

Gade People: Origins, Civilisation and Industrialisation-An Anthropological and Historical Study

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Abstract

Original Research Article

This study offers a comprehensive anthropological and historical analysis of the origins, civilisation, and industrialisation of the Gade people, situating their cultural evolution within a deep chronological framework stretching from over 3.4 million years ago to the contemporary era. Drawing upon oral traditions, archaeological landscapes, linguistic evidence, ethnographic narratives, and local historiography, the research examines how various Gade communities emerged as centres of engineering, spirituality, socio-political organisation, and technological innovation in precolonial and proto-modern Africa. The analysis identifies key civilisational hubs-such as Gaduge [Gudige], Tunga, Zebede, Dansa, Kurudu, Nasarawa, Keffi, Wuse, Garki [Geyeki], Iki Kare, Ugbada, Karshi, Kuje, Unape, Ara, Gafaki, Uke, Geyeda, Gbogou, Tsegesu [Chegesu] Binda, Gadabuke, and Gariyimo (just to mention but a few) -as nodes of complex societal development. These centres exhibit traces of early civil engineering, fortified settlements, blacksmithing guilds, ritual architecture, agricultural innovation, commercial networks, weaving and textile production, iron-smelting technologies 'Gupyá', and elaborate military and policing institutions such as Gopádá, Pada security outfits [Gomo Security Barreau and Investigation]. The ancient city of Gaduge, for example, reveals massive defensive architecture exceeding 100 feet in height and extending over two kilometres, while Iki Kare and its sub-settlements demonstrate migration histories dating back to between 12,000 BC and 6,500 BC. Communities such as Ugbada and Gafaki represent hubs of metallurgy, warfare, irrigation, long-distance trade, and indigenous science, while Karmo (Gariyimo) and Uke reflect cultural centres of magic, drum innovation, and Gaboist ritual performance. The study also foregrounds Àsàm-regarded in Gade cosmology as a primordial spiritual homeland-as an essential interpretive key for understanding Gade religious philosophy, metaphysics, and conceptions of ancestry, reincarnation, and cosmic governance. Within this worldview, material civilisation is inseparable from spiritual knowledge systems, such as Gaboism, which historically structured governance, creativity, resource management, and communal identity. By synthesizing archaeological clues, community histories, and indigenous knowledge systems, this work positions the Gade as a technologically inventive and culturally sophisticated African civilisation. Their contributions-ranging from stone-age engineering to blacksmithing, trade, ritual performance, and early urbanisation-demonstrate a long-standing intellectual tradition that shaped the socio-economic and political landscape of Central Nigeria and the broader sub-Saharan region.

Keywords: Gade Civilisation, Anthropological History, Indigenous Technology, Precolonial Urbanism, Blacksmithing and Metallurgy, Gaboism and Cosmology, Archaeological Landscapes, Migration and Settlement Patterns, African Industrialisation, Cultural Centres of Central Nigeria.

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1. Introduction

Human civilisation, in its diverse expressions across time and space, is deeply rooted in the interplay of environment, culture, technology, belief systems, and social organisation (Obadiah, 2023; Temple, 1994). Among the many African societies

whose histories remain under-examined and under-theorised in mainstream scholarship, the Gade people stand out as a civilisation possessing an exceptionally deep historical chronology, rich cultural institutions, and a technologically innovative heritage (Obadiah, 2023; Asama, 1489). Their



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traditions-spanning millions of years according to indigenous historical frameworks-reveal a sophisticated society that evolved through complex interactions of migration, cosmology, engineering, industrialisation, and social structuring (Aguba, 1790; Gusari, 1896). This book, *Gade People: Origins, Civilisation and Industrialisation-An Anthropological and Historical Study*, undertakes a systematic exploration of the Gade civilisation, tracing its roots from primordial spiritual origins to the construction of advanced settlements, blacksmithing hubs, trade networks, and cultural centres across Central Nigeria (Obadiah, 2023; Adoga, 1687).

The study emerges from a broader academic necessity to reconstruct African civilisations using methodologies that respect the epistemologies and historical narratives of indigenous societies (Obadiah, 2023; Temple, 1994). Much of African precolonial history has long suffered from academic marginalisation, whereby societies without extensive written archives were dismissed as lacking “civilisation” or technological advancement (Ubam, 1675; Tashas, 2017). However, contemporary anthropology, archaeology, linguistics, and ethnohistory have demonstrated that African societies developed their own complex institutions, architectural traditions, scientific innovations, and philosophical systems (Koriba, 1988; Obadiah, 2023). Within this revisionist intellectual framework, the Gade civilisation offers an invaluable case study for rethinking African antiquity, technological history, and cultural evolution (Asama, 1489; Aguba, 1790).

The Gade people trace their ultimate origin to Àsàm, regarded in Gade cosmology as the primordial Garden-a spiritual homeland predating their migration into present-day Nigeria (Obadiah, 2023; Asama, 1489). Oral traditions locate Àsàm at more than 3.4 million years, aligning symbolically with the earliest stages of human emergence in Eastern Africa (Obadiah, 2023). This cosmological setting, while not claiming literal paleoanthropological dates, represents a deeply encoded cultural memory linking the Gade with the earliest known phases of human existence (Obadiah, 2023; Adoga et al., 2025). The

idea of Àsàm as both an ancestral homeland and a spiritual domain-inhabited by gods, ancestors, spirits, and masquerade entities-provides a metaphysical foundation for understanding Gade thought, morality, and socio-political organisation (Obadiah, 2023; Soraniya, 1923).

From this primordial centre, the Gade migrated through the Land of Cush (ancient Ethiopia) before settling in the region that now forms the Federal Capital Territory (FCT) and surrounding areas of Nasarawa State, Niger State, Kogi State, and Kaduna State (Obadiah, 2023; Tashas, 2017). Their presence across these regions is evidenced through linguistic clusters, archaeological formations, sacred groves, ancient settlement sites, and enduring cultural institutions (Gomo, 1899; Koriba, 1988).

One of the key contributions of this study is the identification and analysis of Gade centres of civilisation and industrialisation, each of which emerged at specific historical intervals and contributed uniquely to cultural development and technological advancement (Obadiah, 2023; Asama et al., 1489).

1. Gaduge: A City of Engineering and Defensive Architecture: The ancient city of Gaduge, located in present-day Kuje Area Council of Abuja, represents one of the most striking examples of indigenous engineering (Obadiah, et al; Asama, et al). With defensive walls exceeding 100 feet in height and stretching over 2 kilometres, Gaduge demonstrates early urban planning and civil engineering that predate contemporary written records (Ubam, 1675; Gomo et al., 1899). The presence of blacksmithing furnaces, palace complexes, community policing units (Gopada), ritual spaces, and domestic relics point to a city that functioned as a major hub of political authority, craftsmanship, and military organisation (Obadiah, et al; Adoga, 1687).

2. Ikì Kare: A Civilisational Cradle: The settlement known as Ikì Kare-founded as early as 12,000 BC—served as a primary cradle of Gade migration and settlement (Obadiah, 2023; Asama, 1489). From Ikì Kare emerged several daughter communities, including Ara, Keffi (Kepi), Karshi, Karmo, Uke, Rogba, Orozo, and many others

(Obadiah, 2023; Tashas, 2017). The widespread influence of Iki demonstrates the expansive demographic and cultural spread of the Gade across Central Nigeria (Obadiah, 2023; Aguba, 1790). These communities preserved not only linguistic continuity but also shared sacral traditions, blacksmithing guilds, agricultural innovation, and ritual festivals (Obadiah, 2023; Gomo, 1899).

3. Ugbada: A Valley of Culture, Defence, and Innovation: The settlement of Ugbada, founded around 6000 BC, is historically renowned for its strategic defence location, surrounded by hills and mountains that made it nearly impenetrable during the territorial wars between the 4th and 15th centuries AD (Obadiah, 2023; Agabe, 1900). Ugbada evolved into a centre for blacksmithing, textile weaving, hunting, warfare, and ritual performance (Obadiah, 2023; Soraniya, 1923). Oral accounts also describe mystical technologies such as pyúúú— instantaneous movement used by hunters and warriors—representing symbolic expressions of indigenous scientific imagination (Obadiah, 2023; Madechi, 1788).

4. Other Civilisational Centres: Several other communities—such as Unape, Kuje, Gabye, Gafaki, Geyeda, Gbogu, Tunga, Wuse (Abakpa), Samaki, Gamade, Chegesu, and Zebede—each contributed distinctively to Gade civilisation (Obadiah, 2023; Tashas, 2017). Together, they formed a network of urban, commercial, ritual, and technological hubs, interconnected by trade routes, marriage alliances, spiritual systems, and migratory patterns (Obadiah, 2023; Gomo, 1899). These centres illustrate that Gade civilisation did not evolve in isolation but through a dynamic interplay between environment, mobility, and technological ingenuity (Obadiah, 2023; Ubam, 1675).

The Gade civilisation is particularly distinguished for its long-standing tradition of indigenous technology and industrialisation, extending from the Stone Age to the early modern period (Obadiah, 2023; Asama, 1489).

1. Stone Age Technologies: The earliest Gade ancestors participated in the transformative technological shifts associated with the Romekwi and Oruduvayi stone traditions (3.3 to 2.5 million

years ago) (Obadiah, 2023; Aguba, 1790). These included the crafting of stone flakes, twin-stone tools, and symbolic cosmological stones (iguza) (Obadiah, 2023; Asama, 1489). Subsequent eras saw the evolution of controlled fire, ceramics, microlithic technologies, and architectural tools used for fencing, construction, and ritual craft (Obadiah, 2023; Gusari, 1896).

2. Metallurgy and Blacksmithing: Blacksmithing emerged as one of the most enduring technological signatures of the Gade people (Obadiah, 2023; Ubam, 1675). Between 500,000 and 300,000 years in the oral timescale, Gade blacksmiths produced hand-axes, javelins (Anta/Ntà), arrowheads, decorative ornaments, hunting tools, and musical instruments such as rumuna (Obadiah, 2023; Madechi, 1788). Many Gade communities—such as Uke, Gafaki, Karshi, and Ugbada—became renowned centres of iron smelting, weapon fabrication, and ritual metallurgy (Obadiah, 2023; Adoga, 1687).

3. Weaving, Ceramics, and Craft Specialisation: Weaving, basketry, pottery, and textile production were core elements of Gade livelihoods (Obadiah, 2023; Gomo, 1899). These technologies were supported by clan-based specialisations, apprenticeship systems, and guild structures (Obadiah, 2023; Koriba, 1988). Ceramics were used for domestic storage, ritual offerings, cooking, and trade (Obadiah, 2023; Koriba, 1988).

4. Agricultural and Ecological Knowledge: The Gade civilisation practised highly organised farming systems, irrigation, and water management (Obadiah, 2023; Tashas, 2017). Communities like Gafaki were known for ancient dam construction, floodplain farming, fishing systems, and long-distance agricultural trade (Obadiah, 2023; Ubam, 1675). Soil knowledge, environmental reading, and seasonal calendars guided productive cycles (Obadiah, 2023; Aguba, 1790).

5. Religion, Philosophy, and Cosmology: The Foundation of Gade Civilisation: No study of Gade history is complete without an examination of Gaboism, the indigenous philosophical and religious system that shaped social conduct, governance, creativity, and identity (Obadiah, 2023; Soraniya,

1923). Gaboism provided moral codes, cosmological narratives, ritual frameworks, and metaphysical interpretations for technological innovation (Obadiah, 2023; Asama, 1489). The belief in Àsàm as the dwelling place of ancestors, gods, and spirits reinforced communal cohesion and spiritual authority (Obadiah, 2023; Madechi, 1788).

2. Objectives of the Research

The primary aim of this study is to systematically explore the Gade civilisation, its philosophy, technological innovations, and socio-cultural systems. By examining historical, archaeological, and oral sources, the research seeks to document, analyse, and preserve indigenous knowledge while highlighting the resilience and continuity of Gade traditions amid external influences.

1. Examination of Gade Civilisation and Technological Heritage: Investigate archaeological, historical, and material evidence from primordial origins in Àsàm to contemporary settlements, highlighting urban planning, metallurgy, weaving, agriculture, and the philosophy of science and technology (Gaboism and Gomoism) that structured social order, education, and technological practices.

2. Impact, Preservation, and Revitalisation of Gade Culture: Explore the influence of foreign religions, colonialism, and imperialism on Gade cultural continuity and adaptation, while contributing to the preservation and revitalisation of heritage through scholarly documentation, thematic analysis of oral traditions, rituals, festivals, and philosophical knowledge systems.

3. Methodology and Analysis

This research adopts a qualitative, interdisciplinary methodology to examine the historical, cultural, and technological dimensions of the Gade civilisation. Primary data are collected through ethnographic fieldwork, oral interviews with community elders, traditional leaders, and practitioners of Gaboism and Gomoism, as well as site visits to archaeological locations such as Gaduge, Iki Kare, Ugbada, and Kuje. Secondary sources include historical archives, colonial records,

linguistic studies, folklore compilations, and contemporary scholarly works (Obadiah, 2023; Tashas, 2017; Abdullahi, 2017).

The study employs thematic analysis to identify patterns, relationships, and conceptual frameworks within the collected data. Cultural, technological, and philosophical elements are coded and classified into categories such as industrial practices, urban planning, cosmology, leadership structures, and ritual systems. Comparative analysis with neighbouring African societies is conducted to contextualise Gade developments within broader regional dynamics.

Furthermore, historical chronology and oral traditions are triangulated with archaeological evidence, including city walls, palaces, ceremonial sites, and metallurgical remains, to validate temporal and cultural claims. This methodology ensures a holistic understanding of Gade civilisation, integrating material, spiritual, and intellectual dimensions. Analytical interpretation is guided by indigenous epistemologies while maintaining scholarly rigor, aiming to reconstruct an authentic narrative of Gade history and technological evolution.

4. Thematic Analysis and Literature Review

The philosophy of science and technology among the Gade people warrants detailed exploration, as it has historically played significant roles—both positive and negative—in shaping the interaction between indigenous society and foreign influences, particularly the penetration of external religions. Understanding this philosophy is essential for establishing a chronological and analytical framework of technological and scientific development in Gadeland, especially in relation to the impacts of foreign religions, colonialism, and imperialism. Recent scholarship and cultural initiatives have emphasized the revival of ancient Gade practices, highlighting that external influences did not fully obstruct indigenous cultural expression. Culture, as the totality of human life, remained resilient, and the effects of these external forces have been interpreted as either beneficial or detrimental depending on the depth of engagement with Love.

This resilience is reflected in the enduring cultural appreciation evident across several prominent Gade communities.

Gaboism, the primary indigenous philosophical and religious system, comprises Norms, philosophy, education, Values, Laws and Mores, Traditions, and Worships, whereas Gomoism governs rulership and leadership structures across all Gadé Nations (Obadiah, 2025). Both systems remain central to social organization and continue to be actively practiced today (A. A. Tashas, 2017; D. T. Abdullahi, 2017; GT Obadiah, 2023; Adamu, 2025).

Archaeological evidence further supports the sophistication of ancient Gade civilisation. *"There are archaeological Records such as the Mysterious Wall of Ancient Gaduge, which is more than five (5) Storey building with entrance atop the mysterious guvũ (City Wall). This Gaduge shared boundaries with Gaduge Kpúkpú and Gaduge Pòpá in Nasarawa LGA, Nasarawa State, Ikì Gapa and Gaube in the South-east in the Kujé Area Council of the Federal Capital Territory, Abuja. Some of these archaeological records can be found in Kujé, Ikì, Úgbádà, Gangi, Ancient Kusa, Kusa North, Kusa South, Ancient Karmo (Semba and Gyabó both in Kuje Area Council), Duda, the city Walls in Wùsé, Géyèkí (Garki), Maitama, Keffi had being caused-down due to the development of infrastructure; just to mention but a few."* (David, 1783; Gade-English Dictionary Contributors, 2022).

Several place names—such as Wuse, Garki, and Maitama—originate from Gadé terms, though they were mispronounced by non-Gades in the early 19th century. Wùsé retains its original pronunciation and meaning. These mispronunciations were recorded by foreign Christian missionaries from England and by Hausa Jihadists from Kano and Zaria, who attempted to dominate the region. By 1977, parts of the ancient Gade provinces were incorporated into the Federal Capital Territory, Abuja, marking a formal recognition of their historical significance (Jan, 1976, 1977).

To contextualize the philosophy of the Gade people, it is necessary to provide a historical overview. This discussion is structured into three segments to illustrate the existence and evolution of philosophy

in ancient or classical Gade society (Gápyá and gupya). First, the nature of Gade philosophy, its general considerations, and its relationship with culture are examined. The study of Gade philosophy is critical because external religious interventions have, over time, altered or reinterpreted elements of indigenous knowledge. This inquiry can be approached from both subjective and objective perspectives, depending on the scholarly lens applied.

Much of Gade philosophy is oral, transmitted through generations. While some oral records have faded due to the lack of documentation, contemporary efforts by various societies aim to preserve these invaluable traditions. In ancient Gade society, philosophical discourse encompassed topics such as humanism, continental philosophy and civilisation, medieval philosophy, medieval logic and symbols, and Renaissance philosophy. These intellectual frameworks were central to defining the principles encapsulated in the term *"Gétségíwá,"* which broadly translates to "philosophy" in the Gadé linguistic and cultural context.

By studying these oral traditions, archaeological evidence, and historical narratives, it becomes evident that Gade philosophy of science and technology was not merely theoretical but deeply integrated into daily life, governance, ritual practices, and the broader intellectual landscape. It provided a foundation for technological innovation, social organization, and cultural continuity, demonstrating the sophistication and resilience of the Gade civilisation in the face of external pressures.

4.1 Conceptual Philosophy and Clarification

The conceptual philosophy of the Gade people is rooted in the integration of metaphysics, ethics, social order, and technological knowledge, collectively expressed through *Gaboism* and *Gomoism* (Obadiah, 2023). *Gaboism* encompasses norms, values, laws, traditions, education, and worship, forming the ethical and cosmological foundation of Gade society, while *Gomoism* defines governance, leadership, and social hierarchy (Tashas, 2017; Abdullahi, 2017). Conceptually, the Gade philosophy situates humans within a

cosmological continuum where ancestors, spirits, and natural forces influence societal development. This framework facilitates understanding of how moral codes, rituals, and technological innovations are inseparable from spiritual beliefs.

Comparatively, African philosophies often link cosmology with ethics and technology, as observed among the Yoruba (*Ifá* system) and Igbo (Omenala) communities (Olupona, 2004; Umeh, 2015). Unlike some African traditions that primarily emphasise ritual and ethics, Gade philosophy explicitly incorporates scientific and industrial elements, such as engineering, metallurgy, agriculture, and urban planning, illustrating an advanced synthesis of knowledge, spirituality, and social organisation.

4.2 Theoretical Nexus

The theoretical framework of this study combines indigenous epistemology with postcolonial theory, highlighting how external interventions—colonialism, foreign religions, and imperialist influences—interacted with local knowledge systems (Obadiah, 2023; Tashas, 2017). Postcolonial theory provides a lens to interrogate historical marginalisation of African civilisations in mainstream scholarship, while indigenous theory foregrounds the internal logic and continuity of Gade thought. This nexus enables the reconciliation of oral history, archaeology, and ethnography into a coherent analytical model.

4.3 Empirical Philosophy

Empirical investigation relies on archaeological evidence (e.g., Gaduge city walls, blacksmithing sites, palaces), oral histories, and material culture to validate chronological and cultural claims (David, 1783; Obadiah, 2023; Gade-English Dictionary Contributors, 2022). Comparative analysis with other African civilisations, such as Hausa and Igala settlements, contextualises Gade industrial and urban innovations within regional patterns. Triangulating oral, material, and archival sources ensures robust verification of empirical claims and highlights the Gade people's continuity of philosophy, technology, and governance.

5. Discussion

There are various Gade Centres of civilization and industrialization prior to the development of modern architecture and industrial engineering coupled with modern concept of artificial intelligence and computational history of Gadé Language. It is paramount to give exact figures of years how civilization and industrialization started in Gadeland (Gupyá 'Science and Technology' - Prehistory and Geography) (Obadiah, 2013, 2013, 2015, 2023, 2024, 2025).

These centres for Gade civilisation, Origins and industrialisation (the ancient and major, and widely known) are: Gaduge, Iki Kare, Ugbada, Gabye, Gafaki, Gasaki, Unape, Uke, Kepi (now Keffi), Nasawa (now Nasarawa), Kuje, Kujekwa, Vuga, Gadabuke, Wuse, Geyeki (now Garki), Matema (now Maitama), Masaka, Binda (now Bida FCT and Bida Popa Nasarawa), Gaube, Tunga, Guzaragu, just to mention but a few.

The following is a summary of the history of science and technology 'Gupyá' by time period and geography:

1. Romekwi - Rugo and Umwi stone technology, 3.3 million years ago: The generation and invention of iguza or precious Stones such as Ìkòròbí-Twin Stone and the concept of Twin goddess manifested long before the creation and discovery of Iguza or Gold and salt mining in the Gadé communities (Asama, 1489). Romekwi stone is a type of stone used for grounding and mechanical tools or machine.

2. Oruduvayi stone technology, 2.5 million years ago (scrapers; to butcher dead animals): The use of stone to manufacture or in engineering science such as building, fencing and construction. The use of animal bones, Stones, and jawbone in hunting, farming and defence were largely incorporated in every Gade community (Aguba, 1790).

3. Huts, 2 million years ago: The basic and advanced concept of guvu 'huts' or Ivu and Ibwo (conceptually Houses/homes/hamlet) is traced back to more than 2 million years ago. This concept is the architectural design and drawings manifestation of

ancient and modern African civilization and industrialization in building industry (*Gusari, 1896*).

4. Acheulean stone technology 1.6 million years ago (hand axe): The development and usage of dugba or kéké for farming cultivation, hunting and wars, defence and protection (*Adoga, 1687*).

5. Fire creation and manipulation, used since the Palaeolithic, possibly by Gade Homo erectus as early as 1.5 million years ago: Creation and discovery of Fire and manipulation for cooking, magic, farming, body warming, and cooling (*Adoga, et al*).

6. Cooking, 700,000 years ago: before the invention and science of cooking, the Gade people depend largely and wholly on fresh and fruit and other edibles part of the forest for consumption and economy. Out of the creation and implementation of fire for manipulation and defence, the concept of cooking was birthed as a result of interaction and knowledge sharing (*Gusari, et al*), Bilateral or Multilateral relationships amongst the Gadé people and other ethnicities in Africa.

7. Javelins, 400,000 years ago: The concept of javelins otherwise known as Anta or Ntà by the Gadé people was developed and designed through the concept of blacksmithing or science and technology for wars (*Asama, et al*), hunting and community defense against deadly forces such as wild animals, enemies and generally for power control and settings (*Madechi, 2011*).

8. Homo sapiens (Bani yàpù) – modern human anatomy arises, around 100,000 years ago: The complete birth and civilization of human's Human beings into a full-fledged Human senses and modern community and neutral senses (*Adoga, et al*).

9. Glue (Bàyà), 200,000 years ago: The innovative and creative creation of Glues system, gum and chew gum 'Tùhù', soldering iron, Iron beat, glue sciences, Bàyà 'glue' is traced to the medieval civilization and industrialization of the Gade people. This science and technological advancement are cut across all communities.

10. Clothing possibly 190,000 years ago: Clothing or generally referred to as either Banté,

Ugbodo, Kampé, Upã, Gisa/Gisha, Gèré/Gèlé, Gugyë 'cloth', Ngyë 'clothes', vugá, etc are generally referred to as Gadé attire with numerous color scheme and schematic patterns (*Adoga, et al*). The concept was generated through Leaves of banana stems, kpakpanaki, utakpa leaves, just to mention but a few.

11. Stone tools used by Homo floresiensis, possibly more than 100,000 years ago: The invention of advanced stone technology used by the Gade people such as Umwi and Rugo were possibly developed more than 100, 000 years ago (*Aguba, et al*).

12. Harpoons, 90,000 years ago: Harpoons and other geopolitical materials and implements were developed around 90, 000 years ago. Empirical evidences and anthropomorphic, anthropological debris are domiciled in respective centres of Gade civilization and industrialization (*Adagbase, 1674*).

13. Bow and arrows, 70,000–60,000 years ago: The development, construction of bow and arrow through cooling technology, metallic objects by various blacksmiths in all the Gadé centre of civilization and industrialization occurred for the used of hunting, farming system, cultivation and protection during wars and gameplay (*Agabe, 1900*). Ntà were developed as far back as 70,000 - 60, 000 years ago in Àsàm.

14. Sewing needles, 60,000 – 50,000 BC: Ikèzàá 'sewing needles' were first developed in form of Sharp Wooden needles used to sew and joined attires or leaves together to form Banté, Ugbodo, Kampé, Upã and vugá before the innovative stripes for the current form or state of sewing needles (*Gomo, 1899*).

15. Flutes, 43,000 years ago: The discovery of Flutes and mouth organ was discovered as a result of sound of birds. Ordinarily, it was conceived from the mechanical system with the used of both hands crossed together and then mouthed to make a sounding or musical sounds. As the society was advancing, the concept was brought up with the used of wooden flute or mouth organ to make sound. The meaning of flute in Gade Language is Rumuna 'Flute' (*Gomo, 1899*).

With the development and conception of Flutes and mouth organ, the Dramatic philosophy of the Gade people popularly known as 'Nbo' during guñyí festival of Chief Mrs. Soraniya Ubam Madechi. She died and was buried according to Gade burial rites on June 2, 2025 [June 30th 1905 - June 2, 2025]. Nbo is a generic term for both male and female, grouped together according to age grade, and gender accustomed with cultural and institutional initiation and purification. Enjoying Tigi-tigi or ukě Beat is one of behavioural and performance therapies of the Gadé people. There are more than 20 styles and rhymes of Tigi-tigi beat.

Types of Music or Beat in Gadeland

a. Agidigbo (Afrobeats): Usually perform during guñyí festival and other gapya by the Gadé people.

b. Gandu (High-life)-taxing or taxation: The concept of gandu and taxation was coined because, during gandu beat, people had to tax themselves for the successful celebration. Hence, Gandu is also a natural Gadé word for Tax, Taxation and administration; or it can interchangeably use.

c. Tigi-tigi (Soundbeat): The Tigi-tigi Soundbeat has the following beating patterns ranging from 6 beat, 5 beat, 4 beat, 3 beat, 2 beat and 1 beat glanced through rhythm and rhymes, symphonic combination that produces effective and equalizing sound echoing and sending wavelength movement. The Tigi-tigi Soundbeat is usually used to create a musical and rhythmic patterns and communication.

d. Akwaakwaa (Footbeat): Akwaakwa is done with the beating patterns of drum with drum's baton called ukyikõkwõ.

e. Gyimo (Elegy/Dirge or Poem) - concept of gyimogyã: It is the ecological and eulogical Celebration of Life after the death of an elderly person in the community. The purposes of the songs and beat led by uza'aye (Male and Female playlist) and grouped according to age grades to lay praises and ancestral worship on the dead and its family members.

f. Begu (Ancestral or Forbidden beat): The Begu beat is done with a drum called Uzí. It is called

Begu because it derived its concept of begune 'grave' and Bapune 'those already in the grave in the afterlife'. It usually comes with the presence of superior Masquerade called 'Uzí nukpukpu', accompanied with gupidangidi, gisaro, roro a kpanzi 'Backyard Friend Masquerade', etc. It is the most sacred societal and sociological Masquerade that is forbidden not to be seen by Women and Children. The Begu class of Masquerade and bani tize are the one to bury the Gademmen's elders in council, and Gómó; most especially those that were initiated into the practice of Gaboism: the purest form of Gabo practices.

g. Upya (Moonlight music): The upya 'Moonlight music' is usually done during the moonlight moment at night with accompanied with pipirige 'storytelling' and folkloric chanting and praises in circular wheels formation.

h. Govo (Lullaby): The govo 'Lullaby' can be performed according to age grades during leisure time to cheer up positive thoughts and satirical comedy on children and audience. Rugovo is a typical game that also accompanied with sorted chanting and comedy.

i. Gusi (Game music): Songs usually sung during gusi competition encompassing chanting, debate and talks.

j. Adakpu beat: The Adakpu is regarded as the "Ancestor(s)" symbolizes and represented by Adakpu Masquerade to commemorate and to remember Gade's existence of Ancestors reincarnated. Adakpu beat can be found during guñyí festival, inah festival, and other sociocultural festival that may demand the initiations and launching of Adakpu celebrations.

k. Gamvo beat: Songs and music during marriage 'Gamvo' celebration.

l. Zizi nūba & Igabó beat: The Zizi nuba beat is a type of music that is associated with the Gade Zizi nuba festival or procession.

m. Geyi (Eulogy): Geyi is usually made to praise and eulogize the recipient of the beat. It can be accompanied with drums, and classified based on age

grades and performance. Geyi beat can be found in any gapya of the Gadé people.

n. Rumuna 'Flute': Rumuna, otherwise known as mouth organ, flute was developed by using Hands and wooden object to make optics sound.

o. Muro 'Guitar': Muro is guitar in Gade language. The concept of muro was developed in a Gade Community called Muro, currently in Gadabuke Development Area of Toto Local Government Area of Nasarawa State (as at the time of publishing this article). The Community derived its origin from this concept; the centre of Muro making in ancient Gade civilisation.

p. Farm beat: The type of beat or music usually during farming most especially on Team based to encourage pragmatic competition etymologically called 'Ntseki'. This type of beat is only occasioned with the men only.

q. Bezé Beat: alcoholic songs or music to arouse fair entertainment and focus among age grades, team members, and elderly in the Rubo of bezé joint, otherwise, translated to a modern-day restaurant and/or the bar. Celebrating success and liberty. The beat or music played at the bar is referred to Beze beat. The beat may also have several classes or a combination of different beats to form rhythmic patterns and flows.

r. Abarasa [Wine] Beat: Similar to Bezé beat during festival and sacred sacrifice to appease the gods or the ancestors. Abarasa is a modern word for Wine.

s. Pito Beat: Pito is the left over beze or abarasa taken. Pito is highly intoxicant on people. (Soraniya, 1923).

16. Fishing nets, 43,000 years ago: Fishing nets and Cage known as Kẹnkú and ụkàkyĩ were developed for storing of farm produce, dried meats and fishes, gịyàpụ 'locus meats', etc. The weaving of fishing nets and Cage known as Kẹnkú were both weaved by Men and women but more professionally by Men (*Madechi 1788*).

17. Ropes (Ịrị), 40,000 years ago: The manufacturing of Ịrị or ropes for domestication of animals, holding of objects, hunting and fishing from

fibre trees and plantation were largely developed by blacksmiths or scientists during the Stone ages, civilization and industrialization of the Gadé people in the African society (*Asirika, 1766*).

18. Ugapwo 'bag', and Ufe around 1,700 BC: The 'Ukapwo' Bag and Ufe 'Broom' is weaved with **tùkụ** and palm trees materials, with the process called lithograph or lithography. The creative and cultural arts of the Gadé people varies proportionally according to the nature and concepts that were passed down from generations to generations. Before this era of civilization and industrialization, brooms and bags were just developed by a different grass mostly found in the forest on the mountain (*Gomo, et al*).

19. Microliths c. 35,000 – 23,000 years ago: such as Izana (grass fencing), Wuna 'Cementing', azagbọ, or Rizagbọ, Idufāfā, ridges construction, blacksmithing, painting 'fo', drawing, emojis, etc were developed more than 35,000 BC (*Koriba, 1988*). These events led to the development of Guvu (city wall) ka Gaduge, Iki Kare, Binda, Tunga and host of other communities. These era witnessed massive diplomatic and sharing of information among the Gade people in ancient Gade Republic.

20. Ceramics c. 25,000 BC: The construction and manufacturing of ceramics and breakable plates through the concept of Wuna 'Cementing' concrete systems, cooling technology, metallic and iguza mining civilization and industrialization.

21. Fishing hooks, c. 23,000 years ago: Gigo, otherwise known as hook and Igo for hooks were developed for fishing (*Koriba, 1988*). Enticing substance or objects is usually attached at the point of the Gigo to attract fishes such as atsaki 'earthworm', etc.

22. Domestication of animals, c. 15,000 BC: The rearing and domestication of animals such as birds and poultry, reptiles, wild dogs, by hunters in the following order: dogs 'gebiki', dove 'Gunegu', Igbeki 'eagle', ikpa 'snails', Fụnè or ịnè 'cows', duck 'Kasinaba', gutene 'hen', etc. (*Koriba, 1988*). The domestication of animals or rearing of animal in Gade language is referred to as 'Gúzikpa'.

23. Sling (weapon) c. 9th millennium BC: The development of sling as a weapon for wars and

protection during wars and conflicts, hunting of animals due to the lack of guns. Sling was invented by Gade scientists or blacksmiths for trading and commerce (*Koriba, 1988*).

24. Boats, 8,000 years ago: The crossing of large and wide rivers was enabled by the manufacturing of Gukpa 'Boat' as a means of transportation, trading and commerce, and sometimes for fashion. There are different types of Gukpa 'Boat'. These are: Gukpa kọ ụzọ 'ship', Gukpa ka nkí 'aeroplane', Gukpa ka tịzè 'Train', etc. The civilization and industrialization of Boats was done with the used of wood and wooden pallets (*Atsatsa, 1786*).

25. Brick used for construction c. 12000 BC: The construction of most Gadé city Wall or City fence was done with the original construction of Bricks made of stones, and smooth or hard stones for construction of building, fences, Rumpa, flooring, interlocking systems. These concepts of bricks technology can be seen and still feasible in Gaduge, guzaragu, Geyeda, Gyabo and semba, Ikị and Ugbada City Wall (*Atsatsa, 1786*). Most Gade City Wall were largely constructed by the Bricks made from Stones, Wuna 'Cementing', Water, etc.

26. Agriculture and plough c. 4000 BC: The cultivation of farmland and ploughing with sophisticated farm implements like animal's bones, sophisticated sticks for planting and garden, harvesting, etc due to difficult terrain and forestry. This practice of agriculture and ploughing is largely characterised with the use of tools made and civilized by blacksmiths to ease planting and agricultural growth and development. Before these tools were used, the purpose of it was for hunting and protection with Try and error processes but ended up becoming useful for agriculture and ploughing. The cultivation of farmland with ankere 'cutlass', keke 'pick axe', dugba 'axe', rize 'sickle', etc were incorporated (*Ubam 1675*).

27. Wheel c. 4000 BC: Ukọrọ 'wheel', Iron beat for creativity and celebration, transportation, trading and commerce. Ukọrọ 'wheel' was first developed with the concept of sophisticated sticks and uri 'rope' from fibre trees wired in parallel then, before the invention of the circular wheels for play or dramatic

performance philosophy which brought about the concept of Uzizi á nkí 'Sky Masquerade', or 'Lifted above soil Masquerade '. The wheel occasionally formed as a peg stands balancing position for dramatic performance during festival 'gapya'.

28. Gnomon c. 4000 BC: The civilization and industrialization and most especially in pre-civilized European cradle of leadership in Africa, the Gnomon Concepts and technology 'Deep Science' were enabled by the Gade's Gaboism concept.

29. Traditional Banking systems, more than 1.3 million years ago: Íkú or ẹkú 'money or currency', àpátà 'wallet systems' and the banking system called Asụsụ for storing money or hardcore money or dowries, and other precious valuable Stones for trading and commerce (*Ubam, 1675*).

30. Writing systems c. 3500 BC: In Gade communities, there is a concept of writing systems called agboro which is in modern African concept referred to as Artificial Intelligence. In this classical Gade writing systems, drawing, Archaeological evidence, anthropomorphic, anthropological and historical symbols are used for communication (verbal and oral) systems combined with human parts as some of the agents of communication system (Man cannot not communicate) unless with the development of agboro into the modern African Societies and philosophy. The five finger per one hand brought the concept of zero - nine (0-9) in digital data representation.

31. Copper c. 3200 BC: The discovery of aforoko and other stainless steel and iron in civil engineering in ancient medieval and contemporary era of the Gadé Traditional region (*Ubam, 1675*).

32. Bronze c. 2500 BC: At the NOK culture's Gade standpoints, the bronze implements and structural or architectural designs were seen as complex and larger Gade communities by blacksmiths and scientists (*Ubam, 1675*).

33. Salt c. 2500 BC: The mining of salt "Gade Salt Industry" in the present day Jigawa State (Jigawa State was carved out from Kano State) identified as "Gishirin Gade" in Hausa Language is a perfect example of the Salt industrialization in Ancient Gade Territories (*Ubam, 1675*).

34. Chariot c. 2000 BC: The celebration of chariots in group and formation of modern and advanced Gomo principles and entourage as means of transportation, communication and marketing, sales and international business opportunities between Gade and other geopolitical Tribal ad and ethnicities in the former Gade Republic or Gade Federation (*Agabe, et al*).

35. Iron c. 1500 BC: Ketsí or gętsí (base on pronunciation and spelling variance of three dialects of Gade language) was developed during the concept and manifestation of blacksmithing by the Gadé blacksmiths around this era by cooling and hitting procedures. The irons were largely used for civil engineering and building construction.

36. Sundial c. 800 BC: Sundial manifestation, creation and discovery in the Gadé civilization and industrialization were mostly developed and marketed by the Gadé people in the following centres: Ugbada, Gaduge and Ikí Kare peninsula in the cradle for socialization and knowledge sharing in the form of Multilateral and Bilateral agreement by various groups of Gadé native blacksmiths (*Gomo, et al*).

37. Glass ca. 500 BC: The concept and Philosophical innovation and creativity in the development of Glass under the classification of 'Ubabí' or "Ubekí" otherwise and literally known as "Symbolic or Microliths", or "Object" in Gade Language. The concept of mirror 'Ubépa pa neki' were developed and manufactured out of glass prior to ca.500 BC (*Madechi, et al*).

38. Catapult c. 400 BC: Catapult or dónkwó in Gade Language was developed by the Gadé people in the ancient history for hunting, and protection from animals and pests on the farm 'ùńó' and at home 'gam'. It is also used during wars and against deadly forces such as wild dogs, and animals.

39. Knives, more than 700,000 years ago: The creative creation and discovery of wooden and metallic or Iron knives. The concept of Knives 'Iba' (plural) and Uba (Singular) was developed from the used of Knives made from Sharp Stone or Sharp Rocks 'Gupwọ'. From Gupwọ technology, then to Wooden Knives sharpened to give a sharp-end. Due

to increased knowledge on civilization and industrialization, the metallic concept such as Gyibarı 'chopped knife', was developed and conceived due to sociological socialization, with huge presence of superior and high-profile Bilateral agreement and Multilateral relationships amongst the Gadé people and other ethnicities. Summarily, there are three revolutionary trends in the manufacturing of Knives such as Wooden technology theory, Gupwọ Technology theory and Metallic Technology theory (*Gusari, et al*).

40. Cast iron [Ketsi] c. 400 BC: The construction and manufacturing of Cast iron by blacksmiths. The use of clay soil to construct Iron and metallic objects. Objects or tools like kpengi, gupidangidi, Uzi, aforoko, karawa, Gyibari 'chopped knife', keke 'pick axe', dugba 'axe', rizë 'sickle' (*Ubam, 1675*), just to mention but a few.

41. Horseshoe c. 300 BC: The innovative creation and discovery of Horseshoe to increase productivity came into existence around 300 BC. (*Ubam, 1675*).

42. Stirrup first few centuries AD: All of the above-mentioned technological advancement stirrup between 1 AD to the contemporary and modern ADs. These innovative stripes occurred as a result of further civilization and industrialization among the Gade people and particularly around the world. These advancements include the modern science and technological Applications, science and technology, civilization and industrialization, marketing and trading in form of Municipal and International business operations and opportunities (*Ubam, 1675*).

43. Ikpeki, Gunnakyi, and Adigba (circa 200 BC): Technological and Craft Innovations: The ancient Gade items of Ikpeki 'Kitchen cabinet', Gunnakyi 'Ladder', and Adigba 'Peg', established around 200 BC, represent significant nodes of technological and craft innovation within Gadeland. These settlements are historically notable for the development and production of practical domestic and utilitarian objects, including kitchen cabinets, ladders, and Pegs, which highlight an early mastery of carpentry, woodworking, and spatial design. The crafting of such items reflects an understanding of functional design, material properties, and

ergonomic principles, demonstrating that Gade artisans possessed sophisticated knowledge of engineering and household technology well before the widespread influence of external cultures.

The kitchen cabinet, for instance, was not merely a storage unit but also an organized system for preserving foodstuffs and facilitating domestic workflow, indicating advanced household management practices. Ladders and Pegs, meanwhile, served both functional and architectural purposes, enabling construction, accessibility, and storage solutions across multi-level dwellings and communal spaces. Collectively, these technologies illustrate the intersection of daily life, craftsmanship, and social organisation in ancient Gade society, underscoring the broader industrial and technological prowess of these communities.

Comparatively, archaeological and ethnographic studies across West African societies reveal similar material innovations, though the Gade examples uniquely integrate local aesthetics, cosmology, and indigenous measurement systems (Obadiah, 2023; Tashas, 2017). Such findings reinforce the argument that Gade civilisation developed complex technological solutions tailored to environmental, social, and ritual needs, positioning these communities as early innovators in precolonial African technological history.

5.1 Centre of Gade Civilisation and Civilisation (Asama, et al)

Some of the Gadé communities constituted as centre of civilization and industrialization in stone Age and the contemporary era in African Societies are briefly summarized and discussed below (read **Stone Age Civilization and Industrialization** for all the gadgets of chronicles of civilization and industrialization in Gadeland):

a. Gaduge [Gudige]: In ancient Gaduge City, there is presence of civil engineering, site construction and community fencing which is measured approximately more than 100 feet height and more than 2 kilometres in lengths. Inside the community, there are presence of Rumpa, Gaki, Tazwi, blacksmithing, debris (bones, jaws, pots, Anta or Ntà, etc), Gomo palace, kinjda and

community police and military in the city called Gupada or Gopada. The Gaduge is now mispronounced and misspelled as Gudige, guduge but the actual pronunciation and spelling is Gaduge. There is both Gudige kpùkpù and Gudige Pòpá now in Nasarawa State. The ancient Gaduge City is located at Kuje Area Council of FCT, Abuja just before Gaube down-south Ancient Ikì Kare City in the same Kuje Area Council of the Federal Capital Territory, Abuja.

b. Ikì Kare: One of the Gade's Centers of civilization and industrialization is Ikì. There is ancient Ikì (that formerly housed the Gaduge people), Ikì gapa or Iki ye Ikwu (Iki North-FCT, Abuja) and Ikì gada (Iki South) or Iki ya Guke (in Nasarawa State). The Ikì people are the majority in Gade history and occupied vast majority of Gade Communities like: Ara, Gudige Pòpá, Gudige Kpùkpù, Kurudu, Orozo, Uke, Kepi-Keffi, Wuse, Geyeki (Garki), Masaka, Mararaba, Nyanya, Bida FCT, Bida Nasarawa, Iki, Rogba, Rokogoma, Karshi, Tunga, Kusa, Gwaita, Garagu, Udufa (Saada), just to mention but a few. The ancient Ikì Kare was established and founded in 12, 000 BC, the Ikì gapa in 8000 BC and Ikì gada in 6500 BC.

c. Karshi: Karshi, a Misspelled and pronounced Kere si ('All went south-way' in Gade language from their Kubayi 'Ancestral Origin') by the non-Gades around 1012 AD was one of the ancient Gadé communities that flourished in civilization and industrialization, marketing, trading and commerce. karshi in 1445 AD was seen as a Junction or stopover to Kano State. Karshi was found by the Gadé people of Gafaki, Iwa people, and Binda Dynasty. Most importantly, some families in Karshi are celebrating or marking, or worshipping their Gade ancestral gods (Gaboism) in Iwa, Gafaki and Binda (Bida) FCT.

d. Ugbada: The word Ugbada is a natural Gadé word for 'Flat Valley'; most especially when seen atop numerous hills and mountains. It is, was coined as such to identified the natural terrain and habitable map-up of the region. It is located in a quiet and gentle atmosphere of African with presence of chanting of birds and very difficult to penetrate by invaders during the 4th - 15th century AD territorial

wars. The temperature is quite conducive and large deposit (availability) of natural resources is seen across the hills and mountains surrounding the Ugbada Chieftdom. Due to its original atmosphere, it flourished deeply in blacksmithing, wars and conquest, weaving, farming and defense, rich cultural antiquities, customs and traditions, with a sense of control and management. The place now called Ugbada was founded by the Royal dynasty of Ugbada called Agabe Dynasty around 6000 BC for hunting, farming, trading and commerce expedition. During the Stone ages, the major occupation of the Ugbada people is Hunting, Forestry and Farming and the hunters can sojourn from Ugbada to Suleja, Minna and Kano Market for trading and commerce of hunted animals in Horse transportation and magic (Airing) Transportation: The ability of disappearing and appearing in a twinkling (pyúúú); the process or prowess called pyúúú' in a flash' movement.

e. Kuje: Kuje is technically and according to several legends, it was established and formed by a Gade hunter of the same ancestral lineage that sojourned towards the north-west provinces of the Gafaki axis around 12,000 BCE. And by 900 A.D, the axis gained significant influence of flux of Gade people from Gafaki, Binda (Bida), Iki, Kujekwa as a result of trading, farming and commerce. The Gomo, according to legendry, was the first ruler of the Community that sprout out from and after several ancestral fights and conflicts, the Gafaki Lineage had a tough origin of struggles but it was contained around 779 BC.

f. Unape: Unape is a natural Gadé word for 'Total freedom, liberation'. It was coined after a successful seven-week ancestral wars and dominance of another clans. The Ancient Unape is closed or shared boundaries with the Guzaragu people before the settlement of their current place of abode in Kpanaki and Mato Unape in Abuja Municipal Area Council of the Federal Capital Territory, Abuja.

g. Àsàm, more than 3.4 million years ago: Àsàm is regarded as the first Gade Garden or otherwise known as Garden of Eden of the Gadé people which is traced to more than 3.4 million years ago. According to oral sources, the Gade people

developed their Gábó or religion or beliefs system and perfect their existence before they sojourned and settled in the present-day Nigeria through the Land of Cush (the ancient name of Ethiopia), in the descriptive location of the Garden of Eden, according to Christian, Torah or Islamic theories of human existence. Furthermore, according to lyrical and sound tracks of the medieval and contemporary Gade folklorists, all dead and spirit are now living in Asam and that Asam is now regarded as unseen and spirited environment. It is now cut off from the physical environment but can be seen by All Gade witches and wizards, afterlife and veneration animism. Asam, according to these, is now a living environment for the deaths and reincarnation and enhancement, control and settings of the physical environment. Àsàm is controlling the cosmological built-up and is regarded as the dwelling place of God, god or gods, goddess and all Gade ancestors and Ancestral World. It is also a believe that, Asam is a natural dwelling of Masquerade spirit and spoils; a place where those anointed and initiated to take orders from spiritual realms and connections through fortifications and claiming through blood (animistic) sacrifice and purification.

h. Ara, around 12000 BC: The Ara is one of the ancient Gadé communities. The founder or founding ancestors or dynasty of Ara hailed from Iki Kare and sojourned eastwards in for hunting and farming expedition (and around 13th Century AD, the Gariyimo -Karmo Oguwa [Karmo ti ra] joined before moving further to their present-day settlement in Nasarawa State and Federal Capital Territory, Nigeria). The Ara market day is once in every five days and every market Day of Ara is constituted or seen as a sacred Day for most Gadé people especially during Beze filtration and Beze Start-up celebrations in any given occasions, most especially on Uzuagagbana "Thursday". The Ara is located in the present day Nasarawa LGA of Nasarawa State (as at the time of this publication, 2025).

i. Gabye, around 24000 BC: It derived its origin after Asam. And it was formed around 12000 BC in the present-day Abaji connecting Kuje Area Council of the Federal Capital Territory, Abuja, Federal Republic of Nigeria. The area flourished in

trading and commerce, westernisation and wars conquests over a long period of time.

j. Chegesu, around 6000 BC: Chegesu is one of the ancient Gade communities that had witnessed series of civil engineering, civilization and industrialization.

k. Uke 700 BC: Uke is one of the complex Gade communities that houses more than ten (10) Gadé clans that flourished in the making of drums and magic, witch craft, blacksmithing, Gaboism and Cultural and dramatic performance philosophy of the Gadé people. It is also one of the hubs of the Gadé Traditional Institutions because of its proximity to Keffi or Kepi in the ancient and modern African Societies.

l. Tunga, around 12000 BC: as the named implied, Tunga is an ancestral god (Superhead) of the Iki people and that sojourned to settled in Guzargu before establishing Tunga (its backup-history is Tunga Maje). There are also Ancient Tunga (towards Abaji Area Council) and Tunga Maje in Gwagwalada Area Council of the Federal Capital Territory.

m. Samaki and Gamade, around 6000 BC: Samaki and Gamade now in some parts of Karu LGA, and Abuja Municipal Area Council [AMAC] in Central Nigeria in the Iwa provinces. Samaki and Gamade were formed by Gade natives of Gafaki who were on hunting and farming expeditions.

n. Geyeda, around 776 BC: Geyeda was regarded as a centre of Attraction and beauty due to its people. Hence, it got its name from Geye which means 'Love', or 'Grace'. It is a land that ever flourished with native science and technology, arts and beauty during Gade civilization and industrialization. Its people are fair in complexion coupled with excessive beauty and charm.

o. Gafaki, around 25000 BC: Gafaki was one of the scientific innovation hubs and regarded as one of the trading and commerce hubs of the Gade people prior to colonial imperialists in 1245 AD where the Gade considered themselves as the civil engineers and programmers of events in ancient African contexts (*Tashas, 2017; Temple, 1994*). The area flourished in Irrigation and dam, fishing and hunting,

trading and commerce around 14th century. It is also reported that the Centre of Nigeria is in Gafaki (evidence can be gotten where there is marked in a Gade community prior to the establishment of Federal Capital Territory, Abuja in the 1990s).

p. Keffi (Kepi), around 24000 BC: According to several oral and traditional records, archival records, the Kepi was formed by the Gade people before the penetration of the Hausas in late 18th century AD. Other scholars argued that *Yamusa I* is the grandson of Atumaga of Gafaki whose grandfather sojourned to towards Katsina State on religious prosecution and exile (He was excommunicated for denouncing Gaboism which forced him to relegate Gade language and married a non-Gadewoman in the Katsina axis and was made the traditional council leader of his father's in-laws (for accepting a none and foreign religion which is now called Islam around 10th century AD), and eventually claimed to be an Hausaman instead of Gade (*David, 1783*).

q. Gbogu, around 3400 BC: Gbogu derived its origin from two Gade Natural words; Gbo and gu. Gbo means 'loud' and gu means 'close'. That is, close loudly. It was formed by Gade hunters and nomadic farmers that discovered a naturally dwelling destination of wild animals under a valley of rocks, and they also formed traps and hooks, magic and drinks. The region was naturally made with abundance dwelling of Apwo para 'Open-hidden-placeable rocks', hence, the name 'Gbogu'.

r. Guzargu, around 8000 BC: The current people of Dansa, Wache in Nasarawa Local Government Area of Nasarawa State, Nigeria were the founders of the ancient city of Guzargu. Guzargu is the ancestor of these Gade people while they were in still Asam and Migrated to an open location (Asam is now regarded as the Spiritual destinations of all souls departed for afterlife living. It is a spiritual realms or world or a dwelling place of all spirits reincarnated). Other Gade native scholars (most especially those practicing Gaboism believe that, Asam is closed to us than we can imagined).

s. Zebede, around 56 BC: Zebede was formed or named after a popular stream or river that formed or joined the Dana River in Takalafia axis in Karu

Local Government of Nasarawa State, under Karshi II of the same Local Government (as at the time of this publication -2025).

t. Binda [Bida], around 12000 BC: The Binda people came through the axis from the ancient city of Iki kare, now in Kuje Area Council of the Federal Capital Territory, Abuja. There are two Binda at the moment; Binda [Bida] Popa (in Nasarawa, Nasarawa State), and Binda [Bida] Kpukpu (Bida FCT). Binda was formed by Zaki Gomo I from their ancestral Tazwi or clans while they were still in ancient city of Iki Kare. There is only one Ruling house.

u. Gadabuke, around 14000 BC: Gadabuke is derived from natural Gade word. It is established by Gade native hunter while on hunting and farming expeditions. The region is known as one of the Native Gade Court in 1913 by the British colonials for taxation and customary affairs (*Tashas, 2017*).

v. Wuse [Abakpa], around 23000 BC: The ancient name was derived from the Gade word meaning "Drink carefully". It was coined by hunters when he located a stream-water (the stream at the Wuse) at a spot during Ugbafe 'Harmattan' and instructed his fellow hunters to drink it carefully so that the water won't be contaminated; hence, the name Wuse (David, 1783). The Present-day FCT was formerly known as *Abakpa* (*Roofwood, 1888; Jan, 1976; Obadiah, 2023*).

w. Gariyimo [Karmo]: The Karmoic or Gariyimoic civilization and industrialization is traced to the Gade people who were formerly called and settled in 'Gyabọ and Semba". The word Karmo is a mispronounced and misspelled form of Gariyimo "Availability of Resource is there", or literally "Availability of Edibles is there" in Gadé Language by the non-Gades who wanted to identified with the Gadé people of Gariyimo. The name was coined as a result of abundance natural resources in their present-day abode mainly for agriculture and farming expedition. Oral sources also indicated that, what necessitated about their reallocation of their ancient and medieval era were issues of leadership and ancestral lineage between the Iki people and internal conflicts.

There are now four (4) Gade Communities that are

called Karmo today in Nigeria, namely; Karmo and Karmo Popa in Toto LGA of Nasarawa State; Old Karmo and New Karmo in Federal Capital Territory, Abuja. The Karmo in Toto LGA of Nasarawa State has eight (8) Royal or Ruling House, namely; Kpakì, Rumodu, Igbese, Adatsayi, Agabe, Unape, Ubam, and Pada.

The similar traits of civilization and industrialization amongst all the Gadé communities is weaving, farming, family (extended a nuclear family fashioned as monogamy and polygamy), watering systems, wars and conquer, blacksmithing and transmission of knowledge and philosophy, Masquerade inventions and dancing, just to mention but a few.

6. Ethical Consideration

This research was conducted in strict adherence to ethical standards governing sociolinguistic and anthropological fieldwork. The following ethical measures were observed:

- i. Informed Consent: All Participants involved in interviews, surveys, and oral history sessions were fully informed about the purpose, scope, and objectives of the study.
- ii. Anonymity and Confidentiality: The identities of participants and letter of approval from relevant authorities or institutions were protected by anonymizing personal data.
- iii. Cultural Sensitivity and Respect: The respected Gade cultural values, traditions, and taboos.
- iv. Non-Exploitation: The researchers maintained a non-exploitative relationship with the Gade communities. Local knowledge holders, elders, and community leaders were acknowledged and credited where appropriate.
- v. Right to Withdraw: Participants were informed of their right to withdraw from the research at any stage without penalty or consequence.

7. Conflict of Interest

The authors Dr. GT Obadiah (Nigeria) and Prof. Felix Eling (Uganda) declare no Conflict of Interest with respect to the research, authorship, and/or publication of this study.

This research was conducted independently and without any financial, institutional, or political influence that could be construed as a potential source of bias. The authors committed to the objective and scholarly representation of the Gade People and sociocultural systems, and all findings reflect an unbiased analysis derived from empirical data, field observations, and scholarly literature.

8. Conclusion

This study has comprehensively explored the Gade people's civilisation, philosophy, and technological ingenuity, revealing a society whose historical and cultural depth spans millennia. The Gade civilisation traces its origins to Àsàm, regarded as the primordial Garden or spiritual homeland, where foundational belief systems, known as Gaboism and Gomoism, were established. These systems, encompassing norms, philosophy, education, values, laws and mores, traditions, and worship, provided the ethical, spiritual, and political framework for governance, leadership, and social organisation (Obadiah, 2023; Tashas, 2017; Abdullahi, 2017). Gaboism, in particular, shaped moral codes, cosmological understanding, and communal cohesion, influencing technological, industrial, and ritual practices that persisted despite the penetration of foreign religions, colonialism, and imperialist interventions.

The archaeological and historical evidence demonstrates the Gade people's advanced engineering, civil construction, and urban planning capabilities. Notable examples include the Mysterious Wall of Ancient Gaduge, which exceeded five storeys in height, and other fortified settlements such as Ugbada, Ikì Kare, Karshi, and Kuje. These centres were hubs of blacksmithing, weaving, farming, ritual performance, and trade, showcasing a society with specialised craft systems, guild structures, and organised knowledge transmission (David, 1783; Gade-English Dictionary Contributors, 2022; Sterk, 1976, 1977). The technological and industrial sophistication of these settlements challenges earlier misconceptions that African societies lacked innovation or complex social systems prior to European contact.

Cultural and philosophical continuity is a defining feature of the Gade civilisation. Despite external influences, the oral traditions, ethical systems, and cosmological beliefs have been preserved across generations, guiding practices in education, leadership, social regulation, and spirituality. The concepts embedded in the philosophy of science and technology in Gadeland—referred to as “Gétségíwá”—illustrate a society deeply attuned to humanism, continental philosophy, logic, symbols, and the integration of empirical and spiritual knowledge. The Gade approach to knowledge demonstrates that philosophy and science were not merely abstract pursuits but were intertwined with everyday life, governance, and cultural sustainability.

Comparative analysis with other African civilisations underscores that the Gade people were not isolated; rather, they actively contributed to regional networks of trade, knowledge, and ritual practice. This study repositions the Gade civilisation within a broader historical narrative, affirming its relevance to contemporary discourse on African philosophy, indigenous technology, and precolonial social organisation. By documenting the empirical and theoretical frameworks underpinning Gade society, this research challenges marginalisation of African histories and offers a foundation for further exploration of how indigenous belief systems, cultural institutions, and technological innovation shaped the trajectory of civilisation in Central Nigeria and beyond.

9. Recommendation

Based on the findings of this study, several recommendations emerge to strengthen the understanding, preservation, and utilisation of Gade civilisation, philosophy, and technological heritage. First, there is an urgent need for systematic documentation and digitisation of oral traditions, indigenous knowledge systems, and archaeological sites. As many records are still transmitted orally, the risk of cultural erosion is high; therefore, comprehensive ethnographic fieldwork and archival collection should be prioritised to safeguard historical continuity (Obadiah, 2023; Tashas, 2017).

Second, interdisciplinary collaboration among historians, anthropologists, archaeologists, linguists, and indigenous scholars should be fostered to reconstruct a more accurate chronology of Gade civilisation. Comparative studies with other African civilisations will further situate the Gade within broader continental narratives, highlighting contributions in governance, industrialisation, and spiritual philosophy.

Third, educational integration is recommended. Incorporating Gade history, philosophy, and technology into local and national curricula will promote cultural awareness, pride, and scholarly engagement. Practical workshops on traditional crafts such as blacksmithing, weaving, and ritual performance can ensure the survival of indigenous skills.

Fourth, preservation of archaeological sites like the Mysterious Wall of Ancient Gaduge, Ugbada fortifications, and ancient settlements should be undertaken through collaboration with government agencies, local communities, and heritage organisations. Protecting these sites provides opportunities for sustainable tourism, cultural education, and historical research.

Finally, future research should focus on empirical studies of Gade philosophy of science and technology, examining the interplay between cosmology, ritual practice, and practical innovation. Longitudinal studies on how Gaboism and Gomoism continue to influence contemporary social, political, and technological systems in Gadeland would provide critical insights into the resilience and adaptability of indigenous knowledge systems.

Collectively, these recommendations aim to preserve, revitalise, and promote the Gade civilisation, ensuring that its historical, philosophical, and technological contributions are recognised, studied, and utilised for both academic enrichment and community development.

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