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The Role of Colonialism in Labour Migration in Funtua, C. 1903-1945

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Abstract
The paper examines the role of colonial factors in labour migration, in the establishment and growth of Funtua town in the colonial period. Using primary sources such as archival materials and secondary data including textbooks and other extant literature in conducting the research, it reveals that the concept of migrations has an international dimension that permeated economic, cultural and demographic global institutions. While narrowing it to Funtua town in Nigeria, the paper assesses the role of colonial government policies on land, labour and establishment of colonial government's firms such as John Holt, P.Z., Miller Brothers, and so on, which led fortune seekers and disturbed population to migrate and take up jobs of all kinds in Funtua to meet the challenges of the new imperial capitalist subjugation. The research concludes that with such dual occurrences the once traditional economy of Funtua was transformed and integrated into the world capitalist economy leading to the labour migration. This Funtua in the colonial period became a receiving society of most of the labourers, which by extension, made Funtua a semi-urbanized city in Katsina Province.

Introduction
A significant feature in African and certainly Nigerian history has been the movement of the local population from one place to another. The phenomenon started in the pre-colonial and continued during the colonial period, often resulting in the mixture of peoples, establishment and growth of towns, cities and semi-urban centres on environment of wide spatial coverings. Surprisingly, in such a phenomenal growth was Funtua, which in large measure began to assume an urban setting. This development was to engulf Funtua, like any other area in Nigeria, into

a face-off with the harsh realities of colonialism, resulting in the incorporation of the area into a capitalist economy.

Funtua is the town where the District Head of Maska (Dagacin Maska) resides. Under the District, it includes the settlements in its vicinity which are being administered by the Sarkin Maska himself (under the overloadship), of who is answerable to the Emir of Katsina. Geographically, Funtua area lies from North to South parallel 11.06° and 11.45° North and from West to East by the meridian 7.08^0 and 7.23^0 East. The vegetation is Sudan Savannah with dry and wet seasons. Funtua is about 215kms south of Katsina and 79 kms north of Zaria. Funtua is located at the highest point on the Hausa plain, about 733 metres above sea level (Alfa, 185:8).

This paper adopted the primary and secondary methods of historical research. A significant library and archival consultation were made. Oral sources through extensive field work were carried out. This was done in order to corroborate information obtained from previous sources, which certainly helped to unearth valuable data.

The significance of this study, therefore, reveals how British colonial policies and colonial firms influence labour migrations in Funtua as it did in many other Nigerian cities (such as Kano, Zaria, Katsina, Kaduna, Enugu; lbadan, Benin and the rest).

The paper is structured into six sections. While the first two section deal with introduction, and theory of migrations, the third and fourth sections examine the colonial conquest of Futua, and the role of colonial policies. The last two sections dwell on issues relating to colonial firms and the conclusion.

Theory of Migration

A lot of theories have been formulated by scholars in the social sciences to explain the phenomenon of migration in Nigeria and indeed in the whole world in general based on the hypothesis of push and pull factors. According to the theory of migration, the push comes from the deteriorating conditions in rural area forcing migrants to seek livelihood in towns, and pull is exerted by the towns to attract rural migrants because of desired and increasing opportunities (Breese, 1972:143). On the other hand, most studies on migration in Africa and other regions have concluded that economic motives are the primary determinants of the quantity of direction of migration flows (Byerlee, 1972:8). For instance, the conventional (marginalists) economic theory advocates that:

The unequal geographical distribution of the available 'factors' of production aliso determines the unequal remuneration of each of these (Amin, 1974: 85). These factors of production are land, labour, capital and natural resources which are not evenly distributed. According to this theory, in some regions labour is relatively more abundant and capital is scarcer while in others it is the opposite. Labour moves in the direction where it gets the highest remuneration. The push factors here are the low income and underemployment in the rural areas, which discredit the available labour force while the higher urban wage and available opportunities constitute the main pull elements in rural-urban migration (lyoha, 1975:29). Consequently, people move from areas of less developed economy to areas of relatively more advanced economy. Other scholars used colonialism and the disparity in the concentration of infrastructures between rural and urban areas to explain the push and pull hypothesis in the phenomenon of labour migration.

The general conditions in the rural areas may encourage or even force people to seek opportunities to gain livelihood away from traditional agricultural pursuits. At the same time, the town offered to the country man advantages and amenities that are not available in rural areas (Prothero, 1968:252).

In rural areas, the intensity of human exploitation coupled with the total absence or less concentration of social amenities or infrastructures was a major cause of environmental degradation, which in turn, constitutes a major push" factor causing large number of people to migrate out of rural areas. This in addition to 'better life in the city' or what is often called the city attraction syndrome, which constitutes a ‘pull’ factor to the movement of migrants to Funtua in the period of study (Bashir, 2006:54).

In the case of Northern Nigeria in the period under study and Funtua in particular, the major push factor was generated through colonisation and ecological factors. This was demonstrated by the influence colonial policies had on the people. This is closely related to the social transformation, the rural areas underwent as a result of their integration in the intonational capitalist system (Amin, Op.cit:91), forcing the peasant to produce cash crops for export and to pay extortionate taxes. This groups in addition to those who lived in the desert-prone areas coupled with the various employment opportunities provided by Funtua due to the presence of colonial firms (such as P.Z, John Holt, G.B. Olivant, Lagos Stores Limited, Ambrosini and Company Limited, CFAO or SCOA, Red Fearn, London and Kano and so on), compelled people to migrate away from rural areas to urban centres such as Funtua.

It is arguable that many of these immigrants moved to Funtua and got paid jobs in the colonial firms and engaged in other non-farming activities. This migration became necessary in order to meet their obligation of paying taxes in the colonial period. In this period. C. 1903 to 1945, Funtua had become a receiving centre of most of these immigrants.

Colonial Conquest

The reason that led to the conquest and establishment of' colonial rule in Northern Nigeria in general and the whole of Katsina Emirate in particular (Funtua inclusive) are well known in the annals of history and for brevity sake therefore, needs no further expatiation (Mamman, 1994:94) By the beginning of the 20th century Funtua started to experience the influx of immigrants not only of Northern Nigerian origin but also of southern parts of Nigeria. I900 was a year when the Union Jack flag was hoisted at Lokoja, and the signals were given for the formal military conquest of Northern Nigeria by the British. colonising power recommended that, as far as the caliphate could not be taken by the general coup-de- main, it should be done gradually, with each Emir being taken in turn (Sa'adu, 1980:449-450). They started by taking Bidda in 1901, Kontagora, Zaria and Bauchi in 1902, while Kano, Sokoto and Katsina were to follow in 1903. In the caliphate capital, Sokoto, the British were to meet stiff resistance. The result of these encounters was that many indigenous people were massacred by the British forces - The West African Frontier Forces (W.A.F.F.) with headquarters in Zaria. Based on the rumours that was passed from one corner to the other that the British were killing people who attempted to resist them, the people Katsina Emirate began to migrate out because fear and panic. This marked the beginning of the colonial migration.

First, many people in many parts of Northern Nigeria started moving away from the areas they were setting at the time to other areas they considered safe. In Sokoto areas many farmers abandoned their farms for fear of being capture (by the British) as followers of Sultan Attahiru I , who, religiously fought the British when they attempted taking Sokoto, the caliphate's capital (Okedeji, 1972:56). A lot of people travelled eastward to Katsina area and many to the areas of Zazzau passing through the southern Katsina region (NAK-KATPROF/129, - SOKOTO Series, 1903:5). They settled in small villages and settlements. Many people decided to come to (Funtua) southern Katsina because neither dust was raised against British infiltration, nor a single short was fired (|Hull, 1968:101). This was the beginning of colonial migration in Funtua in the period under study.

Colonial Policies and Migration

Various policies were introduced by the British colonial government as a means of ensuring exploitation, compelling people to raw materials production, lessen the cost of administering the area and lastly, as a means of submitting to the British colonial administration. These policies include land, labour and taxation.

i. Land Policy (1902)

After the conquest of Northern Nigeria and the Katsina emirate in particular (in 1903), the first policy introduced by the British colonial government apart from the proclamation of the abolition of slavery in 1807, was the land policy. In the pre-colonial period land was an important means of production and a very central means of survival to the people. The land that was in Funtua area of Maska district, like any other parts of the Sokoto Caliphate, was controlled and administered by the traditional rulers but held in trust by the caliphate. The caliphate devolved the control of such land as well as its administration to the Emirs in their Emirates, who in turn delegated this responsibility to their subordinates (Wat, 1983:73). From 1903, after the conquest of Northern Nigeria, land gradually became nationalised with its control and administration left in the hands of traditional rulers. They were subtly used as agents to provide lands for colonial projects, merchant firms and their personal use through alienation and confiscation of the peasantry. The first measure taken by the colonial government on the occupation of Sokoto Caliphate was that uncultivated lands were declared by Lugard as 'Crown land' or 'public land' (Adeleye, 1971:254). This was contained in the proclamation of 1902 (in the right to conquest), which seized the title of lands ownerships from the Caliphate and his Emirs to the British colonising power This encompassed lands inherited from the Royal Niger Company with the revocation of its charter. The lands were put in the hands of the Crown through the High Commissioner, who would be the one to grant individuals the right of user or lease based on customary procedure. The colonial policy on land tenure made this very clear as contained in the Land and Native right proclamation No 9 of 1910, which states that:

> The whole of the land whether occupied or unoccupied, is subject to the control of the -government. The (the occupier) has no legal right to security of possession: he cannot sell or mortgage the land so as to make secure title to the purchaser or mortgage. Nor does he transmit indefeasible title to his heirs (P.R.0. cd S1902, 1910: no page).

The proclamation expressed the right of the colonial government to revoke the ownership of land from individuals for nonpayment of tax, sale or mortgage and even transfer of possession without the consent of the government and above all, if it is required by the colonial government for public purposes. Apparently, however, the control and administration of these lands was in the hands of the traditional rulers unless there was a need by the British colonising power for a public project. This resulted in a massive land alienation and confiscation or peoples land for their selfish aims through various pretexts. An example of this was the confiscation of people's lands at Daudawa for (the establishment of the Daudawa farm), the Empire Cotton Growing Corporation's Cotton experimental and seed multiplication centre on October 15, 1935. A total of 2.245.55 acres of land were acquired by the E.C. GC, with the active connivance of Sarkin Maska Sambo 1 (Mamman, Op.cit:168). See table below for the breakdown of the compensation paid and the lands confiscated:

Table 1: Compensation of Daudawa 1,314 Acres Site

S/No.	Name of Farmer	Town	Area in Acres	Expropriation
1	Nalado	Daudawa	54 x 30	15/-
2	Kwankita	Daudawa	66 x 50	30/-
3	Hassan	Daudawa	60 x 35	20/-
4	Labo	Daudawa	-	15/-
5	Madawakin Faskari	Faskari	16	£16.00
6	Umma Madawaki	Faskari	1	£1.00
7	Asma’u	Faskari	-	10/-
8	Dandina	Daudawa	4	£10/-
9	Abubakar	Daudawa	2	£2.00
10	Asma’u	Daudawa	-	10/-
11	Amarya	Daudawa	-	15/-

12	Hullo	Daudawa	-	10/-
13	Dan Ajiya	Daudawa	1	£1.10.0
14	Umma Madawaki	Faskari	1	£1.0.0
15	Galadiman Faskari	Faskari	-	10/-
16	Barau	Daudawa	2	£3.15.0
17	Musa Loko	Daudawa	-	15/-
18	Dan Sokoto	Daudawa	-	1.5.0
19	Gero	Daudawa	-	1.5.0
Total				£37.50

Source: *NAK-KATPROF/1616, Vol.I Empire Cotton Growing Corporation Proposed Firm Near Funtua.*

The above table shows that the lands alienated and confiscated from the farmers were not paid according to the value of the lands and the purchase was bargained, but the peasants were paid based on the wish of the government in the execution of a public project. There was also many of such cases of similar incidents, particularly in the construction of roads and railways. In the case of railway construction, about 22 farms of land were said to have been affected. The colonising power paid £167 pounds as compensation to the farmers on railway construction line (NAK-KATPROF/1286: 1926:4). Also, during the period of our study, substantial lands belonging to peasant farmers were confiscated for the establishment of stations for the colonial firms. These firms included G.B. Ollivant, John Holt, Lagos Stores, Amrosini, Red Firms, Patterson Zochonis (PZ.), Company de Francaise Africane Occidentale (C.F. 0.A), Tangalakis, Miller Brothers, John Walker, African and Eastern Trade, Madrides and Legions, London and Kano, Africa and Overseas, C. Zard Company, Niger Company and Niger- Properties etc. (Mahuta, 1997:6) all at Funtua. With regards to land compensation which were confiscated from the peasants for public purposes, an informant had this to say:

> Most of these lands confiscated from the farmers were not being fully compensated, and even if they were the right amount in cash did not reach the appropriate owners but was usually retained by the traditional rulers for their personal use. Even the said little compensation paid was meant for the already cultivated crops that were tempered with in the lands being acquired and not for the lands themselves (Bashir, Opcit: 60)

The direct impact of this confiscation was the transfer of land ownership from individual or communal ownership to that of the state (crown land). This also led to the creation of cheap labour for colonial projects and merchant firms, which further led to the migration of people from neighbouring villages in Maska district and other parts of Northern Nigeria to Funtua in the colonial period. Many of them became landless labourers in the roads and railway constructions, while some were employed by merchant firms. This migration had become very necessary for them so as to be able to pay tax.

ii. Labour Policy

A lot of policies were enacted by the British during the colonial period for the recruitment and organisation of forced or unpaid labour for colonial project. According to Lugard in his *Political Memoranda*, the only single duty which the law imposes upon the people without remuneration as unpaid labour is the maintenance of roads and repairs of the city gates": (Lugard, 1970: 190). With regards to the paid labour, on the other hand, Lugard further states that:

> Native may be required to perform certain paid labour for government...(v12) works of public nature, subject to the express provision that no native shall be required to perform such work for more than sixty days in any one year and that no native who is fully employed during the proceeding twelve months for a period of three months shall be exempted from such labour (Lugard, 1965:410)

Consequently, traditional rulers were made to supply labour available through mass mobilisation in the execution of compulsory public works in Katsina emirate (Funtua inclusive) and in many parts of Northern Nigeria (Nzula, 1979:41). This task was never considered as anything irritating by the colonial authority but rather an additional responsibility only to the village Heads beside their premier task of tax collection. Just like in any other province in colonial Nigeria, the district heads in Katsina were delegated with such conscriptive powers. As labour quotas were allocated, reminders were also given towards application of "little pressure" during the conscription campaigns (Ekoko, 1982:69). Also, through this system of conscription of forced labour, many colonial projects were established. For example, in 1916, a road was constructed that passed through Funtua from Zaria to Sokoto. This road was used by the B.C.G.A. buying agents who normally transport cotton to Zaria in lorries (NAK-KATPROF, 1917:5). In 1913, a trader’s rest house was built in Funtua through the same manner of forced labour. A lock-up cell and a native court were further built in Funtua in 1926 through forced labour to keep the offenders (Bashir, Op.cit: 65).

The direct impact of this forced labour was the gradual decline in agricultural production and other economic activities such as weaving and iron working because a virile sector of the population was continuously being recruited as forced labourers to colonial endeavours. The consequence of this, in turn, was to engender a breakdown in the communal mode of production, which had long been the basic unit of production among rural and even most of semi-urban and urban families, which created life separation in various societies in Northern Nigeria. The multiplier effect of this phenomenon was deprivation and creation of wants to subsist oneself which, on the part of *the Talakawa* (Watt, Op.cit:329), was to induce forced migration. A cursory example of this matter was a telegram from Sokoto, somehow in 1944, reporting about the presence of a large number of destitute with no money to buy food who were starving in the vicinity of Gusau town (NAI, Co.26, 1944:336). Allegedly, it was these groups and others from the drier Northern parts of Katsina and the Niger Republic that came to Funtua to partake in its activities, thereby impacting its growth.

iii. Taxation Policy

Before the coming of the British in Northern Nigeria in 1903, there were basically two forms of taxation, which the colonial administrators referred to as “regular and irregular". The regular taxes were those which include Zakkat, cattle tax (Jangali), Tausa (Kudin Kasa), caravan tolls, etc. While the "irregular" involves the Hut tax, tax for repairs on town walls, war tax, tax for works on ditches of walled towns, etc.

On the occupation of Northern Nigeria (Funtua inclusive) in 1903, the first measures taken by the government were to impose taxes on the people. These taxes were meant to subordinate the pre-colonial economy of the Northern Nigerian area to the world capitalist economy. Tax was imposed to maintain or finance the colonial administration. It was also further imposed as a basis for the creation of the colonial economy, which emphasised the production of export crops, consumption of European manufactured goods and the provision of labour force for colonial projects. To further elucidate these reasons, Lugard states that:

Any system of 'rule' could only be effective if it enjoys some measures of financial independence to be derived from direct tax (Palmer, 1908:4).

He (Lugard) further stated that:

> There is no civilised state in the world where direct taxation has not been found to be a necessity, and African communities which aspire to be civilised must share the common burden (Lugard, Op.cit:166).

The above statements given by Lugard were meant to legitimized tax and finance of the British administration in Nigeria. Therefore, in the period under study (1903 - 1945), various kinds of taxes were imposed by the British in (Funtua) Maska district, with the major ones that include the Market Dues of 1904, Zakkat tax, Compound tax (1910), Jangali, and Taki tax (1911). It is interesting to note how this variety of taxes would later influence migratory low into Funtua and other subsequent development. However, all taxes began to be assessed in British currency instead of cowries or in kind as had existed earlier. The question of the amount levied on each taxpayer was never that of ability to pay, but rather of whatever amount that pleased the assessor was exacted. In this perspective, not much caution, therefore, seemed to have been exercised or given by tax officials during assessment periods, especially in situations where individuals were instructed to pay a prohibitive amount that often failed to align with their economic dispositions. An example of this undoing by these tax collectors was alleged to lack of consideration of phenomena such as bad season (drought) or individual misfortune due to fire incidence or loss through theft of property. Calamities of natural disasters like flood, strong storms, or cattle sickness and so on were not considered as major factors or non-assessment or payment of tax. In fact, an informant had to sympathetically comment thus:

> During the famine of 1942 'yar balange', the colonial government did not reduce even a single kobo from the people instead, they were disgraced by the tax collectors and brutally punished for their inability to pay taxes. Many people left the area, living behind their families, farms and properties, usually at night, to Funtua and engaged in petty trading or got employed in the colonial firms to be able to pay tax (Bashir, Op.cit: 69)

The assessment of tax was, however, inflexible once it was assessed, there was no going back. While the Taki tax was abolished, in its place the lump-sum tax was introduced in 1927 and this tax (unlike the *Taki* that was assessed based on the number of acres one had under cultivation and depending on the productivity of the land) was assessed based on individual income and very surprisingly, Funtua, then in Katsina Emirate, was made to pay less. This factor was further to attract a strong sympathetic comment from a colonial officer on tour to the Maska district in 1933, as follows:

It was an injustice for Funtua to be assessed at 7/d per man, whereas the rest of Maska District paid 8/- a head (Mahuta, Op.cit:274)

Such disparity was only to be confirmed by Ingawa when he observed that:

> The main cause of immigration is the high incidence of Haraji tax --- when 'talakawa' in bush village pay at the rate of 9/- and above, as they do in the south of the district, it is not surprising that the more enterprising drift away to Funtua, for instance, where the incidence is only 7/6 and many more opportunities for making money (exit) NAK- KATPROF, 1934: No pagination).

This particular disparity in the payment of tax does not seem to have been a result of any definite colonial policy but rather an attempt by the colonial government to encourage people to grow and trade in cotton and in so doing, they would have to settle in Funtua to partake in the higher opportunities indirectly offered by the cash cropping endeavor meant for the payment of colonial tax in the end.

With regards to Jangali (cattle tax), it was based on the number of cattle possessed by the owners. For example, in Katsina province in the year 1932, the Jangali was 2/- (20k) per head of cattle (NAK-KATPROF, 1932:32). This caused the emigration of some cattle herders from the Birni and its surrounding areas to the French territories where the rate was 1/-6 (15k) (Saulawa, 1977:21, Nzula etal, Op.cit: 47, Bashir, Op.cit:70). While this development was taking place in Northern Katsina, it is also reasonable to assume that some form of migration must have taken place to the more forested southern Katsina in Funtua with a view to evading the harsh realities of cattle tax. On the other hand, as the collection of this tax was concerned, during the colonial period, it appears to have been marked by a great deal of coercion to "persuade" people to pay up. These taxes were allegedly collected with force and brutality. There was no exemption for every taxpayer who was unable to pay at the scheduled time. Different punishments were administered to such people until one was saved by friends or relatives who normally paid the money on one's behalf (Bashir, Ibid:71).

When the tax was due, the district heads usually went out on tours to establish villages, hamlets and homesteads for tax assessments as well as collection. It was usually a terrifying period of those who did not have immediate cash to pay, and the only solution left for them was to flee from wanton arrest. Those who stayed behind and could not pay, were quickly apprehended and taken away to the village head's house and put under detention, only to be tortured. An assistant district officer on tour in southern Katsina once reported the following incidence.

I happened to be passing through Kankara town in the evening when I saw a man shackled to the bottom of a tree by means of a staple over his ankle. On enquiring, I was informed that he had failed to pay his Haraji (tax) of 5/- in spite of repeated requests (NAK-KATPROF/I214, 1939;1)

However, it was all these brutalities that made many people move from their villages to other places before the time of collection to find the money. Some of these people sold their grain (through cash advances) before harvest, livestock, or borrowed, and so on, in order to pay taxes. Funtua in southern Katsina became a centre of attraction for most of these immigrants.

B. European Firms

The presence of European firms or companies attracted a series of immigrants, particularly labour migrants, not only from Northern and Southern regions but also from African countries. This must not be unconnected with the opportunities from the West opportunities provided by different colonial government companies located in Funtua during the colonial period. The European companies were established at Maska in 1911 in a form of a syndicate of merchants who engaged in buying cotton, groundnut, hides and skins as representatives for the various companies.

From the beginning, these agents of the companies were mostly Ghanaians and Togolese nationals. For example, in 1914, London and Kano Trading Company sent a Ghanian to Maska town to trade in hides and skins (NAK-KATPROF, 1914:18). In the same period, G.B. Olivant and Company sent their agent to Maska town to trade in cotton (Olofson, 1976:178). In the case of Funtua town, European firms started with the establishment of the Funtua Cotton Market in 1912. The agent of G. B. Ollivant applied for permission in 1917 to move from Maska to Funtua (Oloison, 1bid: 175). In the same year, up to the 1920s, the cotton trade in Funtua had 1lourishcd So much so that more European firms applied for permission to establish themselves there. For instance, in 1921, John Holt and Company and Lagos stores Limited established their bases in Funtua (NAK-KATPROF, 1921:9). Other companies, such as Ambrosini and Company Limited, Red Fearn and Son Limited, Tangalis and Company and CFAO or SCOA, all established their branches in Funtua in 1925. All these companies established their shops along the present Funtua -- Sokoto road and later relocated close to Funtua Ginnery in 1926. By l928 after the completion of the Funtua railway, these companies applied to transfer their stores to the newly laid-out plots in the commercial area (Kanti) between the railway station and ginnery. By the end of 1929, there were 14 European firms operating in Funtua, while there were 68 plots laid out in the commercial area (NAK-KATPROF, 1928: No pagination, Mamman, 1994).

The growing trade in cotton, in Funtua, had by 1930s and 1940's led to a significant increase in the demand for more plots, which provided the companies with both commercial and residential outlets enabling them run their business effectively. By the 1930s, for example, companies such as SCOA, Mandrids and Logois, and P.Z. all applied and were given plots, while London and Kano, Africa and Overseas, C. Zard and Company were allocated in the 1940s. By the end of the 1940s, out of the 68 plots so far laid out only few remained unoccupied in the commercial area (NAK-KATPROF, 1928;10). The dominant articles of trade were cotton, groundnut, sheanut, hides and skin and chillies (NAK-KATPROF, Ibid, 168). These firms, in turn imported items such as sugar, bicycles, clothes, tobacco and consumer goods, which attracted common people. All these firms having had a representation of one kind or another in Funtua as indicated in table below were undoubtedly a pull factor as well as a reserve for labour somehow beneficial to the colonial endeavour (Oshin, 1992:28). In a nutshell, the multiplier effect of this development was to engender migratory flow and its consequent urban growth on one hand, while on the other, it strengthened the derivative fiscal policies of the colonial enterprise with a view to financing the colonial administration.

Table 2: Some European Firms in Funtua in the Colonial Period, 1917 to 1940

S/No.	Name of Farmer	Town	Area in Acres	Expropriation
1	G.B. Ollivant	1917	18	1358
2	John Halt	1921	8	1355
3	Lagos Stores	1921	4	864
4	Ambrosini	1925	-	-
5	S.C.O.A.	1925	32	2924
6	Red Fearns	1925	-	-
7	Tangalakis	1925	7	-
8	B.C.G.A.	1926	-	1386
9	P.Z.	1928	31	1083
10	U.A.C.	1928	20	1360
11	C.F.A.O.	1928	17	2333
12	John Walden	1928	6	1353
13	Miller Brothers	1928	9	1019
14	Africa and Eastern Trade	1928	-	-
15	Mandrides and Logois	1930	7	1489
16	London and Kano	1933	41	1358
17	London, Africa and Overseas	1940	5	3182
18	C. Zard	1940	15	3149

Source: NAK-KATPROF/1325 Maska District Note Book, 1940.

The above table shows the number of different 1Europcan firms that established their bases in Funtua during the colonial period. They were in Funtua in the name of trade, while the nature and the conduct of this trade was carried out in a form of unequal exchange between African producers of cash crops, with the Europeans standing a better advantage. These firms became a pull factor to the migratory drive of labour from rural areas to Funtua. Consequently, Funtua became a host society of these immigrants.

Conclusion

The research showed the predominant role of colonial policies and European firms in bringing about migration, which particularly affected Funtua as the headquarters of the Maska district. The imposition of colonial policies incorporated the economy of the whole of Katsina Emirate (Funtua inclusive), in particular, and Northern Nigeria in general, into a capitalist economy, which, by implication, led to the release of labour from agriculture into wage-earning labourers in various colonial firms from different parts of Nigeria into Funtua. Many Nigerians, especially in the North, lost access to their means of livelihood (land), conscription to forced labour for colonial projects, and the imposition of high taxes made payable only in colonial currency compelled people to move to Funtua to earn a living and meet their obligation of paying colonial taxes. Funtua, in this period, became a final destination for most of these immigrants. This added more impetus into the growth and development of Funtua town. This revealed that Funtua became semi-urbanised city.

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