The Afro-American Historical and Genealogical Society was founded in 1977 to promote scholarly Afro-American historical and genealogical endeavors. It is chartered as a nonprofit organization by the District of Columbia.

MEETINGS. Meetings are held four times a year and are open to the public. Topics are of historical and genealogical interest with focus on Afro-American research.

THE JOURNAL. The Journal presents material on Afro-American history and genealogy. Interested persons may submit previously unpublished articles or archival material to the Editor, Marcia Eisenberg, Main Road, Tyringham, Massachusetts 01264. The Journal includes reviews of books and periodicals related to Afro-American history and genealogy. Send books for review to the Book Review Editor, De Witt S. Dykes Jr., c/o History Department, Oakland University, Rochester, Michigan 48063. Members' publications will be noted in the Journal. No material will be reviewed from advertising copy. Members may submit queries for publication. Please consult the Queries Section for directions.

The Afro-American Historical and Genealogical Society does not assume responsibility for errors in fact or interpretation. Articles printed in the Journal become the property of the Society.

MEMBERSHIP. Members receive the Society newsletter and the Journal. They are entitled to invitations to Society-sponsored programs and events and to special membership rates for other publications. Membership is on a calendar-year basis. Make checks payable to Afro-American Historical and Genealogical Society and send to the Membership Secretary, Jean S. Scott, c/o Afro-American Historical and Genealogical Society. Contributions to the Society are tax-deductible.

Classes of membership

<table>
<thead>
<tr>
<th>Class</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student</td>
<td>$15.00</td>
</tr>
<tr>
<td>Individual</td>
<td>25.00</td>
</tr>
<tr>
<td>Family</td>
<td>30.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Class</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contributing</td>
<td>$250.00</td>
</tr>
<tr>
<td>Sponsor</td>
<td>500.00</td>
</tr>
<tr>
<td>Patron</td>
<td>1000.00</td>
</tr>
</tbody>
</table>

(Please consult the Queries Section for directions.)

CHANCE OF ADDRESS. Please notify the Membership Secretary six weeks prior to an expected move. Include old and new addresses.
NINGI SUCCESSION ORDER WITH PRAISE SONGS
IN NIGERIAN HAUSA LAND ca. 1730-1973
by Adell Patton Jr., Ph.D.*

Ningi Division is located in the Bauchi State Government of Nigeria. It is situated 115 miles southwest of Kano and about 72 miles northwest of Bauchi. The Ningi territory generally is an extension of the Jos Plateau massif at the northernmost end. While the altitude in Ningi rises to 3,000 feet at its center and peaks at 6,000 feet in the ranges known as the Kabara Hills, the greater part of Ningi lies over 2,000 feet, and the entire Division is just over 1,950 miles.¹

Demographic data for the nineteenth century were never attempted; as a peripheral frontier settlement, Ningi had not reached a level of observation permanence, and even more, the Ningi fringe did not reach the stability of organized settlements at which time demographic data collection usually occurs.² In the first population assessment of 1908, Ningi totaled 21,470, and in the second assessment in 1931, the population had grown to 40,911. By the time of the 1963 census, Ningi had an approximate total of 112,865.³

Although the Hausa language is the most widely spoken language in the area, Ningi was very culturally and linguistically diverse in the past. It is said that at least thirteen different languages were spoken well into the twentieth century, all because of a staggered population movement into this plateau region which may have begun as far back as 5,000 years ago (Map 1). The Butawa and Kudawa (Chamawa and Basawa) belong to the Benue-Congo family of languages, while the Warjawa, Siri, Pacawa, and Hausawa belong to the Chadic branch of the Afro-Asiatic family of languages so predominant in North Africa and the Middle East. The Hausa malla (religious practitioners and teachers), however, were the last immigrants of enduring importance to arrive in Ningi from a Qu'ranic center called Tsakuwa near Kano during the nineteenth century.⁴

In terms of genealogy, the malla can be documented more thoroughly than the remaining immigrants for a variety of reasons. First, the heterogeneous plateau societies had short genealogical depths because of their hoe culture; natural resources were few and inheritance considerations were of minor importance. Additionally, these societies suffered disruptions in their succession and genealogical orders because metropolitan centers had raided them for slaves for over several centuries.

Ningi captives, however, did not become part of the African diaspora; the plantation structure of the Sokoto Caliphate created the widespread use of slaves internally rather than for export. These considerations explain in part why the Reverend S.J. Koelle's linguistic inventory of 1849 in Sierra Leone contains no references to narrations of slaves from Ningi, and yet it must not be ruled out that Ningi repatriated slaves were present but Koelle did not interview them.

Unlike the plateau people, the malla brought with them to the Ningi

*Dr. Patton is a member of the History Department, Howard University, Washington, D.C.
periphery a more cohesive cultural baggage, such as an Islamic tradition of literacy and a familiarity with metropolitan culture, its government and mode of warfare. For the sake of brevity, our story unfolds in the following manner.

Ca. 1847, dissident Kano mallam organized non-Muslim mountainers into revolt against the Sokoto Caliphate, culminating in the foundation of the Ningi Chiefdom. The mallam and the plateau people resisted successfully the emirates of Bauchi, Kano, Zazzau, Misau, Jemacare, Hadejia, and Katagum down to 1892, when the British imposed the colonial situation (Map 2).

The oral traditions were grouped under two headings in order to reconstruct the succession order. 'Core traditions' consisted of those recorded in Ningi Division proper. Praise songs about the pre-colonial leaders of Ningi by the Ningi palace musicians were recorded with commentary. The palace musicians began the chain of transmission for these songs as far back as the 1870's. As a historical source, the praise songs generally may serve to elevate individuals in the stratification of status, may further function as conveyors of news in the society, and may also supplement extant traditions about the past.

In the Ningi case, the songs reveal insights into the militant character of each leader, for Merit In War determined who led Ningi rather than such factors as hereditary and primogenital factors. The warrior tradition of the Ningi past made the collection of oral variants outside the Division necessary. These traditions were grouped as 'peripheral traditions' representing the metropolitan centers.

Meanwhile, the mallam and their peregrinations from Tsakuwa into the Ningi fringe is the heart of our story. Led by Malam Hamza, the forceful departure of some sixteen Hausa families was caused by their refusal to pay a tax considered excessive. (See Kano Malams of Tsakuwa - Appendix.) The praise song on Hamza does not allow this factor to go unnoticed:

Hamza was asked to give Kurdin Rasa [the land tax] but Hamza refused; there is no grounds for taxation except that which belongs to Allah -- Praise Song of Malam Hamza by Ningi Palace Musicians, Sarkin Jauge.

Hamza then went on to organize the non-Muslims into rebellion against the emirates, and thus he became the first leader of Ningi in the order of succession, ca. 1847-1849. (See Ningi Succession - Appendix.)

After a brief interregnum, Malam Ahmadu became the second leader of Ningi. On Ahmadu the praise song holds:

Truth is the saying of God, let us call upon Malam Ahmadu. May God have mercy upon Ahmadu; he was the younger brother of Shehu [Malam Hamza] -- Praise Song of Malam Ahmadu by Ningi Palace Musicians, Sarkin Jauge.

Similar to Hamza, Ahmadu's reign was short indeed, for they both died on the battlefield in skirmishes against Caliphate forces.

Malam Abubakar Dan Maje assumed the mantle of leadership next, and a new family lineage entered into the succession order. (See Ningi Succession - Appendix.) He was among the original families who departed Tsakuwa...
with Malam Hamza, and the fact that his reign was a successful one is borne out in an extensive song:

Let us call upon Abubakar Dan Maje. He transformed men into women. He is the owner of the world; and never spent a night with doubt about subduing his enemies... Garba [Dan Maje], the tree of Magori [any part can be used as a source of medicine; Dan Maje is compared with this tree]. He protects his people from reds by enemies, and gives his warriors courage in war. Hamza taught Maje; Maje begot Abubakar. Hamza brought Abubakar to Ningi, and in Ningi, Abubakar became known as "the son of Dan Maje"; thus Abunbakar Dan Maje, who shaved the head of Hamza. God have mercy upon Abubakar Dan Maje. 

Haruna Karami was leader of Ningi ca. 1870-1886. Unlike his predecessors, he was a man of peace and shows even more the basis of his support - the palace slaves in attaining power and getting the title of Emir. He did not run from the pointed end of the spear nor the sharpness of any metal. He who has talisman [Kambi] for war, Haruna, Son of Ababakar Dan Maje... The stranger of Ringim, the stranger of Gubi, the stranger of Anchau, the stranger of Kuzuntu, and stranger of Soba [towns raided in Kano, Bauchi, and Zazzau]. He who never climbs upon a horse for play [he rode horses only to go out to war!]. The Bull of Ningi, he burnt the district of everybody! He transformed men into women. He is the owner of the world; and gives his warriors protection. In each village that he approached, there would be no morning prayers, nor cooked food nor remains of the previous night... ant hill, hump of the farm!

The praise song of Dan Yaya indicates that his reign was characterized by continuity in the tradition of resistance to empire:

Let call upon Dan Yaya!... the ant hill, the hump of the farm [when scattered over the land, ant hills give fertility to the soil]; he who is courageous; he that belongs to Haruna Baba [father and commander of war, Sarkin Yaki, under Dan Maje]: he had talisman for war [a type of medicine placed around the arm for protection]. In each village that he approached, there would be no morning prayers, nor cooked food nor remains of the previous night... ant hill, hump of the farm!

Malam Usman Dan Yaya was the chief beneficiary of the intrigue against Malam Gajigi and entered the palace ca. 1890. A third and separate family lineage now became part of the succession order. The oral tradition holds that Dan Yaya was a sizable and muscular figure, and interspersed on his shaven head were plates of hair on the top and just above the ear. Special charms for protection in war hung from his top and just above the ear. Special talismanic dispute (ca. 1886-1890). He died at the hands of his nephew in a triangle of palace intrigue. (Gajigi's son, Malam Yahaya, who was born ca. 1869, was my chief informant for much of the reconstruction of Ningi history; he was ninety-five years old in 1973 during the active fieldwork period, 12)

Malam Usman Dan Yaya was the chief beneficiary of the intrigue against Malam Gajigi and entered the palace ca. 1890. A third and separate family lineage now became part of the succession order. The oral tradition holds that Dan Yaya was a sizable and muscular figure, and interspersed on his shaven head were plates of hair on the top and just above the ear. Special charms for protection in war hung from his top and just above the ear. Special talismanic dispute (ca. 1886-1890). He died at the hands of his nephew in a triangle of palace intrigue. (Gajigi's son, Malam Yahaya, who was born ca. 1869, was my chief informant for much of the reconstruction of Ningi history; he was ninety-five years old in 1973 during the active fieldwork period, 12)

Malam Usman Dan Yaya was the chief beneficiary of the intrigue against Malam Gajigi and entered the palace ca. 1890. A third and separate family lineage now became part of the succession order. The oral tradition holds that Dan Yaya was a sizable and muscular figure, and interspersed on his shaven head were plates of hair on the top and just above the ear. Special charms for protection in war hung from his top and just above the ear. Special talismanic dispute (ca. 1886-1890). He died at the hands of his nephew in a triangle of palace intrigue. (Gajigi's son, Malam Yahaya, who was born ca. 1869, was my chief informant for much of the reconstruction of Ningi history; he was ninety-five years old in 1973 during the active fieldwork period, 12)
NOTES

1. The Foreign Area Fellowship Program (now SSRC) provided funds for the original fieldwork for this paper in northern Nigeria in 1972-1973. This essay is based upon the following completed work: Adell Patton Jr., "The Ningi Chiefdom and the African Frontier: Mountaineers and Resistance to the Sokoto Caliphate, ca. 1800-1908" (Ph.D. dissertation, University of Wisconsin-Madison, 1975); henceforth expressed as Patton, Thesis. I express the usual disclaimer.

The Ningi oral history collected is on deposit for use at the Department of History, Ahmadu Bello University, Samaru-Zaira, Nigeria, and at the Archives of Traditional Music, 013 Maxwell Hall, Indiana University, Bloomington, Indiana 47401.


7. Sarkin Jauge (Kidan Jange) et al, interviewed at Ningi Town on 24 July 1973 (Tape 12, Side A and B).

8. Sarkin Jauge (Tape 12).

9. Sarkin Jauge (Tape 12).

10. Sarkin Jauge (Tape 12).

11. Sarkin Jauge (Tape 12).


14. Sarkin Jauge (Tape 12).
