

Gade Language in Nigeria

Subjects: [History](#)

Contributor: Auta Abdul Ashama , Obadiah Gudigeldom Tanko

The Gade people of Nigeria

Mr leachworth book

1. Introduction

The Gade people arrived and settled in the former Gade Republic or Gade Federation around 36,000 BCE with sophisticated philosophy, history, laws, government, democracy and republican systems of governance even before the penetration of western cultures and traditions. Empirical evidences & historical records reveal that "Gade" better known as "Babye" are one of the minor ethnic groups in North central Nigeria with deep and riched cultural philosophy and performance. Before the creation of Nigeria, the Gade people were predominantly settled in Gade Republic or Gade Federation which is now in North-central Nigeria. The Gade religion is called [Gabosim](#).

The Gade people are endowed with cultural and traditional belief system. The totality of the Gade people centred on Cultural performance philosophy. There are tangible and intangible cultural elements. The tangible referred to as the properties and settlements of the Gade people such as the villages, towns, burial grounds, worship centres, *kiṅda* or *pèké* 'playground', etc while the non-tangible objects are the Languages, dialects, greetings, foods, dancing, ascent, marriage, songs, folklores, music, entertainment, festivals, family, just to mention but a few.

Importance of Gade during Stone Age, Civilisation and Industrialisation

In Gade, it is a popular knowledge that pottery had been independently done in various places and also with diplomatic sharing of knowledge amongst and within the Gade people. Every Gade community flourished pottery and blacksmith. The Gade people during stone Age, medieval and contemporary eras experienced regional advancement in technology and also in medics and medication, healing and environmental or neural/distributed and communal intelligence.

The history of Pottery in Gade date back to pre-human history which is cut across Stone Age era, Bronze age era and the contemporary era with the involvement of technical hand-built technique and lithographs, weaving, often by means of coiling and pitfired in making *kikpaki* 'pot', *giyakpa* 'clay pot', *katsu* 'spoon', *upo aa giya* 'giya utensil', *ukpan* 'plate', *utaku* 'hoe', *gigo* 'hook' for fishing, *kengu* 'cage', *ankere* 'cutlass', *gutso* 'nuclear weapon', *anta* 'sparrow/arrow', *udugba* 'axe', *katsa* 'digging hoe', *uba* 'knife', *ukata* 'hat', *kisha* 'head tie', *rikaa* 'head pile', *utukpa* 'firewood fetcher', 'pick axe', etc.

Before the contemporary era, most especially between prehistory and Dark Age, woods and trees, bones and jaws of animals were largely used as means of cultivation, farming and defence.

The following are some of the elements of the Gade culture: Norms, values, beliefs, symbols and Languages, material culture, artifacts, references, cognitive elements, further research, social control, summary, rituals, magic, music, foods, work ethic, respect and honour.

2. History

The word "Gade" is an accepted Gade word of the Gade People right from Dark Age, Stone Age, and prehistory. According to several written sources in Greeks and English, The Gade people migrated to the present-day Nigeria around 36,000 B.C.E. and first settled in Aşam/Aşham which is literally means "Garden of Eden" in Classical Gade language through the region of Cush (Now Ethiopia, and some parts of Sudan) as a result of internal and external conflicts; and around the Képi (Keffi) around 12,000 B.C.E. There are three school of thoughts about the origin of the Gade People. These school of thoughts are: Gaboic Theory of Evolution propounded by GT Obadiah in 2015, Ádákpú Mythological theory, and Religious Theories. In Adakpu mythological account, it is belief that Adakpu is the ancestral godfather of all Gade people with several ancestral gods. The Religious Theories placed Gade people as part of God's or Allah's Creation plan as captured in both Holy Bible and Quran.

In 10 BC, some sections of the Gade People migrated and settled in the then Kano State now formed part of both Kano and Jigawa State as a result of religious and political exile. Thus, the name Gade is not the making of the Hausa people. However, the death of their leader and Gomo, who publicly denounced the practice of gaboism (Gábó religion) of the Gade People led to the dispersal of the tribe to different territories. Currently, the majority of Gade people are located in FCT-Abuja, Niger and Nasarawa States. The unconvinced nature of the Gade people led to massive migration of Gade people according to lineage and ancestral origin to different parts of the ancient Gade Federation or Gade Republic; and they flourished in the NOK culture provinces between 776 BC – 900 A.D (1,676 years) before other ethnicities started encamping around the Gade Territories involving both in trade and commerce. Most Gade communities were protective against any form of external attacks and ancient computing device to checkmate external threats. Between 900-1500 A.D. (about 600 hundred years), the Gade Republic started witnessing several migrations of non-Gades in its communities but they were taxed 'Gandu' to pay homage to Gomo of every respective Gade community. This system of taxation or tariff collapsed in some Gade communities around 345-1800 A.D that also led to the collapse of some ancient Gade communities such Unape, Gaduge, Binda, Iki, Guzaragu, Gabye, Geyeda, just to mentioned but a few due to lack of cooperation and exposure of foreign religious practice and knowledge.

Before the penetration of imperialists, the Gade Federation or Gade Republic's system of governance is Constitutional Monarchy (mostly unwritten) headed by [Gomo or Gore](#). As society emerged further, each Gade Community ruling by dynasty or super-headed until the successive indigenous and inclusions of the Gade people as part of Nigeria in January 1, 1914. Before these eras, the community had been undergoing several

developments in terms of science and technology 'Gųpyá', communal or distributed knowledge systems that surpassed several other ethnic's development struggles.

Furthermore, Gade are not parts of or descendants of Kwararafa Lineage because Kwararafa history is traced to 15th century A.D. and Gade people were already in existence in the region with definite and complex society. Instead, the Gade people were seen as factor against the uprising of the Kwararafa lineage and gave K-lineage a tough military and wars engagement.

3. Gade Communities

The history of the Gade people in this context are based on Early warfare, Pottery and blacksmith or technological advancement of the Gade people.

Wars are parts of [Gade History](#), right from time immemorial to the present and contemporary era. What necessitated the wars were/is as a result of struggles and survival of the fittest in the ancient Gade territories. There are internal and external wars and conflicts. The internal and territorial wars and conflicts centred on the superiority complex of every Gade lineage and ancestral origins as to the control and authoritarian powers of leaderships and followership. In fact, most Gade communities are formed as a result of internal conflicts and wars that ever existed or occurred in their former regions and territories. Conflicts existed amongst clans, lineage and dynasty, hence, a major threat to the peace and co-existence of several clans and dynasties in a definite society.

As part of preventing international and territorial wars, the [Gade Republic](#) built a censorship system to checkmate external attackers on their city walls, with direct and proportional practice of Rubochi "Magical prowess" in protecting their domains against invaders. Practically, when an invader approaching the Gade Communities, they will see nothing but rocks and thick forests but the dwellers can see those invaders, and the department of Military and Intelligence are given the ceremonial powers and balances to fight and defence each Gade community. Every Gade Community has its separate and independent Ministry and administrative conveniences with Gomo as the head of Government and the State with several departments and ministries under each Gomo. As society emerged strongly, the wars and conflicts become so complex. The external or international wars and conflicts involve the wars and conflicts that ever existed between Gade and other ethnicities. Throughout history, no Gade community had been conquered by foreign invaders until mutual agreement and memorandum of understanding were reached to stop the killing of invaders and making every Gade impenetrable against the foreigners which led to the eventual creation and installation of Gade District Court or Gade Native Court in 1903 in Kuje, Ugbada, and temporarily in Vuga (Buga) which is now in Toto LGA of Nasarawa State. Shortly after the implementation of Status of General Application in England in January 1, 1900 and most especially during the reign of Lord Lugard, the then Governor-general after the amalgamation of southern and northern protectorates in January 1, 1914, most Gade Communities experience missionaries' and jihadists' activities as far as 10 BC to late 19th century A.D.

On the cause of migration of some Gade people, they first settled at the present day Doma in Doma L.G.A & later moved to westwards probably due to leadership tussle with the Alago to settle at their present places of abode in

1750. While moving out of Doma a section of Gade decided to break away & moved eastwards across the River Benue to settle in the present idoma land & now bear the name "IGEDE". The Gade begun to establish themselves over a vast empty land around the present Keffi area.

According to MR. H.E PALMER C.B.G, in his book title: "HISTORY OF NORTHERN NIGERIA TRIBES, KINGDOMS AND CHIEFDOMS" "the original inhabitants of the country that is those occupying the land at the time of the earliest records were the GADE AND YESKWA".

This was re-affirmed by S.J Hogben, in his book titled: "THE ISLAMIC STATES OF NORTHERN NIGERIA", (PAGES 302-307).

Its therefore quite clear tha the Gade had already settled comfortably in this land hundreds of years b/4 the invasion from Zaria by Abdul Zanga, Keffi, 1802; Makama Dogo, Nasarawa, 1835 & Abu Danja, Abuja, 1838. Another Colonial Administrator, Mr. T.E Leachworth, in his report on: "THE GADE TRIBE IN NASARAWA STATE", Dated 20 June, 1936, stated that: "The Gade tribe occupy the North-West corner of Nasarawa Emirate, Gwargwalada District & extend a few miles".

The report further indicated that "the area is however, compact and the boundaries are well defined". Major J.E.C Blakeney & Mr.W.Morgan,"The traditional home of the Gade is between River Suma (Keffi) & North West of Nasarawa Division where they were situated b/4 1750". The Gade have always been friends of Kolo (Abokin Wasa). From 500 BC - 10 A.D the [Gade Kingdom](#) under the "Gomo" had flourished & grew stronger b/4 arrival of Hausa invaders on horse raide the Gade settlements & consequently establish supremacy with their flag from Usman Danfodio.

Before the arrival of Hausa invaders from Katsina & Zazzau, the Kingdom was flourishing & was comparable to the Nupe, Opanda & Igala Kingdoms.

The Gade had ancient city walls (Ganuwa) which fortified them against external attack. It's on record that no Gade settlement was conquered by the invaders, rather a treaty was made by individual independent Gade Chiefs. Such treaties were made to protect the chief against external aggression. The Gade under their Gomo paid tributes to Zaria. To buttress this, Mr. Leachworth rightly pointed out that: "in any case Kujekwa (in Gwargwada District) & Sabye, Gaduge [Gudige], Odu(Iki) & Gariyimo [Karmo] in Nasarawa District were never subjugated & no agreement reached by Ahmadu were with the individual villages & that there was no agreement with a general Gade Council or Assembly. When the British colonial master arrived, a pseudo-emirate system was established in compliance with the Indirect Rule System. To quote Mr. Leachworth, "up till 1913 tribute was collect more & there was no district administration in the strict sense of the word. Complaints were heard & deal with as they arose.

The FADAN GADE DISTRICT was created in 1913 with initial headquarters at Gwargwada & a Prince from Beni Makama Dogo Ahmadu was made the first District Head. In the same vein, KUJE DISTRICT in Niger Province was created in 1913 under the GOMO KUJE.The District Head Fadan Gade District was however, deposed in 1924 for

embezzling fifty pounds (£50) tax money & for three (3) months, the village Head of Gwargwada acted as District Head. It was later proposed that the Gade units of Karmu, Odu & Sabye hitherto in Nasarawa District should be included with Gwargwada District to form a GADE TRIBAL AREA.

Leachworth, believed that they were allotted to Nasarawa District "probably owing to the fact that they were not subdued but until relatively late and put under more immediate control of the Emir". It needs to be pointed out here that the GADE CHIEFDOM had already been established under the name GWARGWADA DISTRICT, which was later changed to FADAN GADE DISTRICT from 1936-1970, with the initial headquarters at Gwargwada, then Buga & later the present Gadabuke. It was therefore no accident of history that the DISTRICT and the NATIVE COURT, were named Fadan Gade District & Gade Native Court, respectively.

The Gade whose main pre-occupation is farming, are endowed with a rich culture. Apart from talent in music and dances, we have such masquerades as: Adakpu(Ashama), Zhizhi-nuba, Lishakpa, Kaka maiwa, Atsanah & Zhizhi-Nukpukpu. Which appear during festivals, memorial ceremonies and occasions such as the Annual Gade Cultural Festival.

Retrieved from <https://encyclopedia.pub/entry/history/show/131920>