanding merit in educational matters
Wakili	Wakili	Representative of the king in an area or another kingdom
Yari	Yari	In charge of prisons
Makama	Makama	Senior counselor and king maker
Sarkin ruwa	Sarkin ruwa	In charge of water and fishing
Sarkin yaki	Sarkin yaki	Army commander
Sarkin pawa	Sarkin pawa	Head of butchers
Sarkin Aska	Sarkin Aska	Head of barbers
Maaji	Maaji	Treasurer
Marafa	Marafa	Title given for outstanding contribution in commerce
Uban Doma	Uban Doma	Title given for meritorious service in a given trade
Dan Iya(n)	Dan Iya(n)	Title given to a prince or head of a district
Dan maliki	Dan maliki	Title given for political merit/and good representation.
Dan madami	Dan madami	Adviser on internal security
Dan Buram	Dan Buram	Adviser/Incharge of goods and farm produce.
Shantali	Shantali	In charge of the king's prayer materials such as kettle, rags mat, beads e.t.c
Maje	Maje	Title given for diplomatic/ambassadorial recognition for maintenance of good relations.
Jakada	Jakada	Ambassador
Jakadiya	Jakadiya	Woman ambassador/or woman who run arrands for the kings.
Wawan Sarki	Wawan Sarki	King's court jester

CONCLUSION

The paper tried to discuss how Kanuri and Hausa, two major languages in northern Nigeria had influence on Bade language; one of their neighbours and a minority language, by identifying traditional titles that are of Kanuri and Hausa origin that are used in Bade Emirate Because Kanuri and Hausa are numerically

larger and have very long established kingdoms and emirates, their institutions are bound to have influence on their neighbours such as Bade. However, both Kanuri and Hausa as pointed out in the paper, were influenced by Islamic tradition. Arabic/Islamic influence is not restricted to titles, but even names of persons and individuals as well. As pointed out by Farooq Kporogi (2022) in his onomastic and anthroponomastic study of Yoruba names, Arabic and Muslim names have been used and domesticated by the Yorubas. Since major languages like Kanuri, Hausa and even Yoruba, borrowed from other traditions or cultures, minor language like Bade could not have been an exception especially of traditional titles as their uses and function are becoming more widely ceremonially elaborated beyond emirates or kingdoms. Bade Emirate, in its attempt to widen and modernize its traditional Institution, largely borrowed from more developed traditional institutions with whom it share similar traditions, culture and religion. Hence, it borrowed many such traditional titles from Kanuri and Hausa. The number of titles identified and their function mainly is a list of titles that been borrowed and have become prominent in Bade emirate today. There many other Kanuri and Hausa traditional titles that have not been borrowed or use in Bade because their meaning and function may not fit in to Bade tradition. But it has been established in this paper, that many Bade traditional titles were borrowed from Kanuri and Hausa some of the titles may not carry the same meaning and function as used in Kanuri and Hausa, therefore the function of the title(s) here relate to their function in Bade Emirate with very close association to their Kanuri and Hausa function. Many such traditional titles are similar to modern positions like ambassador, minister, commissioner, charge-de-affairs, prime minister, governor etc.

RECOMMENDATIONS

From the discussion in this paper, the following recommendations would help in understanding the contribution of traditional titles in the socio-cultural relationships among the various ethnic groups and studies of the language of northern Nigeria.

(i) It is important to include the study and tradition of traditional title in linguistic studies and deepen research into the significance of the traditional title in linguistics and sociolinguistics. This will reveal the beauty, history and origin of our indigenous languages and encourage further interest in research in to Nigerian languages and cultures.

(ii) Use of traditional titles and borrowing them from one culture by another, would enhance co-existence and understanding among the various ethnic groups. It is therefore recommended that traditional titles should continue to be used in our traditional institutions and bestowed on citizens even outside their kingdoms and emirates of origin as is now practiced across many Nigerian peoples and cultures or states.

(iii) Tradition titles could be used to serve as unifying institutions and revival of our eroding and dying traditions.

(iv) Minority languages like Bade should endeavours to uphold and use their own traditional titles recognized and used in their traditions and cultures instead of borrowing from other cultures. This will help in maintaining the existence of their language which is facing threat of extinction and domination by major languages such as Kanuri and Hausa.

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