

Evolution Of The Nigerian State. This particular topic emphasizes on the colonial creation of the state Nigeria which was then sub-divided into two protectorates and a crown colony and the pre-colonial state of Nigeria which comprises of different empires, chiefdoms, kingdoms and states instituted by the local ethnic groups in Nigeria before the coming of colonialism. Some of the indigenous systems are; the Borno Empire, the Hausa states and the Sokoto Caliphates in the North; the Igbo egalitarian and segmentary society in the East; the Benin Kingdom and Oyo Empire in the West and several ethnic identities in the Benue Valley. These groups significantly differ in culture, law and customs.

In this piece, the exploits of the early man living in Nigeria is also noted although it is unknown and disputed when man started out in the state now known as Nigeria but through archeological findings it is said that life in Nigeria had began as early as the Palaeolithic period 500,000-9000BC. Further findings also suggest that Nigerians were also a part of the Stone-Age civilization which are categorized into three the Early, Middle and Late Stone-Age in 3,000,000-35,000BC; 35,000-15,000BC; 15,000-500BC respectively. The achievements of the early man in Nigeria go back to his hard-work to cope and live in his environment. The obtainment of food and tools to use for his hunting escapades. These tools were named the Oldowan-type tools because of where the tools were first identified in the Olduvai Gorge in Tanzania. The early art and tool types are what are considered as an achievement for the early man in Nigeria.

There is a specific component that constitutes the scientific and technological development in Nigerian Civilization and this are the landmarks and locations that hold evidence of technological growth of the early days in Nigerian Society; Some of these are the Nok Culture/ Civilization, Benin Civilization, Ife Civilization, Igbo Ukwu Civilization amongst others.

The traditional political pre-colonial institutions in Nigeria consist of many ethnic groups in Nigeria but only the three major ethnic groups which are the Hausa, Yoruba and Igbo ethnic groups are critically examined in the text.

The Yorubas rely on different accounts of their origination but it is commonly accepted that Oduduwa was the founder of the Yoruba Kingdom and Ile-Ife the ancestral home. According to another account, the Yorubas came from North-Eastern Africa, from Egypt and journeyed to Ile-Ife where Oduduwa subsequently sent his sons to found other kingdoms. The

Alaafin had autocratic tendencies but were limited by the *Oyomesi*, a council of seven members headed by the *Bashorun* who acted as the Prime Minister. Apart from the cabinet of the *Alaafin* another powerful arm of government was the *Ogboni Cult* joined by free and prominent members of the society and the *Oyomesi*. This arm played a mediatory role between the *Alaafin* and the *Oyomesi*. Another powerful arm of government in the Kingdom was the army which was headed by the *Aare-Ona-Kankanfo* who was expected to live outside of the capital. The army was credited to keep the peace, stability and security of the Kingdom which was essential for peaceful living in the kingdom.

The Igbo's who are best known for their cephalous way of life and egalitarian society because they had no centralised state and society. They are sub-grouped into five sub-cultures; The Igbos of Eastern Nigeria, South-Eastern Nigeria, North-Eastern Nigeria, Western and Northern. The most popular upheld myth is that the Igbos originate from Israel, the Hebrews. According to Professor M.A Onuwuejeogwu (2000) the Nri version which says that Eri the ancestral figure of the Igbos descended from the sky and sailed down the River Anambra and met a group of people who had no memory of their origin. The Igbos had no centralized system like the Yorubas. They practiced a direct democracy where the family was the smallest political unit. Each family was headed by an *Ofo* title holder among the *Ofo* title holders one of them was recognized as the most senior and was known as the *Okpara* who held the *Ozo* title and presided over the council of elders meeting where important issues were discussed. The Age-grade who grew from childhood and took a common name to commemorate an event associated with the time of their birth also played an important role in the Igbo Society. They cleared the paths, public places, streams and also served as police. Another important arm is the *Oha-na-eze* where all the adult male members usually met to perform legislative functions and core administration of the society. The secret societies also consisted of the diviners', masquerades, 'ubinuknabi' at Arochukwu, the 'amadisha' at Ozuzzu. They were the intermediaries between the living and the ancestors.

The Hausa land is located in the Northern part of Nigeria before 1804 it was made up of fourteen states distinctively categorized into two the first group called the '*Hausa Bakwai*'; Daura, Biram, Zaria, Katsina, Kano, Rano and Gobir while the second group was called the '*Hausa Banza*' meaning the 'illegitimate' states, they are namely; Nupe, Gwari, Yauri, Bauchi, Zamfara,

people as the Hausa may also have originated from Berber immigrants from the North to the Sahara or from peoples coming from East Africa. For most of early history known about them the Hausas were polytheists. Islam was not introduced to them until the eleventh century.

The '*Sarki*' was the head of any Hausa State. He worked with a well organized court and was also known as the '*Sarkin Kasar*' which means 'ruler of the land'. He had both political and religious functions and was also the chief executive and judge of the state. During the 15th and 14th century the Hausa form of government took another shape as Islam was adopted and gave birth to many new ministerial roles in the socio-political organization such as the Galadima, Madawaki, Dogari, Yari Sarki to name a few. The Sharia law was introduced. Islam was accepted in the social life of the members of the community. The Jihad led by Uthman Dan Fodio further consolidated Islam in the area. The Jihad led to the conquest of the Hausa Kingdom already in place by the Hausa/Fulani and led to the establishment of the Caliphate and the Emirate System in Northern Nigeria. The Sarkin was then replaced by the Emir and a centralized system introduced. However, basic political structure was not destroyed but improved upon such as the selection and appointment of the Emir to rule the caliphate. Each Emir owed allegiance to Dan Fodio and his two representatives in Sokoto and Gwandu which were the two confederations of the Emirate. The Sultan was one who arbitrated in disputes within and between the emirate and had little control over the affairs and day-to-day administration of the emirates. The Emir was an absolute monarch as the political, spiritual and administrative head but also acted according to the Sharia law. He was however assisted by other ministerial bodies appointed at the time by Uthman Dan Fodio; Sarkin Fada, Waziri, Galadima, Madawaki, Sarkin Ruwa, Sarkin Pawa, Sarkin Dan Doka, Yari, Magaji, Hakimi etc. The Judicial system of the Hausa-Fulani was based on the Sharia courts and Sharia Law and it always prevails.

Although, the British were credited with the creation of Nigeria, the Portuguese were the first Europeans to set foot in Nigeria through the Bini Kingdom. The Atlantic Slave Trade is the reason that brought the Portuguese to Africa as they were in search of slaves to work on their plantations. Gradually, more slaves were presented and sold to Europeans and the numbers increased gradually. It was out of political affairs that the British formally annexed Nigerian territory but the bulk of Nigeria was not occupied until the 19th century. The struggle of the

By the 1900, Nigeria was under the responsibility of British colonial government where Lagos Colony and protectorate was amalgamated with the Southern Protectorate without the knowledge of Nigerians and a second amalgamation in May 1914 by Sir Fredrick Lugard where the Northern and Southern protectorate were amalgamated. Britain therefore ruled Nigeria by a means of 'indirect rule' where Britain ruled her colonies through already existing institutions. The British officers defined the framework of the policies and left it to be adopted and implemented by the local personnel and rulers.