

# Studies in an Aspect of Intergroup Relations in the History of *Birnin Katsina* from the Earliest Time to 1999 A.D

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## Abstract

To trace the history of intergroup relations in the history of *Birnin Katsina*, one must consider the factors responsible for the emergence of *Kasar Katsina* in general and how it was transformed from the early times to the present day. The transformation was often dictated by the relationship of the various tribes and ethnic groups that continue to shape and direct the course and extent of relations between and among the people in *Katsina*. In this regard, factors such as migration and assimilation of various tribes and ethnic groups from far and near the surrounding areas of *Katsina*. The people were identified as the basis for the cosmopolitan nature of the present *Birnin Katsina*. Another factor that continues to influence intergroup relations in the area is *Katsina*'s strategic location; it is located on the edge of the African Saharan region, with abundant resources spread across the geographical area that serves as a 'Pull factor' for human sustenance. Consequently, population growth, economic development, and stable polity established over a period led to the emergence of *Birnin Katsina* as a strong political unit and the capital headquarters of the Kingdom. Other factors that continued to wield intergroup relations in *Katsina* were the 1804 Sokoto Jihad, British conquest and colonial administration, the Nigerian civil war, and the mandatory National Youth Service Corps scheme. All these induced intergroup relations in the history of *Katsina* to the extent that ethnic groups like Nupe, Yoruba, Igala, Ebira, Igbo, Tiv, Ghanaians, Togolese, Nigeriens, Tuaregs and many others were incorporated through inter-marriages, business and other interests as *Katsinawa* in general; and such gesture continues till date.

**Keywords:** Inter-group Relation, Migration, Jihad, Colonialism, Independence

## Introduction

Undoubtedly, *Katsina* emerged as a powerful political unit established by the *Durbawa* ruling clan in its early days of existence at *Durbi Ta-kusheyi*<sup>1</sup> through the incorporation of various tribes and ethnic groups, some of which include *Kambari*, *Dakarkari*, *Fulani*, *Barebari* and *Tuaregs* to mention a few,<sup>2</sup> of which consisted of various occupational groups, such as hunters, wood carvers, fishermen, cattle herders, and warriors- who were assimilated as one political unit with each

functioning along its line of excellence and had recognized the existence of a strong warrior like leadership of the *Sarki* who heads the political system of *Sarauta*.<sup>3</sup> Rivalry and power tussle were often bitter in the process of ascension to the throne of the *Sarki* and as often leading to death as in the case of Sanau Jib-da-yaki and Korau.<sup>4</sup>

### **Early History of Katsina in an Aspect of Intergroup Relations**

Katsina was one of the early Hausa city-states alongside Kano and Zazzau.<sup>4</sup> However, today, Katsina stands as a state in northern Nigeria and continues to exist and serve as a home to many tribes and ethnic groups within Nigeria and other parts of Africa and Arabia. Therefore, in any attempt to reconstruct the history of intergroup relations in the area, one needs to consider the role of geography, economy and politics, which have continued to play an important role in the aspect as they shaped the pattern and dynamics of intergroup relations in the history of *Birnin Katsina*.

The earliest inhabitants, who were later to become the people of Katsina, were drawn to the area of about thirty kilometers eastwards from the present *Birnin Katsina* in an area called *Durbi Ta-Kusheyi*.<sup>5</sup> The area was a rich watershed with abundant game roaming about. Indeed, the favourable nature of the area gave rise to a sedentary life, which led to the emergence of other commercial activities and trades, as it is impossible for everyone to become a hunter in a sedentary society. Further development was the emergence of an elaborate political structure with a head. This served as a factor that attracted other people into the area, and they partake passionately in the various skills and trades, such as iron smelters (*Tama*), farmers (*Manoma*), herdsmen (*Makiyaya*), woodcarvers (*Masassaka*), dyers (*Marina*) and tanners (*Majema*) among others. These developments were a characteristic of state formation throughout the history of Hausa land, as pointed out by Usman in his book, *Transformation of Katsina*, where he put it - this was often

common throughout the history of states, as people settled around stable polities and engaged in socioeconomic activities. He cited an example of some areas within the Sokoto metropolis after 1808 A. D, in which various trade-related economic groups were founded; such areas include *Majema*, *Marina*, *Makera*, and *takalmawa* were the areas inhabited by trade-related occupational groups as tanners, woodcarvers, iron smelters, dyers and shoemakers respectively. At the *Durbi Ta-Kusheyi* settlement, the various scores of settlers and immigrants were assimilated by the early settlers. Foremost of the assimilation was social life, especially religion, as ancestor worship and other traditional beliefs serve as unifying factors. Famous among the popular deities at the *Durbi Ta Kusheyi* in ancient times was the *Bagiro*<sup>6</sup> cult, being worshipped around a tamarind tree called *Tsamiyar Bawada*,<sup>7</sup> to whom it was believed to have possessed a direct link with ancestors, whose powers could influence the living generation, and those yet to come. This was aptly observed by Y.B. Usman as: '...the essentially agrarian proto-urban villages of the region were presided over by a town head (Hau/sing: *Mai Gari*) - the supposed representative of a senior lineage.<sup>8</sup> Accordingly, the authority of the town heads was based on the ancestor cult of *Durbi* tombs. For this reason, the *Masu Gari* had continued to exercise a high degree of political hegemony, which was the basis for the emergence of a powerful kingdom. It was through the representation of *Masu Gari* serving as intercessors between the ancestor's cult and people, and for this reason, the clan continued to exercise significant political influence on the people, to the extent that Durbawa established a line of leadership; a clan from *Kware* area, now a local government area in Sokoto state, who were among the early settlers at *Durbi Ta Kusheyi*. Since then, various clans have continued to capitalize on the *Durbi* cult to consolidate their political position as *Masu Gari*. However, the area's leadership was transformed with the ascension of the first Muslim ruler in the 1400s, Muhammadu Korau<sup>9</sup>, who came from the *Katsina Laka* area (also called 'yan Doto).<sup>10</sup> His

accession as a Muslim king of Katsina at *Durbi Ta Kusheyi* laid the foundation for the total annihilation of pagan practices as the basis for political leadership consolidation.

Even though the *Durbawa* clans were annihilated as the political heads of Katsina at the *Durbi Ta-Kusheyi* area with the emergence of a Muslim ruler, they were, however, bestowed with a title ship of a district of Mani town and a kingmaker status of *Katsina*, should the seat become vacant.<sup>11</sup>

The development of state machinery and the political system of Katsina at the *Durbi Ta-kusheyi* area has not been without troubles associated with state formation; when communities became organized, wars between them became common and waged so often for plunder or conquest. Therefore, a system had to be devised to protect the people, their farmlands, animals, and other belongings.<sup>12</sup> It was in this spirit that Muhammadu Korau, having emerged as the *Sarki* in a duel with Sanau Jib -Da -Yaki, decided to relocate together with his people to a more secured place, and they emigrate southwards reaching the present *Birnin Katsina* area around 1440 A.D.<sup>13</sup>

### **Transformation of *Birnin Katsina***

From the time Muhammadu Korau emigrated *Durbi Ta Kusheyi* settlement, he moved southwards towards the present-day *Birnin Katsina*, which is located on the enclaves of the two rivers of *Ginzo* and *Tille* on the east and west of *Birnin Katsina*, respectively. Muhammadu Korau laid the foundation for the emergence of the new Katsina kingdom, which continues to witness various lineage leaderships, each bearing the name of their progenitor. The first in the line of the progenitors of the Katsina kingdom after Korau's migration from *Durbi Ta Kusheyi* was the "Gidan Korau", who continued to rule Katsina until 1649, with the demise of Muhammadu Tsaga Rana.<sup>14</sup> With the demise of Muhammadu Tsaga Rana, another lineage of kingship emerged, the *Habe*<sup>15</sup>

lineage, which was subsequently followed by *Dallazawa* from the year 1806 to 1906;<sup>16</sup> and lastly, the *Sullubawa* lineage, who continued to hold the reins of traditional power from 1906 till date.

At this juncture, it is essential to note that the nature of intergroup relations continued to shape Katsina's leadership development. Some dynasties that emerged later were not simply based on hereditary but rather determined by the political situation prevailing at the time. This portrays that intergroup relations in *Katsina* continue to direct society's general pattern and course.

### **Intergroup Relations in the History of *Kasar Katsina***

Since the present Birnin Katsina was chosen as the new headquarters of *Kasar Katsina*, it has witnessed rapid socioeconomic and political development as various tribes from different backgrounds continue to immigrate to *Katsina*. This was partly because stable polities and strong states attract people from various areas. This could be understood based on these two concepts of 'Push' and 'Pull' factors, which have been the basis for determining immigration and emigration for many centuries.<sup>17</sup> Migration has been identified as a critical factor for the emergence of the cosmopolitan nature of both the *Kasar Katsina* and *Birnin Katsina* in general. For this reason, new areas (*Ungwoyi*) emerged, and the existing ones expanded tremendously. One thing to note is that some of the newly founded areas within Katsina town and other towns outside the Birnin Katsina were either founded by a group of skilled migrants who settled within Katsina kingdom or the immigration into the area led to the introduction of new skills by the immigrants.<sup>18</sup> Some wards and areas that were either founded or expanded, as the case may be, are the *'Yan Shuni* area in the Katsina metropolis and *the Karofi* ward in Dutsin-Ma. Both areas were influenced by skilled dyers who migrated into the area, which consequently led to the spread of the cloth dyeing trade. Also, areas within the Katsina metropolis were founded due to migration and trade, so scholarship

includes the *Marina* area by dyers and *Gafai* by Muslim migrants' scholars from Morocco and Spain. Other areas founded by the migrant communities within the *Birni* area include Rafin Dadi, Masanawa, 'yen Siliyu, Unguwan Jaji, Marina, and Sararin Tsako.<sup>19</sup>

The multitudes of migrant communities were accepted and accommodated by the indigenous inhabitants and settlers. One thing common about this development was the existence of a robust uniting force of Islam, apart from the Kingdom's fame. For Islam enjoined the brotherhood of all Muslims, transcending all barriers.<sup>20</sup> What is important here to note is that the extent of relations, which was cordial, is still flourishing in Katsina, leading to the assimilation and integration of the migrant tribes and communities. More so, all the migrant communities continue to pledge their allegiance to the Kingdom, thereby considering themselves *Katsinawa*, a general name, regardless of one's ancestral background.

Another aspect of the history of intergroup relations in Kasar Katsina is its relationship with the Borno Empire. In general terms, relations are cordial or otherwise. So, Katsina's relationship with the Borno Empire was said to be a political one; this was so because the Katsina kingdom had been a vassal state of the Borno Empire just as it was with other Hausa states in the Sudan. This was why Bornoan names and traditional titles Yerima, Galadima, Iya and Talba – are names associated with descendants from the Borno Empire and which had been accommodated and used commonly among the people of Katsina.

Although Katsina - Borno relations were severed by the 1500s, as a result of internal crisis and power tussle among the heirs to the throne of the traditional leader- the *Mai*, this development led to an exodus of some people from the Borno Empire who moved the westwards and settled in Katsina.<sup>21</sup> For whatever reason, *Kasar Katsina* had witnessed the influx of Borno people;

accordingly, they were accorded refuge, and some were bestowed with traditional titles. For instance, the Iyan Katsina, district head of Mashi, the Talba of Katsian, and Sarkin Fulanin Dambo of Ingawa were said to be of Borno origin and migrated and settled within the Katsina Kingdom. For this reason, the Borno migrants can be found in many villages and wards within the Kingdom of Katsina; some of the areas include Gamagira, Yamel Rimin Badawa, Abukur and Dutsi.<sup>22</sup>

Another aspect of intergroup relations in the history of Katsina was the Tran-Saharan trade. *Kasar Katsina* was an essential gateway for trans-Saharan traders and has remained so since then. However, by 1591, Moroccan forces from North Africa moved southwards of the Sahara and swept the powerful state of Gao (Songhai). This incident displaced many people, and the economy of the Sahara eventually collapsed. Whilst this happened, Katsina benefitted from the incident by providing a stable haven for merchants and traders who moved to Katsina areas as a result of the Moroccan force's invasion of the Sahara state of Gao, and since then, the traders from North Africa and those of the Sahara areas of Africa continue their trading activities in *Kasar Katsina*; this incident was perhaps one of the most critical factors that transformed *Birnin Katsina* as a hub of the Saharan trade, as the *Birnin Katsina* had available accommodations, warehouses and buying and selling agents who usually facilitate trade between and among different traders coming into or passing through *Kasar Katsina* to the forest areas in the south as far as Ogbomoso, Abeokuta, Iseyin, and Sagamu.<sup>23</sup> By the 1600s, *Birnin Katsina* had emerged as a hub of commercial activities in central Sudan and an entry port route for Kola nut traders to Gonja in northern Ghana. Thus, for these advantages, *Birnin Katsina* continued to receive traders, merchants, artisans, and the Muslim intelligentsia (*Ulama*), who became naturalized *Katsinawa*. The areas and wards that developed due to this development in *Birnin Katsina* are Sararin Tsako, Gidan Baki, Rafin Dadi, and Unguwar Jaji, among others. The Katsina kingdom supported trading and commercial activities,

as various titles were accorded to some people to administer and oversee the booming trade. Titles such as *Sarkin Kasuwa*, *Sarkin Baki*, *Turawan Katsina*, *Sarkin Dillalai* and *Tafarki* emerged.<sup>24</sup> Leo Africanus and Heinrich Barth testified to a buoyant trade in Hausa land, especially Katsina. 25 It has to be noted that the Katsina Kingdom is not limited only to *the Birnin Katsina* area; it has a broader area to include districts that formed the Kingdom known as *Kasar Katsina*. Some districts and towns were older than Katsina town but were brought under the Kingdom during its transformation epoch.

Therefore, Tran-Saharan trade was among the factors that aided the Kingdom's expansion by attracting people from diverse backgrounds and nationalities. It is worth noting that some areas and towns within *Kasar Katsina* witnessed the influx of various ethnic groups at the height of the Tran-Saharan trade in Katsina. Some towns and areas affected by such migratory influx include Karofi in the Dutsin-Ma ward, where the Nupe people, known as dyers, had settled. Other towns and villages that received migrant communities and traders include Radda, Pauwa, Kankara, Gozaki, Shantalawa, Kogo and 'Yantumaki.<sup>26</sup>

It could be deduced that from the 1500s up, *Kasar Katsina*, in general, had enjoyed stable political and economic status; this could be credited to the Tran-Saharan trade coupled with the hospitable nature of the Indigenous community of *Kasar Katsina* as to their willingness to accept and accommodate everyone, and also to allow people to participate actively in the socioeconomic opportunities available, this, in turn, led to assimilation and integration of all people. This quality of acceptance of all people by the Katsina people had earned them a reputation, as the drum tune goes 'Katsina; the Home of Hospitality'.

### **Religious Aspect of Inter-group Relations History of *Kasar Katsina***



Like many African societies, the concept of God and worship is part of the spirituality of mankind's existence and, therefore, has been part of the history of intergroup relations between the Katsina people.

Katsina, since its early days at *Durbi Ta Kusheyi*, the *Ta-kusheyi* itself was believed to be the tomb of ancestors, and veneration to the tombs is necessary according to traditional beliefs, as ancestors were believed to possess powers and could influence the course of all actions and activities of the living. Other forms of traditional religious beliefs are *Bagiro*, *Bori*, *Dodo*, and *Tsafī*, which are associated with spirits known as *Iskoki*.

At the time of the ascension of Muhammadu Korau, perhaps the first Muslim ruler of Katsina at *Durbi Ta-kusheyi*, some traditional aspects of religion began to diminish. Muhammadu Korau saw to the firm implementation of Islam in the new capital of Katsina by building mosques, inviting Muslim scholars to set up schools, and establishing Sharia courts that use Islamic laws in justice dispensation processes. Of course, there were adherents of traditional beliefs and cult groups despite the influence of Islam in *Kasar Katsina*. For instance, the *Inna Uwa* (Mother Earth) was believed to be the champion of all beings. Even the victory of Korau over Jib-Da-yaki Sanau was believed to be due to the intervention of *Inna Uwa* on Korau's side, which ensured his victory.

Besides *Inna Uwa*, the Spirits, as mentioned earlier, could take many forms and depend on the nature of one's occupation, trade or job. For instance, *Doguwa*, *Babule*, *Sarkin Rafi*, *Damana* – are spirits associated with good health, blacksmith, irrigated lands and streams and rainfall, respectively. Though Islam had dominated the state, some people upheld their traditional religious ways throughout *Kasar Katsina*. Places such as Birchi, Gozaki, Ruwan Godiya, Burdugau, Danja, Tandama and Dayi – rites and rituals were commonly practised for Gods in the said towns. For

instance, in Dayi town, Pagans Hausa staged sacrifices and dances to appease the gods around *Dutsen Dayi*. Similarly, in Matazu, the same was practised around the *Guzami* shrine. This had gone long even in the familiar songs sung by children in the Hausa Language; “*Rana rana bude, in yanka maki ragon suna, ki sha jini ki koshi*”<sup>28</sup> The adage was translated in the English language as:

*Oh sun! Oh, Sun,  
Shine as usual,  
For I shall slaughter a ram for you;  
From this, you shall drink from the blood till you are satisfied.*

However, Islam served as an impetus for the growth of Muslim scholars who came to teach, preach, and enjoy the Islamic state fortunes of *Kasar Katsina*. Scholars from the Muslim world, particularly North Africa and the Middle East, were attracted to *Kasar Katsina* for teaching and scholarship available in the area. Among the scholars, Muhammad Al-maghili was a teacher, advisor to the king, and prolific writer. Famous among his writings was the famous code 'The Obligation of the Princes' (*Tajal Din Fi Yajidala al-muluk*), *Jumla al Mukhtasara* among others. Other scholars include Muhammad al-Sabbagh, popularly known as *Wali Dan Marina*, Malam Jodoma and Muhammad Dan Masani. Thus, Katsina benefitted in the cross-fertilization of ideas with other centres of knowledge from western Sudan, North Africa and the Borno Empire. It is usual for scholars to move freely from one area to another, seeking more knowledge and exchange of ideas within *Kasar Katsina*.<sup>29</sup>

The influx of scholars and the spread of Islam in Katsina led to the rise of Islamic centres similar to the current university standards. Centres were established in the Katsina metropolis around Masanawa, Gobarau, and there was one at 'Yan doto in the Katsina Laka area. It was in recognition of the roles of the scholars in competence and composure in the knowledge that a title, *Dan*

*Masani*, was bestowed to a team of intellectuals as advisers to the king of Katsina. Notable among these scholars include Alhaji Mustapa, Malam Abdulrahman, and Malam Buhari Na ‘yan Doto.<sup>30</sup>

The 1804 Sokoto Jihad was another epoch in Katsina's history. Muslim scholars primarily championed the Jihad; perhaps Katsina had surpluses of them. The dictum of the Jihad was the purification of the faith by enjoining what is good and forbidding what is bad in an ideal Islamic state (Arabic Language: *Amru Bil Ma'arouf Wan Nahay Anil Munkar*). This became the *Magnum Opus* of the Jihadists. They observed that there was laxity in the leadership throughout the Hausa land, which manifested itself in the people.

The Jihad coincided with the decay of the Hausa states, as wars, tax exactions, assassination of political opponents and confiscations of properties by the rulers became the order of the day. Typical of the assassination was the assassination of Sarki Gozo at Dokau,<sup>31</sup> a place located about 35 kilometres northeast of Birnin Katsina. Wars between the states of Maradi(1700's) and Gobir(1780s) with Katsina and succession disputes had weakened many Hausa states<sup>32</sup>, including KasarKatsina. Some Muslim scholars passionately supported the jihadists in order to restore peace and tranquillity in Hausa states. Among the scholars who supported the Jihad include Malam Na Alhaji, Malam Na Banye, Ummarun Dumyawa, Ummarun Dallaje and many others from various districts within Kasar Katsina.<sup>33</sup>

Having come in contact with Shehu Dan Fodiyo in 1805, Ummarun Dallaje was enjoined by Muhammad Bello to gather the supporters of the Jihad and restore the pristine Islam in Katsina. By 1806, Katsina fell to the jihadists, and Magajin Haladu (the then king) was ousted, while Ummarun Dallaje was enthroned. Thus, a new line of another Fulani lineage emerged in Katsina kingship, known as *Dallazawa*,<sup>34</sup> and the title of the king was renamed as Amir, which the British

anglicized to Emir later after the fall of the Sokoto caliphate in the hands of the British invading forces, and the eventual conquest of all the constituent states in the later years after 1903/4.

From 1806 to 1906, the *Dallazawa* lineages continued to rule Katsina until British imperial forces conquered it in the early 1900s. Having fallen to British forces, the *Sarauta* system (king) of Katsina was reorganized. The colonial administration was instituted, and the traditional political structure was maintained (Indirect Rule) but answerable to British officials' orders.

In 1934, *Kasar Katsina* was granted Provincial status by the colonial government. This development stirred the need for a workforce to service the colonial needs. Since few people attended European schools in *Kasar Katsina*, other ethnic groups were invited to fill the vacant positions. During the period, *Kasar Katsina* witnessed the influx of Nupe, Yoruba, Jukun and Igbo people. Colonial records put the figure that between 1903 and 1931, the total number of Igbo migrants into Katsina was 0.35%, and of Yoruba was 0.21%, and since then, the numbers have kept increasing up to the post-colonial period.<sup>35</sup> This was partly attributed to the construction of infrastructure by the colonial government, mainly the railway line that passes through Funtua in the southern part of *Kasar Katsina*. Therefore, it could be deduced that the Yoruba laborers who came to Funtua for railway line construction had ended up settling permanently and were assimilated through marriages, religion and trades; thus, they became fully naturalized to the extent that nowadays, it is not easy to distinguish between persons in Funtua local government area about who is Hausa/Fulani or a Yoruba. Other tribes and ethnic groups that continued immigrating and settling in *Kasar Katsina* during and in the post-colonial period include Egbira, idoma, Tiv, Igala and Tangale. These immigrants have been actively participating in socioeconomic activities in the Katsina area, operating restaurants, mechanics, health attendants, bookshop keepers, and teachers.

Another factor that fuelled intergroup relations in *Kasar Katsina* was the introduction of the National Youth Service Corps scheme (NYSC) in 1973, where all graduates youth who are less than 30 years of age and not in military or paramilitary service shall serve a mandatory national service for one year within Nigeria. Since then, this service scheme has continued to be a unifying factor, allowing greater mobility of various tribes into *Kasar Katsina*. Under the scheme, some youth settle in Katsina permanently after the service term and continue to engage in one trade or business available. After the service year ended, some corps members were employed as teachers in private schools, while the state government employed some on contract and were subject to renewal at expiration. Based on this, one must be correct to say that in every village or community in *Kasar Katsina*, there is hardly any without a non-indigene who settled there, pursuing a trade or any other economic activity. It was based on the roles and contributions of the migrant communities that the Emir of Katsina accorded traditional titles to some of the distinguished groups. Titles such as *Sarkin Yarabawa*, *Sarkin Nupawa*, *Sarkin Inyamurai (Eze Igbo)*, and many others were all accorded to some members of the settler communities.<sup>36</sup>

Another cohesive force that further integrates communities in terms of intergroup relations is intermarriage. People marry from Katsina and vice versa. Instances of such inter-ethnic marriages abound. Persons who were offspring of intermarriages between groups were referred to as *Barbaran Yanyawa*, i.e. half caste. It has been common in Katsina and its districts to see a person who resembles Arabs, Tuaregs, Labanese and other African groups- with curly hair, pointed nose, light skin complexion, among many other features. The people of Ruma, Karkaku, Danja, Runka, Gana-Jigawa, and kawari are some areas where people with such hereditary traits can be found.

The introduction of formal education during the colonial period was a factor in intergroup relations and continues to serve this purpose. The colonial administration envisaged the formal schooling

system in Katsina in the 1920's. The consideration to establish a college in Katsina was its history as an educational and commercial centre of the Hausa land during the Trans-Saharan trade of the 1500s up; this was aptly expressed by Heinrich Barth when he visited Katsina in 1853 as he described it as a centre of learning and scholarship.<sup>37</sup> This statement by Heinrich Barth about Katsina, could perhaps be the reason for citing a college in Katsina by the colonial government. The college serves as a unity centre by offering admissions to many people from all emirates and provinces within northern Nigeria. Most of the recipients of the education from Katsina College took teaching jobs in elementary and middle schools throughout northern Nigeria. At the same time, some of them were absorbed into the civil service of the colonial northern region's Native Authority (N.A). Some of Katsina College's ex-students still consider Katsina as 'a home away from home'. It has been affirmed that the Katsina College, from the time it was founded in 1921 to 1938, when it was transferred to Zaria, a total number of 267 students were enrolled across the emirates and provinces from the northern region of Nigeria.<sup>38</sup>

Another factor in discussing intergroup relations in Katsina was Nigeria's independence in 1960. The attainment of political independence ushered in new hopes for Nigerians and its neighbours like Niger Republic, Benin Republic and Cameroon- for self-determination and actualization, so also hope for new opportunities for all. This epoch witnessed the influx of many tribes and ethnic groups into Katsina; as a result, businesses were set up in bakeries, provision stores, restaurants and petty trading in textile materials. These businesses at that time were dominated by the non-indigenous people of Katsina. For instance, a Nigerian set up the first bakery in Galadunchi. Other bakeries, such as Nakowa Bread and Shukura Bread, were set up by Nigerians as well. The growth of migrant communities in *Kasar Katsina*, coupled with urbanization, led to the expansion of tea-selling businesses, dominated mainly by non-indigenes who were referred to as *Buzaye*.<sup>39</sup> Other

businesses dominated by non-indigenous population are motor vehicle spare parts businesses, tyre selling businesses and shoe making among others were dominated by the Igbo people. The Yoruba people dominated trades-related businesses such as printing, photography, automobile repairs, iron bending, and metal fabrication. These new skills and entrepreneurship introduced by the immigrants into Katsina further expanded the socioeconomic interdependence between the indigenous populations and the immigrants. Thus, the migrants can break the social rigidity, which hinders economic development.<sup>40</sup> Ajaegbu further stressed that migrations and settlements are most frequent and partly reflect the wide range of ecological situations, populations, resources and opportunities, simultaneously expanding businesses and tolerance between and among different ethnic groups living within a geographical area to some extent.<sup>41</sup>

Other forms of relations in the history of intergroup relations in Katsina were based on diplomacy that the Katsina kingdom had established with other ethnic groups. For instance, the *Gobirawa* had quarreled with Katsina people in the past; though the records of such were scanty, the latter had maintained that it had defeated the former and removed its city gate. The gate is still at the Emir of Katsina's house. It was gathered during one of the wars with the Katsina kingdom when the Gobirawa sensed that Katsina forces overpowered them, and then they decided to retreat. This incident gave rise to the saying '*A mazaya A Maida Iri Gida*' (*let us turn back and preserve our generation*). Also, the Nupe people had such inter-relations with Katsina people, which the latter called the former '*Inda Dan Amadu, Kada Ka Mutu Sai Kayi Abin Kunya*' (*Inda, the Son of Amadu, Do Not Die Until You Commit a Shameful act*).<sup>42</sup> These kinds of words and many more were chanted by the people of Kasar Katsina towards other migrant groups and settlers in Katsina as a playful way to keep the peace and friendship which had existed for centuries. Other instances where Katsina people had ties of relations is with Maradi people in Niger Republic and Gusau, the

Capital city of Zamfara state. Both the people and the traditional titles are referred to *Sarkin Katsinan Maradi* and *Sarkin Katsinan Gusau* respectively. This was because *Kasar Katsina* had a history with the said places; and Katsina kingdom had influenced their socio-political existence throughout history.

In another development, the services of military and paramilitary had also contributed towards intergroup relations in Katsina's history. As various military personnel ended up building their houses in Katsina after retirement, as some of them chose not to go back to their indigenous communities after service years. Scores of these could be found in areas around Dutsin Safe low-cost area, Natsinta Village, Jibiya, Katsina town and Batagarawa low cost. These personnel had intermarried with their host communities and had been doing all aspects of social life together. In an account of a retired police officer who settled in Katsina and married an indigene of Mashi testified that: 'I have nowhere to go except Katsina. I served here, I married here, and my children were all born here, where do I have to go? Nowhere, am enjoying it. It is O.K here.'<sup>43</sup> Same statements are common with other personnel, both those that retired and the serving ones as well.

On the political aspect, *Kasar Katsina* peoples continue to host and accept people as part of their community and society. This was so considering the political opportunities and recognition of individuals into political offices through periodic elections and appointments. For instance: after the 2003 general elections, a non indigene (Babawo), who hails from Niger state was elected as councilor of Wakilin Kudu II Ward in Katsina local government council. Similarly, another councilor from Mashi local government was elected as councilor of Wakilin Gabas II Ward in Katsina local government council. Again, Alhaji Musa Mani, who hails from Mani local government area, was elected as chairman of Katsina local government. These examples had shown that intergroup relations has been at its best in Katsina throughout its history, as the



indigenous population had learnt to accommodate and accept all people of good character as part of the society regardless of one's origin or social status.

## **Conclusion**

From what has been discussed above as regards to the history of intergroup relations in the history of Katsina since its early days of its existence at *Durbi Ta Kusheyi*; favourable nature and good atmospheric conditions were identified as the basis for early human habitation of the area, which serves as a means of sustenance both for human beings and animals as well. At the same time, these conditions were identified as the basis for transforming the *Durbi Ta Kusheyi* from a hunters' haven, which later metamorphosed into a settlement with an elaborate socio-political structure. Visionary leadership and the desire to expand and establish strong leadership at the centre were among the factors that influenced the relocation of Katsina to its present-day location from *Durbi Ta Kusheyi*. Other factors about the said points were Katsina town's strategic location, the environment's serenity, fertile land and available water bodies, both surface and underground.

Moreover, wars, conquests and forcible expansion by successive kings had no doubt expanded the Kingdom's fame. As a result, many areas were incorporated into the Kingdom or maintained as vassal states of the Katsina kingdom. In addition, Trans-Saharan trade and Islam were among the chief factors that united the people of Katsina and served as 'Pull Factors' towards the emergence of a unified society regardless of one's ethnicity, background or belief.

Furthermore, the Jihad of Uthman Dan Fodiyo, British colonial conquest and administration, and Nigeria's post-independence developments continue to shape and influence intergroup relations through trade, inter-ethnic/tribal marriages, business and trade, politics and education, among others. This is why, up to today, intergroup relations in Katsina have been identified as the

foundation of its socio-political tranquillity and, consequently, led to the emergence of a cosmopolitan nature of Katsina people in general.

### Endnotes

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