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DYNAMISM OF MADAKI INSTITUTION IN LAFIA EMIRATE, 1780-1960

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ABSTRACT

The Dynamism of Madaki Institution in Lafia Emirate is a vital part of the traditional governance structure located in Northern Nigeria. Historically, the Madaki (or Madawaki) serves as a high-ranking official, often second-in-command to the Emir (Sarki). This role involves administrative duties, military leadership, and cultural responsibilities. The Madaki serves as the warrior, second in command, regent, and special adviser to the Emir, responsible for ensuring a fair transition of power upon the death of an Emir and presiding over ceremonial rites, been the senior council member and assisted by the Kingmakers headed by Makongiji. The selection process for both the Madaki and the Emir is not strictly hereditary, allowing for a more inclusive governance structure that emphasizes integrity and stability during pre-colonial and colonial periods. Having risen to prominence based on his merit rather than royal lineage. The study adopted both primary and secondary sources of history for reconstruction. The paper also interrogates the trajectories of the Dynamism of Madaki institution in Lafia Emirate under colonial rules with a view to understanding the nature of the dynamism of the Madaki role play in lafia Emirate traditional political system. The findings reveal similarities and contrasts in both the nature of change and how they affected the peoples and societies. The paper adopts The African Renaissance theory for the reconstruction of the historical analysis of the dynamism of the Madaki institution in Lafia Emirate. The paper concludes that these historical experiences fundamentally impacted on the nature and character of the post-colonial society that emerged in the Lafia Emirate of North Central Nigeria.

Keywords: Madaki, Dynamism, Colonialism, Traditional, Institution, Lafia Emirate.

Introduction

The etymology of the Madaki traditional title in Lafia Emirate is traced to the history of the town. The Emirate as a traditional political entity was founded by Muhammadu Dunama, who left Kanem Borno in 1780. The Madaki title is among the pioneer titles established by Muhammadu Dunama in order to consolidate the political structure of the Emirate. Isiyaka (2024). Madaki acts as the senior counsellor and the deputy to the Emir / chief in terms of executive functions in Lafia Emirate political structure. The Madaki is the Head of the Armies

and second in command in the hierarchy of Lafia political system. He represents the Emir on many occasions and he is the leader of all traditional title holders in the Emirate besides the Emir. In the political history of Lafia, about nine chiefs / Emir of Lafia, were first appointed as Madaki position before they were enthroned as chief or Emir of Lafia, respectively. For example, Madaki Musa Dallah ascended the throne as sarkin Lafia from 1903 to 1918, the Madaki Muhammadu Agwai I ascended the throne from 1918 to 1949 and Madaki Yusuf Musa II from 1952 to 1974 among others. Nak (snp:3235) However, Muhammadu Dunama and his companion's after consolidation of the chiefdom conferred the title of Madaki on his close friend and senior among the companions in 1780. Muhammadu Diwi was the first Madakin Lafian Bare-Bari. Principal among the other companions were Zanwa Busami, Dalhatu Malami, Ahoda, Galadima Umaru, Moyi Burwoma, Wambai Magaji, Muhammadu Kalioma Liman, Imam Malam Etsu, Mai Jan Ido ,Mammadi (Makongiji) Jatau, Aliyu Musa Dan Jaji, Umar Gana Jaji among others. Othman (1999:55). And some of them later ascended the position of Madaki at various time in the history of Lafia. Therefore, from consolidation of Lafia chiefdom in 1780 to date, Lafia had witnessed twenty-two (22) different Madaki, from Madaki Muhammadu Diwi to Madaki Isyaka Dauda (present Madakin Lafia). The Muhammadu Dunama conferred other traditional titles such as Makongiji, Zanwa, Gayam, Moyi, Ubangari, to his companions, their lineage still maintains their respective titles to date in Lafia. These traditional title holders formed the Lafia political structure that is the council of kingmakers and senior members of the council. This council formed Lafia traditional executive council.

Conceptual Clarification

Madaki meaning deputy or heir apparent and a special adviser, is a title given to highly reputable people who were either warriors, gallant, loyal and charismatic leaders in Lafia Emirate. In the Northern Nigerian Emirate System, the position of Madaki is second in command as it is in Lafia Emirate. Other Emirates like Bauchi, the title or office is referred to as the Magajin Gari, magaji means the successor/head, leader while "Gari" means town, in Kano the same status is Hakimi, in Borno it is *Yal Durube*, in Awe it is Moyi, in Keffi it is Fakaci and in Ilorin it is Balogun. Omoiya (2007:42). The Madaki, therefore simply means successor/ chief in charge of Lafia town and the Emirate under the leadership of the Emir. In Lafia Emirate, the tittle and functionality of Madaki from establishment in 1780 of the chieftaintancy institution itself. It started warriors, gallant to lead their people in all ramification of life. But with the coming of British colonial rule and intervention, the institution of Madaki in lafia Emirate became politicized, lucrative and hereditary. Therefore, the activities of Lafia Emirate were systematically changed as people were selected or appointed based on hereditary rather than competency. This was as a result of the indirect rule system which took power and responsibilities of the hands of office holders and turned them into British stooges. When the position of Madaki shifted from being a position of responsibility to that of privilege, the issue of heredity came in.

Theoretical Frame Work

Scholars from different disciplines of knowledge attempted to theorize traditional institution issues in societal affairs such as politics, Art and culture, economic among others. This work has adopted the African Renaissance theory as its theoretical framework.

The African Renaissance theory, though not new, is considered the most prominent initiative or theory to come out of Africa in recent time. The term renaissance refers to 'revival of arts and literature under the influence of classical models; it also refers to the culture and style of art, architecture etc. It also implies any similar revival whether institutionally or otherwise in Africa. African renaissance theory as adopted in this research imply a revival of an Africa of hope and prosperity as was before the imposition of colonialism on the continent which corrupted and destroyed our cultural heritage and left vestiges that are mere caricature of our originality.

This theory was popularised by scholars like the former president of South Africa Thabo Mbeki during his term of office and Timothy McPherson, the beginning of the African Renaissance. It is a theory that aims to harness Africa potential, identifies and removes the sources of conflict, restore Africa's self-esteem and turn it into a zone of economic prosperity, peace and stability. The theory as adopted in this research argues that there is the need to rebel against vestigies of colonialism which has affected every fabric of our national life including chieftaincy institutions which were robbed of their sacred responsibilities as defenders, protectors and sources of peace etc. Emirs and other traditional elites were turned into mere messengers of the colonial regime for filthy lucre. This led to competition, scheming and wanton corruption as against the sacredness the institution had enjoyed before British colonialism.

This theory helps to explain reasons why the Madaki institution which was open to people of integrity, people who were visionary, and loyal to the Emir before the era of colonial rule became politicized, corrupted and made hereditary. This theory helps us explain and acknowledge the fact that the current poor image of traditional institutions is located in the effects of colonialism on the institution. The theory provides a complimentary way of African's socio-economy and political traditional responsibilities of conflict management and resolution in their domains. Thus, in the pursuit of governance, the Madaki in lafia Emirate plays a significant role in managing the socio-cultural and political disputes among the diverse ethnic groups in lafia Emirate. Therefore, the theory is meaningful to the study of the history of the dynamism of Madaki in Lafia and the aspect of the societal changes and challenges over time.

Dynamism of the Madaki institution in Lafia Emirate before Colonialism

The strong historic connection between Aku Uka of wukari and the Sarki of Lafia is that the Aku was said to have given Muhammadu Dunama, the pioneer Sarkin Lafia, a flag of autonomy with the title of Sarkin Lafia as a reward for his help in capturing the town of Wuryo. During this period, 1780 to 1809, Madaki Muhammadu Diwi the pioneer to ascend the title of Madaki in Lafia played significant roles in the expeditions that led to capturing many towns and villages such as Keana, Awe, Giza, Aloshi, Agwatashi, Agaza, Wuse, Azara, Obi, Agudu, Adudu, and Kwande that paid tributes to the Sarki and this led to the expansion of Lafia. Isiyaka(2025). During this time, Madaki Muhammadu Diwi consolidated his position within the political structure of Lafia. He also played significant roles in the prosperity and the socio-economic development of the Lafia such as; Settlement of disputes among the diverse ethnic groups e.g border disputes, special Adviser to the Emir, corronation and installation of traditional office holders, propagation and promotion of the political interest of the Emirate and second in command in Lafia Emirate.

Thus Lafia became a major commercial Centre for traders coming from the north especially a group of Kanuri Kolanut merchants from Borno traveling to Enugu using Lafia as a trading port before they proceeded to their destinations. Dauda (2025). This kind of cordial relationship that existed in Lafia for centuries earned the town reputation of being center of commerce during pre-colonial era. Right from its inception, Lafia started receiving settlers from different parts of the country. No wonder it was known and called "Anene" (Centre of commerce) by the Koro people who were the aboriginal people of the area. They claimed to have left the capital of Kwararafa Api, when its power was declining and finally defeated by Borno forces in about 1600. There are still other prominent groups of people that can be found in Lafia. Principal amongst these were the Alago who have migrated from the Niger-Benue confluences as a result of trade. Also the Gwandara people that moved from Kano as a result of the advent of Islam in the area in the early 15th century. It was the coming of Borno warrior settlers that paved way for the establishment of Lafia, and more so, there were quite a number of people from different ethnic groups such as Mada, Eggon, Ake, Ankwai, Nungu, Jaba, Hausa / Fulani, Igbo, Yoruba Jukun, Gwandara, Rindre, Tiv Migili, Nindere, Ebira, Agatu, Ngas, Ideoma, Nupe, and the Kanuri living side by side with each other and all contributed their quotas to the socio-economic and political development of Lafia. Consequently, the founding father of the Lafia and the dynasty established a hospitable environment and a peaceful community through credible leadership and interaction with the office of the Madakin Lafia, and the surrounding communities Isichei (1983:125). Lafia has engendered an enduring spirit of achievement, which propelled their successors to self-fulfilling adventures. Under the leadership of Sarkin Lafia Muhammadu Dunama and his Madaki Muhammadu Diwi, Lafia witnessed tremendous socio-economic, cultural and political developments, ranging from territorial expansion through war and raids with the neighbouring town and villages.

After the demise of Sarkin Lafia, Muhammadu Dunama at Awe after an expedition in 1809, Sarkin Lafia Musa Dan Jaji ascended the throne and ruled for five years from 1809 to 1814. During his reign, Madaki Muhammadu also nick named Madaki Mai Jan Ido took over the administrative leadership from Madaki Muhammadu Diwi. Lafia under Musa Dan Jaji and Madaki Muhammadu Mai Jan Ido, began to expand and succeeded in conquering some neighbouring ethnic groups of including Koro, Ake, Mama, Ankwei and Mankwar. By 1814, Sarkin Lafia Musa Dan Jaji died, but had recorded some success in boosting the socio-cultural, economic and political development of the Emirate system. Aliyu (1996:31). Next was Sarkin Lafia, Umar Sanda and Madaki Ahoda, who also ruled for five years from 1814 to 1819. During his reign, Umar Sanda with his Madaki Ahoda who succeeded Madaki Muhammadu Mai Jan Ido, continued with policy of war and conquest for consolidation and expansion of Lafia territorial border.

There exists a tradition during the reign of Sarkin Lafia Umar Sanda who in the process of their policy of war, slave raids and conquests, sent an emissary to Aku Uka of Wukari about Bauchi Warriors who were based at Adabu, an outskirt of Lafia village on the prospects of an impending attacks Lafia. The Aku Uka did not permit them to fight because in his understanding, he had already paid homage to the Sokoto Caliphate to which the Bauchi Emirate belonged. Madaki Ahoda in his wisdom summoned all the "*Ulamas*" (Islamic preachers) to pray and fast for two weeks in order for Bauchi warriors not to enter Lafia to attack. On the fourteenth days of prayer and fasting by the *Ulamas* of Lafia, the wind disrupted

Bauchi warriors at their base in Adabu to the extent that they could not see each other and they ran back. On the arrival of Madaki Ahoda and his warriors found some of their drums, relics and regalia and brought it to the palace of Sarkin Lafia Umar Sanda in his reaction, the Emir immediately sent a delegation under the able leadership of Madaki Ahoda with gifts to the Emir of Bauchi Emirate. The Emir of Bauchi accepted the gifts but rejected the drums and asked Madaki Ahoda to return it to Sarkin Lafia Umar Sanda, as a symbol of authority. The latter and his war commander Madaki Ahoda appreciated the gesture granted Lafia Chiefdom political autonomy of Sub Emirate under Bauchi Emirate of the Sokoto Caliphate. It is important mention here that Yakubu of Bauchi presented Sarkin Lafia Umar Sanda with the flag of authority, declaring that;

> I have hereby handed over the affairs of Lafia to you. Anyone who obeys you directly obeys me, and anyone who disobeys you equally disobeys me. Therefore, whoever you give leadership to in Lafia automatically becomes a leader, and whoever you reject is absolutely rejected by me. Just as Sultan of Sokoto has delegated the leadership of Bauchi to me. I have delegated to you the leadership of Lafia. Lead your people therefore as you deem fair and I bear total responsibility for whatever action you take.

This marked the beginning of the Lafia Sub-Emirate under the able leadership of Sarkin Lafia Umar Sanda and his Madaki Ahoda. In 1819, Sarkin Lafia Umar Sanda died and succeeded by Sarkin Lafia Lamino.Lamino and his Madaki Muhammadu Dan Ahoda. Muhammadu Dan Ahoda continued with the task of building of Lafia town and fortified it. For security reasons he relocated Lafia Central Mosque to its present location. Ramalam (2025). Madaki Muhammadu DanAhoda engaged himself with security issues, which related with defense of Lafia town and territorial expansion. These attracted many traders and Islamic missionaries from as far as Kano, Bauchi, Zaria and Kafanchan. Traders trooped in Lafia from all over the north, Enugu, Aba and Calabar. This increased the population of the town and generated revenue for the socio-economic and political development of Lafia overtime. Sarkin Lafia, Lamino died after twenty-three years of service on the throne (1819-1844).

Sarkin Lafia, Musa Gana succeeded Lamino and ruled Lafia for five years from 1844 to 1849. Musa Gana and his Madaki Tsoho Dan Diwi's administration and governance devoted their time, energy and resources to improve commercial activities in the Sub-Emirate. During that period, Madaki Tsoho Dan Diwi moved Lafia central market from Tudun kofa to its present location for easy access for both merchants and merchandise from far the north especially people from Kano, Zaria and Kafachan to the north, and from the Enugu and Benue valley through river bank area to the south. Othman (1999:58). Madaki Tsoho Dan Diwi also tremendously boosted economic activities especially the creation of weekly markets in Lafia town during his tenure of administration and governance in Lafia. With the death of Sarkin Lafia Musa Gana in 1849, the activities of Madaki Tsoho Dan Diwi stopped and a new tenure emerged. Sarkin Lafia Abdullahi Dalla (second son of Dunama) and his Madaki Maman Agwai I Dan Aliyu ruled Lafia for fifteen years, from 1849 to 1866. During his reign, Sarkin Lafia Dalla and his Madaki Mamman Agwai I Dan Aliyu devoted their time to propagation and promotion of Islamic religion and transformed the socio-cultural activities of Muslims and non-Muslims alike, where activities were conducted in accordance with Islamic teachings. Madaki Muhammadu with the approval of Sarkin Lafia Dalla, freed prisoners, nominated market leaders and issued free land for farming in exchange for conversion to the religion of Islam in Lafia Emirate. It was during the reign of Sarkin Lafia Abdullahi Dalla that the new

Islamic sect (Tijjaniyya Brotherhood) was introduced in Lafia. After some time, Madaki Mamam Agwai I Dan Aliyu died after a brief illness and Sarkin Lafia Abdullahi Dalla was nominated Muhammadu as his new Madaki. During his reign, Madaki Muhammadu introduced Islamic education (Arabic) in Lafia. He made it mandatory for every traditional title holder to establish mosque in their domain mainly for the propagation of Islamic religion and schools for teaching of Arabic and Islamic studies. This tradition of development really reshaped the socio-cultural, religion, economic and political activities of the people in Lafia. Sarkin Lafia Abdullahi Dalla died in 1866.

Ari (the son of Lamino) took over the mantle of leadership in Lafia after the demise of Dalla. Sarkin Lafia Ari ruled Lafia for two years, from 1866 to 1868. Sarkin Lafia Ari the son of Lamino and his Madaki Musa II Dalla confronted with serious challenges of health with the outbreak of an unknown epidemic which lasted for twenty-four months. By 1868, Sarkin Lafia Ari died and a new Sarkin Lafia emerged. Sarkin Lafia Umar Dalla ruled Lafia for five years. Sarkin Lafia Umar Dalla and his Madaki Muhammadu II Nayada were able to control the epidemic which started during the reign of his predecessor. At the same time Madaki Muhammadu II Nayada went to Borno in order to bring more *Ulamas* and other spiritual people to pray for the well-being of the people. Meanwhile, Sarkin Lafia Umar Dalla having observed that it was taking for Madaki Nayada to return decided to nominate another Madaki. Consequently, Angulu Dan Ahoda was appointed the new Madakin Lafia. When Madaki Muhammadu Nayada II returned back to Lafia he found that a new Madaki has already been appointed. This situation led to civil-war which resulted in the death of some members of the royal family in particular the death of Mamman Hadi who was the younger brother to Sarkin Lafia Umar Dalla and the suspension of the Chief Judge in Lafia. Kwande (2025). The ensuing constitutional crisis led to the palace being put under siege by a faction of the army loyal to the former Madaki Muhammadu Nayada II. Sarkin Lafia Umar Dalla and his Madaki Angulu Dan Ahoda went into hiding for the while. The re-emergence of Sarkin Lafia Umar Dalla with his supporters under the command of Madaki Angulu Dan Ahoda, forced Madaki Muhammadu II Nayada to run to Sarkin Shabu who gave him asylum. This dispute in Lafia between Sarkin Lafia Umar Dalla and the former Madaki Muhammadu II Nayada retarded the socio-economic, cultural and political progress of Lafia. Sarkin Lafia Umar Dalla died in 1873 after five years of leadership in Lafia.

Abdullahi Bahago emerged as a new Sarkin Lafia and he ruled Lafia with his Madaki Abdullahi Muhammadu Agwai I for nine years from 1873 to 1881. During his reign Lafia engaged in several wars of expansion with some villages and towns especially Kwande, Koro of Gidan Rai and Gidan Ude clans defeated and their lands captured. However, they were allowed to use them on the ground that they would pay taxes and other forms of tribute to the Sarkin Lafia in due course. These wars of conquest and territorial expansion had really helped Lafia to develop rapidly.

Dynamism of Madaki Institution in Lafia Emirate under Colonial Rule

Lafia Emirate experienced significant changes and continuities under colonial rule. The Emirate established in the 18th century had gradually grown into a powerful settlement which exercised a lot of influence within its jurisdiction and surrounding areas. Stephason (1979:34). In 1900, towards the end of the reign of Sarkin Lafia Muhammadu Agwai I, the exploration of the areas by the British colonial government began and in February 1903, the Emir made a

formal submission to the British government. Lafia was therefore recognised as a full-fledged Emirate during this period. In 1933 Lafia and Awe were transformed into Divisions under Benue Province. In 1948 the Lafia Emirate Council was reconstituted with 28 members with Sarkin Lafia Muhammadu Agwai II as the Chairman of the Council. The Council also comprised of his traditional title holders and representatives of other "Tribes" in the Division. This eventually gave birth to the basis for tribal representation in the council. The Council was purely set up for advisory purpose, but the day to day running of the administration depended upon District Officer (D.O) who acted as the sole administrator respectively.

Lafia became part of what was known as the Lower Benue Province with Lafia as the headquarters. The first residential District Officer (D. O) was Major A. Burden while Sarkin Lafia Musa, son of Abdullahi Dalla was later appointed as the 11th Emir of Lafia Emirate being a former Madaki of Lafia Emirate.

Sarkin Lafia Musa Dalla was said to be the first Emir whose appointment was approved by the British colonial administration before installation to the throne. Later on in March 1903, he was presented with the staff of office as second class Emir with Usman Muhammadu Agwai I as his Madaki, and it was recognised as a full fledge Emirate. He ruled from 1903 to 1918. The Lafia division of Lafia Emirate continued to be powerful during the British colonial administration because of two major reasons. First, the area was the most strategic commercial Centre and also the meeting point between the people of Niger-belt and far northern parts of the country for trading activities. Second, the fertility of the vast land the Lafia Emirate sits on, attracted many colonial officials to invest their energies and encouraged the indigenous people to produce cash crop especially groundnut for export. Nak(laf:425). The strategic location of the Lafia Emirate and the importance the Emir of Lafia ranked second to Tor Tiv in the former Benue Province and fourth under the J.D. Gomwalk administration in the defunct Benue-Plateau State after the Tor Tiv, the Och' Idoma and Gbong Gwom of Jos.

Madaki Usman Muhammadu Agwai I expanded economic activities in Lafia Emirate by opening trade routes. There was an increase in agricultural production especially grains, yam, rice, beans, beni-seed, sugar cane and cotton in Lafia town and the neighbouring areas like Awe, Obi, Doma, Shabu, Azara, Agwatashi, Agudu, Kadarko and keana. Also Madaki Usman Muhammadu Agwai I, in his efforts to ensure the development of Lafia Emirate, established an enabling environment their enforcement of law and order for trading activities to thrive in Lafia Emirate. These business interactions brought peace and harmony that led to the significant of the Lafia Emirate during British colonial administration.

The institution of Madaki in Lafia Emirate during the colonial government witnessed some changes and continuity in the period under review. The position of Madaki in Lafia Emirate as a War commander, second in command was tremendously watered down as a result of colonial interference into the affairs of Lafia Emirate by the colonial authorities. Prior to the British colonial interference any brave person, warrior or gallant man who distinguished himself as a regiment commander of the local fighting force could be appointed Madaki in the Lafia Emirate. However, the system was changed with British colonial conquest and subjugation of Nigeria. Systematically, the institution of Madaki became a caricature of itself, it was changed and gradually became the exclusively preserve of members of the royal family. Thus, only members of the royal family were henceforth appointed to the position of Madaki

and the Madaki became almost the heir apparent and head of the princes and District head of Lafia town. This was not the case in the pre-colonial Lafia traditional political system, where only a person who was brave, gallant or war regiment leader could ascend the position. This change in the institution of Madaki in Lafia Emirate has really restructured the traditional political system in Lafia Emirate. For example, it paved the way for sycophants and loyalists to appropriate the institution; it restructured the Madaki by converting it into a hereditary institution exclusively preserved for members' royal family.

An important factor that aided the successful settlement and consolidation of Lafia Emirate, during British colonial administration was its economy. Thus, the major source of its wealth was taxation and tributes from subject territories. For example, the neighboring towns of Obi, Jankwei, Awe and Shabu which were conquered towns paid tributes of horses, agricultural produces and taxes to the Lafia Emirate at appointed times of the year in the pre-colonial period. Musa (2024). In the colonial period with the systematization of taxes Lafia was made a divisional headquarter. These business dealings and interactions brought peace and harmony which improved socio-economic and political activities in Lafia Emirate under the British colonial administration.

Furthermore, man's ability to manipulate nature and his environment has been with him for as long as the history of mankind. The people of Lafia Emirate were not an exception as local industries; like dying, cloth weaving, Blacksmithing, woodcarving and pottery making were all economic activities that were engaged by the people of Lafia Emirate before British colonial intervention. For example, the dying pit popularly known as "Ramin Baba" can still be found in Korofi in Lafia Emirate. It involves the mixture of ordinary ash, which has been previously moulded and baked and the fermentation of herbs known as "Ba'aba" plus a mixture of indigo to dye cloths. It was truly an industry that made Lafia Emirate a popular in early 1800. All of these were obstructed by the colonial intervention and subsequent restructuring of the economies of the peoples of Nigeria.

Agriculture was another economic activity engaged in by the people of Lafia Emirate in the early years of their settlement, as much as they were engaged in warfare. They were also involved in agricultural production. Thus, the British colonial officials had greatly encouraged the people of Lafia Emirate to produce more and more cash crops for export such as groundnuts and Beni-seed and nothing is done in the production of food production.

British colonial rule was harsher and re-enforced from time to time to force the people of Lafia Emirate to produce cash crops particularly groundnuts and Beni-seed for export. This situation greatly created a stage for disunity among and within the people of the Lafia Emirate and neighbouring towns and villages. It is important to mention here that one of their disputes with Shabu was over farmland. Although, Lafia Emirate is located in a fertile area and the farming method of the people of Lafia was agrarian and mostly subsistence in nature. Isichei (1983:105).

The people of Lafia Emirate who had sojourned into many towns and finally settled down in Lafia were greatly influenced by the socio-cultural activities of their hosts and neighbours. One of the greatest socio- cultural changes that occurred during colonial period in Lafia Emirate, was that social and religious activities; ceremonies such as marriage, inheritance,

celebration of festivals i.e. fasting at Ramadan, relations with non-Muslims and the likes were carried out in accordance with Islamic injunctions. Although, long before the establishment of the Sefawa Dynasty in Lafia Emirate, the inhabitants of the areas were mostly traditionalists and they worship different deities. It is worthy to mention here that the Kanuri people were among the first people to accept Islam as their religion in the western Sudan. Muhammad (2014:113).

Furthermore, despite the socio-cultural and language diversity in Lafia Emirate, the intergroup relations occasioned mostly by inter-marriage played a very important role in transforming the social life of the people of Lafia Emirate. Thus, given the magnitude of these socio- cultural activities in Lafia Emirate, it would seem that the few educational and medical services provided by the British colonial government, added to this trend of socio - cultural development of the Lafia Emirate. In the field of education, the educational development in the colonial period in Lafia Emirate was fruitful. Because, the early establishment of schools for example, Elementary School Lafia, Saint James Lafia, Saint Williams Lafia and Saint Augustine Teachers College Lafia by Sudan Interior Missionaries (S.I.M) in the area, helped greatly in producing educated elite's i.e sons and daughters of Lafia Emirate. As early as 1920s, there were elementary schools in Lafia Emirate. Hogben (1966:115). Thus, the provision of western education in Lafia Emirate was motivated by the desire of the British colonial government to produce a semi-literate manpower in order to assist them to man the colonial establishment, for example, to produce messengers, interpreters, typists, and tax assessment in the area.

In the field of medical services, the Lafia Emirate during colonial period witnessed tremendous social and moral changes. Thus, medical care was provided; building of hospitals and dispensary by the Christian Missionary Society (CMS) and the Sudan Interior Mission (SIM) with the aim of reducing mortality rates and the development and supply of manpower for the British colonial labour force in Lafia Emirate.Stephanson (1979:45). Others socio-cultural changes in Lafia Emirate during British colonial rule were the provision of electricity, pipe-borne water, construction of roads into some key selected areas in Lafia Emirate, for example, Government Reserve Area (G.R.A). Thus, the constructions of railroad in the area were among the provision of the social services that have been registered during the colonial period.

Dynamism of Madaki Institution in Lafia Emirate during post- colonial period

The existence of the traditional institutions and titles is common in Africa. The history of these is rooted in the pre-colonial cultures and traditions of the people and they date as far back as living memories can remember. Lafia Emirate as a political entity founded by Muhammadu Dunama in 1780, was consolidated by creating traditional institutions and conferring traditional titles on some of its deserving members, such was the case of Muhammadu Diwi who was the first Madaki (the senior councillor and the commander of the army) of Lafia, Buzami was conferred with the title of Zanwa (the War title), Mammadi was given the title of Makongiji (the prime minister) and for Gayam (the Gallant Warrior) among others. These title holders were the pioneer traditional title holders in the political history of Lafia Emirate. Their descendants are still holding the traditional titles up to date in the Lafia Emirate council.

This study was concerned with the Dynamism of the institution of Madaki in Lafia Emirate. As we argued, the office of Madaki is designated to carry out day to day activities in the administration of Lafia Emirate. In the early years, and after consolidation, the office of the Madaki was run by a person who has the history of being a gallant warrior and being a War commander. The Madaki was always known to be courageous and led in the defence of Lafia against both external and internal invaders during pre-colonial period. However, with the passage of time, institution has significantly changed, especially during with colonial intervention, Lafia Emirate traditional political system witnessed some changes, and those selected or nominate to occupy the position of Madaki are members of the Lafia Emirate or, at least have a history of being loyalists of the Emirs of Lafia. Available historical records about Lafia Emirate traditional institutions confirmed that, since the reign of Sarkin Lafia Muhammadu Dunama who was the founder of the Lafia Emirate, the office of the Madaki has been playing and will continued to play significant roles in the traditional political system of Lafia Emirate.

In Lafia Emirate political system, the selection, nomination and coronation of suitable candidates usually passes through the Emirate Council Members in which the Madaki is the senior councillor and helps the Emir with consultations. These intermediary activities make the office and the position of Madaki in Lafia Emirate to be significant in every socio-economic, cultural and the traditional political system of the Emirate.

Conclusion

The dynamism of the Madaki institution in Lafia Emirate is immensely contributing to the development of Emirate's political system, in terms of coordinating the affairs of the Emirate, mobilization and sensitization of peoples of Lafia on Politics, Administration, Military, and Cultural issues like fostering unity among diverse ethnic groups (Kanuri, Fulani, Gwandara, Eggon, Alago, Hausa), resolving disputes and promoting peace; it also preserves cultural heritage and traditions and supports community development projects. Health issues like, immunization against killer diseases i.e. polios and sanitations respectively. In Lafia Emirate, men and women from different family backgrounds appreciated the traditional leadership of the dynamism of Madaki institution in Lafia because of the tremendous achievements recorded from pre-colonial up to colonial periods. This study examined the historicity and the dynamism of the institution of Madaki in Lafia Emirate and how the institution contributed towards the socio-economic and political development of Lafia Emirate.

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