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QUESTION: In about 3-Page review Chapter Two, "An Historical Analysis of the Evolution of the Nigerian State" in Salient Issues in Government and Nigeria's Politics, pages 15-32.

AN HISTORICAL ANALYSIS OF THE EVOLUTION OF THE NIGERIA STATE

Nigeria is a product of a historical arrangement that arose out of European adventure with its eventual culmination in the colonisation of Africa. The evolution of the Nigeria State can be divided into the pre-colonial era, which is the period before the coming of the colonialists to Nigeria and the colonial era, which refers to the period of time when colonial administration was established in Nigeria. However, before the emergence of the Nigerian State, precolonial Nigeria comprises various independent chiefdoms, states, Kingdoms, and empires, including the Borno Empire, the Hausa state, Benin kingdom, oyo empire, and several ethnic identities in the Benue valley.

However, the exact time when man started to live in Nigeria is unknown but there are archaeological evidences differences from different parts of Nigeria which pointed to the fact that man had settled in Nigeria since the Paleolithic period 500,00-9000BC. The artefacts, mostly stone tools, found by archaeologists further confirmed that Nigerians also took part in the stone age civilisation. Also, the excavation of a stone Age skeleton at Iwo Eleru near Akure in Ondo state has thrown more light on the earliest occupation of Nigerian. The three major ethnic groups in pre-colonial Nigeria and colonial Nigeria are the ethnic groups of Yoruba, Igbo, and Hausa-Fulani.

The Yorubas are the largest ethnic group in Nigeria and are united by language. The origin of the Yoruba people can be traced to Oduduwa who is regarded as the founder of the Yoruba kingdom. However, there are different versions of the origin of Yoruba, and According to Johnson, the Yorubas originally came from the North-Eastern area of Africa. With them, the East is Mecca and Mecca is the East. Early man in Nigeria advanced from the Early stone Age. he began to make Axes. These are tools which are oval and pointed in shape. These tools were made in the early stone age but were later refined during the Middle Stone age and the late Stone Age. . Early man then proceeds to invent another type of tool, which is a heavy chopper. This type was first seen at sango Bay on the west shores of lake victoria in Uganda, East Africa. One has been found in the Upper Sokoto River in Sokoto State. Although there had been more advanced technology in various parts of Nigeria during the bronze and metal age, one of the most active periods of technological effort in Nigeria was during the period around 500BC to 200AD. During this period, people made sculptures.

The history of the centers of ancient civilisation, i.e some of the places where man lived in Nigeria in the remote past which include; Nok, Igbo, Ukwu, Ife and Benin among others, present us with the scientific and technological developments of early Nigerian societies. The discovery of a terracotta (burnt clay) head of a monkey by tin miners in Nok in 1936 prompted more discoveries in other places such as Wamba, Katsina-Ala and Jema. Benin was also important for its artwork, also, Ife is important because of its Terracotta and Bronze heads. Objects such as stools and figures were carved on hard stone called quartz while animal and human figures were carved from granites and decorated with iron nails. An

example is Opa Oranmiyan in Ile-Ife. Similarly, some bronze objects and ornaments were accidentally discovered while digging a toilet pit at Igbo Ukwu in 1939.

However, From Egypt, the Yorubas finally settled in Ile-Ife in Nigeria, and Oduduwa is believed to be the first leader that led the Yoruba to Ile-Ife and subsequently sent his sons and grandsons to found other Yoruba kingdoms. Also the Oke Oramfe's version of the origin of the Yoruba stated that there was a period when the world was covered by water, and then the almighty God decided to send some of His messengers to the world and they included; Obatala or Orisa Nla or Orisa Alase (as the leader) and sixteen Oye. They were given five pieces of iron, a lump of earth tied to a white piece of cloth, and a cockerel. Somewhere on their way to the world, the leader Obatala, got drunk with palm wine, and then Oduduwa seized the symbol of authority and eventually led the party to the world. The sight on which they landed was known as Oke Orange in Ile-Ife. On arrival at the site, Oduduwa set down the five pieces of iron and placed the lump of earth on them. The cockerel then spread the lump of earth with his feet throughout the earth. Consequently the earth was formed and Oduduwa became the ruler, and it was from Ile-Ife that he extended his authorities to other Yoruba towns and villages. The government of the old Oyo empire is a typical example of the pre-colonial administration in Yorubaland. The first organ of government in the Oyo empire was the king known as Alaafin of Oyo. The Alaafin was the fountain of authority and was therefore regarded as the "companion of the gods". Apart from the Alaafin cabinet, members of the Oyomesi constituted another arm of government. The Ogboni cult had a very vital position in Yoruba society. It played a mediatory role in any conflict between the Oyomesi and Alaafin. It was a kind of counter power to the Oyomesi as well. The Army was another arm of government in traditional Yoruba society. It was very organised and its head was conferred with the coveted title of Are-Ona Kakanfo. It was made up of infantry and cavalry.

The Igbo are well known for their segmentary or acephalous way of life. This is because from the ancient times, they had no centralised states, but instead they had what could be called a diffusion of authority into different groups. In other words they practice direct democracy because there were no traditional rulers in the form of Oba as in the case of Yoruba. Although there was no highly centralised authority, some social-political institutions existed in each village to perform legislative, executive, administrative, military and judicial functions, such institutions included the; family, which was the smallest political unit in Igbo traditional society. The age group consists of youth members of the community who prepare themselves for work, war and government. The council of elders which was based on individual capability and age rather than family background. The elders form the core of village administration, and the Oha-na-eze was a form of general assembly in traditional Igbo society. All the male adult members usually met in this assembly to perform legislative functions. In ancient times, the Oha-na-eze's meetings were held in the open village square. However, the secret societies of the Igbo pre colonial system consisted of diviners' masquerades, 'Ubin Nabi' at Arochukwu, the 'Amadisha' of Ozuzu, and so on. They acted as intermediary between the living and the ancestors.

Unlike the other ethnic groups mentioned above, the historical background of pre-colonial political system in Hausaland was made up of fourteen states, and they were of two distinct groups. The first consist of seven states called "Hausa Bakwai" states i.e, Hausa legitimate states, and the second group consist of the remaining seven states known as

“Hausa banza’ states i.e Hausa illegitimate states. Nevertheless, oral tradition attributed the origin of the Hausa states to a man named Bayajidda, an Arab prince who travelled to the Sahel from Baghdad. He killed a monstrous snake that oppressed the people of Daura, and he married the queen. The queen had six sons already, and she produced another son with Bayajidda, and each of these sons ruled one of the Hausa city-states, becoming the first kings. The combined kingdom of Hausa land was sometimes called the Daura, since Daura is the place where Bayajidda supposedly founded the Hausa people. Despite the story that the Bayajidda came from Baghdad, for most of their early history, the Hausa were polytheists; Islam was not introduced to the region on any discernible scale until the eleventh century. However, in the political structure of the pre-colonial Hausa land, the “Sarki” was known as the head of any typical Hausa state. Sarkin Kasar, which means “ruler of the land”, was the full title given to any effective and efficient head of Hausa State. The Sarkin Kasar combined both political and religious functions. However, between the 14th and 15th centuries, the socio-political organisation of the Hausa States took another shape. For instance, Islam was adopted and gave birth to many new political institutions such as the offices of the Galadima (the administrator of the capital city), Madawaki (the commander and Head of the Emirate Army), Magaji (government treasurer in charge of the government treasury), Dogari, Yari Sarki and Sarki Yau. Some other important title holders include; Sarkin Fada (the spokesman of the Emir), Waziri (the prime minister of the Emirate), Sarkin Ruwa (minister in charge of water resources or the river fishing official), Sarkin Pawa (Head of Chairman of Butchers), Yari (chief superintendent of prisons in Emirate), and Sarkin Dan Doka (the inspector general of police force). The judicial administration of Hausa-Fulani was based on the Islamic legal system called sharia.

However, the British who have often been credited with the creation of Nigeria, were not the first to land in Nigeria. The Portuguese were the first Europeans to arrive in Nigeria through the Bini kingdom. Before the year 1900, all the different parts of Nigeria conquered by the British were still under their original administration, but by 1900, the whole Nigeria was under the responsibility of the British colonial office. The first amalgamation of Nigeria by the British was in 1906, where the British government amalgamated the Lagos colony and protectorate of Southern Nigeria. However, this was done without the consultation with Nigerians regarding their views as to whether or not they supported the amalgamation. The second amalgamation of Nigeria by the British was in January, 1914, where the British government amalgamated Northern and Southern Nigeria for the same reason as that of May 1906. In other words, the Northern protectorate was not as economically buoyant as the colony and protectorate of Southern Nigeria. For this reason, Sir Frederick Lugard, known as the father of the “January 1914” amalgamation, therefore amalgamated the northern and the protectorate to allow the surpluses acquired in the south, since the southern trade was booming. British therefore governed Nigeria by the means of the system popularly known as “indirect Rule”, a system through which Britain ruled her colonies traditional rulers. The British officers defined the framework of the policies to be adopted and left the implementation to the local personnel or rulers.