

**THE EMERGENCE OF SARAUTAR MAGAJIN GARIN FUNTUA**

**BY**

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## **APPROVAL**

The research work title “The Emergence of SarautarMagajinGarinFuntua” written by NasiruSama’ila meets the regulations governing the requirement for the award of Bachelor of Arts (B.A.) degree in History Department Usman Dan fodio University, Sokoto, Nigeria and its approved for its contribution to knowledge and literacy presentation.

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## **DEDICATION**

This project is dedicated to Almighty Allah (S.W.A.), that makes things possible to the course of my research work and help me throughout my study and Holly Prophet Muhammad (S.A.W.)

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## **CHAPTER ONE: GENERAL INTRODUCTION**

### **1.1: Introduction:**

The traditional title of MagajinGari is used only in some part of Hausa land such as Sokoto, Katsina, Kano and Zamfara States<sup>1</sup>. However in other parts of Hausa land, the functions of the MagajinGari were performed by the Galadima, it was Sultan Muhammad Bello, who in the early 1820s first created the office of the MagajinGari in Sokoto.<sup>2</sup> The office was introduced among others to assist in the supervision and the administration, as well as to ensure the maintenance of law and order in the metropolis. MagajinGari is among the most important advisers of the Sultan in matters that include administration and finance.<sup>3</sup>

Funtua was the Headquarter of Maska district which headed by the SarkinMaska. Maska town is a few kilometres away from Funtua, it from it from there, the colonial rulers transferred the traditional title to Funtua. In 1915, the MagajinGari title was introduced in Funtua. The

MagajinGari assists the District head (SarkinMaska) in matters relating to the economic, political, social and religious affairs of the district. With the coming of British colonial masters, the roles of traditional institution declined, but the office of the MagajinGari continued to play a crucial role in the administrative set-up in Funtua district.<sup>4</sup>

### **1.2: Statement of the Problem:**

The office of MagajinGarinFuntua has been an important institution in the district of Funtua local government with a rich history. A number of scholars like NasiruNasiha, who wrote “The History of SarakunanMaska”, Ibrahim Haruna and DahiruCommassie, have wrote on the history of Funtua but little has been written on the palace of MagajinGarinFuntua.

### **1.3: Significance of the Study:**

The significance of this research work lies in the fact that where as it is nearly a century since the establishment of the palace of Village Head

(MagajinGari) in Funtua district no serious attempt has been made to undertake a systematic study of that palace.

The work will enable us the opportunity to address the emergence and evolution of MagajingarinFuntua. The work will also stimulate further research into the area, more especially on the roles of various traditional title holders. The study will bring light, the role and function of an important traditional political institution in Funtua district.

#### **1.4: Literature Review:**

Althoughso much has been written on the *Sarautasystem* in Katsina emirate, but there is a little attention on the evolution of MagajinGari title in Funtua district. The research work therefore, intended to carry out the evolution of MagajinGari title and it important in Funtua district.

Ibrahim HarunaSarki and DahiruCommassie wrote, the biography of Katsina state emirs in the book “*UsmanNagogo*” They described the origin of Maska and its rulers without mentioning the title and function of the

office of Magajin Gari.<sup>5</sup> Another scholar NasiruNasiha also wrote on the History of *SarakunanMaska* in his book “The creation of independent of Maska kingdom” he treated the origin of Maska and its ruler’s one after the other, but nothing was said about MagajinGarin Funtua.<sup>6</sup>

Another important literature for this work is the book “*GaruruwanJiharKatsina*” published by the Katsina State History and Culture Bureau, it discussed the origin of Maska and its socio-economic and political system of administration, the book described the pattern of political administration of Funtua and also analyzed the socio-economic, political, religious and culture of the people of Funtua. Despite the comprehensiveness of the work, it neglected the office of MagajinGarinFuntua and said nothing on it.<sup>7</sup>

A. Mani wrote on the “*ZuwanTurawa a Nijeriya ta Arewa 1966*” He examined the nature of colonial rule and its influence on the traditional system of administration of Hausa land. In this book he treated how the indirect rule system was introduced and how it changed the emirate system

in the northern part of Nigeria. But nothing was said about the MagajinGarin Funtua.<sup>8</sup>

Furthermore, Yusuf BalaUsman 1981, Wrote on the Transformation of Katsina Emirate from 1400-1983. He described how Katsina transformed into an emirate system; he talks about Funtua district nothing said about the title of MagajinGarinFuntua. In all the above works that were written on the area there was a neglect of the office of MagajinGariin Funtua district. Therefore, this work is intended to fill the gap in the socio-political history of the Funtua district in particular and Katsina state in general.<sup>9</sup>

### **1.5: Aim and Objectives:**

This work is intended to illustrate how a traditional political institution is governed in Funtua district by looking at its operatives through the roles and the functions of MagajinGari in Funtua. The objective of his work will also focus on the followings:-

- To examine the role of MagajinGarinFutua in the administrations of area.
- To assess the changing role of the MagajinGarin from colonial to post-colonial period.
- To outline the contribution of the present MagajinGarinFuntuaAlh. Ali Nuhu to the development of Maska district.

### **1.6: Methodology:**

For effecting data collection and arrangement on this research, various source or historical information will be sourced and utilized. There would be consultations with the palace officials and some elderly people in the society by interview them. The current MagajinGari will be interviewed on various aspects of the office. In addition, secondary source such as written document will be utilized; it included books, conference papers, journals and other materials. The data will be gathered through consulting relevant materials in the Usmanu Danafodiyo University Library, and Katsina State Library Board and Katsina state History and Cultural Bureau. Those

sources would be used in order to come up with a fair analysis of work and arrived at comprehensive conclusion of the study of MagajinGari title in Funtua district.

### **1.7: Scope and Limitation:**

The scope of the study covers the period of the installation of the first of MagajinGarinFuntua in 1915, to the present MagajinGari. The work is restricted to Funtua district only.



## CHAPTER ONE

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## **CHAPTER TWO**

### **HISTORICAL EVOLUTION OF MASARAUTAR FUNTUA**

#### **2.1: Introduction**

This chapter is going to examine the geographical features of Funtua, historical origin and emergence of Funtua; it will also discuss the political structure of Funtua and the evolution of the office of MagajinGari.

#### **2.1: Geographical Location of Funtua**

Funtua town is located at the highest point on the Hausa plains about 433 meters above the sea level.<sup>1</sup> Under the 1976, local government reforms were undertaken in Nigeria, Funtua local government area was created with Funtua town as the head quarter, the new Funtua local government consisted Maska, Kogo and Makama District, because the Kogo were now under Faskari local government and Makama also under Bakori local government as a result of local government reforms. The Funtua local government is located between longitude 70<sup>0</sup> and 12<sup>0</sup> north of the equator.

The total rainfall per year is around 900 mm.<sup>2</sup>Funtua is at watershed of many rivers. The most prominent stream is in the side of Bagari river which runs north-south and also as dividing line between the old town to the west and the present settlement of SabonGari, British Cotton Growers Association (B.C.G.A.), Tudun-Wada and G.R.A. all the east. The other stream is “*River Gwaigwaye*” to the west and MagajinDutsin-Reme River which is further east, also runs on the same direction as that of Bagari.

Moreover, there are two river basins which follow east from the town and drains in to Lake Chad, the river Sokoto basin which flows north from the town of combine with Sokoto and the Tubo river basin flowing south to the town join the Kaduna river.<sup>3</sup>

The vegetation of Funtua area is Sudan savannah in nature. The Sudan Savannah is a broad belt of tropical Savannah that runs east and west across the African continent. The vegetation of Sudan Savannah is characterized by the coexistence of trees and graces. Dominant trees are often belonging to the Combretaceace and Caesalpinionideae family such

as *Marke, Kadanya, Kuka and Madachi*. The dominant grasses are usually *Andropogoneae* and *Hyparrhenia*.

The soil is highly rich black loamy, this gave the opportunity of the high yield production capacity of the crops grows such as maize, rice, guinea corn, millet, cassava, cocoa, yam etc. The soil of the district is suitable for cotton production. This draws the attention of the British officials to construct a railway line and establishment of British B.C.G.A. British Cotton Growers Association. It was this natural gift and the employment opportunity provided by the B.C.G.A. that led to massive migration of people from different parts of Nigeria to the area.

Funtua is about 215 km South of Katsina and 80 km North of Zaria. It is also surrounded by many hills prominent of them are Jabiri hill, karamarFuntua hill popularly known as *Dan-Fili* and the most important one is the Funtua hill which came to be associated with the origin of the name of Funtua itself.<sup>3</sup> The location of Funtua make it easily accessible to many part of North and South-western Nigeria. Commercial activities are

also undertaking in the area. Many people described Funtua as centre of commerce by nature<sup>4</sup>.

## **2.2: Historical Origin and Emergence of Funtua**

There are different versions relating to the origin of Funtua. According one version, the area where Funtua today is virtually in about 1888, the people known to have been living in the area were Autochthonous under the leadership of FUNTUA. Those autochthonous were said to be living on the famous Funtua hill (*Dutsen-Funtua*) from where town itself got its name,<sup>5</sup> the autochthonous communities were known to dwell on hill areas that would provide the necessary security against invaders as well as favorable places for their *Iskoki* belief practices. This is because rocks hills etc. are believed by them to house supernatural creatures and therefore conducive to accommodate such beliefs. The name of Funtua was derived from “*Funtu*” (Naked) there by attributing the ownership of the hill. Another tradition explained that, Funtua area was established around 300 years ago by a warrior hunter called “*Funtu*” he was the first person to

create some area under the “Rock of Tank” (*Dutsin-Tanki*) by removing some trees and established the first settlement in the area, which is now called Funtua.<sup>6</sup>

Another legend related that, Funtua was named after HUNTUWA the younger sister of Amina Zaria, who travelled around the country asking people to build walled towns. In her time there was a gigantic town wall on the site of the present day Funtua built by Maguzawa and HUNTUWA ruled it, but when she demised the people began to disperse and the place became unseat due the attack of hyenas and lions which began to carry off the people because the wall was gradually declined. The remaining people eventually left for safe places, and the town was converted to bush. In 1860<sup>s</sup>, Askila, was the first person from Zaria came to live here, forty days after his arrival his fiend Kudu followed him. Askila build a house on the site of present MagajinGarinFuntua’s house and Kudu near the side of the royal house of SarkinMaskaSambo. Both of them Askila and Kudu were pagans.<sup>7</sup>

Despite this version that narrated the origin of Funtua as a result of the coming of younger sister of Queen Amina of Zaria who travelled around the country asking people to build walled towns and the legend linking the origin to the warrior hunter called "*Funtu*", many traditionalist and historians gave more priority to the origin of Funtua as a wave of migration because of its strategic location. The fact that many communities in Hausaland and infact the whole of Africa, trace their origin through migration from one place to another, gave credence to this view.

#### **2.4: The Transfer of Maska District Headquarter to Funtua.**

Prior to 1915, the settlement that came to known as Funtua comprised of only some few homesteads like *GidanAlhajiSama'ila Na-Funtua*, *GidanAlhajiBellonAnache*, *GidanBalarabe Dan-kure* and *GidanAlhaji Ibrahim maiRaguna*. However with establishment of cotton market in January 1912, the construction of roads crossing the site about the same time, particularly the Katsina-Dutsenma, Kankara-Maska and the Mahuta-Bakori roads both in 1915, the Zaria-Sokoto roads in 1916, the



coming of railway from Zaria passing through Funtua to Gusau in the same year and establishment of several European firms all led to the massive exodus of people to settle and exploit the opportunities offered in Funtua.<sup>8</sup>

Consequently the settlement began to overshadow Maska town and all the other towns and villages in the area. Earlier in the 1915, MagajinGariDodo was appointed as a village head to the settlement. The British colonial administration also made Funtua the capital of the Maska district or area and asked SarkinMaskaSambo to do the same. In that year 1925, the governor of northern region suggested to the Emir of Katsina Muhammad Dikko to build a house in Funtua. The work on the building commenced in September 1926 and by February 1927 had been completed.<sup>9</sup>

In 1927, the British colonial government through the Emir of Katsina suggested him to move his palace to Funtua. Prior this time SarkinMaskaSambo (1915-1963), used to stay with one MalamGarbawhen ever there was an important visitor or special occasion in Funtua for which

he was expected to be present. In 1927, therefore, the office of SarkinMaskaSambo was built by the colonial administration near the cross roads (The now central round about). With a new Friday mosque and prison yard adjacent to it.

## **2.5: The Political Structure of MasarautarFuntua.**

The SarkinMaska was the overall head of the traditionaladministration in the area. Under him were series of palace officials who assisted him in running the administration of the area. In the palace of district head four major divisions can be discerned in the political structure in the palace. There were the *SarakunanFada* like *Dan-GaladimanFuntua*, *Dan-MalikinFuntua*, *Dan-masaninFuntua* and *Dan-MugwayonFuntua* .Which was headed by Dan-MugwayonFuntua. They were responsibilities for running the affairs of the palace. In addition to these, there was the *SarakunanYaki*, headed by *KauranFuntua*, his members were *Ubandawaki*, *SarkinBaka* and *Magayaki* they had specific responsibility for military organization.

The Sarakunan Sana'a was responsible for specialized economic activities. A list of various Sarakunan Sana'a in the palace of SarkinMaska (district head) was *SarkinMakera* (Chief of Blacksmith), *SarkinPawa* (Chief of Butchers), *SarkinMagina* (Chief of Builders), *SarkinDawa* (Chief of wood carvers) and *SarkinAska* (Chief of Barbers).<sup>10</sup>

The central administration was under the control of *Masugari*. These seems to have involved all the senior of *MagaddanSarki* (heirs to the throne), each of them was given specific area of responsibility in the part of the district in order to assist the District Head in overseeing the administration of the people within Funtua district. Those who live permanently in the Funtua town were the *WakilinYamma*, from western part, *MagajinMakera* from northern part, *MagajinJabiri* from southern part and the *MagajinDutsin-Reme* from eastern part of the town who all assisting SarkinMaska in the issues affecting Funtua district.<sup>11</sup>

By the reign of MagajinGari Dodo 1915, there were three persons of the central administration of the palace of MagajinGari (Village head)

who were describing as *BayinMagaji*. They are distinguishable in terms of their relation with Magaji; their office was the central organs of the palace of MagajinGarinFuntua. These are *SarkinBaro* as a messenger to and an escort to the Magaji. There were the *Bukadi* who was secretary to the palace of Magaji was to keep and write every document related to the palace and also registering the new born babies within Funtua district.

Another assistant to the Magaji was the (*Jakadiya*) her duty was to extend the message from the wives of Magaji to his palace and also take care of the missing children, such as washing their cloth and cooking food for them.<sup>12</sup>

## **2.6: The Evolution of the office of MagajinGari.**

In the early part of the nineteenth century, an important movement occurred in the Hausa land, this was the Jihad of ShehuUsman Dan Fodio. One of the important impacts of the Jihad was the establishment of Sokoto caliphate and emirate system.

In 1903, Lord Lugard and his forces entered Katsina through the (The *Yandakagate*).<sup>13</sup> With the submission of Katsina to the British overland ship policy of indirect rule introduced in which they involved themselves in the administrative set-up of the area, Fredrick Lugard, who was appointed as high commissioner of the protectorate entered Katsina through *Yan-Dakagate* in 1903, he was regarded by the British as their model colonial administrator.

Lugard introduced policy indirect rule, he governed the protectorate through the rulers defeated by the British. If the traditional rulers accepted British authority and cooperated with the British officials in modernizing their administrations, the colonial power was to confirm them in office.

Under the political department of the civil service were residents and district officer who were responsible for overseeing operations in the district. The resident also oversaw provincial court in Funtua district. The district also had had a native administration, staffed by the locals and

possessing a native treasury. The native administration was headed by the district head who oversaw village head. Native administrations were responsible for public works and court in the district. Half of all taxation went to the colonial government and half went to the native treasury which before was the responsible of MagajinGari in Funtua. The treasury used a planned budget for payment of staffs and development of public works project this lead to the creation of the district head and village heads system, which consequently resulted to the creation of the office of MagajinGari (Village head) of Funtua in 1927.<sup>14</sup>

## CHAPTER TWO

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## **CHAPTER THREE:**

### **THE OFFICE OF THE MAGAJIN GARIN FUNTUA.**

#### **3.1: Introduction.**

The chapter will discuss the rules and function of MagajinGariin Funtua.

The criteria for selection, appointment and a factor to be the installation of the MagajinGarin will also be examined.

#### **3.2: MagajinGarinFuntua in the Pre-colonial Period.**

MagajinGari is one of the essential in Hausa traditional and political systems, during the pre-colonial period, the title perform a number of functions in political, social, economic and welfare aspect.

The MagajinGari used to assist district head in the field of administration e.g. In the case of implementing new law or state of emergency and curfew, the MagajinGari would alert the public, the information will be spread within a short period of time. Also special events would be

announce by the MagajinGari such as annual harvesting festival, *KallonKowa* (cultural gathering).<sup>1</sup>

In the early period of Funtua settlement in the 18 century, when mass exodus of people increased by leaps and bound, MagajinGarinFuntua used to give a piece of stone to the new comer (stranger) to throw it as far as he could, wherever the stone dropped that area automatically belong to that person as his permanent property.<sup>2</sup>

MagajinGari also assisted in the settling minor disputes that are not related to blood shield, example of those cases were, the inheritance dispute that may arise as a result of estate distributing to the family members. He intervene in the case of compulsory marriage by the parents or parties to their daughters, MagajinGari would make necessary investigation to resolved the case and ensure that, Islamic injection were to be observed.<sup>3</sup>

With regard to miss-understanding between spouses (Husband and Wife) MagajinGari would be notified and settled amicably. There were important office in the palace of MagajinGari whose function was registering newly born babies; the in charge of this office was assigned as a secretary to Magaji (*Bukadi*). It was reported that, indigenization in Funtua must be confirmed through the office of MagajinGari to the palace of district head. <sup>4</sup>

In early period of 18 century, MagajinGari were responsible for the collection of taxation, e.g. cattle tax, (*Jangali*) agricultural tax, land tax, etc. were collected directly by the MagajinGarinFuntua through ward heads (*MasuUnguwanni*). In the case of occupying some portion of land from the neighboring farmers, when it was reported to Magaji he will judge the case.<sup>5</sup>

On the welfare of the citizens, the MagajinGari performed a lot of functions; it was the responsibility of the MagajinGari to keep a missing child until their parents was founded. Another role of MagajinGari was

information dissemination, when there was a vital related to town to the Magaji was responsible to the dissemination to the public. This was usually through the town carrier (*Mai-Shela*), the technology of spreading traditional information was that, “*SarkinMaskayagaisheku, Magajingariyagaishekusannan sun aikoni.....*” (The district Head through the Village Head after a special greeting.....) then he would announce what Magaji authorized him to declare to the public. It was recorded that there was information related to health issues or outbreak of epidemics, the town carrier would announce in town square through the order of Magajin Gari.<sup>5</sup>

### **3.3: MagajinGarinFuntua during Colonial Period:**

In 1900, the British government assumed control of the Southern and Northern part of Nigeria, both which were governed by the colonial office at Whitehall.<sup>6</sup> Fredrick Lugard, who was appointed as high commissioner of the northern protectorate entered Katsina through Yan-Daka gate in 1903.<sup>7</sup>

Lugard introduced policy indirect rule, he governed the protectorate through the rulers defeated by the British. If the traditional rulers accepted British authority and cooperated with the British officials in modernizing their administrations, the colonial power was to confirm them in office. Likewise MagajinGarinFuntua, he retained his office and became responsible to the British District Officer (D. O.) who had final authority.<sup>8</sup>

Under the political department of the civil service were residents and district officer who were responsible for overseeing operations in the district. The resident also oversaw provincial court in Funtua district. The District also had a native administration, staffed by the locals and possessing a native treasury. The native administration was headed by the district head who oversaw the activities of village head. Native administrations were responsible for public works and court in the district. Half of all taxation went to the colonial government and half went to the native treasury which before was the responsible of MagajinGari in Funtua.

The treasury used a planned budget for payment of staffs and development of public works project.

In 1916, Lugard formed the Nigerian council, a consultative body; he used the annual sessions to inform the traditional rulers including MagajinGari leaving them with no function at the council meeting except to listen and assent.<sup>9</sup>

### **3.4: MagajinGarinFuntua in the Post-colonial Period:**

All the above function performed by the MagajinGari was only peaceable during the post-colonial period. The position of MagajinGari like other traditional title, during the colonial administration, traditional title became merely symbols of culture. Many establishments took over the function of those traditional titles. For instant, the establishment of ministry of works, housing and transports as well as urban, planning and development authority have taken over the function of allocation of land to prople.<sup>10</sup>

However, the traditional title is still being patronized in the regulation of land; the allocation of the land must be confirmed by the MagajinGari in Funtua. The powers of the Magaji were significantly overtaken by the introduction and the creation of the institution of police and court of justice. Similarly, there was the introduction of a board of revenue as the sole body responsible for collecting taxes in the whole Katsina Emirate.<sup>11</sup> Moreover, in the issue of information dissemination, the local government information department headed by information officer (I. O.), replaced the function of MagajinGari. In relation to birth registration, Magaji still remains the centre of birth registration, the new born babies were to receive their birth certificate from the office of Magaji and the indigenization letter was to be confirmed through the office of MagajinGari in Funtua.<sup>12</sup>

The above development therefore, made the title of MagajinGari in the post- colonial period as a ceremonial figure. He was only left with function of assisting the district head on the general issues within the

district. He also acts on behalf of the district head during the letters absent. To make matters worse for the title, three more Magaji were appointed in the west, north and southern parts of Funtua by the district head as a result of development and expansion of the town in order to minimize the administrative costs, which were all assisting the District Head in the issues affecting Funtua district.

### **3.5: Criteria for the Appointment of MagajinGari.**

The first MagajinFuntua was BarauSarmai who was nominated by the Sultan Muhammadu Bello (Sultan of Sokoto) in the early 1820<sup>s</sup>, but later, the traditional title of MagajinGari in Funtua transformed into a system of hereditary. The criteria for the election and procedure of installation of MagajinGarinFuntua were based upon certain conditions. In first case, the hereditary system of succession was practiced. Secondly, the person to be MagajinGari must be responsible man having an unquestionable character.<sup>13</sup>If it happened that, the dead MagajinGari had no son; someone among his relatives would be chosen. But it was the district head of



Funtua(SarkinMaska) who was the responsible for the selecting the MagajinGari. After careful selection of MagajinGari, the district head would take name of the newly selected Magaji to the SarkinKatsina (Emir of Katsina) for approval. The SarkinKatsina would fix the time for turban ceremony. Traditionally, the MagajinGarinFuntua is usually turbaned in the palace of SarkinKatsina (Emir of Katsina).

At the occasion of the turban, MagajinGari would dress in traditional fashion. The installation of new Magaji begins with turbaningof the successor by SarkinKatsina and ended by the KauranKatsina. In Funtua, the Magaji would also first reach the palace of SarkinMaska (District Head) from there he would move to his palace. Also the Magaji will move on a horse back from SarkinMaska Palace accompanied by his relatives and well wishers.<sup>14</sup>

## LIST OF MAGAJIN GARIN FUNTUA

<b>S/N</b>	<b>NAMES</b>	<b>PERIOD</b>
1	MagajingarBarauSarmai	1829-1900
2	MagajinGariHaruna	1900-1915
3	MagajinGari Dodo	1915-1945
4	MagajinGariNuhu	1945-1994
5	MagajinGari Ali Nuhu	1994 to date

## CHATER THREE

## END NNOTES

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## **CHAPTER FOUR**

**THE CONTRIBUTION OF ALHAJI ALI NUHU THE PRESENT  
MAGAJIN GARIN FUNTUA TOWARDS THE DEVELOPMENT OF  
MASARAUTAR FUNTUA.**

**4.1: Introduction.**

This chapter is going to discuss the contribution of MagajinGariAlhaji Ali Nuhu toward the development of Funtua town.

**4.2: Biography of Alhaji Ali Nuhu**

Alhaji Ali Nuhu the present MagajinGarinFuntua, was born in Funtua town, in 1946, he was the son of late MagajinGariNuhu (1945-1994) at the time of his birth he was named Aliyu then later was popularly known as Ali Dan Magaji because he was among the royal blood of ruling dynasty of Maska district; he grew up under his father's care MagajinGari Nuhu.<sup>1</sup>Alhaji Ali Nuhu was sent to Gudindi primary school,Funtua in 1965. In order to learn Islamic knowledge his father sent him to MakarantarAllo at Bakori in 1957, which is traditional Islamic school

where he leaned most of his Qur'anic and other Islamic knowledge.<sup>2</sup>In 1965, Alhaji Ali Nuhu went back to his father at Funtua; he stayed with his father as Wakilin Magaji (Representative of Magaji). With the development of cotton industries at Funtua particularly B. C. G.A. (British Cotton Growers Association) enabled him to serve as Malamin Auduga (In charge of cotton transaction between Funtua farmers and British cotton agent) in 1969-1975.<sup>3</sup>

In 23<sup>rd</sup> April 1994, Alhajiali Nuhu was turbaned as Magajin Garin Funtua by the Sarkin Katsina Dr Kabir Usman after the death of his father Magajin Gari Nuhu.<sup>4</sup>

#### **4.3: The Contribution of Magajin Gari.**

The reign of Alhaji Ali Nuhu as Magajin Gari witnessed a number of positive development, he contributed immensely toward the development of Funtua socially, economically, religiously and even educationally.

In the social aspect, the MagajinGari contributed toward the improving of the living people of Funtua, because he used to settled minor dispute and miss-understanding by the people of the Funtua. Some of the cases he have been resolving include marriage conflict, heredity cases etc.<sup>5</sup>

MagajinGariAlhaji Ali Nuhu, helps in transforming economic activities in Funtua town. During the inauguration of AlhajiMukhtari Dan-Dutse as a chairman Funtua local government, in September 2003, Magajingari suggested the chairman to emphasize on the rehabilitation Funtua market which started on March, 2004 and ended in 2006. The MagajinGari gathered local manufactures and other dignities, in Aya Primary School in the year 1996, and encouraged them about their business. He also advised them to form an organization so that government could give them the necessary assistance to them.<sup>6</sup>

The Magaji promoted religious activities in Funtua. He devoted his life in attending and organizing important occasions of Islamic gatherings such as; Qur'anic recitation competitions. Example, under his leadership,

the MagajinGari Islamic organization, organized a competition of Qur'anic recitation in 2010, in which the MadarasatulMuftahulUlumissa'adat became the winner of the competition. Also in the Qur'anic graduation organized by the MadarasatulHizburrahimFuntua, in the year 2012, MagajinGari attended the occasion in which he cautioned people to observed good deeds and avoid bad deeds that people should follow the doctrines of Islam.<sup>7</sup>

Education is an engine room and spark light of national development. The MagajinGari in Funtua has done a lot towards the development of western education in Funtua district. In Gudindi Primary School, during the graduation of primary six students, MagajinGari attended the occasion and donated a hundred thousand to the school authority, he also advised parents to encourage their children in studying western education.<sup>6</sup> At one time he was invited to Federal Government Girls Collage Bakori,(F .G. G. C. Bakori) to speech on the paper titled "The importance of the western education to the life of women" the



MagajinGarinFuntua encourage parents to allow encourage their daughters to study western education<sup>7</sup>.

MagajinGari is an important figure in the palace of district of Funtua. The memorable contribution he gives to the development of Funtua district cannot be quantified.

## CHAPTER FOUR

### END NOTES

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## CHAPTER FIVE

### 5.1: SUMMARY

The sequential order and logical arrangements of chapters portrayed the contents of each chapter. The chapter one analyzed the title of MagajinGari with the relevance to the *sarauta* system in Funtua. In chapter two the geographical feature of Funtua, origin and emergence of Funtua the transfer of Maska district headquarter to Funtua, political structure of *MasarautarFuntua*, evolution of the institution of MagajinGari were all discussed. In chapter three, the role and function of MagajinGari title with factors to be consider in relation to the installation of MagajinGari were obviously discussed.

In chapter four, the contribution of MagajinGari towards the development of Funtua and the achievements were explained. Chapter five provided the summary and conclusion of the work.

## 5.2: CONCLUSION

The evolution MagajinGarinFuntuacan be seen and therefore was to assist District Head in FuntJuain order to ensure maintenance of peace and order; he was also one of the important special advisers to the Emir of Katsina. MagajinGarinFuntua plays a vital role in the committee for the appointment of *MasuUnguwanni* within the Funtuadistrict. Furthermore, also the role of MagajinGariis far reaching in the representing the district head in the matter of administrative affairs.

BarauSarmai was the first title holder initiated by Muhammadu Bello, since then up to this period of our study, it is descendent of BarauSarmaiare holding the title of MagajinGariin Funtua. The MagajinGariin Funtuais a system of inheritance among the family of Late MagajinGariBarauSarmai.

## ORAL INFORMANTS

<b>S/ N</b>	<b>NAME</b>	<b>AGE</b>	<b>OCCUPATIO N</b>	<b>PLAC E</b>	<b>DATE</b>
<b>1</b>	Alh. Abdulkadir	77year s	Farmer	Funtua	21/05/1 5
<b>2</b>	Alh. Ali Nuhu	58year s	MagajinGari	Funtua	17/04/1 5
<b>3</b>	Ibrahim Sarki	30year s	Teacher	Funtua	14/04/1 5
<b>4</b>	AbubakarSan i	45year s	Bukadi	Funtua	17/05/1 5
<b>5</b>	Alh. Sa'idu	71year s	W/yamma	Funtua	17/04/1 5
<b>6</b>	Yusuf wawo	56year s	M/Unguwa	Funtua	18/05/1 5

<b>7</b>	SarkinBaro	45year s	Messenger	Funtua	21/05/1 5
<b>8</b>	Nura Ali	32year s	Student	Funtua	13/05/1 5

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