

## THE STRATEGY OF THE SATIRU REVOLT OF 1963 IN THE SOKOTO CALIPHATE

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### **Abstract**

This paper assesses the strategy of the Satiru Revolt of 1906 in the Sokoto Caliphate. The paper adopted the dialectical materialism theory in explaining the nature of class struggle in area during the period under study. Using a descriptive framework of secondary sources, the study briefly discloses the geography and history of Satiru town, the causes of the Satiru Revolt and identifies the long and immediate factors that triggered the revolt. The paper equally identified the various strategies employed by the Satirawa in acquiring intelligence and tactical training, which were used to attack the British forces. Consequently, it was revealed that the British forces suffered a disastrous defeat and heavy casualties in the hand of the Satirawa. It also looks at the subsequent extermination of the Satiru village by the British and Sokoto forces a reprisal after their defeat in the hand of the rebels. Lastly, the paper evaluated the various consequences and significance of the Satiru revolt to the authorities and the families of the revolutionaries or rebels.

**Keywords:** British, Colonialism, Revolt, Satiru, Tactics

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### **Introduction**

The establishment of Sokoto Caliphate was seen as a right step, a new structure which was based on the tenets of Islam and Islamic Sharia. Sokoto was the capital of the Caliphate which stretched from Maradi in the present-day Niger Republic to Ilorin, which was part of the Old Oyo Empire; from the defeated Gobir to Bida in Nupeland; from Gwandu to Adamawa, Bauchi, and Kano, and from Zamfara to Katsina, and Daura, to mention a few of some of the important provinces that came into being after the consolidation of power by the new Islamic state. Historically, Sokoto Caliphate has tested a wave of revolution that swept through the western emirates during the years up to the period of colonial conquest (1897-1906). It culminated in an insurrection that began at Kobkitanda in French Niger late in the year 1905 and spread to Satiru, about 220 kilometres away in British Northern Nigeria, in early 1906. The revolutionists sought to clash with all established authority, including the colonial regimes

and local officials who collaborated with the Europeans. The uprising of 1905-6 revealed strong divisions on the basis of class struggle which manifested the bickering of the peasants and the lower class against their overlords even before colonial conquest in the study of Satiru. This movement received virtually little or no support from the Fulbe aristocracy of the Caliphate, except those feudal masters whose slaves were freed, and slave trade abolished as a result of the imposition of colonial rule. The movement attracted radical clerics, disgruntled peasants and fugitive slaves. Therefore, the absence of aristocratic involvement distinguishes the revolution.

This research adopts a theory that explains the nature of class struggle in a society such as Sokoto Caliphate during the period under study. This study carefully evaluates the strategy and nature of the Satiru Revolt by carefully examining the geography and brief history of Satiru town, the causes and course, strategy, and the significance of the Satiru Revolt.

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## Marxist Theory of Dialectical Materialism

Marxist theory of Dialectical Materialism has been adopted for this study due to its relevance in identifying the nature of class struggle among various social structures of the society. The theory best explains the nature of feudal/peasants' struggle that paved way for the Satiru Revolt as a result of peasants' grievances over what seems to be exploitation by the upper class/feudal overlords.

The theory of Material Dialectics states that the historical development and the evolution of state are economically motivated. Karl Marx maintained that the economic structure of every society is the real basis upon which the political, social and judicial structure is raised. The theory emphasizes that the mode of production determines the character of the social, political and intellectual life generally.<sup>1</sup> In this regard, Lenin established that the theory of Dialectics has removed all chief shortcomings in historical theories by embracing the activities of the masses and their social condition as well as the changes they undergo in every emerging society.<sup>2</sup> This theory by implications and methodology has committed to the side of the forces of liberation against the forces of exploitation and oppression whether feudal and indigenous or imperialist. The theory observed that the development of society is deeply rooted in its mode of production, that society emerged from communal, feudal, to capitalist mode of production and will eventually move to socialism as a result of struggle and revolution by the

peasants to be free from desperate and despotic exploitation by the feudal lords, or the bourgeoisie as in the case of capitalism.<sup>3</sup> The Sokoto caliphate by its mode of production during the period of the Satiru revolt is feudalistic in nature.<sup>4</sup>

## Geography and Brief History of Satiru Town

Satiru was a village in the present-day Dange Shuni Local Government Area of Sokoto State which was situated about 20 kilometers to the South of Sokoto as the Crow flies.<sup>5</sup> Geographically, the village was located on the boundary of four fiefs namely Shuni, Dange, Danchadi, and Bodinga. The population of Satiru was estimated at about 10,000 both women and children.<sup>6</sup> It was an area that was supposed to be under the jurisdiction of Sarkin Birnin Ruwa (Silame) who was later deposed by the British for his omission to include Satiru in the tax assessment drive.<sup>7</sup> According to various sources and many historical interpretations, the settlement was believed to have been founded during the reign of Caliph Abdurrahman (1891 – 1902) or a bit earlier (there is no exact date identified).<sup>8</sup> The origin of the name “*Satiru*” is a noun that has some ideological significance because it is not Hausa, but the fact that it was coined by Islamic scholars, it was believed to have been derived from an Arabic verb word “*Satara*” which means to cover, veil or to hide, conceal, shield,

<sup>1</sup>Karl Marx, *Capital*. Volume I, Progress Publishers, Moscow 1977, pp. 85.

<sup>2</sup>V. I. Lenin, “Karl Marx: A Brief Biographical Sketch with an Exposition of Marxism”, in *Collected Works*. Volume 2, August 1914-1915, Progress Publishers, Moscow, 1965, pp. 43-81.

<sup>3</sup>V. I. Lenin, “Karl Marx: A Brief Biographical Sketch with an Exposition of Marxism”.... Pp.43-81.

<sup>4</sup>V. I. Lenin, “Karl Marx: A Brief Biographical Sketch with an Exposition of Marxism”.... Pp.43-81.

<sup>5</sup>A. M. Sokoto. “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism” *Seminar Series*, History Department, Ahmadu Bello University, Zaria, Kaduna State Nigeria, Volume 3, 1978/1979 Session, 2011, p.288.

<sup>6</sup>R. A. Adeleye, “Power and Diplomacy in Northern Nigeria 1804 – 1906” In *The Sokoto Caliphate and its Enemies*, London: Longman, 1971, p.325.

<sup>7</sup>Mohammed, “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.287

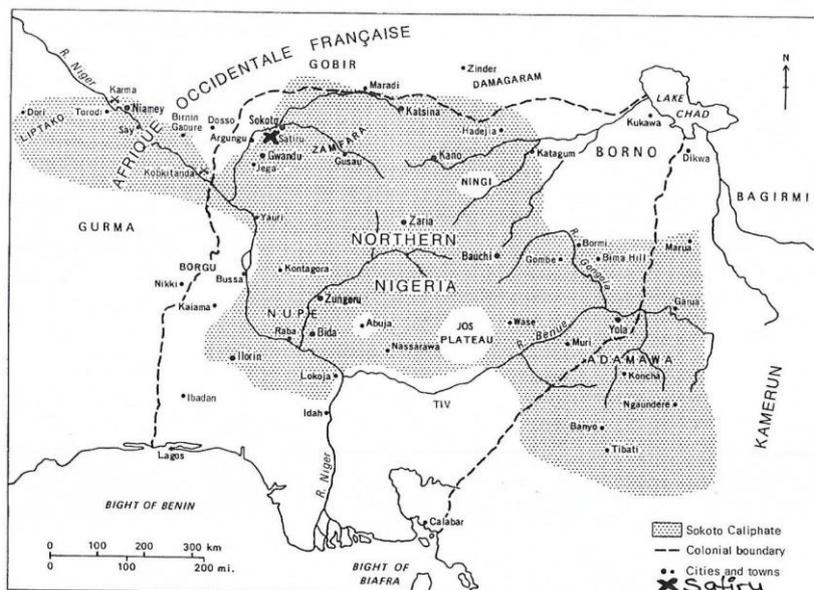
<sup>8</sup>Mohammed, “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.287

guard or protect.<sup>9</sup> It was in view of the above claim that Mohammed maintained that scholars and other Islamic cleric were said to have buried charms in the town for safety in order to make the town a fortress against any external attacks.<sup>10</sup> It is believed that the name coincided with the intention of creating the town as a fortress meant to protect the people from executions of the ruling class. Therefore, the interpretation of the word “*Satiru*” was supported by various Islamic and history scholars to have originate from an Arabic word “*Sutura*” which means “clothing”, (although the word *Sutura* is Hausa but of Arabic origin) hence the word *Satiru*.<sup>11</sup>

The area was said to have been founded by a few scholars who are predominantly peasants and agrarians. Malam Siba from Gindi, a village close to Jega currently located in Kebbi State was believed to have been the first founder of the settlement. He

is a very versed Qur’an scholar; he built huts by clearing bush and settled with his disciples.<sup>12</sup> He was later joined by Malam Bawa from Bakura, and later Malam Maikaho from Gobir, as indicated in the Picture 1, in the map below. All are scholars that came along with their disciples. It has been maintained that the scholars left their previous location to establish a new settlement known as *Satiru* because they were fed up with exactions and exploitations of the ruling class most especially as in the case of Malam Siba who declare that he is not going to answer to the call or order of anyone anymore.<sup>13</sup> It was stated that Malam Sibawas quoted to have appealed to the masses that whoever wishes to be prominent and popular should joined his course that he was going to established a great regime. Subsequently, he and his supporters were inspired to set up an autonomous community.<sup>14</sup>

**Picture 1: Map of Nigeria indicating *Satiru* Village in Sokoto Caliphate**



**Source:** Paul e. Lovejoy and j. S. Hogendorn. “Revolutionary Mahdism and Resistance to Colonial Rule in the Sokoto Caliphate, 1905-61” *Journal of African History*, 31, (1990), pp. 218.

<sup>9</sup>Mohammed, “The *Satiru* Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.288.

<sup>10</sup> Mohammed, “The *Satiru* Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.288.

<sup>11</sup>Mohammed, “The *Satiru* Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.288.

<sup>12</sup>Mohammed, “The *Satiru* Revolt of 1906: A Reaction to Feudalism and Imperialism”... p.287

<sup>13</sup>Adeleye, “Power and Diplomacy in Northern Nigeria 1804 – 1906”... p.322.

<sup>14</sup>R. A. Adeleye. “Mahdist Triumph and British Revenge in Northern Nigeria: *Satiru* in 1906” *Journal of Historical Society of Nigeria*, Vol. 1, No. 2, p.194.

### The Causes of Satiru Revolt in 1906

There are several interpretations and different school of thoughts among history scholars put forward as to the causes of Satiru Revolt of 1906. The causes evaluated in this study can be traced to long term grievances or class struggle within the context of communal/feudal social formation of the Sokoto Caliphate between the peasants and their overlords known as the *Masu Gari* at the end of the 19<sup>th</sup> century. One of such interpretations by M. Junaidu (Wazirin Sakkwato) emphasised that Isa Dan Makaho and one Dan Makaho (Saibu) attract villagers and profligates to Satiru in large numbers, deceiving them with false ideas to achieve their ambitions which was to establish a kingdom and a great regime. Junaidu maintained that they gathered people to the use of various means some of which include sorcery. Therefore, Junaidu declared that all bad people and other runaway slaves joined the movement.<sup>15</sup> On the other hand, Abdulmalik Mani contended that the reason for the Satiru Revolt and why they are referred to as Rebels was simply because they disobey the government of the Sokoto Caliphate. He further stressed that they have been disturbing the *Sarkin Muslimi* (Sultan of Sokoto) and equally disturbing his peace. Abdulmalik submitted that after the massacre of the Satiru rebels, their corpses was examine, and not a single Fulani body was discovered, all the corpses were that of *Habe* (Hausas) due to their facial marks, therefore, he concluded that the revolt was not connected with any problems associated to the commoners (Peasants), but was merely religious fanaticism.<sup>16</sup>

On the other hand, the British Colonialists states that the cause of the Satiru Revolt in 1906 was purely religious and indicates no

special discontent against the British Colonial Administration. The British authority explained that Mahdis such as Malam Isa and Dan Makaho have been frequent occurrence since the advent of Islam in the area, and that they have nothing to do with the question of Fulani. Although, Lord Lugard report to the Secretary of State for the Colonies on 28<sup>th</sup> February 1906 seemed to contradict the earlier report.<sup>17</sup> The report states that:

It was in no sense an organized rising against government, but a sudden fanatical outbreak against all authority, white or black, and that the Sultan and Chiefs of Sokoto were operating loyally to suppress it.<sup>18</sup>

The colonialist interpretation is misleading and contradictory. In the first instance, it was on the defensive to affirm that the revolt was not connected with the policies of the British administration without any concrete evidence to prove this. The contradiction is that it posited that the revolt had nothing to do with the question of either Fulani or British rule. In another breadth it was said to be a sudden fanatical outbreak against all authority white or black. Another interpretation was that of M.A. Hajj who states that the rebellion seems to have been a protest against the newly introduced system of taxation which the Muslims regarded as form of *Jizyah*, poll tax. Since this form of tax had always been imposed by Muslims or their Non-Muslim subjects, its imposition by the Christian on the Muslim population seemed flagrantly inapt.<sup>19</sup>

S. U. Ukpabi in his view dismisses the three causes given for the revolt by colonial administration namely religious fanaticism,

<sup>15</sup>*Tarihin Fulani*, Zaria: Northern Nigeria Publishing Press, 1976, pp.45.

<sup>16</sup>J. Greenberg, *The Influence of Islam on a Sudanese Region*. Seattle and London: Washington Press, Second Edition, 1966, pp.66.

<sup>17</sup>Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.287.

<sup>18</sup>Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.287.

<sup>19</sup>M. A. Hajj. *The Mahdist Tradition in Northern Nigeria*, A PhD Thesis Submitted to the Department of History, Ahmadu Bello University, Zaria, 1973.

ethnicity (a Hausa Vs Fulani Conflict), and the abolition of slavery by the British which was said to have hurt the peasants who owned slaves. On the other hand, Ukpabi put forward three causes been responsible for the Satiru Revolt. Firstly, he blamed the manner in which the colonial administration was established consisting of a military aggression against the society through the use of the West African Frontier Force (WAFF). Secondly, Ukpabi attributed the causes of the revolt to different taxation which were imposed on the caliphate such as caravan tolls, hawkers and canoe licenses. He further stressed that the colonial authority pursued a discriminatory trade policy which favoured the European firms especially the Royal Niger Company. It equally restricted the movements of local traders, and taxes were imposed on local industries such as Ore, salt, iron, mines among others in order to discourage competition with their imported goods.<sup>20</sup>

The last factor attributed to the cause of Satiru Revolt by Ukpabi was the connection of the revolt to a similar uprising which took place at about the same time in neighbouring French occupied territory to the West. The Anti-French revolt was brutally suppressed and the leader of the revolt Dan Makaho (M. Saibou) who was earlier explained to be the first settlers in Satiru, moved down to the Satiru area to contribute to the organization and leadership of the Revolt in the area.<sup>21</sup> Adeleye in his view believed that the revolt symbolizes an Islamic religious catharsis through which varied frustrations arising from the deprivation of sovereignty and consequent fear of perversion or destruction of the age-old mooring of the society were expressed.

Although, all the above interpretations were to some extent believed to be one-sided

even though, Ukpabi was greatly recommended in his interpretations of the cause of the Satiru Revolt, but Abubakar S. Mohammed, maintained that their interpretations raise more questions than answers. Mohammed put forward some factors he believed to be responsible for the cause of the Satiru Revolt, ranging from long and immediate causes. The first of the long term factors is that the Satiru revolt was a manifestation of a class struggle within the context of the feudal social formation of the Sokoto Caliphate by the end of the 19<sup>th</sup> century. The revolt as a phenomenon that began in the pre-colonial period as a result of the position occupied by the slaves and peasants in the feudal formation of the caliphate, which objectively make their class interest to be opposed to those of the ruling class.<sup>22</sup>

This class struggle has manifested itself in the form of the flight of the slaves from their masters. Development towards the end of the century further contributed to the deterioration of the poor conditions of the peasantry. In a "Note on tribute in the Sokoto Province" it was reported that Sarkin Musulmi Umaru (1801-1891) actually did institute the payment of *Kudin Kasa* and other form of tax in the Sokoto district, but he was accused by the people of an offence against religion and was obliged to abandon it after one collection. The people, specifically the peasants and slaves have resisted various attempts to impose taxation on them by the Caliph, this pointed to the level of consciousness and resentment against exploitation in the society.<sup>23</sup>

The reign of Caliph Abdulrahman (1891-1902) was noted for his temperament and oppression. He seemed to have taken offence easily and to have been harsh and uncompromising. His name nickname

<sup>20</sup>Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.289.

<sup>21</sup> Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.300.

<sup>22</sup>Adeleye. "Mahdist Triumph and British Revenge in Northern Nigeria...pp. 325.

<sup>23</sup> Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.286.

“*Danyen Kasko*”<sup>24</sup> was not complimentary. The oral tradition, in which the name is always used, concentrates on his propensity for executing people for little or no reason.<sup>25</sup> The second factor is the Mahdist tradition which is out of contradictions of the socio-economic organization of the society.

The immediate causes of the revolt according to AS Mohammed were the adverse political, economic and social changes imposed by the British imperialism at the beginning of the 20th century. The various social classes in the society reacted differently to these change. His contention is that the revolt was partially a manifestation of the reactions of the exploited classes to the new social relations of production introduced by British imperialism. The imposition of colonial rule, and its obnoxious taxes the peasants and freed or runaway slaves had another cause to fight for. For instances, the annual increase in taxation from 1904 to 1906 partially contributed to sparking off the revolt. It has been established that in the first year that the taxation was levied (1904), it was farthing per head. In the following year it was increased to two farthings and in the third year it raised up to three, this information was confirmed by Lord Lugard’s report of 1908.<sup>26</sup>

Some of the members of the ruling classes also gave their tacit support to the revolt as a reaction to the change introduced by the British imperialism. Their support for the revolt was specifically to defend their class interests in the previous organization of the society rather than to resolve the contradictions in it. In the face of the imperialist threats this took an anti-imperialist stance. The last of the immediate factors was the influence of “Natural”

disasters such as famines and epidemics on the society during the period preceding and even after the revolt.<sup>27</sup>

### **The Strategy of the Satiru Revolt 1906 Acquisition of Intelligence Report**

The Satirawa have been known to be sending out emissaries and preachers to their neighbours and equally sent their women as spies to be spying the activities of the Sokoto authorities in their neighbouring villages. For instance, AS Mohammed observed that the women of Satiru went to the neighbouring villages to sell snacks made from vegetables and in the process studied the situation in the nearby towns and villages and reported back to their men. Those neighbours who refused to support the cause of the revolt got their towns and villages burnt. Examples of such places that were burnt included Danchadi, Dange, Tsomau, Hausawan Maiwa, Zangalawa, Jaredi, and Dandin Mahe etc.

It was in an effort to settle one of such conflicts between Satiru Tsomau that the British came in contact with the Satirawa with some disastrous effects in 1906.<sup>28</sup> Similarly, the Satiru people at night equally engaged in martial training, learning of how to tactically attack and defend against external aggression. The training enabled them to be physically fit provide them with a forum to express their resentment against the authorities through songs which were accompanied later with dance, for instance, one of their songs was sung as thus:

Marafa kadade baka zakaba, Dan  
Madoma kadade bako zakaba,  
Balle Nasara mai danwando,  
Babban mutum da rigaryara,  
Sabara kinason lihidi?<sup>29</sup>

<sup>24</sup>From the Hausa Proverb. “*DanyenKasko Wanda bashi Kai Ruwa Bandaki*”. Meaning “An unbaked pot which is useless”.

<sup>25</sup> Murray Last. *The Sokoto Caliphate*. London: Longman Press, 1967, pp.125.

<sup>26</sup>Mohammed, “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism”... pp.304.

<sup>27</sup>Mohammed, “The Satiru Revolt of 1906: Problems of Interpretation and Methodology”... 239.

<sup>28</sup>Mohammed, “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism”... pp.309.

<sup>29</sup>Mohammed, “The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism”... pp.304.

The song was challenging the local ruling class and the British colonialists to dare come to Satiru and have a taste of defeat as the believed to have been ready for the ruling class or the British Authority.

### The 1906 Revolt

In 1904, the Sultan reported the existence of the Mahdists in Satiru to the British Resident But no revolt took place at this time. Mallam Makaho who was said to be the village head of Satiru, was invited to Sokoto for a chat with the Resident Officer and the Sultan. In the interrogation with the Resident Officer, he denied being a Mahdist but he was remanded in custody until he died in the same year.<sup>30</sup> Although, how he became a Village Head was not known since he seems not have exercised any element of power over the Satirawa. After his death, he was succeeded by his son Mallam Isa Dan Makaho, since then, they have not paid *Kudin Kasa* (Land Tax) to anybody because he was not appointed by external authority.<sup>31</sup>

Similarly, the arrival of another itinerant scholar from Zabarma (Djerma) country to the west added another dimension to the Satiru Revolt. He was said to have led an Anti-French movement in Kobkintanda and he escaped to Satiru after inflicting some loses on the French in early 1906. Mallam Shu'aibu (Saibou) or Danmakaho was said to have collected more scholars and followers on his way to Satiru how he knew of the existence of Satiru is not clear. His quick acception into the fold of the leadership of the Satiru Revolt is another puzzle.<sup>32</sup> Danmakaho Saibu was said to be blind. On his arrival at Satiru, it was said to have started preparing concoctions from roots and herbs which were mixed with

some Qur'anic inscriptions and kept in large earthen bowls. It was believed that whoever drank these concoctions became toughened and fearless. He will also always obey the instructions of the leaders of Satiru.<sup>33</sup>

On February 13<sup>th</sup>, after the death of Mallam Makaho, his son proclaimed himself a leader and Mahdi in Satiru. Back in 1904 the Sultan of Sokoto had been allowed to deal with the insurrection in his own way, using his own traditional local authority. This time the British decided to deal with it themselves. This may have been because the decision-makers involved were all new appointees. The previous Resident, Major Alder Burdon, had only left post recently, and was still on the way to his new posting. His replacement, H.R.P. Hillary, was only Acting Resident, and his Assistant Resident, A.G.M. Scott, was also acting. They had as military support in Sokoto a company of Mounted Infantry under a senior officer, Lieutenant Francis Blackwood, and a European N.C.O., Sergeant Gosling. When Hillary heard of the attack on Tsomo he decided to deal with it himself.<sup>34</sup>

At three in the morning of 14<sup>th</sup> February, 1906, Hillary set out with a small force. As well as Scott he took a medical officer, Dr. Ellis, seventy Mounted Infantry led by Blackwood and Gosling, and one Maxim gun. The Maxim gun is important because when Hillary decided to leave the gun was not ready, and so their crews were instructed to catch up as soon as possible. At quarter past seven, as they neared the village, the party were confronted by an estimated two thousand men, armed with spears and farm implements. Hillary and Scott went forward to parlay, saying they

<sup>30</sup>Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... pp.311.

<sup>31</sup>Mohammed, "The Satiru Revolt of 1906: Problems of Interpretation and Methodology".... 202.

<sup>32</sup>Mohammed, "The Satiru Revolt of 1906: Problems of Interpretation and Methodology".... 209.

<sup>33</sup>Mohammed, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... pp.304.

<sup>34</sup>Jonathan Dewhirst. "The Satiru Uprising, Nigeria, 1906", In *Britain's Small Forgotten Wars*, Kingston-upon-Thames, May 2020.

had come in peace. Meanwhile behind them Blackwood ordered his men to dismount and form a square.<sup>35</sup>

Trying to convince rebellious people that you have come in peace when you are accompanied by seventy armed troops is not very convincing. Certainly Isa's men were not convinced and they moved towards Hillary and Scott. Blackwood, seeing the threat, ordered his men forward to defend the two civil officers, but some of the troopers were still dismounting, others had already dismounted and were forming into the square. Those at the rear could not hear the orders from the front. Chaos ensued, and into that chaos came the villagers, armed with spears and sharpened farm implements. Within twenty minutes Blackwood, Hillary and Scott were all killed, along with twenty-nine of their troops. The rest, including a wounded Dr. Ellis, were fleeing, with Sergeant Gosling and C.S.M. Aduma Yola attempting to maintain the semblance of a fighting retreat. During the flight they passed the Maxim gun, which was abandoned, lost to the insurgents. It was a disaster, the largest British defeat so far in the Nigerian Protectorate.<sup>36</sup>

The obvious next move for Isa's men was to take Sokoto, but they were not strong enough. Isa himself had been fatally wounded, leaving Dan Makafo as leader - not a local man. In Sokoto the Sultan stuck with the British, and other local Emirs sent their support. The previous Resident, Major Alder Burdon, returned to the post he had only just left. The plans for retribution began. By March 1st reinforcements had arrived at Sokoto, and by the 8th they were ready. On the morning of the 9th March the British force, over five hundred strong under the command of Major R. H. Goodwin, marched out, this time

accompanied by two Maxim guns and a field gun. The result was inevitable.<sup>37</sup>

The Satiru villagers advanced in parties of a few hundred at a time; they were mown down by the Maxim guns. The village was taken at bayonet point, with those trying to escape gunned down. Makafo was captured, while a search and destroy mission slew many of those who had fled. In total it was estimated that Satiru lost over two thousand men killed, with over three thousand women and children captured. By half-past two in the afternoon the mission had ended, and the town burnt to the ground. The Sultan destroyed the ruins utterly, and decreed that the town should never be rebuilt. It hasn't been. Dan Makafo and five of his leading followers were tried in the Sultan's court (not a British court) and executed. The remains of Francis Blackwood, Hillary and Scott were buried in the cemetery in Sokoto. In the 1970s they were still there.<sup>38</sup>

Francis Blackwood's father outlived his son by two decades, dying in Chelsea in 1924. He had other children, and one of them is the ancestor of the current, the 11th, Baron Dufferin and Claneboye. Sir John Alder Burdon, born in Beijing in 1866, became a diplomat in the Caribbean, eventually serving as Governor-General of British Honduras. He died in 1933, and is buried in Hampstead Cemetery.<sup>39</sup>

### **The Implications of the Satiru Revolt of 1906**

The Satiru revolt has had a significant effect on different people in the society. To the feudal rulers who lost their position and power during the Jihad of Uthman Danfodio of 1804, it was a good riddance to a movement which was believed to have threatened the very foundations of the Caliphate. While for the British

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<sup>35</sup> Dewhurst. "The Satiru Uprising, Nigeria, 1906"..... pp. 2.

<sup>36</sup> Dewhurst. "The Satiru Uprising, Nigeria, 1906"..... pp. 2.

<sup>37</sup> Dewhurst. "The Satiru Uprising, Nigeria, 1906"..... pp. 2.

<sup>38</sup> Dewhurst. "The Satiru Uprising, Nigeria, 1906"..... pp. 2.

<sup>39</sup> Dewhurst. "The Satiru Uprising, Nigeria, 1906"..... pp. 2.

Imperialists, it has shaken their power in a manner that has never been done before, yet it has paved the way to effective exploitation, subjugation and domination of the various communities under the Sokoto Caliphate with the absolute loyalty of the native ruling class. Those rulers that are believed to be disloyal were mercilessly dealt with along with the Satirawa.<sup>40</sup>

Prior to the Satiru Revolts at around 1904 to 1906, the colonial authority only realized £7,337 as tax in the Province when it was expected to reach £10,962, the Satiru village were said to have shy away from tax payment.<sup>41</sup> After the Satirawa were mercilessly dealt with, the British authority further intensified their exploitative tendencies, increasing tax per head. Lugard verified the information by emphasising that the amount of tax collected by the 31<sup>st</sup> March 1907 financial year was £11,611, in 1908 the revenue increased to £45,422 for both government and the native administration in the Sokoto Province.<sup>42</sup>

To the people of Satiru village, it was a massacre of people believed to be fighting for liberation against desperate and despotic exploitation and oppression by alien forces (British Colonial Forces). The revolt of the Satirawa (Satiru People) have signify that the people in the Northern region and Nigeria in general have always rose to the occasion in order to fight against exploitation and external oppression through the guidance of few committed intellectuals as a result of their leadership.<sup>43</sup> Similarly, after the Satiru Revolt and massive assassination of the rebels by the British and Sokoto forces, the the Satiru village and its environs was cursed by the *Sarkin Musulmi* (Sultan of Sokoto) thereby prohibiting anyone from resettling or cultivating the area and the environs of the

Satiru Village, an order that is believed to have stand upto 1973.<sup>44</sup>

### **Conclusion**

According to all what has been established in this study, it can rightly be concluded that the people of Satiru to a greater extent, have courageously resisted external domination, and to some extent stood their ground for their freedom. They manifested in their rebellion the zeal to be free and liberated free from exploitation and external domination. They equally became the first people to hand the colonial administrators their first defeat in the history of colonial subjugation in the northern region with a significant casualties despite their maxim guns and military power. It has equally been observed that even prior to colonial venture, in the Sokoto area, the Satiru people were known to be resisting injustice, exploitation from the ruling class, and also living independent of any external authority. Satiru people are tactically and strategically intelligent in such a manner that they were able to acquire and gather intelligent report on their adversaries in the neighbouring villages which greatly give them an edge in their sacking of the forces of the British and that of Marafan Gwadabawa. Although, they have been mercilessly exterminated, yet, the book of history can never forget about their bravery and effort in confronting powerful forces like that of Sokoto and Britain, and emerged to some extent victorious.

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<sup>43</sup>Sokoto, "The Satiru Revolt of 1906: A Reaction to Feudalism and Imperialism"... p.291.

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