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KANURI COMPLETE.

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E-mail: babaganabubakar2002@yahoo.com

PERMANENT ADDRESS: ALHAJI BUKAR KUYA HOUSE, OPPOSITE ABUROS MOSQUE, FEZZAN WARD,

MAIDUGURI, BORNO STATE, NIGERIA.

Tel: +2348062220179 (08062220179) Skype: babagana.abubakar



Kanuri Complete

INTRODUCTION:

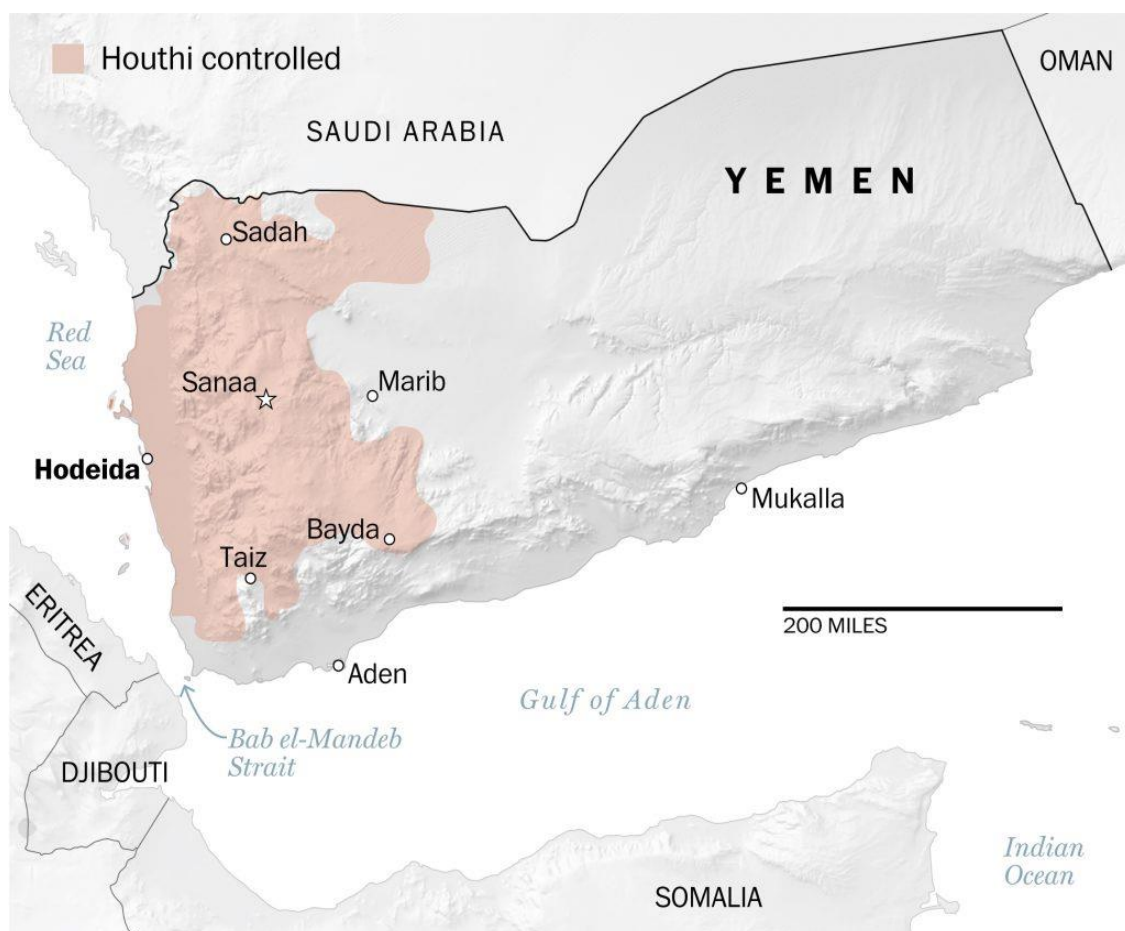
Kanuri /kə'nu:ri/ also known as Barebari, Bornowaji and Kolejo by some other neighbouring African ethnic groups is a dialect continuum spoken by some Eleven (11) million people, but there are approximately additional Seven (7) million Kanuri people that do not speak the language as at the year 2017. The Kanuri people mainly lives in North –Eastern Nigeria 🇳🇮, Eastern Niger 🇳🇪, South Western & Eastern Chad 🇸🇩 and Northern Cameroon 🇨🇲 republics as well as in small minorities in southern Libya 🇱🇬 and by diaspora in Sudan 🇸🇩 and the Republic of Gabon 🇬🇦, Congo and Eritrea are also among the list of countries with very small population of the Kanuri people. Others lives in Lafiyan Barebari of Nasarawa state, Zaria in Kaduna state, Hadejia, kerikasamma and Mallam Madori all in Jigawa state of Nigeria, plus some other remaining few ones not mentioned here.

The name Kanuri is written in Arabic as **كانوري**, it is written in the Hebrew as **קאנורי**, it is also written in the Chinese language as **金栗**, while in the Hindi language of India it is written as **कनूरी** and the Ethiopian Amharic language

write Kanuri as **ኡሩ**, in the Russian language it is written as **Канури** while the Greek writes it as **Κανούρι**.

The Kanuri Kingdom with its remnant cities, provinces and states like Borno and Yobe states in Nigeria🇳🇮, Damagaram (Zinder) in Niger🇳🇪, Mao the capital of Prefecture of Kanem in Chad🇳🇪 as well as Kusri and Baghirmi in Cameroon🇨🇲 republics were said to have originated from the East. Some experts interpreted this East as the South –Western Arabian Peninsula which equals to the modern day geographical description of the territories of Al Hudaydah (Arabic: الحديدة), also known in English as Hodeida or Hudaiyya in the Kanuri language presently located in the republic of Yemen🇲🇪 at 14°48'08"N 42°57'04"E .

Fig.1: A map showing the location of Hodeida in Yemen:



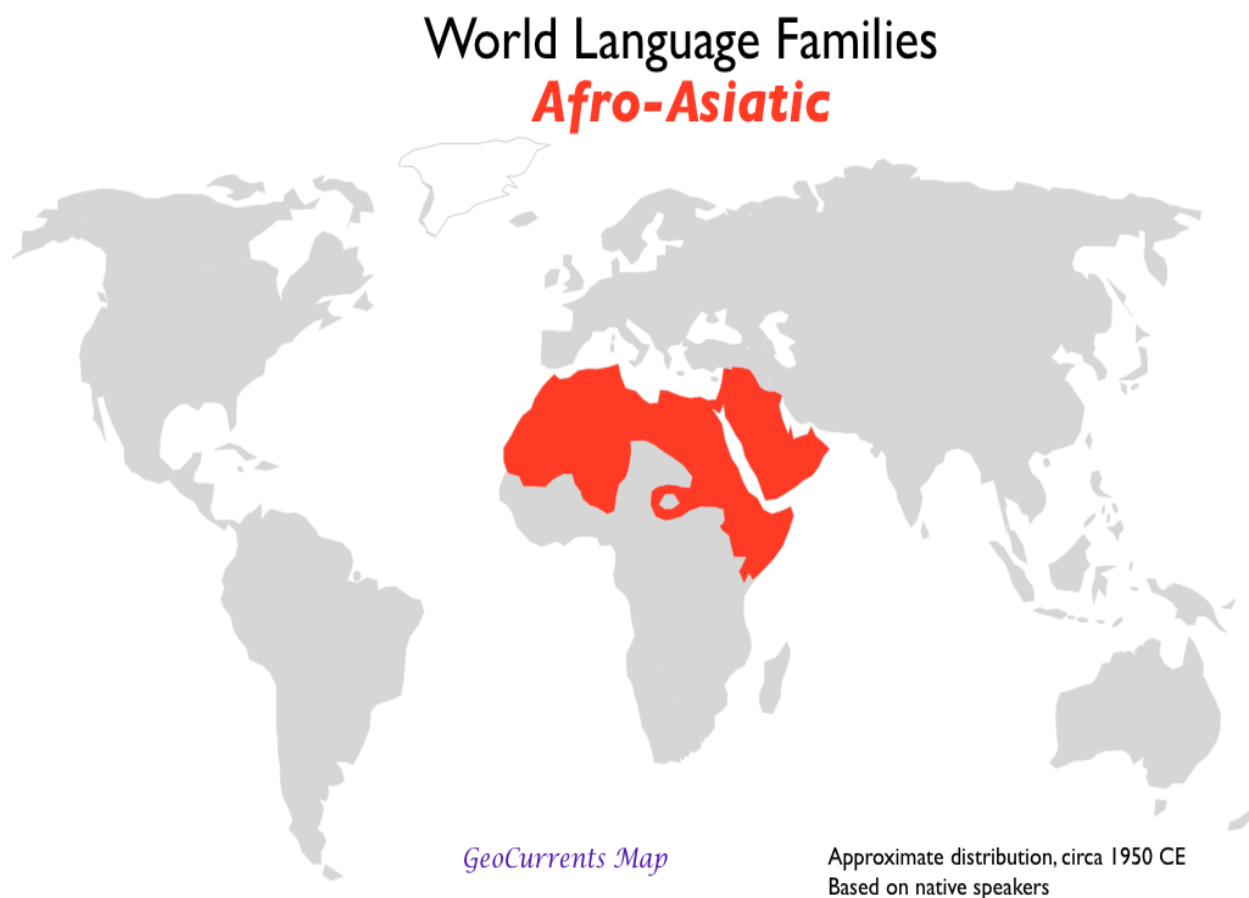
Source: criticalthreats.org

THE WASHINGTON POST

The Kanuri people came all the way from the Arabian Peninsula and settled at about 640 kilometers north of the present day Lake Chad which latter emerged as the great Bornu kingdom and later known as the Kanem-Bornu Empire (One of the two greatest Empires in the history of Africa).”Although this historical findings were based on extractions from available existing historical sources both at home (Borno, Damagaram and Kanem- Mao) and abroad including the British Library London , the American Museum of Natural History New York  as well as the Suleymaniye Library in Istanbul- Turkey , but yet with the advent of modern technological advancements in the field of “DNA” testing and identifications; I believe that further research needed to be carry out with time in the field of Geo-archaeological and Geo-biological investigations to further prove these findings beyond reasonable doubts. However, considering the similarities between the Kanuri language and Arabic in many ways one would be tempted to accept these historical connections of the two. For example counting days of the week in Kanuri is same as counting days of the week in Arabic in both pattern and names; thus the Kanuri week days reads as Litirin, Talau, Larawa, Lamisu, Zuma, Sibdu & Ladu while in Arabic reads as Alaithnayn, Althulatha, Al'arbiea, Alkhamis, Aljumat, Alsabt & Al'ahad (الاثنين الثلاثاء الاربعاء الخميس الجمعة السبت الاحد). They also share some similarities in respect of some existing words & nouns such as “Dunya” in Kanuri is referred to as “Duniya” in Arabic (both are referring to the name of the World in their languages), others are “Suwanallah” in Kanuri is referred to as “Subhannallah” in Arabic ,Sadaa in Kanuri is Sadaqqa in Arabic , Nuwur in Kanuri is Nur in Arabic, Lardu in Kanuri is Lard in Arabic, same as others like zannah (Janna), Mairuwu (Magrib) , Riman (Imam), Sami (Samai), Kasuwu (Suk or Suq),Fajar (Fajr) etc . Additional examples includes the months of the year in the Kanuri language reads as Muaram, Safar, Rabiyl Awwal,Rabiul sani,Jummada Awal, Jumada Gaji, Rajab, Shaaban,Ramalam,Shawwal, Zulkidda and Zulhajj which named in Arabic as Muharram, Safar Rabiul Auwwal ,Rabius Sani ,Jamadial Auwwal, Jamadius Sani ,Rajab, Shaban ,Ramadan ,Shawwal and Zil Qad Zil Hijja (month of Hajj).

In fact, other historical evidences prove that the Kanuri people were using the Arabic Alphabets as well as the Arabic numerals (numerical numbers) in communication for more than a thousand years. So with all these facts put together then one can easily conclude that the Kanuri language is a product of decayed or decaying local Arabic language mixed with some local African indigenous languages. This is one of the main reasons why the Anthropologists classified the Kanuri language under the Afro-Asiatic language family.

Fig.2: A map of Africa and the Arabian Peninsula showing the geography of the Afro-Asiatic language families:



Despite the fact that the semi desert Lake Chad environment which stands in the heart of the Kanuri settlement (Kanem-Bornu Empire) is a dusty environment as such that if a person living in this environment doesn't washes his exposed (uncovered) parts of the body more often or regularly the dust gets settled on his/her Skin and makes the Skin looks very dusty looking, but despite the dusty characteristics of this environment yet the Kanuri people here are looking more fresher when compared to the other people living in the same environment, this is because the Kanuri people washes parts of their bodies especially their face, hands and feet more frequently and on each day while performing ablution with water to perform the five daily Islamic prayers as they are 100% practicing Muslims. Hence this makes them keep having more fresher looking Skin at all times; especially their faces or foreheads compared to the other ethnic groups sharing

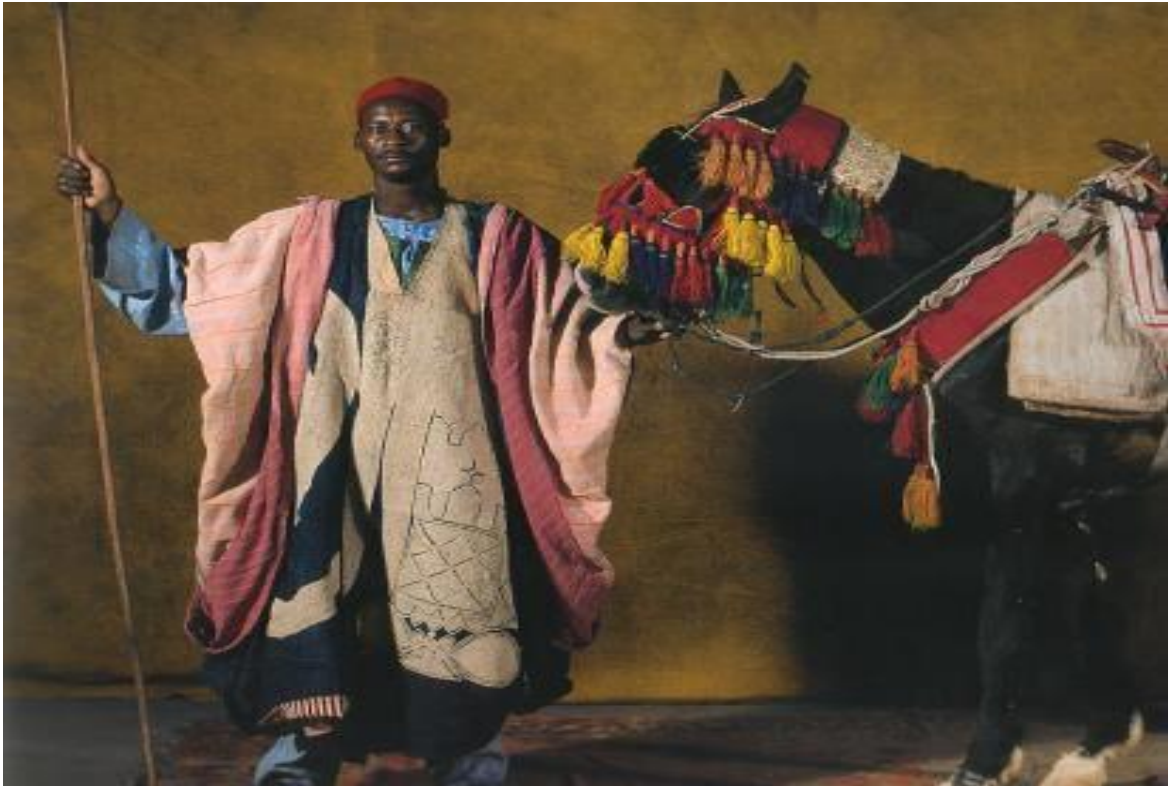
same environment that do not perform this acts of washing. It was in view of this fresher looking like Skins and faces of the Kanuri people living in the middle of this dusty environment that made some of the neighboring ethnic groups such as the “Sau” (reputedly a race of giants that once lived around the present day area of Ngala & Gamboru areas in North Eastern Nigeria and Kusri and Garoua in northern Cameroon) referred to them as the “Kanuri” or the “Kanuri” people.

The NAME Kanuri itself is coined from the combination of two Kanuri words; “KA” meaning Stick and “NURI” meaning light (Nuri is a word originally derived from the Arabic language word “NUR” which also means light in Arabic) So KA + NURI= KANURI.

“KA + NURI= KANURI” (Stick & Light)

Reason for calling the Kanuri people as **KA + NURI= KANURI** in the first place, was that the Kanuri people on arrival were mainly Pastoralists engaged in rearing of cattle and Sheep. They rear these animals on feet or with the support of riding on animals such as Horses and Donkeys. As a normal tradition almost every pastoralist carries a **stick** along that helps him guide his animals while grazing and chasing them back home on return, so same it was with the Kanuri people. But for the Sau people they know that there were a lot of pastoralists living within this environment with same pattern of rearing animals, but this Kanuri people have more fresher looking Skin in complexion with shiny forehead when compared to their counterparts in the environment; and at the same time always holding **sticks** like any other Pastoralist in the Area, so in order to differentiate them with the other Pastoralists holding same Sticks and rearing same animals in the same environment made the Sau's and the other local communities within this Lake Chad area refer to them as the Kanuri or the Kanuris; which is literally translated as "Stick and Nur" as indicated above. Hence since then the Kanuri man became known as Kanuri and known with this name by many other tribes and nations including the Saus, Arabs, Kotoko, Berbers, Sudanese and even the Europeans, the Ethiopians and the Turkish as well as the Egyptians. In addition to the Marghi, Babur, Ngezem, Chibok, Gwoza and Bolewa among other locals. Though the Kanuri people are also known by some other ethnic groups in Africa with other names; for example they are called the "Bare Bari" by the present day Hausa people, "Barnowaji" by the Najdi, Baggara and Hejazi tribes living in Chad  and Sudan  republics, Kolejo by the Fulani people and so on.

Fig. 3: A photo of a Kanuri man holding a stick standing next to his Horse:



The Kanuri language was the major language of the pre-colonial Kanem-Bornu Empire and still remains the major language spoken in Borno and Yobe states in the modern day Nigeria🇳🇮, Diffa and Damagaram in Niger 🇳🇪 republic, Mao-Kanem in Chad 🇳🇪 as well as in Kusri and Kolfata in Cameroon 🇳🇪 Kirikasamma (K3r3kasama) and Malam Madori of Jigawa state –Nigeria, plus some few others in the Western Sudan.

THE KANURI EMPIRE:

The Kanuri kingdom of the Bornu started with the Dynasty of Sayfawa which was founded by “Sayf ibn Dhi Yazan” also known as Sef Dhu Ifazan (Sef, son of Dhu Ifazan) who was a man history describes as an Arab from the Arabian Peninsula of Yemen territory. However, before the arrival of Sef (Sayf) himself the Kanuri people were already existing around the Lake Chad area as far back as the 7th century and absorbing both indigenous Nilo-Saharan and Chadic (Afro-Asiatic)

speakers or languages resulting in the emergence of the Kanuri culture. But until the 9th century that they united with the people of Kanem under the leadership of Sayf ibn Dhi Yazan to form the Sayfawa dynasty of the Kanem-Bornu Empire.

Archeologic evidences indicated that even before the emergence of Kanuri as culture, their ancestors and their civilization started in this area as far back as in the 6th century BC. There are many evidences to prove this claim and one of such evidence was the accidental discovery of an ancient canoe in the Kanem-Bornu town of Dufuna located in the present day Yobe state of Nigeria in the year 1987, when a peasant farmer in this semi desert town some few kilometers away from the city of Damaturu the capital of Yobe state - Nigeria discovered an ancient Canoe buried underground while digging a Well to source for water. The Radio-Carbon dating of this Canoe shows that it is over Six thousand years (6000) old, making it the World's second oldest Canoe ever discovered in human history which directly translated civilization in the Kanem-Bornu to be among the earliest in human history. In fact, with this discovery Bornu now stands to challenge even the history of Egypt which is famous for its ancient pyramids dating back to approximately 5000 years.

Fig.4: Photos A & B Showing the Dafuna Canoe during excavation:

A



B



The Sayfawa (Yazan's dynasty) ruled and controlled the Kanem-Bornu Empire for about 800 years with the town of Njimi located to the north-eastern part of the Lake Chad as its first capital.

The Sayfawa Dynasty and their subjects later fled to Birnin Gazargamu when the Bilala or Bulala people attacked them. Birnin Gazargamu remained as capital even after the reclaiming of the city of Njimi in the 16th Century. However, over the year's towns and cities like Monguno, Kukawa, Dikwa, Old Maiduguri and now Yerwa (Maiduguri) were all capitals of the Kanem Bornu Empire at different times since the last 1000 years.

The Kanem-Bornu Empire expansion peaked during the long and energetic reign of Mai Dunama Dabbalemi (ca. 1221-59). Dabbalemi initiated diplomatic exchanges with sultans in North Africa and apparently arranged for the establishment of a special Hostel and a Collage in Cairo, Egypt (Misra) in order to exchange knowledge with the Egyptians and also to facilitate the people of the Kanem-Bornu Empire travelling to the cities of Makkah (Mecca) & Madina (Medina) in Hijaz present day Saudi Arabia to perform the holy Islamic pilgrimage. This development in Cairo means that the Bornu pilgrims' travelers to Makkah were passing through Cairo and subsequently through the Sinai Peninsula and finally crossing over the Red Sea via Sharm-el-Sheikh to arrive in Saudi Arabia, though some others also cross through the Palestine and Jordan territories directly to arrive in Saudi Arabia's cities of Makkah & Madina. Because Mai Dabbalemi, also reign the Fezzan region (in the present-day Libya in an Area of 551,170 km² located at Coordinates: 26.3328°N 13.4253°E) under his authority during his reign as the King of Kanem-Bornu, so this made the journey to Makkah via Cairo much more geographically logical and understandable.

Later the Empire's influence extended southwestward to Kirikasamma, Malummadori, Hadejia down to Kano, eastward to Wadai, and southward to the Adamawa grasslands with many parts in the present day Cameroon republic including the towns/areas of Kousiri, Kolofata, Garoua and Maroua. In fact, many histories included the territories of Rhumsiki and Mora also in Cameroon as part of this ancient Super power.

During the reign of Dunama II (1221-1259), Kanem-Bornu established its embassy in Tunisia around the year 1257 AD as mentioned by the famous Spanish – Andalusian and Tunisian based historian Ibn Khaldun also known as Abū Zayd ‘Abd ar-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍram (d. 1406 C.E.). This Embassy was established in order to facilitate trade and maintain diplomatic relations with the North African Kingdoms as well as the southern European Kingdoms and Empires such as the Romans, Greece and the Spanish /Portugal (Andalasia/ Cordoba/ Granada).

The Size of the Kanem Bornu Empire as at this time under Dunoma Dibalemi II was so big beyond comprehension in the African region as such that even IBN Khaldun himself calls Dunoma II and his empire in plural as the 'King of Kanem and Lord of Bornu'. Remember that IBN Khaldun was one of the founder and father of Sociology and Sciences of History best **known** for his **famous** 'Muqaddimah,' (Prolegomena) in (Arabic: مقدمات ابن خلدون) or Ibn Khaldun's Prolegomena in (Ancient Greek: Προλεγόμενα), which is a book written by Ibn Khaldun recording an early view of universal history. Some modern thinkers view it as the first work dealing with the social sciences of sociology,

Fig.5: Portraits 1 & 2 Showing the Images of Ibn Khaldun (27 May 1332 – 17 March 1406):



Militarily the Empire was super big that during one of the pilgrimages of Mai Dibalemi to Makkah through Cairo , he arrived Cairo with a total sum of 120,000 (One hundred and Twenty thousand) soldiers with One hundred thousand horsemen that he left behind in Cairo in order to cross over to Makkah and Madina to perdforn the holy pilgrimage with the intention of taking them back on return. Remember that during the time of his reing the entier World's population was below 300,000,000 (Three hundred million) people. In fact, the size of his armies made the Egyptian thought that it was an invation of Egypt, when it was only an escort on a transit situation enroute to Makkah.

Fig.6: Photo of a Kanuri horseman and his horse decorated in Silver:



By the middle of the 13th century, Kanem established diplomatic relations with the Tuat (in the Algerian Sahara) and with the Hafsids of North Africa at embassy level. Even as late as that time the Kanem-Bornu scholars and poets could write classical Arabic of a very high standard. This evidence is illustrated in the letter written by the Chief Scribe of the Kanem-Bornu court dating from 1391 to 1392.

Towards the end of the 13th century, Kanem-Bornu became a center of Islamic knowledge as a result famous teachers came from many parts of the World including Mali (another ancient African Kingdom) to teach in the Kanem-Bornu.

The reign of Mai Idris Alauma (Idris Alooma) was another famous reign that followed after Mai Dibalemi's reign. In fact, history had it that the great Mai Idris Alauma, was one of the World's greatest leaders in World history and a Kanuri hero remembered for his military skills, administrative reforms and Islamic piety. His main adversaries were the Hausa to the west, the Tuareg and Toubou to the north, and the Bulala to the east. One epic poem extols his victories in 330 wars and more than 1,000 battles. His innovations include the employment of fixed military camps (with walls); Introduction and use of Camels, the Kotoko's boatmen, and iron-helmeted musketeers trained by Turkish military advisers in his wars and battles. During his reign he had good diplomatic ties with almost all the surrounding World's great historical Kingdoms and Empires including the Ottoman Empire, the Roman empire, Andalusia, Songhai and Hijaz.

Fig.7: Photo of the armour of Mai Idris Aloma and that of his Horse:

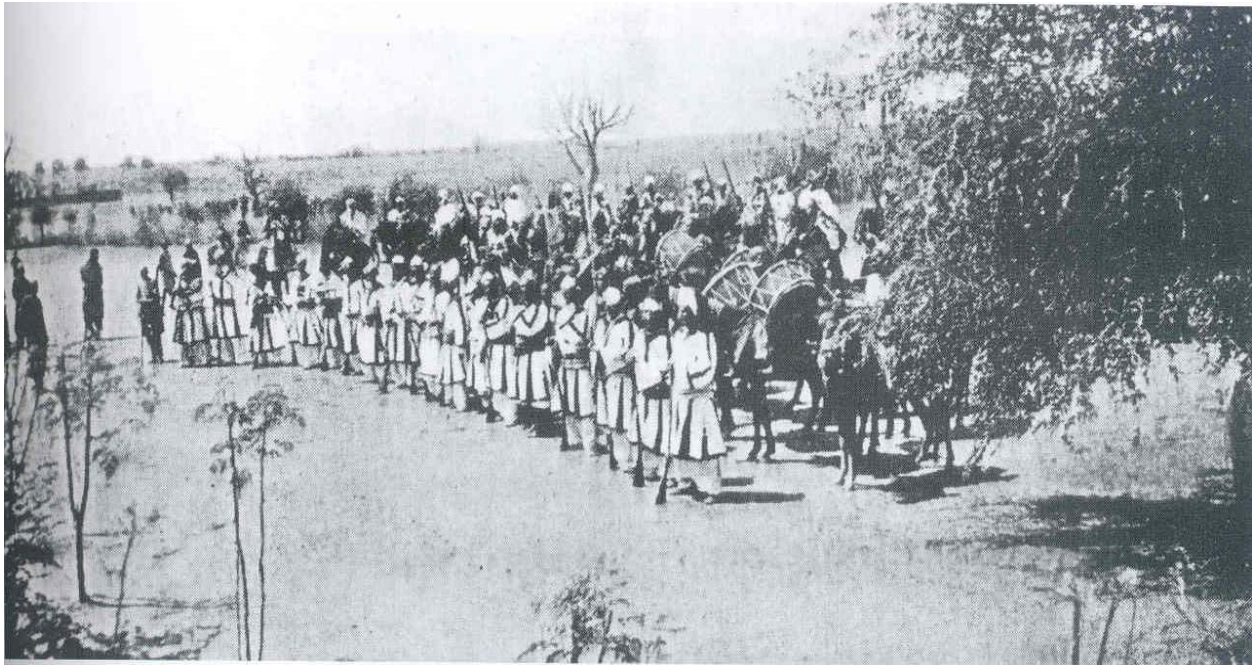


Geographically, territorially, historically, politically, economically and socio-culturally as well as militarily his reign was the maximum peak ever of the empire.

In fact, under his reign the Kanem-Bornu Empire became the **fifth biggest Empire** in the World.

At this time the Ottoman Empire maintained a very good military, cultural and trade relations with the Kanem-Bornu Empire. History also had it that the Turkey (Ottoman) Empire always assists Kanem-Bornu militarily as such that in one occasion it sent a 200-member ambassadorial party across the desert to Alauma's court at Ngazargamu. Alauma was a record holder when it comes to treaty in Africa, because he signed the first known written treaty or cease-fire agreement in the history of Africa, which later translated in to the present day **United Nations Geneva Convention**.

Fig.8: A photo of the Musketeers during the pre-colonial Kanem-Bornu:



Alauma sponsored the construction of numerous mosques and schools across the Empire during his reign and made a pilgrimage to Mecca (Makkah) himself with thousands of his subjects. Just like Mai Dibalemi he also arranged for the establishment of Hostels for the Kanem-Bornu pilgrims visiting Makkah, but only this time around the Hostels are located directly in the holy city of Makkah instead of Cairo. With this development the Hostels in Cairo became a transit Hostel on the way to Pilgrimage to Makkah. Alauma set up Qadhis courts to introduce Islamic laws in place of the traditional system of customary laws. He built a large number of brick structures to replace the existing ones, built with reeds the remnant of this Bricks are still found in the lands of Ngazargamu and Njimi.

During the reign of Alauma many products or goods originating from the Kanem Bornu were sent northward for trading to North African nations/kingdoms of Algeria, Tunisa, Morroco as well as Egypt in addition to the Mediterranean European nations including Rome, Spain, Portugal (city of Fatima) and Greece. The goods traded include perfume, wax, cotton, ivory, ostrich, natron (sodium carbonate), parchment, ostrich feathers, calabash pen quiver, arrow quiver, calabash bottles, saddles, elephant tusks and hides among some others. Imports included horses, camels, silk, glass, muskets, and copper among others.

Fig.9: Images of Bornu made parchments (A & B) used in writing as papers in the ancient times:

A



B



*The KANEM-BORNU Empire was also the World's best and leading Ostrich feather exporter for approximately 884 years in history starting since the 10th century. Amazingly some of this Ostrich products were even exported as finished products.

Fig.10: Images of Bornu made decorative Ostrich feathers (A) Ostrich feather Fan (B) and Ostrich king size royal fan (C)

A



B



C



The Kanuri Kingdom at the time of Alauma became the biggest and undisputed champion of Africa. **Phillip Koslow**, a modern historian, declared that: “His contemporary, Elizabeth I of England, a shrewd and strong-willed monarch who gave her name to an age and has been repeatedly celebrated in books and films, could hardly have claimed greater achievements in war, administration or diplomacy like Alauma.”.

The Ottoman Empire of Turkey remains the biggest non-African ally of the Kanem- Bornu Empire in History. The Ottoman Empire at the time of Mai Alauma, was ruling the greater part of the World including the Eurasia, parts of North-Africa, the Middle East and the Caucasus (south-western Russian Federation , oblasts, Armenia , Azerbaijan , Georgia , Syria, Lebanon, Palestine, Hijaz, Jordan, Egypt, Cyprus plus others) with the city of Istanbul in Turkey as its capital. The Europeans called Turkey with the name “Constantinople”.

If not because of the amalgamation of Africa by the colonial societies in the 19th/20th century the Kanem-Bornu Empire, by now would have been ranked alongside great nations like Italy, Spain, England, France and Turkey in terms of achievements and developments. Because Bornu empire in the last 400 years were of the same size and prestige. This explains the reason why when the great “**King Juan Carlos**” the King of Spain while delivering a statement in Maiduguri at the Ramat Square on the 16th December 1986 during a visit to Nigeria, stated in his speech that his Kingdom has many historical connections to the Kanuri people and that Spain still holds in its archives vital historical artifacts including letters of correspondences that are hundreds of years old between his Kingdom and the Kanem-Bornu Empire. In fact, this statement coming from the great King Carlos himself made the modern African scholars and historians to now understand better how powerful this great Empire of Kanem-Bornu was in the medieval period.

Following an unexpected war launched by the Sokoto Caliphate on Borno caused by growing lapses from the rulers of the post Mai Idris Alauma era in the Bornu Empire who grew weaker by the day and for failing to protect the territorial integrity of the Empire the Bornu authorities under the reign of Mai Dunama IX Lefiami (1808-1810) invited Shehu al-Hajj Muhammad al-Amîn ibn

Muhammad al-Kânemî (Arabic: محمد الأمين بن محمد الكانمي) (1776–1837) to defend Bornu.

Table 1: List of some popular Mais (Sayfawa Dynasty) of the Kanem-Bornu Empire:

<u>Names of some popular Kanuri kings (Mais)</u>	<u>Period of Reign</u>
(1) Mai Hume	1086–1097
(2) Mai Dunama Dibbalemi	1221–1259
(3) Mai Ali Gajideni	1472–1504
(4) Mai Idris Katakarmabe	1504–1526
(5) Mai Idris Alauma	1571–1603
(6) Muhammad Bukalmarami	1603-1617
(7) Muhammad VII Erghamma	1737-1752
(8) Ali IV ibn Haj Hamdun	1755-1793
(9) Dunama Lafiame	1808-1810
(10) Mai Ibrahim	1817-1846

Fig,.11: Photos of Some Kanuri Horses and Horsemen (A & B):

A



B



Elkanemi was a Kanuri man and a Islamic scholar born to a Kanembu father and an Arab mother in Murzuk which is a town now located in the Fezzan region of Southern Libya, but was part of the Kanem-Bornu Empire for 600 years.

El Kanemi waged his war against Sokoto not only with weapons but also with letters as he desired to thwart Dan Fodio's jihad with the same ideological weapons. He carried on a series of theological, legal and political debates by letter with the Sultan of Sokoto Usman Dan Fodio, and later with his son, Muhammed Bello. As the expansion of Sokoto was predicated upon a struggle against paganism, apostasy, and misrule, El-Kanemi challenged the right of his neighbours to strike at a state which had been Muslim for modern 800 years. Elkanemi was able to expelled the enemies through jis strategies of planning, inspiration, and prayer, and he attracted a following, especially from Shuwa Arab networks and Kanembu communities extending far outside Borno's borders. The Mai Lefiami rewarded his victory with control over a Bornu province on the Western march. Taking only the title "Shehu" ("Sheikh"), and eschewing the traditional offices, El-Kanemi gathered a powerful following, becoming both the voice of Bornu in negotiations with Sokoto, as well as a semi-independent ruler of a trade rich area with a powerful military. Dunama was deposed by his uncle in 1809, but the support of al-Kanemi brought him back to power in 1813.

It was Elkanemi that relocated the capital of Kanem-Bornu from Ngazargamu to the ancient city of Kukawa (in Present day Nigeria) in the year 1814.

Though after the victory Elkanemi became the voice of Bornu in the negotiations with the Sokoto caliphate, but his dynasty did not get absolute power over Borno until in 1846 because the Sayfawa Mais remained titular monarchs until the 1846 when Umar the Son of El-Amin Elkanemi, became Shehu, thus ending one of the longest dynastic reigns in international history. By then, Hausaland in the west, was lost to the Sokoto Caliphate, while the east and north were lost to the Wadai Empire.

Figure 12: Portraits of Sheykh Uthmān ibn Muḥammad ibn 'Uthmān ibn Fūdī (A) and Shehu al-Hajj Muhammad al-Amīn ibn Muhammad al-Kānemī (B):

A



B



Many of the descendants of the Mais from the Saifawa dynasty are still living in the present day Maiduguri city with many of them living in the Lawan Bukar Kacha, Fezzan, Shehuri North of Maiduguri as well as in the Alau village near the Alau Dam in Maiduguri/Konduga territory

Table 2: List of some popular Shehus of the Bornu Empire:

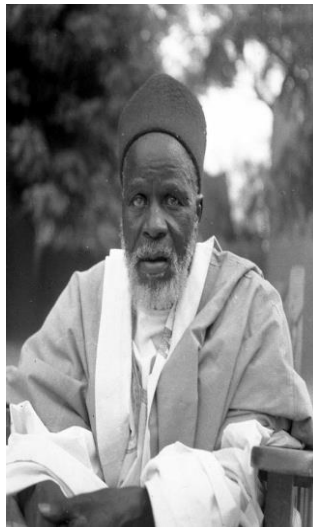
1. Shehu al-Hajj Muhammad al-Amîn ibn Muhammad al-Kânemî	1814- 1835
2. Shehu Umar Ibn Muhammad El-kanemi	1835- 1853
3. Shehu Darman el-kanemi	1853- 1880
4. Shehu Hashim Ibn Muhammad El-kanemi	1885- 1893
5. Shehu Abubakar Garbai El-kanemi	1902- 1922
6. Shehu Sanda Kura	1922- 1937
7. Shehu Sanda Kyari Ibn Muhammad El-Amin El-kanemi	1937- 1967
8. Shehu Umar Garbai Ibn Bukar	1968 1974
9. Shehu Mustapha Umar Ibn Umar El-kanemi	1974- 2009
10. Shehu Abubakar Garbai Umar El-kanemi	2009 to date.

Fig.13: Photos of Some of the Kanuri Shehus; Late Shehu Umar Abubakar Garbai ibn Ibrahim Elkanemi (A), Late Shehu Umar Ibn Muhammad Elkanemi also known as Sanda Kyarimi”(B) ,Late ShehuDr. Mustafa Umar Ibn Elkanemi (C), and Shehu Abubakar Ibn Umar Garbai (D) :

A



B



C



D



Fig.14: A map of Africa indicating the size and location of the Ancient Kanem-Bornu Empire in comparison with some other Ancient African Empires though many are not as old as the Kanem Bornu Empire:

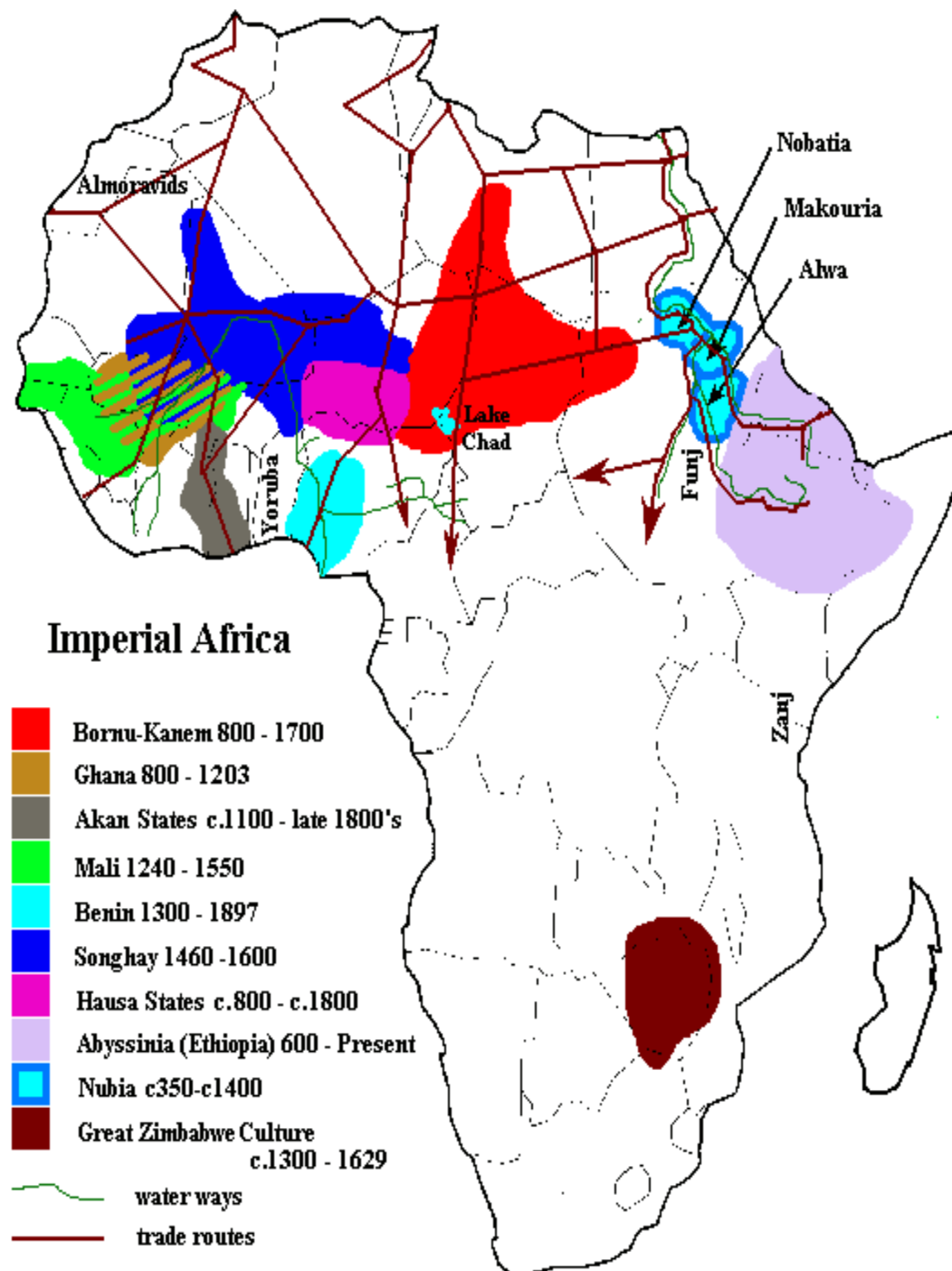


Fig.15: The present day Palace of the Kanuri leader (Shehu) build by the British in 1907 still standing in the middle of Maiduguri city, Nigeria.

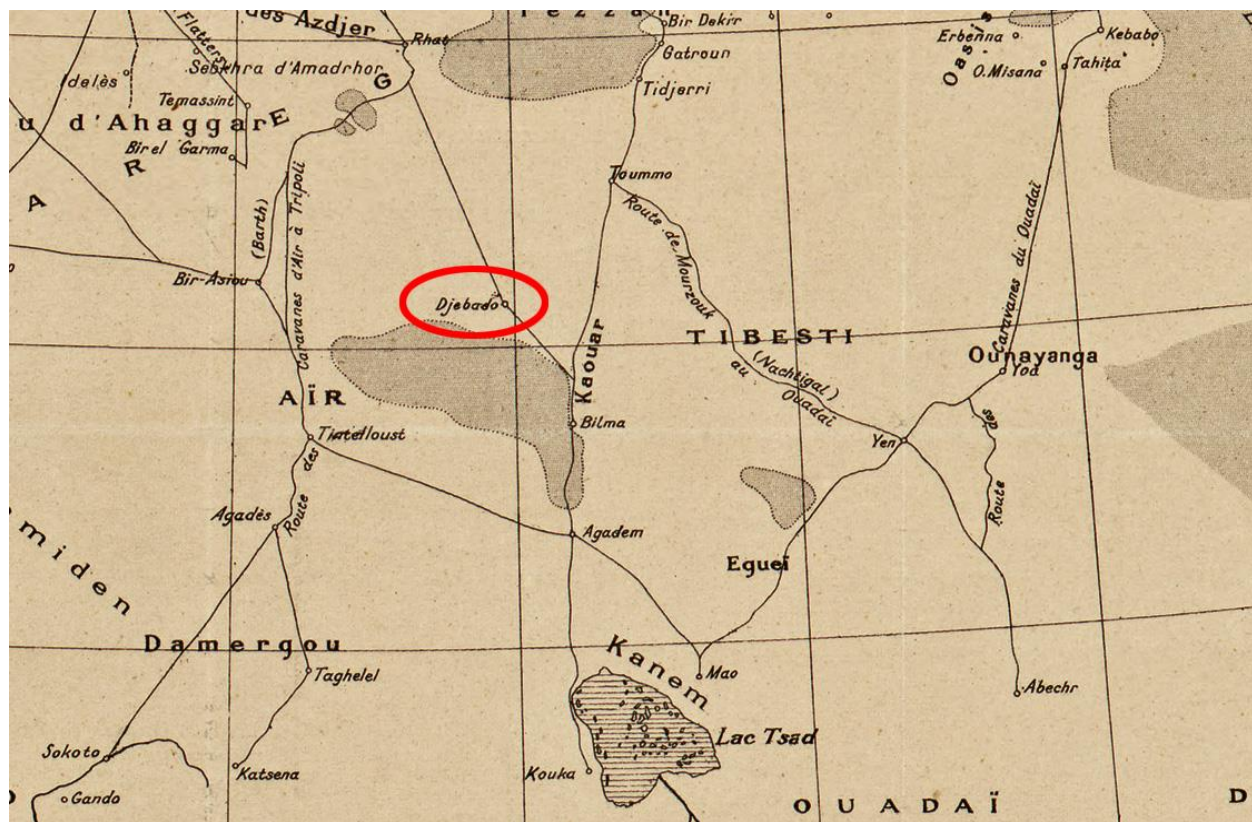


MIGHT & WEALTH OF KANEM-BORNU BETWEEN 11TH TO THE 13TH CENTURY:

Economically the Kanem-Bornu empire never lacked since inception as the empire never experience defeat and yet history keeps revealing the extraordinary might of this Empire. The Empire or the ancient Kanuri people have some historical similarities with the ancient Egyptian empires; for instance, these two group of people are one of the very few people that had the might of abandoning an entire built cities in history **for no reason other than building another one that matches or suits the tastes of a particular time.** The people of Kanem-Bornu were good in rotating capitals from time to time, unlike other African Ancient Empires that have their capitals standing for over 500 years, in Kanem-Bornu one cannot find Kanem-Bornu capital that remained a capital for over 400 years. Remember Ngazargamu. Kukawa, Njimi, Monguno, Yerwa etc were or are all capitals of the Empire at different times.

The abandoned beautiful city of Djado (Zara-Aura or Zara-Awura)), which is geographically located at Coordinates: **20.983°N 12.333°E** and presently located in the Niger republic was built by the ancient Kanuri people of Kanem-Bornu around 1000 (One thousand) years back, but was completely abandoned since the past 800 years for no reason other than economic wealth and might. Though modern researchers tried to connect the reason to droughts, closeness to the central Authorities, water availability and supply as well as expansion and contraction of the territories but archeologists prove otherwise as the ancient paintings of the Djado caves recently discovered shows richness of the city and the surrounding environment rather than hardships and water scarcities.

Fig.16: Showing map indicating the location of the ancient Kanuri city of Djado:



Whatever the reason is for abandoning the Djado city, but the historical and archaeological evidences still prove that Djado was abandoned as human settlement sine the 13th century, probably under the reign of Dunama Dibalemi of Kanem-Bornu.

Fig.17: A standing remnant/forth of the ancient Djado city:



The ruined city of Zara is still standing on the Djado Plateau in the heart of the Sahara Desert and its abandoned uninhabited forts are still visible till today, because the Sahara Desert is a place characterized by very little rainy seasons mostly less than 15 cm per year in most places, so this was what made the city and its ancient paintings to keep standing, preserved and almost intact in some parts till today.

Fig18.: A rock painting showing giraffes around Djado (A) and a rock petroglyph also of giraffes located closer to Djado in the present day Niger republic (B):

A



B



Fig.19: View of the City of Djado/Zara Aura abandoned Since the Last 800 Years:



Zara-Aura lies on the southern end of the Djado plateau in Niger republic at elevation 450 meters above sea level within an oasis of brackish water.

Zara-Aura (Djado plateau) site was added to the UNESCO World Heritage Tentative List on May 26, 2006 in the Cultural category due to its universal cultural significance too mankind.

KANURI & RELIGION:

The Kanuri people are 100 % Muslims. Islam stands as a reference point for the Kanuri lifestyle and the entire Kanuri culture. The actions of Prophet Muhammad (S.A.W.) stands as a reference point at all times and in making every decision ranging from jurisprudence, to marriages, issues of inheritance, types and nature of foods to be eaten and even dress codes and dress ethics among many others.

Kanuri towns and villages are characterized by having many Mosques, with an average of 4 Mosques per street in their cosmopolitan cities like Maiduguri, Mao-Kanem, Damagaram, Damaturu, Bama etc.

Maiduguri is ranked as the city with the highest concentration of Mosques in the Sub-Saharan African region. It has well over 14, 000 Mosques.

Fig.20: Photos of Mosques in Maiduguri, Borno-Nigeria (A,B & C):

A



B



C



KANURI & EDUCATION:

If the definition of literacy is the ability to read and write, then the Kanuri people are over 90 % literate, because the majority of the Kanuri people can read and write either in Arabic or in the Western education system or even both. This is because it is embedded in the Kanuri tradition for every Kanuri person attends the Quranic / Islamic education system and with the coming of western education now most people attend both before marriage.

KANURI DRESS CLOTH:

The Kanuri adults mostly wear Gowns which are locally known as the Kuluwu in the Kanuri language “Babban riga” or “Malum-Malum” in the Hausa language, in addition to traditionally made local Caps such as the Zanna, Dara, Ajyi and Damanga among some few others not mentioned here. While the younger once and some other adults too also wear other dresses like the Caftan, modern cloths like Jackets or even Suits and some other ones depending on the occasion. But the Kanuri women always cover all parts of their bodies excluding the face, palms and feet’s especially when they are going out to public areas. Though there is a slight difference in the dress modes of a married woman and those that are not married, but the overall objectives here is to cover the whole of the body with the exception of the above mentioned parts.

Fig.21: Typical Kanuri elders (A &C) and Kanuri Youths (B) in Kanuri dresses:

A

B

C



KANURI AND KANURI DIALECTS:

The Kanuri language has the largest number of speakers of the Central Saharan Language Family. Today there are many different types of Kanuri dialects within the Kanuri language some of which includes the Kanuri Wuje, Gumati, Manga, Bodoi, Kanembu, Kwayam, Kuburi (Kuwuri), Suwurti, Bodoi, Manga and others. In the olden days almost all the Kanuri people speaks in one common dialect where everything remains same in terms of the oral aspect of speaking the Kanuri language. However, the diversification in the mode of livelihoods or professions of the different Kanuri groups was then used as a determinant of a dialect. For example, the Kanuri people engaged more in trading business are likely to be Kanuri Wuje or Kanuri Gumati, those Kanuris that are more in to nomadism lifestyle or economy are likely to be Kwayam and those in to fishing are likely to be the Buduma and so on.

The professions of the olden days Kanuri people were generally rearing of animals (pastoralism), trading, farming, fishing, mining (potassium mining in the open waters of the Lake Chad) , teaching, Mat making, ginning, scholarly professions ,hunting, dying of cloths and cloth making, Horse saddles making, blacksmithing and others.

However, in the modern era these dialects became more distinctive from each other by the way the oral language is spoken in terms of its tone, oral contents and sometimes even the contents in nouns of some Kanuri dialects. This is because place, distance and time are factors having effects in shaping the oral nature of language. For instance the differences that exists between the British English spoken in the Great Britain and the American English spoken in America (USA) or Australia Others includes the differences that exists amongst the various Arabic types or dialects spoken in various Arab nations, for instant the Arabic spoken in Egypt is Different from the one spoken in the United Arab Emirates same applies to the Arabic spoken in Iraq which differs with that of Morocco, though they may understand each other to a some extents.

Today there is no single Kanuri dialect that are 100% in to a particular profession as in the ancient times, although some tends to be more professional in a particular profession than others, due to the effects of the principle of comparative advantage* hence this makes the Kanuri Kwayams to be more professional in practicing pastoral farming than the other Kanuri types, the Budumas to be more profession in fishing than the other Kanuri dialects etc. Yet this also means that there are Kanuris who originally not pastoralists or fishermen but they later in life

chooses to be one. This situation plus the effect of language distance decay and language time decay resulted in the emergence of the various Kanuri distinctive dialects of today.

The colonial societies such as the English, German, Italy and France also had some influences on the nature of the present day Kanuri language spoken in their various territories. The colonial rules in the Kanem-Bornu Empire by these four mighty European colonial societies namely British, French, Germans and the Italians that splatted this Empire in to 5 or 6 different countries (Nigeria, Chad, Niger, Cameroon, Libya and parts of Sudan) have had some of their words included in to the Kanuri language during the colonial and even in this post-colonial periods.

The extent of this dilution of the Kanuri language has resulted in making the Kanuri language spoken in the English territory of Nigeria differs with the Kanuri language spoken in French countries like Niger and Cameroon.

In the Kanuri spoken in the English territory one can spot some English words in them for instant Kashiwu in Knuri is Cashew in English, Mangulo in Kanuri is Mango in English, Lemun in Kanuri is Lemon in English others are Karass (Carrot) , Telehon (Telephone), Kafenta (Carpenta) , Mota (Motor-Car) , Tumatkum (Tomato) , Kwalta (Coal tar) , Raadio (Radio) , Talbijin (Television) ,Toji (Torchlight) and so on. Same applies with the Bornu-Kanuri French territories of Damagaram and Kousri in Niger, Kanem in Chad republics as well as the Bornu-Kanuri German territories of Kousri and Kolofata in the republic of Cameroon.

In view of the above we now have more than ten different Kanuri dialects spread across Africa and some of the most popular ones as earlier mentioned are the Kanuri Wuje, Gumati, Manga, Bodoi, Kanembu, Morr, Kwayam, Suwurti, Buduma and others. In addition, we also have the Kanuri people that doesn't belongs to any of these or any other dialects simply because they do not speak the Kanuri oral language, but rather they hold to some of Kanuri cultural heritage after a very long time of language and cultural decays observed in a far distance environment away from the Kanuri mainland. Kanuri people under this category includes the Kanuri people of Lafiyan Barebari in Nasarawa state of Nigeria, who were able to only keep the tribal marks and some few Kanuri names and traditional titles and titles names as their heritage without speaking the oral Kanuri language, plus other Kanuris living in Diaspora in distant places like Khartoum Sudan, Fezzan Libya, Oyem Gabon and Abeche in Chad among others.

TYPES OF KANURI DIALECTS:

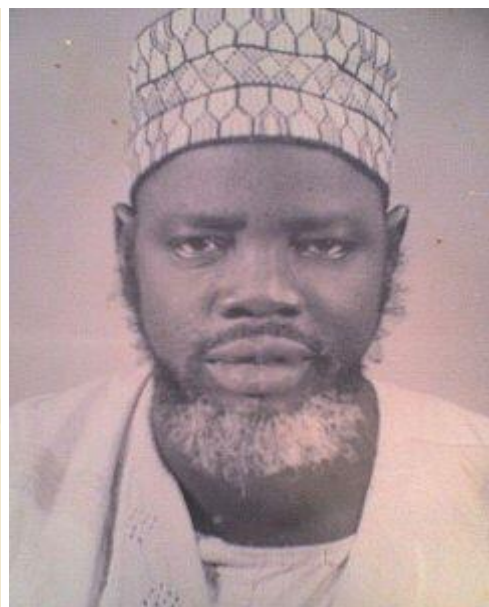
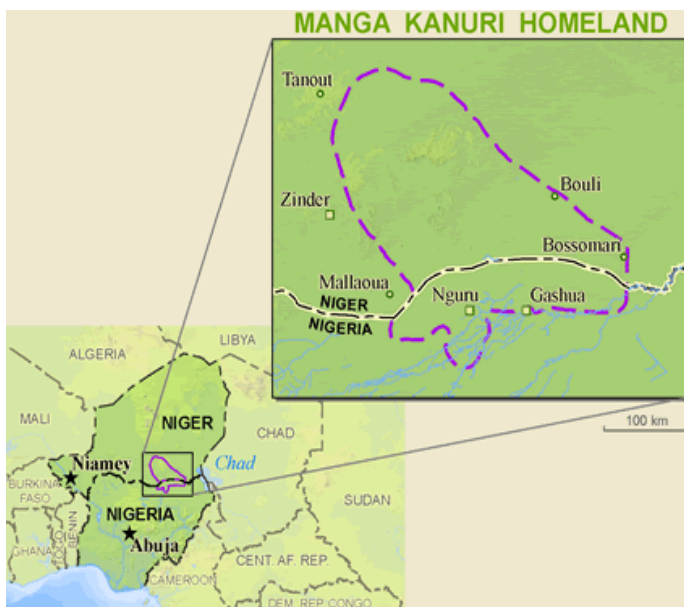
Kanuri Manga: This is a type of Kanuri dialect mostly spoken in the western parts of Yobe State-Nigeria and South-Western Niger republic in towns and cities like Nguru, Geidam, Yusufari, Yunusari in Nigeria and Damagaram in Niger republic. Kanuri Islamic scholars often use this dialect in translating and learning of Arabic scripts as well as the Holy Quran in Kanuri. Scholars mostly recommend this dialect for the learning purpose because it is more complex in contents in terms of differentiating things or elements. For example, because of the “masculine and feminine” characteristics of the Manga dialect one can easily construct an understandable sentences referring to a man or woman without necessarily mentioning the name of the gender referred to in the beginning, middle or end of the sentence and a listener can easily understand that it is referring to a man or woman, but this is difficult in the many other remaining dialects. The Manga Kanuri speakers are referred to as Manga. Manga people are mostly engaged in Agriculture, trading as well as pastoral activities. They are also one of the Kanuri community that specializes in camel rearing and production of Kanuri local dry cheese referred to as the Chukkoo in Kanuri.

Manga people are mostly tall and stately people.

Fig.22: A map Showing Manga speaking area of the Kanem-Bornu Empire (A) and a photo of Sheikh Muhammad Gibrima (A popular Manga Islamic Scholar from Nguru town) of Yobe state Nigeria (B):

A.

B.

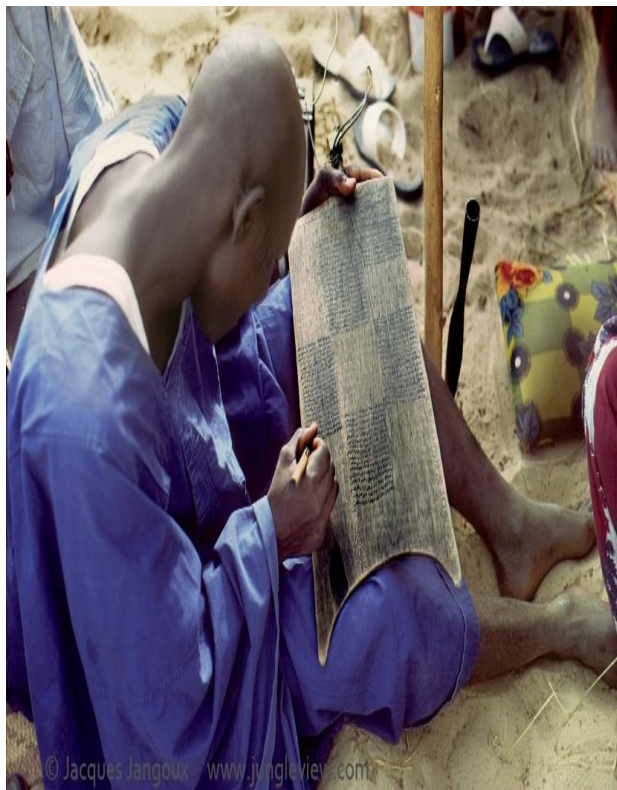


Kanuri Kanembu: The Kanembu speakers are mostly living primarily in Chad republic around the areas of the Chad's Lac Prefecture but also in Chari-Baguirmi and Kanem prefectures with some few others in Northern Cameroun republic. 75 to 80% of the Kanembus are all merchants in Chad, making them, in a relative way, one of the Chad's wealthiest groups. They are a sedentary group who also engage in agriculture, Islamic education and raising livestock some are also in to fishing. They cultivate Wheat, millet and corn near the lake.

The Kanembu people are also known to be producing special local coffee referred to as the “Gaha” in Kanuri. And they are known to be good drinkers of this Gaha and Tea.

Fig.23: A photo of a kanembu young man writing Quranic verses on a wooden board (A) and a group of Kanembu elders in the Prefecture of Kanem in Chad Republic (B):

A.



B.



Kanuri Gumati:

This is the Kanuri dialect Spoken in Monguno ,Marte,parts of Kukawa and Mintor areas. This dialect is much similar in context and nature to the Kanuri Wuje spoken in Yerwa because of the historical cosmopolitant nature of the Monguno,Marte and Kukawa areas. In fact the towns of Monguno and Kukawa were once the capitals of the Kanem-Bornu Empire.

The Gumatis are also engaged in Pastoral activities,but they are more into trading. Many people use to claim that they are the real Kanuri people..

Many believed that the Kanuri Gumati are the most cosmopolitan of the Kanuri amongst various diverse dialects.

Fig.24 : Photos of some speakers of Kanuri Gumati (A: Late Alhaji Shettima Ali Monguno and B: Honorable Wakil)

A



B.



Kanuri Kwayam:

The Kwayam mostly lives in North-Eastern Nigeria especially in Magumeri, Gajiram and Gajiganna areas of Borno state. Their nomadic lifestyle is very similar to that of the Fulani ethnic group also living in Nigeria and Niger republics. They have some similarities with the Fulanis in terms of their nomadic or pastoral lifestyle as such that some people often mistakes them for the Mbororo Fulanis. While the Fulanis roam around with their cattle, the Kwayams seek land

for farming activities alongside rearing. They hold vast traditional knowledge on rearing animals or the pastoral profession, as such that by just mere looking at an animal (cattle, sheep, chicken, goats etc.) among thousands, they can easily identify the ones that can multiply rapidly, produce healthier offspring without necessarily looking at the prevailing existing health status of the animal under as at the moment. They also know the animals that can endure surviving under harsh climate (climate change).

In addition, the Kwayams also holds vast knowledge of traditional Astronomy; they hold the knowledge about the movement of Stars in the Sky that enables them knows faiths of future natural phenomena such as droughts and raining seasons. Amazingly this knowledge even enables them find their locations at night when they are lost anywhere during the day time.

The Kwayams have similar tribal marks like all other Kanuri dialects, but theirs are thicker and shorter.

Fig.25: A photo of a Kwayam woman (A) and A Kwayam Girl (B):

A.



B.



Kanuri Bodoi: The Kanuri Bodoi are very similar to the Kanuri Kwayam, but the differences are in their lifestyles with the Kwayam more into pastoralism and the Bodoi supplements his Pastoral practices with trading, teaching and other professions. Both of them are very many in Magumeri, Gajiganna and Gajiram but

the Bodois also extent into Gubio, Benisheikh and some parts of Guzamala-Kukawa all in North-Eastern parts of Nigeria.

Kanuri Wuje or Kanuri central (Some call it Kanuri Yerwa or Kanuri Lare):

The Kanuri Wuje or the Kanuri central is more of a new phenomenon because it is a newly emerging Kanuri dialect spoken mostly in Maiduguri, Konduga and their surrounding settlements. Maiduguri is the present day capital of the Kanuri people which is a cosmopolitan city in nature just like the Monguno of the olden days. This dialect is just approximately 100 years old, because it began with the coming of the colonial societies in to the area and with the establishment of Maiduguri city in 1907 as the new capital of the British Kanuri territory in Nigeria.

The coming of these colonial societies resulted in restricting free regular movements of the Kanuri people within their ancestral territories (the Lands of the Kanem-Bornu Empire). However, before the arrival of these Europeans in to their Lands, the Kanuri people had the opportunity of meeting and exchanging ideas, goods and have conversations with their entire members within the Empire, but with the creation of the artificial boundaries within their Lands by the British, French, Germans and the Italians resulted in splitting them across 6 different countries as mentioned earlier instead of allowing them to live in a single country e.g. completely Nigeria.

The colonial societies did this deliberately, so that the Kanuri people do not form majority in any country they found themselves in the colonial and post-colonial eras because it would be very difficult if not next to impossible to rule over civilized group like this.

This development lead to the change in the livelihood of the entire Kanuri people by limiting their movements within their territories hence dynamically and over time many of them end up settling in the new towns empowered by these colonies such as Maiduguri in Nigeria, Damagaram-Zundur in Niger, Mao-Kanem in Chad, Kousri in Cameroon, Aljawf and Al Qatrun in Libya as well as Nyala in Sudan.

This made the Maiduguri cosmopolitan became a melting point to almost all the Kanuri dialects spoken in Nigeria. Most of the Kanuri dialects that later end up settling in Maiduguri under the above mention influence later got melted in Maiduguri to produce the Kanuri central or the Kanuri Wuje.

The Kanuri central dialect composed of combination of words from the various other dialects; it also has in it the elements of words borrowed from some other non-Kanuri languages including the colonial languages as indicated earlier.

This new Kanuri central or Kanuri Yerwa dialect is intelligible, it is more simplified version of the Kanuri and it has in it the ability of accepting and formatting new words at any time. Under this scenario we can take example with the world of the electronics which keeps on bringing new products that never existed in any language or dictionaries before, for example computer is referred to as KEREEN NASARA (K3R3N NASARA), Telephone is called TALEHON, calculator is known as ISAUROM NASARA among others.

Additional advantages that the Kanuri central has over the other Kanuri dialects ARE:

- 1. It is mostly spoken by the Kanuri elders including the Shehu (Kanuri leader).*
- 2. School teachers also use it for some explanation in schools for beginners that do not speak any other language other than the Kanuri.*
- 3. Kanuri writers use it in writing their books.*
- 4. modern day popular Kanuri Islamic Scholars like Sheikh Abba Aji, Sheikh Elmiskin and sometimes Sheikh Ibrahim Saleh often use it for their preaching or Simons.*
- 5. The Kanuri speaking Medias such as the BRTV (Borno Radio and Television Corporation), the NTA (Nigerian Television Authority), the Radio Dandal-kura and others all use it in airing their news.*

Fig.26: Faces of Kanuri Yerwa (Kanuri central) Kanuri-Wuje Speakers (A, B & C):



The recent unrest that affected the entire North Eastern region of Nigeria between the years 2009 to 2016 has resulted in pushing almost all the Kanuri people living in the rural areas of Borno and Yobe states of Nigeria in to the city of Maiduguri where many are now living with their relations or in the refugee Camps pending when the situation would improve. This situation has further contributed in melting of many other rural Kanuri dialects in to the Kanuri Wuje (Kanuri central).

At present the Kanuri central has rapidly expanded in size over the last 5 years making it becoming the more dominant Kanuri dialect in recent history. So far over 5 million Kanuri people speak in this dialect as at the year 2017.

Kanuri Buduma/ Yedina:

The Budumas are also considered as Kanuris by the anthropologist although some other people still see them as Kanuri because they are close relatives to the Kanuri Kanembu dialect (have similar culture with the Kanembu), but only separated from the Kanembus by the waters of Lake Chad. They are predominantly fishers and cattle-herders. The Budumas are mostly living around the Lake Chad and on the

Lake Chad's Islands of Chad, Cameroon, and Nigeria. Their most popular base is the town of Doron Baga in Kukawa local government area of Nigeria. They are popularly known by the other Kanuris as Buduma, meaning "people of the grass" (or reeds), but they prefer to be called Yedina.

Fig.27: Photos showing group of Buduma men enjoying their evening after fishing (A) Buduma men weeding millet field with hoe in one of the islands of the Lake Chad (B):

A.



B.



Note*

Other important Kanuri dialects not discussed here includes the Morr spoken around Damasak, Kuburi spoken in Kukawa and parts of Guzamala all in Nigeria, Suwurti spoken around Doron Baga and Sadi (Sad3) areas of Kukawa, others are the Kane and the Tubu.

In the Kaour escarpment oasis of eastern Niger, the Kanuri are further divided into the Bla Bla subgroup, numbering some 53,000 and are the dominant ethnic group in the salt evaporation and trade industry of Bilma located in present day Niger republic.

It is also important to note that all Kanuri dialects regardless of the type they were all at one time Pastoral farmers.

THE GEOGRAPHY OF KANURI:

Many people believe that the Kanuri people mainly lives in the Sahel, Sudan Savannah and the Sahara Desert region of Africa, because this is geo-historically what was reflected as their environment in the history Books. But when one looks at the Kanuri Kingdom of Lafia presently located within the Guinea Savanah region of Nigeria led by His Majesty Mai Mustafa Agwai who is a Kanuri man himself by descendant and the entire Kanuri community of Lafiya or Lafia town generally referred to as the Kanuris of the Lafiyan Barebari in the present day Nasarawa state - Nigeria, then one would be tempted to ask the question “how did the Kanuri people of the far North became part of the communities inhabiting part of the Jos plateau / Guinea Savannah region (Lafiya town and its surrounding Kanuri settlements)?

Answering this question in a logical way would certainly change the position of some researchers and writers on the geography of the Kanuri people.

KANURIS OF THE GUINEA SAVANNAH /PLATEAU (KANURIS OF THE MOUNTAINS):

Contrary to the opinions of some modern writers that the Kanuris in the Lafia kingdom actually arrived lafiya in the 1890s when Rabih Fadlallah also known in French as Rabah (1842 – April 22, 1900) launched attacks on the Borno Empire in the late 1890s made some Kanuri people fled for safety and landed in the Lafia area and its surrounding territories. But when one observes the present day Kanuri people of Lafia one would notice that they do not speak the oral Kanuri language, though they still kept intact some Kanurri cultural heritages such as the Kanuri tribal marks, artifacts, nature of the traditional political strata of the kingdom of Lafia as well as bearing some Kanuri names & titles like Kaigama (Kayama), Shetima, Boukar and Talba among others. And yet they have strong ties to the present day Bornu and Yobe states where the majority of the Kanuris live today.

Fig.28: Photo showing one of Rabih's cannons captured in Kousouri Cameroon by the French (A) photo of rabeh's fort in Dikwa, Nigeria (B):

A.



B.



Tracing back to history the coming of Rabih to fight the Borno Empire was just roughly 120 years back and Rabih himself was defeated (killed) in the year 1900. Anthropologically speaking it is not possible for a community of modern 1000 (One thousand) people speaking same language to completely lose their oral language within the space of just one century (100 years) which is equivalent to just 4 human generations or in some occasions even less than that depending on the early marriages and early conceptions capabilities of a given community. In fact, 120 years can only succeed in changing the oral intonation or pattern of speaking the oral language such as differences in pronunciations of some words in a language.

In view of the above coupled with some of my cultural and geo-archaeological findings revealed that it is not actually the people of the Kanem-Bornu Empire that fled for safety that founded Lafia and its related territories in the first place, but rather Lafia territory was the Southern edge or Borders of the Kanem-Bornu Empire during its peak of expansion under the great Mai Idris Alauma in the 16th Century, meaning that the Kanem-Bornu Empire once included within it the entire Jos plateau (average altitude 1,280 meters) as well as parts of the TIV Lands in Benue state of Nigeria alongside the River Benue.

So Abba Mamman Agwai, the great grandfather of the present day Emir of Lafia Alh. Isa Mustapha Agwai , who was a Kanuri prince from the Kanem-Bornu Empire that came to Lafiya in the 19th Century and founded the Lafia Emirates, did not actually discovered Lafia by accident, but he followed the foot-path of his ancestor's written history about the southern edge or borders of the ancient Kanem-Bornu Empire .

In addition, the South-Western ancient frontiers or borders of the Kanem-Bornu also extended into the present day Niger state where it terminates at a town called “Kuta” near the city of Minna the present Niger state’s capital. Kuta is a name originally derived from the name Kukawa (the ancient capital of the Kanem-Borno Empire). Late Alhaji Ahmadu Bahago the first Emir of Minna who was earlier on the Emir of Kuta town until he was later moved to become the Emir of Minna, after the state creation in 1976 under the then General Murtala Muhammad administration was a Kanuri man from the Kanem-Borno Empire by descent. This proves that the ancient borders of Kanem Bornu Empire terminate in the Kuta town of Niger state/

Fig.29: Emir of Lafiya Alhaji Mustafa Mai Agwai (A) and Emir of Minna Alhaji Umaru Farouk Bahago (B):

A.

B.



This explains the reason why the two Emirates of Minna and Lafia are still holding to some traditional titles similar to the Kanuri speaking emirates like Borno, Yobe, Damagaram, Kanem and Kousri, example of such titles includes the title of Talba, Shettima and Zanna. The present Talba of Minna is Alhaji Babangida Aliyu who was a civilian Governor of Niger state. Apart from Kuta the people of Kutigi living in the town of Kutigi also established lineage to the Kanuri people.

These findings established the existence of the Kanuri people in the Guinea Savannah (Middle belt region of -Nigeria) since in the ancient times.

Furthermore, because of the historical influences of the Kanem –Bornu Empire in the Guinea Savannah also made the TIV people in Benue state borrowed some cultural elements from the Kanuri culture, for instant the TIV traditional musical trumpet instrument referred to as the Kakaaki or Algaita is very similar in appearance and in melody to the Kanuri’s trumpet known as “Alitta” or “Arrita”. The TIV black and white traditional cloth wears (pieces of wrappers) referred to as the “Ange” in TIV language is just another version of the Kanuri locally woven cloths called the “Dawun Ngasho” in terms of colour combination, processing and texture.

Fig.30 A TIV cloth weaver weaving cloth of the Resemblance of the Kanuri’s “Dawun Ngasho” (A) and a versions of the TIV Kakaaki instrument which has resemblance with the Kanuri’s Alitta (B).

A.



B.



As a result of these historical connections between the ancient Kanem-Bornu Empire ancient and the TIV people more welcoming to the Kanuri people coming to their lands to conduct their activities despite the differences in religion. In fact, this was one of the reasons that made the popular Maiduguri based Kanuri politician Alhaji Ibrahim Imam, followed this trend of history and arrived in TIV land, contested and won election in the TIV land in the 1960s to represent the people TIV people (people of present day Benue State-Nigeria) at the National parliament of Nigeria. This development made Benue to have a Kanuri man representing them in the parliament.

THE KANURI PEOPLE OF ZARIA / THE KANURIS OF THE HILL:

Zaria is a city of mixed ethnic groups including Katsinawa who are the Fulanis, Mallawa (Migrants from Mali), the Dakarkaris and the Kanuris referred here to as the bareberi.

Though history has shown that the Gwari tribe were the first settlers of the Zaria environment, but the Gwaris lived in a scattered settlement pattern around the area. But the single clustered city of Zaria was founded by the Kanuri people who later came to the area.

The Zaria city was a city surrounded and enclosed by a man made walls with its original Palace located at Kaura (Kauran Sarki), before it was later moved to the present day location of the Zaria's Emirs Palace which is still standing in the old Zaria city. History revealed that Zaria was founded some 400 to 500 years before the coming of Shehu Usman bn Fodio of blessed memories (The founder of the Sokoto caliphate).

Before the emergence of the Sokoto caliphate most of the Kings (leaders) of Zaria were Kanuris and some of the most popular Zaria Kanuri kings/Sarki/Emirs that ruled Zaria were Sarki Brehma, Sarki Yamusa, Sarki Musa, Sarki Kwasau, Sarki Hamada Dan Sani, Sarki Ibrahim and Sarki Jafar Dan Isiaka among others.

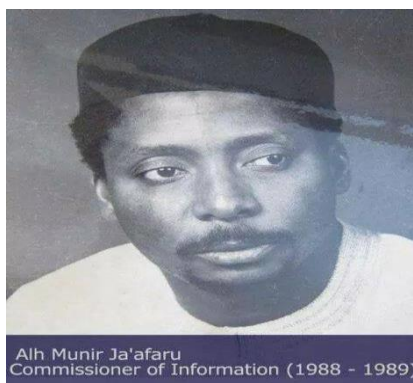
The Graves of Sarki Yamusa and Sarki Musa are still located at the Kauran Sarki area in the old Zaria city.

FIG.31: Photo Showing Sarki Jafar of Zaria (from the start), the Sultan of Sokoto and Shehu Umar Ibn El-Amin Elkanemi of Bornu (in white overall to his left) both at the center during a visit of Shehu of Bornu to Zaria in the late 1930s (A), Photo (B) Showing a face of a Kanuri Prince from Zaria and photo (C) Emir Ibrahim dan Kwasau (1922-1937):

A.



B.



C.



Apart from the Sarkis/Emirs or Kings of Zaria the Chief Imams and most of the judges of Zaria up till today are from the Kanuri lineage.

Even though Zaria is in the Sokoto caliphate, but when the great Shehu Usman Danfodio discovered Zaria the Kanuris have already brought Islam to Zaria and its Kanuri King as at that time called Sarki Yamusa was a practicing Muslim. This was what made Danfodio, to negotiate with him instead of invading Zaria. After the negotiation Danfodio gave Sarki Yamusa a flag to join his movement and also allowed him to continue to rule the city of Zaria. Sarki Yamusa was a warrior and fought in many battles alongside Danfodio. Ever since then the Kanuri people continue the tradition of ruling Zaria and they still remain one of the ruling houses of Zaria.

We refer to the Kanuris of Zaria as the Kanuris of the Hill, because Zaria is surrounded by Hills, instead of the usual plane lands charactering most parts of the Kanem-Bornu Empire.

Additionally, the nearby Nga people in Bauchi State of Nigeria also trace their origins to a Kanuri diaspora.

KANURIS OF THE TROPICAL RAIN FOREST (GABON):

Many would wonder hearing about the Kanuris of the tropical rain forest as the Kanem-Bornu Empire southern borders never reached the Equator lines or even below latitude 7°30'N in history. But the emergence of the Kanuri people in the neighborhood of the pygmies of central African region was as a result of migration. History shows that the Kanuri people were mainly spread within the Sahel, Semi Sahel and the Sahara Desert environments apart from the few ones in some parts of the Sudan and Guinea Savannah region. This Kanuri ancient territories were characterized by fluctuating climate change, seasons of droughts and desertification since the past 300 to 350 years. It was in view of this fluctuating natural phenomena that made some Kanuri people traveled southward in to the Congo basin looking for pasture for their animals until they reached the central African forest and created their settlements some centuries back.

This group of Kanuri nomads pushed by the fluctuating climate change mostly from northern North Eastern Nigeria, northern Cameroon and southern Chad republics founded the town of Oyem in the present day Gabon republic during the precolonial era of Africa. However, with the arrival of the colonial societies in Africa in the 19th century Kanem-Bornu Empire was splitted or divided in to 6 different nations making the Kanuri people here fall under Gabon. These Kanuri

people in Oyem found themselves cut off from the rest of the Kanuri people living in Nigeria, Cameroon, Chad, Niger, Libya and Sudan. This made them automatically the citizens of Gabon under the French rule.

Fig.32 A map showing the location of the town of Oyem in Gabon republic:



The Kanuri people of Gabon maintain most of the Kanuri cultures and tradition including the tangible and some intangible ones. However apart from the language which is spoken by some very few amongst them and yet mixed with some French language elements they preserved most of the other Kanuri cultures including dress, festivals and tribal marks.

Fig.33: The Kanuri people of Oyem in Gabon:



Following the conversion of President Oumar Bongo the late president of the Republic of Gabon to Islam in 1967, the issues of national Islamic affairs of Gabon

was handed over to be managed or coordinated by the Kanuri people of Gabon (Oyem people), by the late president Bongo himself. During this time the Kanuri people of Gabon were the only few indigenous Muslims in Gabon and they make up 94% of the total Muslim population in Gabon and yet Gabon was a country in the late 1960s with just 10 % Muslim population among its total population. Hence this situation created a favorable opportunity for the Kanuri people of Gabon becoming much closer to the Gabonese president, government as well as the international community too especially rich Islamic nations. Because following the conversion of the president to Islam made many Muslim rich nations to come in to Gabon and built many multi-million dollar Mosques complexes (which contains libraries and schools) in Gabon, especially in the Gabonese capital the city of Libreville. For example, nations like Morocco, Libya, Algeria, Saudi Arabia, Lebanon, Iran, Syria all built these complexes in Gabon. In fact, building Mosque complexes in Gabon amongst among nations became like a competition among them. However initially most of these Islamic nations that built these Mosques thought that there were no Muslims in Gabon earlier on and this was what made to keep bringing in teachers and Imams to pray and teach in these Mosques /complexes in the late 1960s to early 1970s, until they discovered that Gabon also has its own indigenous Muslim community who were the Kanuri people. So that was when the Kanuri people became involved in handling the affairs of these new Mosques and Islam in Gabon.

Fig34: A photo of President Oumar Bongo, Muhammad Ali and his Son Ali Oumar Bongo (current president):



Despite the minority nature of the Kanuri people in Gabon this new role of handling the affairs of Islam in Gabon has created enabling environment that made many becomes mams, librarians, teachers and administrators in Gabon. Over the years these Islamic nations helped them with scholarships to acquire trainings in various fields across the World. A situation that made many Kanuris in Gabon become literate and experts of their religion. The same situation gave them the advantage to serve in their nation at various capacities. The Kanuri town of Oyem itself witnessed a very rapid development as a result including having a new Olympic Stadium complex that hosted some Matches of the just concluded African Nations Cup that was held in Gabon in the year 2017 (GAB 2017).

After the death of President Oumar Bongo in the year 2008 his son Ali Oumar Bongo, succeeded him as the president of Gabon and just like his father he also recognizes the contributions of the Kanuri people in the development of Gabon.

Fig. 35: Showing a photo of Late President Omour Bongo (A) and His Son President Ali Oumar Bongo (B):

A.



B.



The level of literacy amongs the Gabonese Kanuris is very high as such that the Kanuri people here are over 90% educated, gainfully employed in both the public and private sectors as well as in some regional and international agencies. The

Kanuris here are also considered as one of the economically viable community not only in Gabon but in the entire African continent , as they have a per capita income of \$2.2 USD per person per day.

Fig.36: A Photo showing the King Hassan II Mosque in Libreville (A) Photo showing King Muhammad XI of Morocco with the Gabonese President after performing Friday prayers and donating 10,000 copies of the Holy Quran (B):

A.



B.



Fig.37: Photos of Gabonese Kanuris preaching and sharing knowledge in one of the Libreville Mosques:



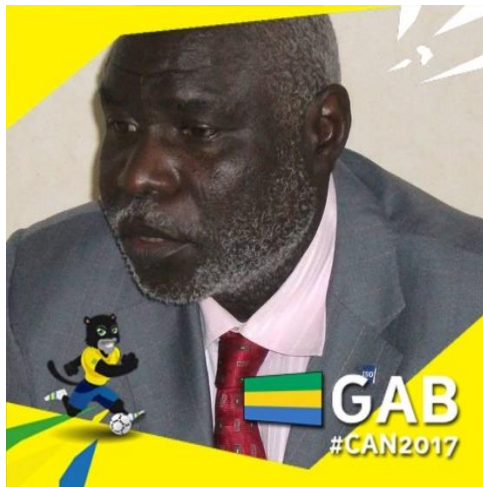
The Gabonese Kanuri people are now working towards revival of the decayed oral Kanuri language in Gabon, as many of them including both old and the young are proud of their identity and are expressing intrests in learning back the

language and even proposing having some Kanuri teachers in the future to teach their children.

As earlier stated the Gabonese Kanuris are not only working in the Islamic related areas only, but in almost all other sectors in Gabon. As at today there are Kanuri Directors, head of agencies/parastatal, advisers, and even ministers in the Gabonese cabinet.

Fig.: 38: A Photo of Malem Tidzanni a Kanuri Man who is the head of Standard Organisation of Gabon and who was also an appointed official during the nations cup of Africa 2017 hosted by Gabon (A) and a Photo of the new Ultramodern new Stadium in Oyem-Gabon (B):

A.



B.



KANURIS OF THE ARAB WORLD:

Due to the existing cultural and longtime diplomatic as well as religious relationship between the Arab nations like Saudi Arabia, Morocco, Tunisia, Egypt, Sudan and Algeria with the Kanem-Bornu, made the Kanuris to have a well-established ties and presence within the Arabs. But surprisingly it would be difficult to classify those Kanuris living in the Arab nations as another type of Kanuri, simply because if a Kanuri man lives in Arab the Arab nation for a period of 50 years on the average he metamorphoses in to an Arab, because here the Arabic language replaces the Kanuri language in the tongue and also end up adopting the Arab culture 100%. Likewise, same applies with the Arabs if they live in the Kanuri lands they equally metamorphose in to Kanuri and they become known as the “Kanuri Wasilis” (Kanuri Arabs). The issue here is that both cultures look alike like twin’s babies. These similarities are visible in terms of culture,

religion and the nature of the Afro Asiatic language contents of the Kanuri language. Though the Kanuri people remains blacks among the Arabs and the Arabs remains with fairly lighter skin complexion but after long time of intermarriages both metamorphoses.

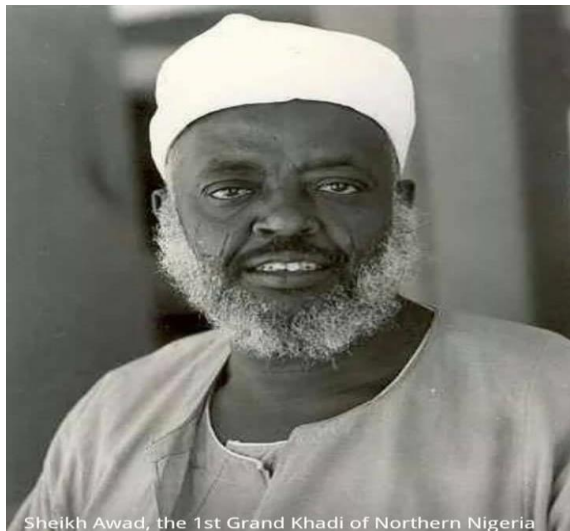
In view of the above it is therefore difficult to classify the Kanuris in the Arab world as Kanuris, but rather is better to classify them as the Arab-Kanuris or Kanuri Arabs. In this case there are approximately over 4 million Kanuri-Arabs living in the republic of Sudan, over 2 million shared among Egypt, Algeria, Morocco and Libya and thousands shared between the holy cities of Makkah and Madina as well as Jeddah and Riyadh in the kingdom of Saudi Arabia.

Some Kanuri-Arabs speaks better Arabic than even some Arabs of the same age.

Popular Kanuri-Arabs in Diaspora includes; Goni Maliki of the holy city of Makkah and Goni Yusuf (A worker with the holy Kaaba) and Sheikh Awad. Though people like *Goni Muhammad Ali Gabchiya* is a Kanuri man, but he mastered the two cultures both Arabic and Kanuri that makes you hardly classify him in to a single one.

Fig. 39: Sheikh Sir Muhammad Ahmad Awad, the First Grand Khadi of Northern Nigeria (1960 to 1962) was a Kanuri-Arab man from Sudan while (A) Photo of Goni Muhammad Ali Gabchiya Imam University of Maiduguri Nigeria (B):

A.



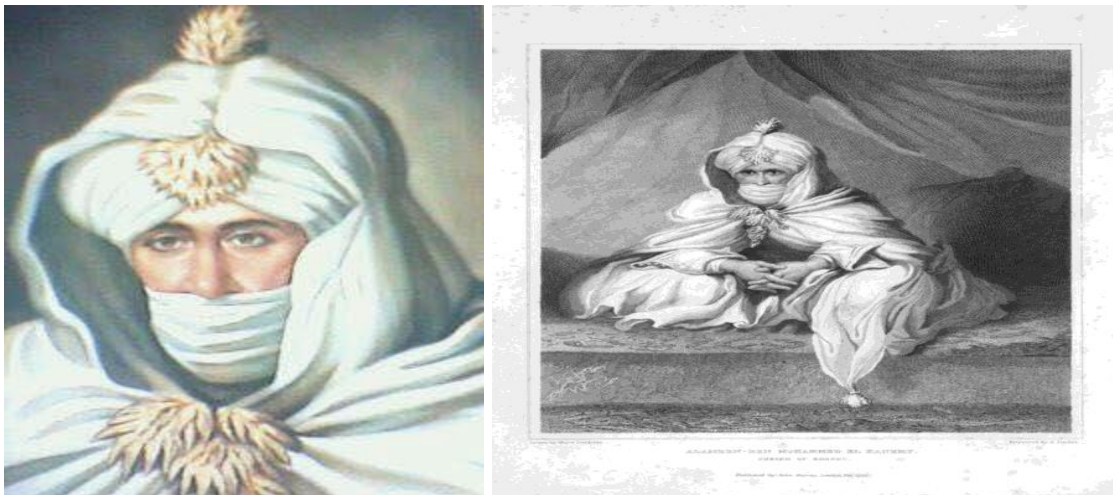
B.



RELATIONSHIP BETWEEN THE KANURI AND ARAB:

Both the Seyfawa (Sefuwa) Dynasty and the El-kanemi Dynasty were founded by Arab men. An Arab man with the name of Sayf ibn Dhi Yazan founded the Sayfuwa Dynasty and another half Arab and half Kanuri with the name of Al-Hajj Muhammad al-Amîn ibn Muhammad al-Kânemî (Arabic: محمد لرشيد ابن محمد الكاماني) (1776–1837) founded the El-Kanemi Dynasty.

*Fig.40 Portraits of Al-Hajj Muhammad al-Amîn ibn Muhammad al- El-Kanemi
Founder of the El-Kanemi Dynasty (He was half Arab and half Kanuri)*



History shows that the Arabs are constant visitors to the Bornu Empire. Arabs are mostly coming to Borno for trading, scholarship, diplomacy and some on transit to other existing kingdoms in the Western, Northern and central African regions with some migrating to settle in the Empire. As a result of these relationships that existed with these two communities there were many intermarriages and offspring, the offspring from these marriages carries both genes of the Arab and the Kanuri and are generally referred to as the “Wasilis” in the Kanuri language. The Wasilis or the Kanuri-Arabs descendants in Bornu are connected to Egypt, Libya, Algeria, Yemen, Tunisians and few Moroccans.

In Maiduguri of today the Fezzan ward area located south of the Shehu’s Palace is a ward of an entire block reserved, dedicated and allocated for the Arabs since Maiduguri was founded. In Fezzan they were given the rights to govern themselves and generate taxes/revenue for the Bornu Empire within this territory as a result the Wasilis are given the traditional title position of Lawan since inception. The majority of the Bornu Arabs are of Libyan descents as a result the position of the Lawan is always with them. This title has been rotating amongst the Wasilis for

years. The last Lawan from the Wasilis was Alhaji Yusuf Wasili who retired on his own from this position in the late 1960s and hand over the baton for the first time to a non Wasili decedent in Fezzan.

It should be noted that in addition to the Kanuri-Arabs the Empire also has its own version of native Arabs known anthropologically as the “Bornu indigenous Arabs” generally referred to as the “Shuwa” in Kanuri language. This indigenous Arabs were anthropologically said to have emerge in Bornu-Empire because the Bornu-Empire is located on the biogeographic racial transition zone between the lighter skin (mostly Arabs) and the darker skin (mostly blacks Africans) people of Africa. The Shuwa people have same culture with the Kanuris in terms of their tribal marks, wears, culture, ceremonies, foods, farms, festivals and many other ways of livelihood. The differences between the two is so small that it only takes a Kanuri man or a Shuwa man to identify these little differences correctly, however the majority of the Shuwa people are lighter in skin complexion even though there are some few Kanuris too that are equality lighter, but the majority of the Kanuris are darker in terms of skin complexion when compared to the Shuwas.

Fig.41: Pictures of faces of some Shuwa Arabs:

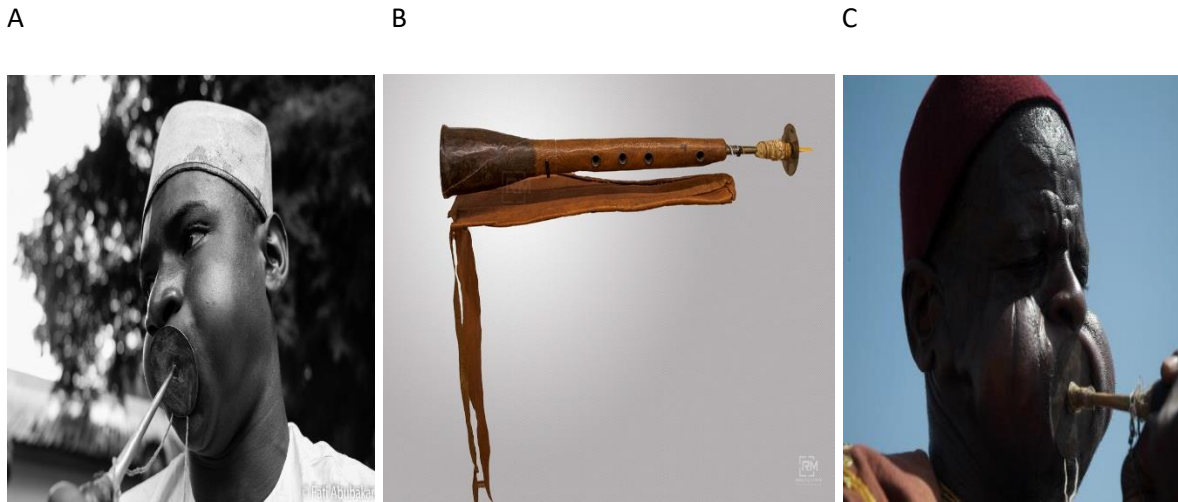


RELATIONSHIP BETWEEN TURKEY/OTHTMAN EMPIRE AND THE KANURIS:

Unlike the Arabs the Turkish coming to Bornu were not traders, scholars nor people on transit, but they were instead Ambassadors and military personnel representing the interest of the great Othman Empire (*World Super Power for over 500 years*) in the Bornu Empire. The Turkish people normally returns back to their nations after the completion of their missions or assignments in the Empire, this made them not a permanent settler in the Empire. As a result, existing available history has not shown intermarriages with the Kanuris, but it is still possible that this Kanuri Empire has some Kanuri-Turkish or Turkish-Kanuris. Despite the position of the Turkish in the ancient Bornu Empire, but yet the Turkish had some

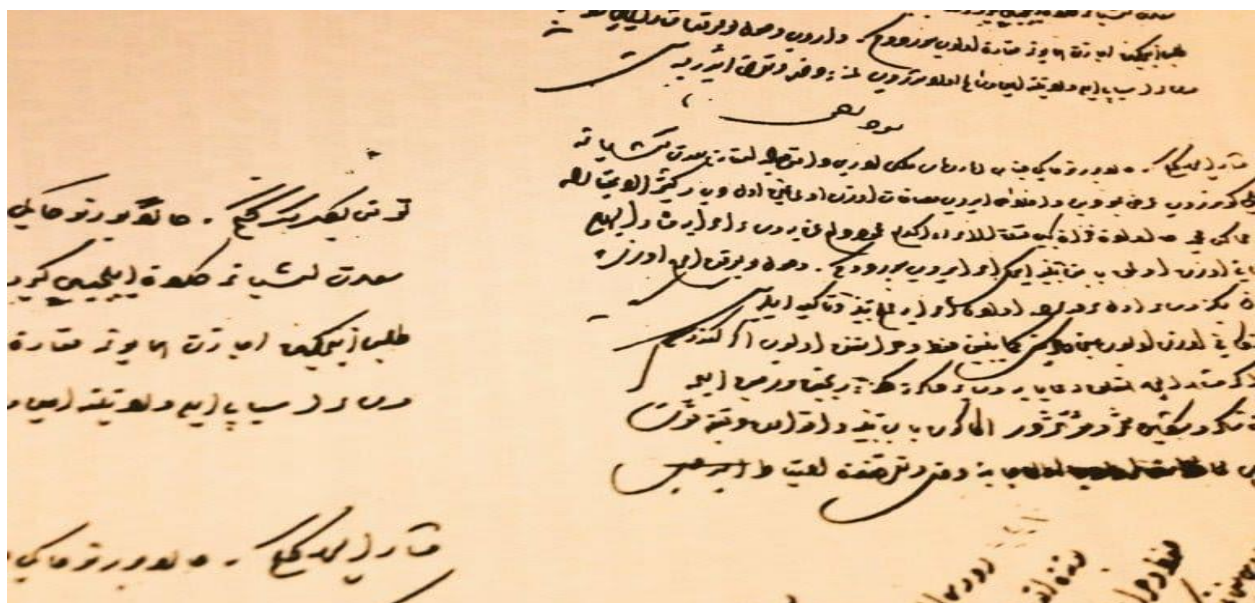
influences over the Kanuri culture; for example, the Kanuri Trumpet generally referred to as the “Arrita” was borrowed or adopted from the Turkish culture some 400 years back. This explains why in Istanbul of Today we still have the Arrita blowers blowing their Arritas just like in central Yerwa (Maiduguri).

Fig.42: The Allita musical instrument (B) of the Kanuris borrowed from the great Ottoman Empire of Turkey and some Allita trumpeters (A & C) is referred to as the “Arritama” or “Allitama” in the Kanuri language:



Turkey and Istanbul in particular holds vast history about the Kanuri people and the Kanuri culture in their museums, libraries and related archives.

Fig.43: Image of a letter of correspondence between Sultan Murad of the Ottoman Empire (Turkey) and Mai Alooma of Kanem-Bornu in 16th century (This letter is now over 400 years old):



The above letter reads as follows:

🌸“We have promulgated and dispatched it (the letter).....a unique salutation the fragrance of which spreads over the lands....greetings...to the most noble, the most illustrious, the most magnificent, the rightly guided, the one aided by God, the helper of the warriors among the believers, the supporter of the great men among the adherents of the unity of God.....the possessor of the sovereignty and sanctity, the ruler of the state of Borno at present King Idris (Mai Idris Alauma) may God prolong his prosperity and make his aims successful.” 🌸

RELATIONSHIP BETWEEN THE KANURI AND THE HAUSA PEOPLE:

The Hausa people are longtime neighbours of the Kanuri people for probably a thousand year. Some scholars still believes that Bayajidda (Bàyàjiddà) the founder of the Hausa lands (Kingdom) and who history described as an Arab man that arrived and settled in the town of Daura in the present day Katsina state and later married queen Magajiya Daurama (The Queen of Daura) is actually from the Kanem-Bornu Empire .Even though the history indicated that he was from the East (The Arabian Peninsula) , but some scholars argued that the geographical East referred to in this history was actually the town of ancient Kukawa in the present day Borno state of Nigeria. It is also possible that he is from the Arabian Peninsula, but he must have also first settled in one of the settlements of Kanem-Bornu Empire before reaching the Hausa land. Logically it is not possible for someone coming from the Arabian Peninsula to the Hausa land then (period without Aircrafts and modern transport system) reach the Hausa land without geographically passing through the ancient territory of the Kanem-Bornu Empire.

Furthermore, in whatever way we look at it both the Kanem-Bornu Empire and the Arabian Peninsula are both located to the East of the Hausa Land. But the fact still remains that it is not possible for him to have come from the Arabian Peninsula and reach the Hausa land without crossing through the ancient Kanem-Bornu-Empire, just like it is not possible for people during the era when people from the Hausa land and or the Sokoto caliphate were travelling to pilgrimage on foot to Saudi Arabia to be able to reach Saudi Arabia without passing through Bornu.

Some scholars even go further to give meaning to the name of Bayajidda as “BAYA JI DA” (*literally translated in the Hausa language as “He doesn’t hear before “or “He doesn’t understand the Hausa language before”*) meaning that when

Bàyàjiddà first came to the Hausa Land he doesn't understand their language, so he was probably speaking in Arabic or Kanuri or both.

The relationship of Hausa and the Kanuri people still stands in Africa as one of the best among ancient African kingdoms. These two group of people respect each other and they always support each other at the time of needs and distress. These two have a very strong historical trading relationship. In fact, it is very common to see a Kanuri man been addressed as a Hausa man in southern Nigeria or elsewhere and he accept it despite the fact that he is not a Hausa man, for example apart from the Kanuri ancestral origin of the former late Nigerian leader General Sani Abacha, Abacha remained a Hausa man from Kano throughout his lifetime.

The Hausa language has some borrowed words from the Kanuri and also some Hausa proverbs that are directly relating to the Kanuri. For example, Manda means salt in Kanuri and Gishiri means salt in Hausa, but one often hears a Hausa man making proverb with it as “Chinikin Bani **Manda** in Baka **Gishiri**” (Give me Salt (**Gishiri**) and I give you Salt (**Manda**) or sometime a Hausa man is fond of directly using Kanuri word such as “Garu” referring to a wall or “Bulaguro” referring to travelling. Same applies with the Kanuri language too for example in Kanuri Zink sheets roofing cover is called “Kwana” which was originally borrowed from the Hausa language referring to the roof cover sheets as “Kwano” or Kwanon Gida.

Most parts of the Hausaland were once ruled by the Kanem-Bornu before the Sokoto caliphate took it over from Borno around early 1800s.

RELATIONSHIP BETWEEN FULANI AND THE KANURI PEOPLE:

When the Fulanis established the Sokoto caliphate under the leadership of Shehu Usman Danfodio they brought or revived Islam in many parts of the present day Northern and parts of South western Nigeria, along the line of this course the Fulanis ruled many of the ethnic groups in these areas or regions mentioned above including the Hausas, Nupes, Gwaris, Yorubas, Jukuns and many others. But when the Fulanis reached the shores of the ancient Kanem-Bornu Empire they discovered that Islam was already in Bornu for almost a thousand year. However, Fodio caliphate proclaimed the holy war on the allegedly irreligious Muslims living in some parts of the former Bornu Empire territorial areas.

This irreligious sets of people to Danfodio was as a result of the style of leadership of the Kanem-Bornu people who normally Islamized new territories captured but at the end installs the indigents of the new territory/town captured to directly rule or

govern their people and be reporting to the central authority instead of installing a Kanuri man to lead or rule them directly. This style of ruling new territories by the Kanem-Bornu Empire is contrary to the style adopted by Danfodio himself. Danfodio often installs his sons, brothers, relations, kinsmen or someone he trusted so well to rule new captured territories in order to have total and absolute control over the new subjects in one hand and make these subjects devoted and durable practicing Muslims in the other hand. This style of leadership under Danfodio resulted in the emergence Fulani traditional rulers in almost all the Hausa Kingdoms for instance the Emires of Kano, Katsina, Yola, Gwandu, Ilorin, Bauchi, Gombe etc are all Fulanis.

So the style of ruling by the Kanem-Bornu made the Bornu Empire to be weak over time at its new acquired territories mostly border territories, hence dynamically and overtime kept losing total and absolute control of these territories especially in the areas of some subjects becoming devoted and durable practicing Muslims without closer supervision from the above. These actions made some of them go back to their traditional religions (idol worshiping or paganism) as there was no Christianity in this part of Africa then. This was the main reason why Danfodio fought or launched a campaign against some towns of the Kanem-Bornu that looks irreligious to him, this actions of Danfodio eventually politically affected the Kanem-Bornu and inspired a trend toward Islamic orthodoxy, with no one stopping this caliphate apart from the Arab man and a scholar-turned-statesman, Al-Hajj Muhammad al-Amin al-Kanemi who was an Islamic cleric (Scholar), that contested and won against the Fulani advance.

The two kingdoms (Danfodio caliphate & the Kanem-Bornu Empire) later became friends because of their common cause (spreading of Islam and wiping illiteracy). These new relationships between these two have had very strong diplomatic influences on them. During the precolonial era of Africa, the two Kingdoms keeps exchanging greetings through letters between the two kings (*The Sultan of Sokoto and the Shehu of Borno*) on every two weeks' intervals.

The actions of Shehu al-Amîn El-Kânemî and Shaikh Usman Ibn Fodio, later transformed the Borno empire as center for Quranic education and the Sokoto caliphate as center of Islamic jurisprudence. They also introduced that funny happy plays that is still happening between a Fulani man and the Kanuri man in such a way that whenever a Kanuri man meets with a Fulani man then the 'Joke starts'.

Today the Fulani man has a very strong respect and admiration for the Kanuri man as such that the Fulani man sees the Kanuri man as his only historical friend across

this African environment as he sees the other tribes as his subjects that he already governed, so he always feels that he is the master of the tribes he ruled. The Kanuri man and a Fulani man are fond of cracking jokes whenever they meet. Surprisingly the Fulani man never cracks such jokes with any other person in the environment other than the Kanuri man. These jokes are always around who the master and who is who the slave is “Is it me or you” the argument then starts and the joke then continues making each other happier and livelier.

This two Kingdoms still exchange education/scholarships with People coming from the Sokoto (Danfodio) caliphate to Bornu to master the Holy Quran while those from Borno travel to the Sokoto Caliphate to master the Islamic jurisprudence (**fiqh**).

*Fig.44: Showing Mr. Bill Gates, listening to a Kanuri boy reciting the holy Quran on a wooden slate (A)
Photo of an elderly Kanuri woman reciting the holy Quran (B) Photo of a Quranic school (C):*

A.



B.



C.



RELATIONSHIP BETWEEN NUPE AND THE KANURI PEOPLE:

The Nupe (traditionally called the Nupawa by the Hausas and Tapa by the neighbouring Yoruba) are an ethnic group native to the Middle Belt of Nigeria, and are the dominant ethnicity in Niger State, an important minority in Kwara State and present in Kogi State as well in the Federal Capital Territory. Bida emirate is the largest kingdom in the Nupe lands.

Though there is no direct traditional and or historic links between these two ethnic groups, but they do have a lot in common that suggests links to each other.

For example, there are some Nupe traditional facial and chin Marks with close similarity to the Kanuri traditional facial and chin marks.

Fig.45: Photos Showing some Nupe traditional facial marks (A & B) with similarity to some Kanuri peoples facial marks (C):



Furthermore, Nupe answers many names with either similar or having same meaning with that of the Kanuri people's names, please see the under listed names;

Nupe Names

1. Aba
2. Bako
3. Banna
4. Gana
5. Garba
6. Kolo
7. Madiwu
8. Maji
9. Mamman
10. Shewu
11. Yerima
12. Yisa

Kanuri Names

- Abba
- Bako
- Bana
- Gana
- Garba / Garbai
- Kolo
- Maiduwu
- Ma'aji
- Mamman
- Shewu
- Yerima
- Yisa

We have **Bida town** in Nupe land located in Niger State-Nigeria and we also have another **Bida town** in the Kanuri land located in Borno State-Nigeria.

In addition, there are accessions in an ongoing research that some families in the Nupe town of Kutigi, the present administrative headquarters of Lavun local government area of Niger state -Nigeria originated from the ancient city of Kukawa, one of the the administrative capital of the ancient Kanem-Bornu Empire which is now in Borno state – Nigeria to settle in Kutigi town since the pre Shehu Usman Danfodio era. The source further indicated that these people of Kutigi town came with their religion of Islam to settle in Kutigi, meaning that the people of Kutigi were practicing Muslims even before the coming of Shehu Usman bn Fodio of blessed memories in the Nupe lands. Additionally some family history shows that those families with the Kukawa ancestral history arrived Kutigi under the leadership of zanna Abubakar maina from whom the following descended chezo, Bima, Barima, darman ,nchama, tunkur, ngamako lunzhi, ngamako efugabi, ngama gwalo, ngama gwaben, kwagumako and others came from.

RELATIONSHIP BETWEEN YORUBA AND THE KANURI PEOPLE:

Though since the Yoruba language family is of “Niger-Congo “origin with very minimal Afro-Asiatic elements in its contents it might be very difficult to connect any direct link with the Kanuri people or the Kanuri language which is of Afro Asiatic origin, meaning more sophisticated scientific research methodologists / techniques using Geo-archaeological and Geo-biological focusses to prove that if any link exists.

However, it is amazing that the Chief imams of some major central mosques in the Yoruba lands are of Kanuri origin. For instant, the Chief imams of both the Lagos central Mosque and the Badagry central Mosques families are of Kanuri ancestral, they are Kanuri people of Kukawa origin. Some scholars suggest that these links between the Yorubas and the Kanuris people is more of scholarly link rather than a cultural link. This is because hundreds of years back even before the coming of Sheikh Usman bn Fodio in the 19th century that brought Islam to some parts of the Yoruba lands, the Kanuri people had a history of travelling far to propagate Islam in diaspora including the coastal

communities of both the central and the West African nations. This proves the reason why people like Sheikh Usman Sha Rubutu the national Chief imam of Ghana residing in far city of Accra is a Kanuri man also of Kukawa origin. So in view of the above it is easier to say that the ancestors of the Kanuri Chief Imams in the Yoruba lands actually travelled and settled in the Yoruba lands century or centuries back inter marry and became part of the Yoruba community, so literally at present the Author of this research work could not provide any facts /links that suggests the Yoruba people originated from the Kanuris (Kanem-Bornu) , but suggests that only further future research works that can provide us with answers if any of such relationship exists between the two communities.

Fig.46: Photo Showing the turbaning of the Chief imam of Lagos Central Mosque Sheikh-Sulaiman-Oluwatoyin-Abou-Nolla (A) and the Photo of the Lagos Central Mosque located in Lagos State-Nigeria (B):

A



B



KANURI FARMS & FOODS:

The Kanuri people mainly produce millets, beans, groundnuts, edible cassavas (Garissa), wheat, guinea corn, rice and cucumber (Ngurli) in their farmlands.

The Kanuri diet consists of mostly millet, wheat, rice and maize served either as porridge (Guda) or as dumplings (Burabusko) served with a vegetable soup like Kwalkwa (Baobab leaves), Gwalto (Okra) or Karasu also containing meat, groundnut oil, salt, and sometimes beans, cow fat (Kendawu Feye) and Spices.

During ceremonies they also cook special ceremonial delicacies like Denderu which is prepared from long time cooking of meat under a low temperature resulting in producing very soft edible meat, they also make white glassy like porridge from washed-bleached millet called the “Ndelleyi” and the Kanuri people are also masters in Pizza making, the local Kanuri Pizza is called “Sinassin” unlike the American or the Italian Pizza the Kanuri Pizza is eating with soup or vegetable.

Records show that the Kanuris are the World largest producers of Millet, Groundnuts and Beans and they are also the World’s largest consumers of Millet and Groundnuts.

KANURI AND NIGERIA:

Long before the discovery of petroleum in Nigeria in the early 1960s Nigeria’s economy depended on Groundnut production (farming) and Nigeria was ranked World Number 1 in Groundnuts production between the 1930s to early 1960s. Surprisingly due to the sandy nature of most of the Kanuri predominant states of Bornu (Borno and Yobe states) made the Kanuri people be producing almost half of the total Groundnuts produced annually in the Nigeria, the town of Nguru in the present day Yobe state of Nigeria serves as the Hub of this trading and gathering in the Kanuri lands.

Currently with the discovery of petroleum in Nigeria since the 1960s made agriculture generally declined in Nigeria which also affected the main cash crop of Borno and Yobe states which the Groundnut is. However, these two states still stand statically as states producing 40% of the entire cattle’s consumed in Nigeria on daily, though advent of the unrest in 2009 is affecting this portion too.

The Kanuris in Borno state produced the best Beans in Nigeria called the “Krenuwa” Beans. In addition, the Kanuri settlements of Monguno and Marte local governments are among the few tropical areas in the World that producing Wheat through the Chad Basin irrigation systems or in the Oasis during the Hammatan period (winter) between the months of November to March of every year.

Considering the above contributions of the Kanuri people in Nigeria one would be pushed to say that the Kanuri people are very hard working and economically viable people.

Despite the fact that the Kanem-Bornu was splatted and ruled by four major colonial societies including British, French, German and the Italians, but it looks like the Kanuri people always preferred being under the British rule. This is

evidence with the defection of Bama and Dikwa from Cameroon which was originally under the German colony to join Nigeria during the colonial period.

Over the years the Kanuri people produced many National heroes and important personalities in the in Nigeria ; these includes the likes of Late Sir Kashim Ibrahim (Governor Northern Region of Nigeria),Late General Sani Abacha (President/Head of state of Nigeria), Ambassador Babagana Kingibe (Secretary Federal Government of Nigeria) ,Alhaji Zanna Dipcharima (Minister of Industries and one time acting Prime Minister of Nigeria), Brigadier General Abba Kyari (Governor North Central),Alhaji Shettima Ali Minguno (Minister Mines Power and Steal and former OPEC president) and Sir Waziri Ibrahim amongst others.

Fig.47: Some of the popular Kanuri faces in the Nigerian Armed Forces and the Police: General S. Abacha (A), Brigadier Abba Kyari (B),igp Kamselem (C),U. Alkali (D):



Fig.48 : Some popular Kanuri faces in the public service sector:

Sir kashim Ibrahim (A),Ambassador Babagana Kingibe (B),Governor B. Zulum(C) Alhaji M. Kyari (C)

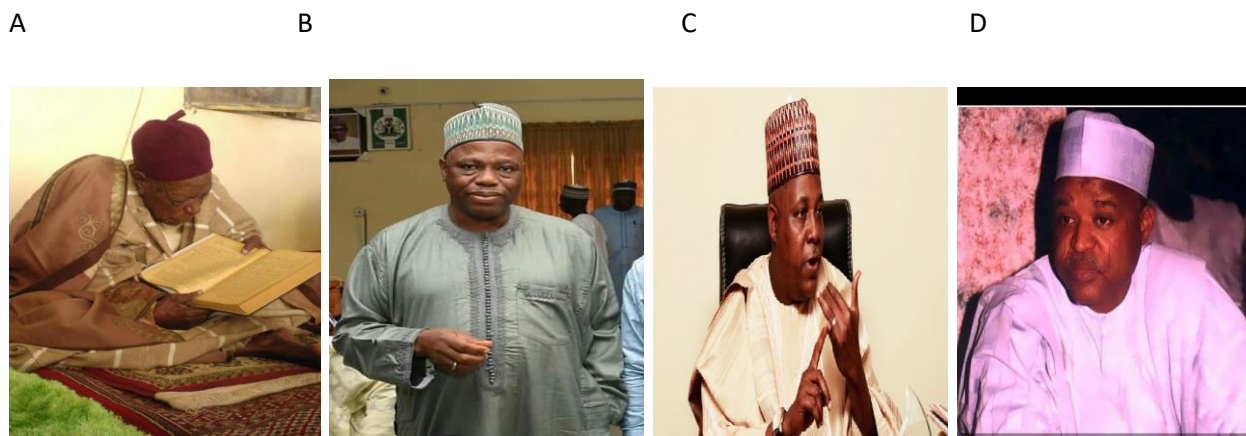


Additionally in the private sectors ,Academics, traditional offices and international businesses they also produced very many unforgettable personalities in the history of Nigeria and these includes Alhaji Mai Deribe, Alhaji Babagana Kingibe, Sheikh Abubakar Elmiskin, Alhaji Umar Na Alhaji Lawan, Alhaji Kuli Deribe, Professor Umaru Shehu, Shehu Mustafa Elkanemi, Usman Karagama, Alhaji Bukar Bolori, Kashim Ibrahim, Kaka Hajja Aisa Aliram, Hamra Imam, Bintu Farlomu, Alhaji Zanna Mustafa Ahmed Deribe, Baba Bukar Arimma Monguno , Mallam I. Geidam, Professor M.M. Daura (Former VC), Alhaji Muhammad Aburos , Ibrahim Imam, Alhaji Waziri Ibrahim, Shehu Abubakar Garbai, Zanna Laisu , Alhaji Zannah Dipcharima, Alhaji Kamselem (Former IG of Police), Alhaji Shetima Ali Monguno, Alhaji Muhammad Monguno and Sheikh Muhammad Gibrima among many many other Kanuri greats.

Fig.49: The three most prominent Post Independent Nigeria Kanuri businessmen: Alhaji Mai Deribe (A), Alhaji Umar Na Alhaji Lawan (B) Alhaji Bukar Bolori (C):



Fig.50: Some popular Kanuri faces in the field of Scholarly works, politics and the public service: Bariman Wufchama (A), Professor Muhammad Mala Daura (B), Senator Kashim Shetima (C), Alhaji Ali Monguno (D):



The Kanuri culture is acknowledged on the Kanuri Naira Note, the Maliki Dancers of Borno appears on the reverseside of the 100 Nigeria's Naira Note:

FIG. 51: A PHOTO OF THE MALIKI DANCERS (A) AND THE IMAGERY OF THE DANCERS ON THE NAIRA NOTE (B):

A



B



KANURI INTANGIBLE AND TANGIBLE CULTURAL HERITAGES:

Just like many other tribes the Kanuri people also have their tribal marks. The Kanuris make nine tribal marks on the faces with one of them drawn from under the forehead down to near the nose tip. Although over 70% of the Kanuris of today are no longer making these tribal marks, but the secret for these tribal Marks are mazing.

During the precolonial era of African, especially between the 14th to the 18th century when businesses of Slavery and Slave trades involving capturing and transporting Africans to the Americas dominated Africa as such that modern African historians believes that over 50 million Africans were taken to Jamaica, Surinam, Mexico, Bahamas, USA, Brazil, Barbados, Guyana, Colombia, Coat Rica, Bermuda etc. The process of these international Slave trade at that time involves buying of Slaves legally or capturing of Africans through invading easy to defeat or weaker Kingdoms. However even at the peak of these Slavery the Slave traders were afraid of capturing Africans as Slaves from the powerful and mighty Empires like the Kanem-Bornu and the Songhai/Meli Empires because of the fear of retaliation by these empires for kidnapping or enslaving their citizens by anybody coming from anywhere including the Europeans. Even though the tribal Marks stands as a beauty and identity of a culture, but here it also serves as an identity of the Kanuri people very similar to today's International Passport. It helps

identify who belongs to what Kingdom, tribe or Empire even if the person with the marks lives outside his ancestral territory. So this explains the reason why a Kanuri Man was never traded as a Slave by the mighty Europeans in the first place during the Slavery. And among all the slaves taken from Africa none have the record of Kanuri tribal marks on his or her face.

So the Kanuri tribal Marks serves as an identity, beauty, protection and International passport to go anywhere with confidence, easy identity and with no fear of been captured by slave hunters or powers. Infact it is because of the powers of the Kanuri tribal Marks that made even other ethnic groups adopt or borrowed this aspect of Kanuri culture. So this explains why tribes like Marghi, Babur and others even outside the Empire later adopted this aspect of Kanuri culture.

Fig.52: Typical Kanuri Tribal Marks IN Photos (A & B):

A

B



Fig.53: Despite the historical advantages of the tribal Marks in the olden days, but most of the present day Kanuri Children have no Tribal Marks in Photos (A, B, C, D & E):

A

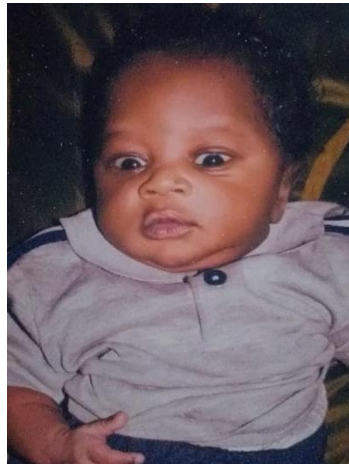
B



C



D



E



KANURI & INTANGIBLE CULTURAL HERITAGE:

The Kanuri people have a lot of intangible musics, poems, dances and plays, but many are disappearing due to modernisation, change in lifestyles and lack of awareness and documentation. The few remaining ones include the “Lami-Lami” play as written below:



Lami lami yancheri..yancheri...

*kulo d3mbarambe.. D3mbarambe do Makka ye. Makka ye
Madina ye G3d3Kaus3lemyin... k3mbala..... K3mballa do
maduwana..*

Maduwana k3mbom3..... Wawami-waaji..... wa karaan...

. . gubkano kara S3l3mbin..... ...gubkano....

Fulata Furlan 🐎 ... shuwa karimolan 🐪 talangar langar

YA JURRUSS”



KANURI NAMES:

Surprisingly half of Kanuri names range between Muhammad and his companion Abubakar.

The Kanuri people also bears other names of the holy Books such as Ibrahim (Abraham), Ismail (Ishmael), Musa (Moses), Yusuf (Joseph), Isa (Jesus), Maryam (Merry), Hauwa (Eve), Adam, Amina, Isiaka (Isaac), Aisha, Abdullahi, Suleiman (Solomon), Kaltum, Halima, Khadija as well as Umar, Usman, Ali and Fatima among others.

However, as a matter of respect to the holy names in the holy Books (God's prophets and pious personalities names mentioned in the Quran, Injila (Bible) and the Torah) most of these names are coined from their original form in to other form by adding some respect titles to these names in a Kanuri way. This is in order to distinct the original name of the Books with that of individual barring such names:

Example of some Kanuri coined Book names of that nature are as indicated below:

Muhammad: *Mamman, Modu, Massa, Modunga, Mutar, Mammadu , Laminu , Mammanur , Tujjayima , Tar etc.*

Abubakar: *Bor, Bukar, Garba, Bormi, Bouar , Aborr , Borom etc.*

Umar: Bunu

Musa/Moses: Kallah

Adam: Konto

Idris/Enoch: Mele

Yusuf/Joseph: Yusuwu

Bilyaminu/Benjamin: Bunami

Ali Ibn Abu Talib: *Butari, Ari etc.*

Ibrahim/Abraham: *Yuram, Burah, Burem etc.*

Suleiman: *Suleymana*

Abdullahi: Dala, Dallah

Amina: *Amyina, Yamina, Sato*

Aisha: *Ayssa, Ashe, Maida etc.*

Usman: Ngari

Zainab: Yaburra

Hafsah: *Shetu, Amsa, Mara etc*

Hauwa/Eve: Madari

Hadiza: Fojji, Mangu, Kuura, kuwura etc

Maryam/Merry: Budu

Bilkis/Queen Sheba: Balu

Rukaiya: Ruwaiya

Halima: Kodo

Fatima: Falmata, Fanta, Falta, Fatime, Fanne, Zara, Fanna, Tukula, Karu, Fandau etc.

Kanuri person's highest appreciation or gift to an individual is naming his child after the individual.

Apart from the names of the Books the Kanuri people are also fond of using traditional names in order to show respect for the persons they named after especially the parents, grandparents and teachers or great scholars.

Examples of common Kanuri traditional coined names are:

Babagana pronounced as "Ba'ana" which Means Junior (Someone named after his grandfather by his parents).

Yagana pronounced as "Ya'ana" which means a girl named after her grandmother by her parents.

Like the English people, the Kanuri people also answers profession names like the ones below:

Kaajima (Fragrance seller), Yerima (prince), Kaudima (perfume seller), Arrimma (Dyer), Aritama (Trumpeter), Kulloma (Bronz maker), Bulama (traditional title name), Fatkema (General merchandizer), Furma (owner of horses), Malum (scholar) etc

Other common Kanuri names includes: *Awuza (Abacha), Yakori, Kolo, Ma'a, Zarami, Gajimi, Ya Kingi, Maira, Gangaram, Maidu, Blau, Ngwarimi, Lefami, Bako, Fandi, Ya Mangu, Gamboram, Kyallu, Yecha, Maya, Morom, Kolomi, Bakura, Kaka, Zainawa etc.*

KANURI AND PROFESSION:

The primary occupations of the Kanuri people at the beginning and as earlier discussed were pastoralism, farming, trading, general mechanizing (Fatke), Mat Making (weaving), Goldsmith, Blacksmithing, Teaching (Islamic Scholarly works), dynein, hunting, Calabash carving, Tanning and some fishing among others. As a result of the importance of these hereditary and historic professions in the Kanuri lands made most of these professions have streets, alleyways, wards and sometimes even entire settlements named after such professions. For example in Maiduguri city we have the Arrinmari (Street dedicated to cloth dyers), Kalumari (street dedicated to the blacksmiths), Furemari (street dedicated to flower sellers),Furmari (street dedicated for people dealing with horse decorative wares), Sirtemari (street dedicated to mat weavers),Aritamari (street dedicated to trumpet players), Gangamari (street dedicated to drummers) ,Kumozamari (Street dedicated to Calabash cavers/decorators) ,Abbari (Street dedicated to Prince and Princess)etc.

Contrary to the past professions today the Kanuris are found in almost all professions including the military, journalism, international businesses, banking, piloting, bureau de change, carpentry, plumbing, engineering, the medical profession, and many more:

THE ROLE OF GOLD IN THE KANURI CULTURE:

Historical, Anthropological and archaeological facts prove that the Kanuri people are among the world's top leading communities that uses the precious Gold metals more often. The Kanuris are equaled to the Arabs and Indians in this regard. In fact, till today despite civilization and introduction of paper monies in to circulation globally, but yet the Kanuri people still pays bride dowries in Golds. Brides are decorated in Golds of various natures and shapes ranging from gold coins, necklaces, golden bangles, golden chains and a lot of other native ornaments such as “Bugaye, Rakka, Wororo, Kulum Mukaye, Kulum K3nzaye” and many others.

Before the amalgamation of the Kanuri Lands by the colonial societies in the past 120 years back, noble kings and Kanuri big merchants were known to have possessed or owned golden Swords, golden plates, golden cups, golden Spears and even golden chains and ropes used on the necks of their animals (donkeys & horses) and yet even the horses were used to be decorated with golden saddles, golden masks, ornaments and other horse decorative golden wears.

Even though historically Gold was never mined in the whole of the Kanem-Bornu territory, but between the 13th to the 17th century the Kanem-Bornu Empire had one of the World's largest collections of Gold.

This made the author believes that the past Kanem-Bornu capitals are potential treasures waiting for future treasure hunters, as they contained in them many buried treasure.

Despite the value of Gold in the Kanuri lands, surprisingly the Kanuri men never decorate themselves with Gold but instead decorate their wives, daughters and even slaves with it.

The Kanuri men uses silver.

Some Kanuri nobles use Gold in even written Quran verses or God's names on plates with it.

Fig.:54: Photo of a typical native gold known as "B3KAYE" or "Bugaye" in Kanuri use by Kanuri women (A) Photo of a typical Kanuri gold coins and golden necklace for a Kanuri bride (B) Quranic verses written in gold owned by a Kanuri Noble (C):

A.



B.



C.



Nobody can precisely explain to you even among the Kanuris as to why the Kanuris still treasures and use Golds, but the fact still remains that Gold is one of the very limited resources or metals in the World that does not depreciate and stands the taste of time history.

Fig.55: A 10 Year Gold Chart of the Global value of Gold as provided by KITCO:



KANURI MARRIAGES:

The Kanuri wedding is one event that is colorful and exciting. It is an occasion that brings the people's culture to life through music, dance and other colorful cultural activities. The Kanuri culture just as in the other ethnic groups throughout the world it has some norms and values. The Kanuri culture finds its origin from the Islamic religion, but in addition the Kanuri cultures have a couple of marriage traditions that are peculiar to the tribe.

Fig.56: Photos of some Kanuri marriage traditions during wedding ceremonies:



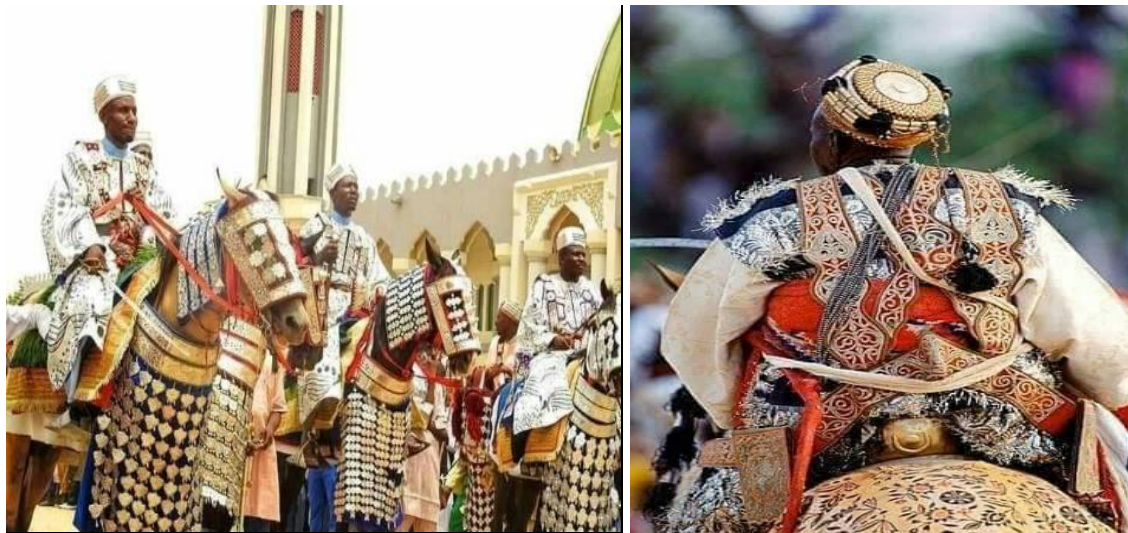
KANURI & HORSES:

The Kanuri Horses and their horsemen are among the most beautiful in the World.

History has shown that the Kanuri people are masters of Horses, Horse Decorations and Horse Durbur festivals, in fact due to the prestige of Kanuri Durburs and Horse ornaments made many important world dignitaries come to see the Kanuri Decorated Horses and witness the cultural Durbur festivals. In the modern era Great personalities like the Queen Elizabeth of England, King Juan Carlos of Spain, President George Bush of the United States, late Lady Diana and Prince Charles of England, President Gaafar Muhammad an-Nimeiry (Nyimeri Kwarangwaso) of Sudan, late Sir Ahmadu Bello of Nigeria, Lord Frederick Lugard (first Governor General of Nigeria and India) as well as other greats like Louis Farakhan of the United States, General Yakubu Gowon, General Babangida, and General Sani Abacha have all travelled down to the Kanuri Lands just to enjoy witnessing the Kanuri Durbur festivals in once or even more occasions.

When the great King Juan Carlos of Spain visited Maiduguri on 16th December, 1986 he said that he has never in his life beautifully decorated horses like the ones he saw in Maiduguri city as a result the late Shehu of Borno Dr. Muatafa Umar ibn Elkanemi gave him a beautifully well decorated Kanuri horse which he took back to Spain as souvenir.

Fig.57: A Photo of Kanuri Durbur and Durbur Horses:



NATURAL RESOURCES IN THE ANCIENT KANEM-BORNU EMPIRE:

Potassium and Sodium Carbonate were historically the major minerals extracted or obtainable under the Kanem-Bornu, but however the former lands of the Kanem-Bornu it's now indicating that it is richer than how history expected it to be. Today it is no longer news that the former territory of the ancient Kanem-Bornu is richly blessed with petroleum and Uranium natural mineral resources.

Kanuri and Petroleum: *The Agadem oilfield with an area of 27,516.2 square kilometres (10,624.1 sq mi), the Bilma oil block, Manga oilfields, Aborak oilfield, the Tenere oil block as well as the Tintouma oilfield near Madama all in Niger republic located within the former Kanem-Bornu historical territory are collectively estimated to be holding a total petroleum reserves of about 11.7 billion barrels as at 2017. In addition, the Agadem oilfield along also holds approximately 10,000,000,000 cubic meters (3.5×10^{11} cu ft) to 16,000,000,000 cubic meters (5.7×10^{11} cu ft) of natural gas reserves.*

Fig.568 *Dignitaries at the commissioning of the Niger oil refinery in Zunder republic of Niger and an oil installation operating in one of the associated oil fields also in Niger:*



Additionally, all the oilfields in the republic of Chad especially those of the “ERHC “are all located within the former Kanem-Bornu historical territory and around the Lake Chad basin area of Chad mainly in the Kanem-Prefecture, as at today the oil reserve estimate in this part of Chad is around 19 billion barrels as at 2017 plus approximately 21,000,000,000 cubic meters of natural gas reserve.

Furthermore, oil prospectors are still prospecting for oil in the ancient Kanem – Bornu territories of Libya (Fezzan), north western Cameroon and North Eastern Nigeria Nigeria. Some scientists suggested that the petroleum and gas reserves in the Chad Basin area of Nigeria currently going on in the areas of Kukawa, Gajiganna, Monguno, Gubio, Magumeri, Marte and Gajiram among others is expected to supersede or even multiply the total petroleum and gas reserves of both Niger and Chad put together, because of the strata nature of the Borno geological. It was in view of this expected outcome that made some experts in the field recently keep associating the currently ongoing social unrests affecting Borno and Yobe states of Nigeria as a tactical tactic by an enemy in the shadow to prevent Borno and Nigeria in particular from discovering and utilizing this huge God’s gift natural resources in this part of Nigeria.

Fig. 59: Graph. Indicating the status of Fossil fuel in the republic of Chad:

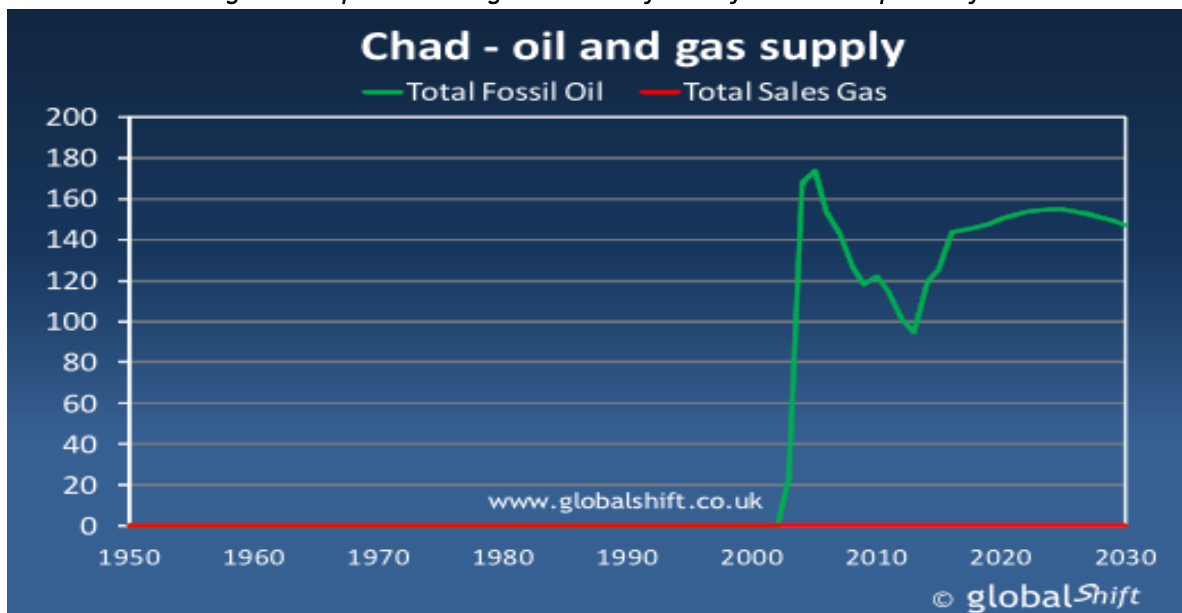
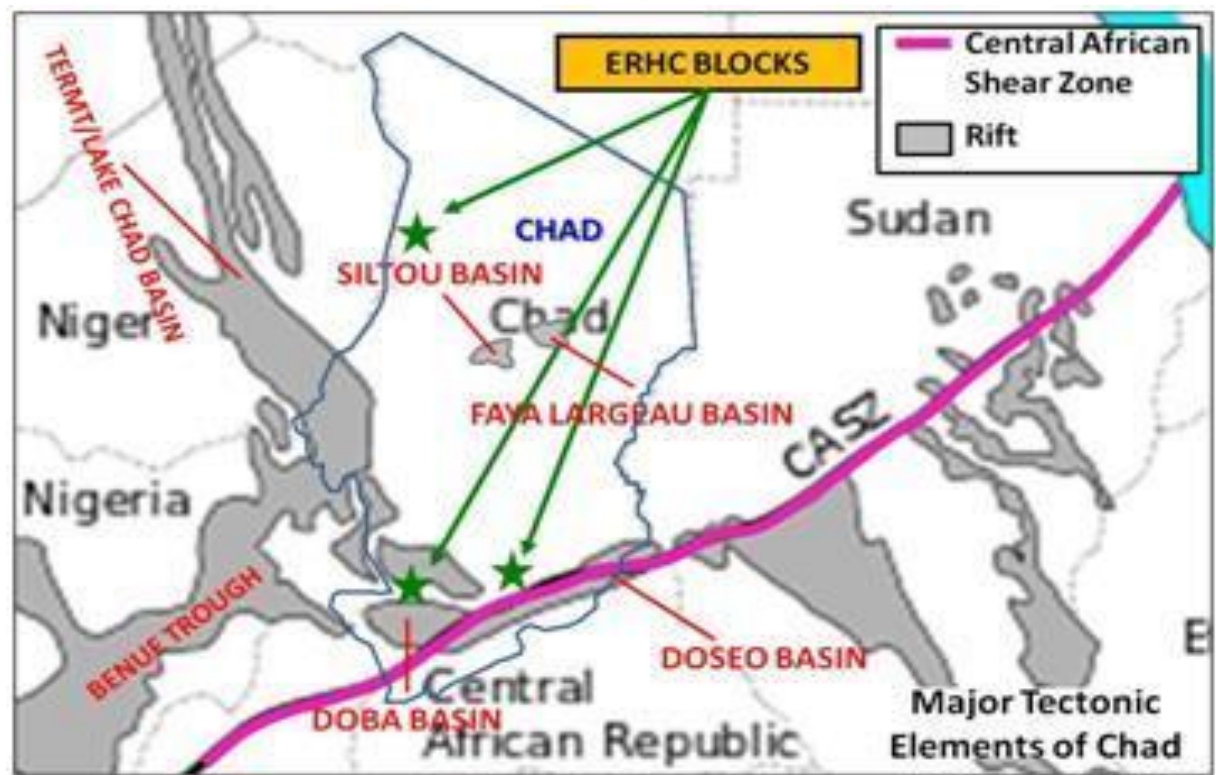


Fig.60: GEOLOGICAL MAP OF Chad, Nigeria, Niger and Cameroon showing the potentials of Fossil fuel reserves in the Chad basin area within the ancient Kanuris Kanem-Bornu territories:



So in view of the above the ancient Kanem-Bornu empire territories of Nigeria, Libya, Chad, Cameroon and Niger is believed to be holding between 85 to 134 billion barrels of petroleum reserves and approximately 120,000,000,000 cubic meters to 160,000,000,000 cubic meters of natural gas reserves.

Uranium in the Kanem-Bornu: The ancient territory of the Kanem-Bornu is today supplying 11 % of the world's total annual mining output of highest-grade uranium ores. This is because almost all the areas where Uranium is discovered in the republic of Niger which is the fourth leading Uranium producing nation in the World ranging from that of Azelik in 1957 by the French Bureau de Recherches Geologiques while prospecting for copper and those discovered at Abokurum in 1959, Madaouela in 1963, Arlette, Ariege, Artois & Tassa/Taza in 1965, Imouraren in 1966 and Akouta in 1967 all falls within the ancient Kanem-Bornu territories.

The cumulative production of this mineral as at the year 2011 was 114,346 tU part of which about 62,000 tU was from underground, and 52,000 t from the open pit mining.

Water Reserves in the Kanem-Bornu: Despite the arid nature of the ancient territories of the Kanem-Bornu surprisingly the territory holds huge reserves of underground which is ranked as one of the biggest water reserves of the world. This was confirmed by Researchers from the British Geological Survey and University College London who mapped for the first time the aquifers, or groundwater, across the African continent and the amount of water they hold. This proves the fact why free flow boreholes is still existing in places like Monguno, Marte, Guzamala, Baga as well as Diffa, Kanem and some parts of north western Cameroon.

KANURI AND CHALLENGES: YESTERDAY, TODAY AND TOMORROW YESTERDAY:

Every civilization ranging from Mighty Empires to the Caliphates all have periods of Ups and Downs (prosperity & challenging periods), for instance the coming of Pharaoh (Fir'auna) as a King of Egypt during the era of Prophet Musa (Moses) – (AS) has destabilized the existing peace in Egypt of that Era, the Challenges that came up towards the end of the era of the Islamic Caliph Usman bn Affan (579–17 June 656) –(RA) had costs the city of Medina to even lose its status as the capital of the Caliphate for sometimes, likewise the emergence of Napoléon Bonaparte in Europe caused some serious economic hardship and destructions of Europe within a short while. Furthermore, both the First and the Second World Wars combined equally had costs Europe to lose modern half of its entire wealth plus millions of lives. So same it is with the Kanuri's Kanem-Bornu Empire.

Shortly after the end of the Era of Mai Idris Alauma in the 16th century came seasons of droughts that seriously affected the agricultural outputs of the Bornu Empire, a century later the Mais (Kings) of Bornu became weaker that they could not effectively protect the borders of the Empire from the invading Enemies until after the intervention by Al-Hajj Muhammad al-Amîn ibn Muhammad al- El-Kanemi who replaced the Mai himself, furthermore close to a century later came the brutal Rabiḥ Fadlallah generally known as Rabi in Kanuri (1842 – 1900) who destabilized the existing peace in the Bornu Empire for close to ten years until the arrival of the French in the German territory of Bornu that killed him in 1900.

Today:

A century after the death of Rabih today still Bornu found itself in another difficult Era where most of its trading routes, towns, villages as well as its agricultural outputs are affected. Though as usual this Era too would also come to pass, but the most amazing aspect here is the Kanuri people never give up their Faith in whatever situation they found themselves in. The Faith that made the city of Madina regain her lost status, The Faith that brought an End to the Era of Pharaoh of Egypt, The Faith that made Europe bounced back to her super rich economy as well as the Faith that brought the French to end the brutal era of Rabih Fadlallah. So this same Faith of the Kanuris would remain with them in resolving all issues affecting them now or at any time in the future. This makes the Kanuris to always bounce back to their usual peace, viability in economy and keep holding the status as masters of knowledge, experts of history and a reference point to many at all times.

Tomorrow:

The challenges of the Kanuri's tomorrow are determining by the fast decay of the Kanuri language today.

Apart from areas like Fezzan, Shehuri South, the Shehuri North, Mafoni, Abbari, Lawan Bukar Kaccha, Old Maiduguri, Kalari and Lamisula almost all the remaining wards or parts of Maiduguri city which is the heart of the Kanuri speaking population are replacing the Kanuri language with other non-native Kanem-Bornu languages in their communications. This days is common in Maiduguri to see a Kanuri growing child of 10 years of age in some areas like the Bulunkutu, Gwange, Bolori ,G.R.A. , Mairi, Sulemanti, Umarari,Zajeri, Baga Road ,Bulabulin and others that cannot express himself in Kanuri , but the same boy can be expert in other languages that are not even from the Kanem-Bornu. So this is an indication that the Kanuri language is not only decaying but it's also expiring in its mainland. However, if parents, Kanuri teachers, Kanuri authors and other interested parties in the Kanuri language do not double up their efforts the Kanuri language might varnish sooner than forecasted by some language experts.

At this point would like to point out that influential Kanuri stakeholders especially in the education system /sector should use their influences and capacities to mainstream the Kanuri language in to the school curriculum of both the Primary and the secondary Education systems in Nigeria, Cameroon, Niger, Chad, Sudan,

Gabon and even Libya as such that the Kanuri language would be included in our WAECS,COMMON ENTRANCE,NECO and SSCE Examinations in order to help preserve this fast decaying language as the future of speaking the Kanuri language tomorrow lies with the stakeholders and those in power today otherwise nothing can stop the Kanuri language from the threats of replacement by other neighboring languages, decaying and expiring tomorrow.

Fig. 61: Faces of Some Kanuri Youths and elders:



KANURI LANGUAGE, CULTURE AND INFLUENCE:

An average Kanuri man is a person that loves his culture and tribe so much as such that he feels God has chosen for him the best of culture and the best of language. He often expresses his happiness for being a Kanuri man. In fact an average Kanuri man feels that apart from the people of the book also known in Arabic as “Ahl al-Kitāb”(أهل الكتاب) his culture and language remains the next best.

The Kanuri generally have had a strong influence on people or inhabitants of their surrounding environments and neighbours, including the Mandaras and Kotokos or Mogoris who live southeast of the Kanuri lands, others are the Marghis of the Damboa district, the Babur in the hills south of the Kanuri, the Bolewa located southwest of the Kanuri, and the Bede people of Gashua among many others not mentioned here. All of these groups have acquired various aspects of the Kanuri culture, mainly Islam and ability of reading and writing from the Kanuris. Many, including the Hausa, were at one time subjects of the Kanuri.

SOME HABITS AND HOBBIES IN KANURI CULTURE:

1. Greetings are exchange in Kanuri culture with a handshake.
2. Men are not allowed to shake hands with women.
3. Children are not supposed to Shake hands with their father, step fathers, uncles even father's friends and other associates of their father of equal age with their father, instead they are supposed to bend their heads a little and looking ground ward.
4. Younger persons are first to greet elder persons whenever they meet.
5. Kanuri do not Shake hands with their traditional rulers such as the Shehu and alike unless on the request by such leaders when they extended their hands towards person for a handshake.
6. Women are not allowed to fix marriages for their children without a man.
7. Women cover their entire body with the exception of the face, palms and Feet when going out to a public place.
8. Men are the head of the family.
9. Children must greet their parent every morning if they live together in the same compound or nearby compounds.
10. Kanuri people do not shake hands with their Islamic scholars and Islamic teachers rather as a sign of respect to them they extend the position of their heads towards such scholars when the scholar forwards his hand so that the palms or palm of the scholar would rub on their head to receive blessings from him.
11. Kanuri people especially adults do not eat in an open public place where everyone can see them eating instead they always look for a covered place from the public eyes before eating or even drinking.
12. A humble Kanuri man graduates to become a Kanuri Rashidi (entrusted person). However, before any Kanuri becomes a Rashidi he must be married, gentle, religious, attending functions, involved in communal works, assist people to his best and must be also somebody who keeps to his promises and be a man of his words for instant a Kanuri man can never give out his daughter for

marriage and later alter his promises, in the event such happens then that man can never attain the position of a Rashidi in his lifetime neither would his community respect him but instead he remains to be seen as an arrogant and a person not to be trusted or included in the list of decision makers in his community. It is generally common to hear a Kanuri man saying Rashidi Kaamil or Rashidi K3lanz3 kam (meaning a complete gentle and trusted person).

13. Eating Pork is forbidden in Kanuri culture.

14. Drinking of alcohol and all other intoxicants including the use of drugs, cocaine etc are forbidden in the Kanuri culture and people do not associates with known drunkards.

15. Kanuri children are always at home at Maghreb period (at Sunset) regardless of the activity.

16. A Kanuri family is bigger than more than just an immediate family consisting of just wife, husband and children only, but it includes parents, brothers and cousins provided they all stay in the same compound.

17. Kanuri women always speak with soft voice.

18. New babies are named on the eight day after born (arrival).

19. Kanuri children are more comfortable playing with their grandparents than their parents.

20. Whenever Kanuri people form a population of at least three (3) persons in a foreign environment they always choose a leader amongst them and in most cases the eldest, the most educated or the healthiest person is chosen to lead.

21. Kanuri people are peace loving, hospitable and more welcoming people. Though some of them strangers and migrants coming from other parts of the World living with them often mistake their hospitality as weakness and resulting in bringing some non-native attitudes/troubles in to their lands for example the name “Rabih Fadaala” is not a Kanuri name neither a name originating or associated with the Kanem-Bornu meaning that Rabih is not a native of Kanem-Bornu or a Kanuri man but yet took the advantage of the Kanuri’s hospitality while he was a student studying in the Empire and end up desterilizing the peace of the entire Empire for almost a decade.

22. Every Kanuri man is born with the dream of performing pilgrimage in the holy city of Makkah and later visits the holy prophet in Madinah in his lifetime.

23. A kanuri man never addresses a person of his father's age with his name without adding the word "BA'A" (Father) and if the person is older than him and not up to his father's age he adds "YA'A" (Brother or Sister), so this made it common to hear addressing people of father's age as Ba'a Yuram, Ba'a Yusuf, Ba'a Umar, Ba'a Adam or in case of persons of older brother's or older sister's age as Ya'a Usman, Ya'a Zanna, Ya'a Shettima, Ya'a Adam or Ya'a Mairam, Ya'a Kori, Ya'a Kingi, Ya'a Kaltum.

24. An average Kanuri man always maintains the five daily prayers as instructed by Islam.

25. Kanuri man is always careful with what he wears and where he is going to. For example, if he is visiting friends, he might be wearing his casual or normal dress, but if he is visiting parents, elders or other important personalities and occasions he prefers wearing his Kanuri native dress with its cap.

26. The man standing always greets the man sitting.

CONCLUSION:

Though the Kanuri populace settlement started with the establishment of settlement located north of the present day Lake Chad in the 7th century but their ancestors have been in the Lake Chad area for a period much longer than that, however centuries later this settlement grew to become a kingdom, the kingdom later became an Empire and in 600 years the Empire grew to become an undisputed champion of Africa and the 5th greatest empire in both power and size in the global history at its peak. Though the Kanem-Bornu is a Kanuri kingdom, but it is multicultural in characteristic since inception as both founders of the two main dynasties were either Arabs or half Arab and yet the Kanuri coexisted with many local tribes for hundreds of years in its empire such tribes includes Mandara, Kotoko, Shuwa,Sau ,Babur,Ngezem, Karekare, Bolewa,Marghi, Barbers, Arabs,Chibok and many more

The Othman Empire was once the strongest ally of Kanem-Bornu and the Bornu Empire also had multi diplomatic ties with almost all the ancient major empires and kingdoms of North Africa, Southern Europe and the Arabia.

As it is very natural for every kingdom, empire, nations, communities and clans to have periods of ups and downs or weakness and strengths so it is with the Kanuri people and their empires. The Kanuri people are always peaceful and accommodating people, but some people keep mistaking these their unique attitudes for weakness as a result strangers like Rabih , had the opportunity in distorting the peace in the empire in the 19th century for almost a decade and 100 years after Rabih similar situation is repeating itself. But this would never make the Kanuri man change from this very unique caring and attitudes towards everyone as the Empire itself started on the foundation of peace, hospitality and sharing.

As for the disappearing Kanuri language, the author believes that after long contributions of these Kanuri people in the development of many nations of Africa in diverse regions including Nigeria, Cameroon, Chad, Sudan, Niger and Gabon by now, they have many personalities that are experts in their fields and masters of their professions that can use their skills, powers and advantage to help promote , preserve and revive this fast disappearing, decaying and decayed language especially through mainstreaming the Kanuri language in to our elementary-Primary and secondary education system (school's curriculum) after reading this little article.

Finally considering all of the above statements; the Kanuri people shall always have brighter futures as they stand masters of hospitality, promoters of humanity, facilitators of scholarships and people who trust in God.

Thank you for reading this piece:

*The theory of comparative advantage is an economic theory about the work gains from trade for individuals, firms, or nations that arise from differences in their factor endowments or technological progress. In an economic model, agents have a comparative advantage over others in producing a particular good if they can produce that good at a lower relative opportunity cost or autarky price, i.e. at a lower relative marginal cost prior to trade.

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Author-~~BABAGANA~~ ABUBAKAR

*UNCCPP(**Switzerland**), Masters(**Nigeria**), BSc (**Nigeria**), Fellow African Scientific Institute,
Alumnus United Nations Institute for Training and Research Geneva, Switzerland and UNCCC
(**Valencia-Spain**):*



DEDICATION:

This article is dedicated to my late father “Alhaji Bukar Kuya” who took me around many places both within and outside of Borno state –Nigeria that enabled me understand places, cultures, history, geography that gave me the ability to document history.

May the Almighty ALLAH grant him with a place in JANNATUL Firdoussi Ameen.

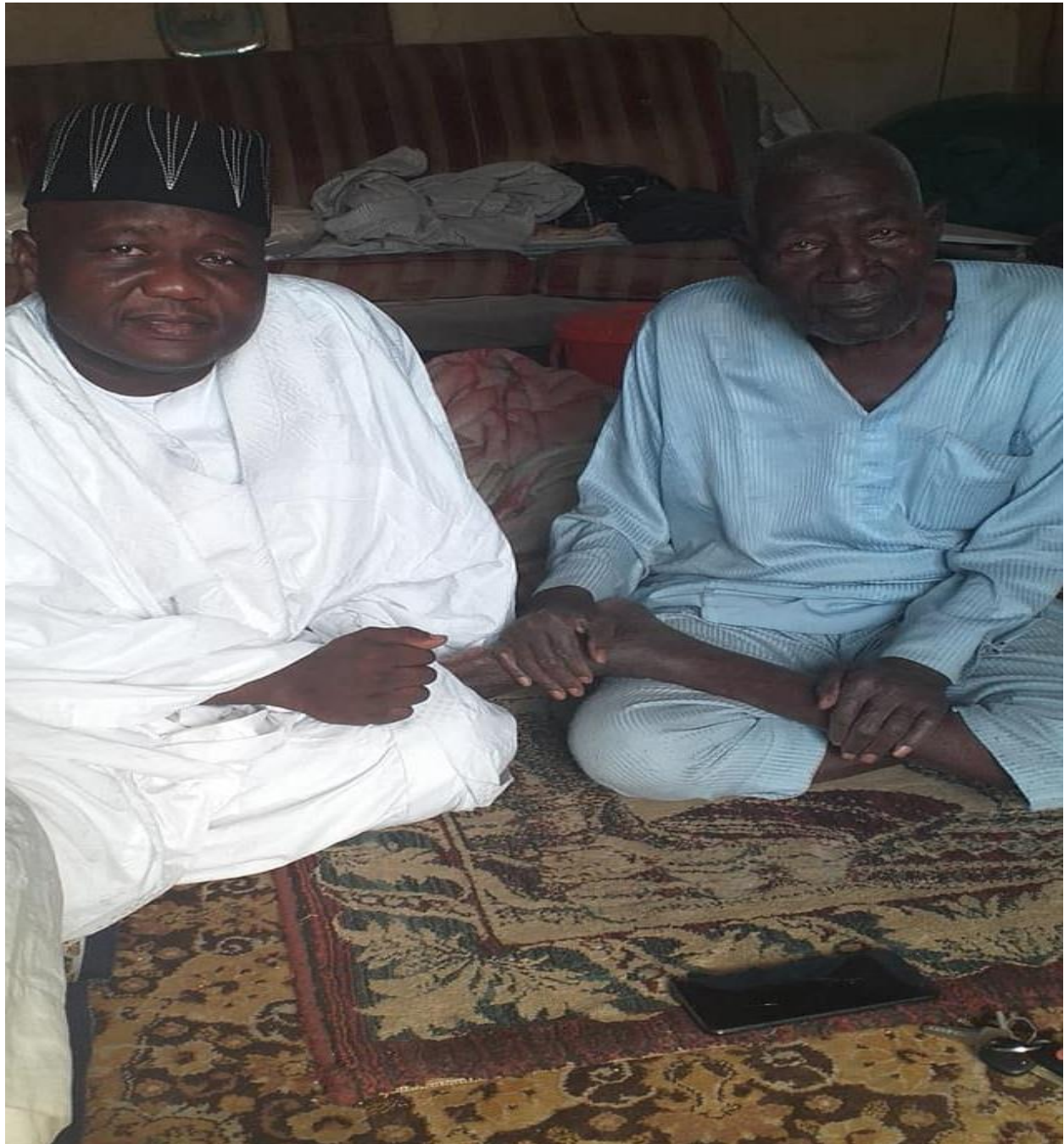
FIG. X: A Photo of late Alhaji Bukar Kuya:



Appreciation :

My appreciation also goes to Alhaji Ari Dalori the present eldest of the Kanuri elder statemen :

FIG. X2: Myself (left) with Alhaji Ari Dalori (The eldest of the present elder statesmen of Borno)



Finally, thanks to the descendants of Mai Idris Asauma (Asoma) late Kakaja Aisa ibn Asiram , late Hajja Dasaram-Gana , Hajja Yagana and Hajja Yazara for their contributions especially on Mai Idris Asauma that made this work possible.

**THE
END**