

## **An Overview of Colonialism and its Impact on Tiv History**

**By**

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### **Abstract**

The British colonization of the Tiv people that ensued between 1900 and 1960 was incontrovertibly underscored by the institutionalization of new changes that tended to shape the course of Tiv history and to a larger degree, along the Western line. These changes have persisted till date and have become dynamic, transformative and noticeable. This paper presents an overview of colonialism and its impact on Tiv history. It was guided by data obtained from basically secondary and primary sources in the form of textbooks, journal articles and newspaper, with an analytical framework that is quite historical. Findings show that the said changes are evidently clear in the introduction of chieftaincy institution (Tor), change of Tiv economy from barter system to export oriented economy, forceful conscription of Tiv into the military and Plateau mines, abrogation of free marriage system in preference to bride price system, acquisition and adaptation to criminal tendencies by the Tiv. The paper concludes that the change of Tiv history which is evident in the political, economic and social ramifications of the people was to facilitate British exploitation of Tiv industrial raw materials and peasant labour and as such, colonialism has impacted negatively, to a large extent, on Tiv history.

**Keywords: British, Colonialism, Change, History, Impact, Tiv**

## **Introduction**

History is principally concerned with the past activities of mankind, be it political, economic and socio-cultural which is supposedly needed for proper understanding of the present trajectories, thereby projecting future outcomes. The history of a particular group of people is for the most part dynamic as it responds to an array of stimulus at different junctures. The people of Nigeria are not an exception of this trend. The British colonization of the various Nigerian people by the late nineteenth to the second half of the twentieth century is considered to be one of the fundamental intricacies that has refined and determined the course of human history in the area. This is based on the presupposition that the colonization was underpinned by the institutionalization of a wide range of reforms, though forcibly imposed, which swept across different paraphernalia's of the people and most of which have persisted till date. One of such communities that offer an insightful, empirical evidence of the manner in which this change has manifested its influence on Nigerians is the Tiv people.

Prior to the advent of British colonial rule, the Tiv people, located in what is now known as North Central Nigeria, existed independently with full legitimate rights to determine the course of their affairs as was suitable to their political, economic and socio-cultural peculiarities. Notwithstanding, the arrival of the "white man"(British) in the area, especially in the nineteenth and twentieth centuries as earlier stated, was to mark a radical transformation from the hitherto narrative about the history of the Tiv people based on self-rule, to an administrative system whose primary aim was to instigate the tentacles of foreign values in order to achieve its

motive, which was nothing more or less than economic exploitation. As correctly averred, “The single most important historical event in the Middle Benue Valley between 1800 and 1900 was the arrival of the British.”<sup>202</sup> Suffice to say however that the British colonization of Tiv people was fiercely resented by the latter.

Regrettably however, albeit this stiff resistance to the British rule through the instrumentality of their sophisticated military superiority, eventually succeeded in coercing the Tiv people to succumb to their demand, hence, the British colonization of Tivland. But the most considerable fact is that, from then onwards, the Tiv people began to envisage a greater spectrum of changes that tended to impact and refine many, if not all aspects of their history. These changes have become pervasive up to the present era, so much so that they are capable of attracting attention for scholarly interpretation. It is in the context of the foregoing that this paper presents an overview of colonialism with a view to understanding how it turned out to be a force that impacted on the history of the Tiv people.

### **The Tiv People Defined**

The Tiv people are predominantly found in present day Benue State, North Central Nigeria, with some domiciled in neighboring states such as Taraba, Nassarawa and a few in Plateau. They are recognized by the National Population Commission (NPC) based on the estimates of the 2006 population census as the “fourth largest ethnic group in Nigeria whose

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<sup>202</sup> T. Avav & M. Myegba, (1992). *The Dream to Conquer: Story of Tiv-Jukun Conflict*, Makurdi: Onaivi, P.1

number was over 6.5million individuals.”<sup>203</sup> Their area of habitation falls roughly within 6<sup>0</sup> 30’N to 8<sup>0</sup> 00’N and 8<sup>0</sup> 00’E.<sup>204</sup> Tivland lies between the transition zone of forest and Savannah vegetation. Like most parts of Nigeria, the area is bi-seasonal. The hot (dry) season with a short spell of harmattan when the Saharan monsoons change direction (November through March), and the wet season (April to October). Tiv area is known for its moderate temperature with abundant rainfall throughout the year. Agriculture is the main economic activity in the area while other primary activities such as fishing, hunting, blacksmithing and wood carving are still practiced.<sup>205</sup>

There is lack of certainty as to who is the ancestral father of the Tiv people as an array of myths surround the narrative. While some historical accounts mentioned legends like Awange, others have debated it and instead ascribed Takuruku as the true father of the Tiv. What is known however about their history revealed that the Tiv people found their way into the Benue valley by incidence of migration from Southern Africa to Congo and finally their current settlement. According to this version, the Tiv are said to have come from Swem, a small hilly place in Southern Africa, (exact place is not mentioned).<sup>206</sup> It is also a well-known fact that the history of the Tiv migration into the Benue valley area was characterized by intensive military confrontation, resulting into the displacement of diverse ethnic nationalities which in contemporary African history earned

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<sup>203</sup> For evidence, see T. S. Nomishan, ‘Perspectives on The Origin, Genealogical Narration, Early Migrations and Settlement Morphology of The Tiv of Central Nigeria’, *International Journal of Academic Pedagogical Research*, Vol. 4, Iss.8, August, 2020, P.26

<sup>204</sup> Ibid, P.26

<sup>205</sup> B. T. Tyubee, (2006). ‘Influence of Extreme Climate on Communal Disputes and Violence in Tiv Area of Benue State’, in T. T Gyuse & O.Ajene, (Eds.) *Conflicts in the Benue Valley*, Makurdi: Benue State University, P.96

<sup>206</sup> T. Abeghe, (2005). *Tiv Riots and The Aftermaths*, Makurdi: Oracle, P.3

for them the geographically located region in the Benue Valley. It is on record that in the course of migration, the Tiv encountered a host of alien people such as Chamba, Ugee, Utange, Undir, Ukwase, Ulive, Ugbe and Iyon.<sup>207</sup> It was the resistance of the Tiv by these ethnic groups that precipitated the movement and split of the Tiv into three broad streams to occupy the present place in the Benue Valley. The Kparev and Ukum faction migrated North West of Nwange and occupied Ngokugh hill of Shangev Ya in South Eastern Tivland.<sup>208</sup> The lineages of Tongov, Ikurav, Nongov and Turan moved directly North-wards from Nwange, and occupied the plains surrounding the hills of Barakuv, Wo Mondo and Ityoughikyegh.<sup>209</sup> The other faction comprising Masev, Iharev, Ugondo and Shitire moved to occupy the plains around Ibinda hills which is located today in Ikurav-Ya and about ten miles South of Jato-Aka in Turan.<sup>210</sup> After the occupation of the Benue valley, it is noted that, the Tiv ethnic group was faced with two fundamental challenges. First, the population of the people was increasing at enormous pace, so much so that the Tiv could no longer be accommodated in that triangular settlement at Turan, Ikurav-Ya. Secondly, the desire of the Tiv to secure more land for sufficient foodstuffs to feed demanded an immediate solution. It was against this background that the Tiv again started fighting against various ethnic groups in the present Benue Valley such as the Jukuns, Arogo, Etulo and Idoma in the central plains and the Jukuns, Koro and Migili tribes in other parts. It was also a factor which made the Tiv the most dominant ethnic group in

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<sup>207</sup> R.M. East, (1965), *Akiga's Story: The Tiv tribes as seen by one of its members*, London, Pp.216-217

<sup>208</sup> *Ibid*, p.216

<sup>209</sup> *Ibid*, p.216

<sup>210</sup> *Ibid*, pp.216-217

the plains of the Benue Valley because with each push, the Tiv occupied their territory.<sup>211</sup>

### **Conquest, Subjugation, and Imposition of Colonial Rule on the Tiv**

Available records show that right from the onset of colonial rule up to when the colonial overlords finally bid farewell to Nigeria, they were swiftly resisted by the Tiv, and this was so with so many other communities. In fact, the Tiv people were said to have been the last to be colonized in Nigeria. The history of British trading relations prior to 1900 was characterized by series of Tiv attacks on the British traders. For instance, the first major incident between the British traders and the Tiv was in November 1885, the year the Royal Niger Company (RNC) completed its iron shore house at Agasha in Nongov area and had it stocked with goods.<sup>212</sup> It is said that, some kegs of gun powder got lost from the store. While the company's chief agent in the district, Mr Heyland was investigating the loss, a Tiv man was said to have shot him dead with a poisoned arrow. According to Makar, this was when Mr. Griffiths was having an "altercation with the chief of Agasha."<sup>213</sup> Mr. Griffiths himself was found shot dead a few months later at Tiga in Tombo district on the Katsina-Ala River by a renowned warrior called Ashinya. A clumsy explanation offered for the killing of the white man was that Griffiths had failed to pay for a sheep he bought before taking it away. This kind of explanation, it must be noted, bears no relationship with reality. What is

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<sup>211</sup> T. Makar,.....Opt. Cit., P.35

<sup>212</sup> C. I. Utov, (2000). *The Underdevelopment of Tivland through Land Disputes and Communal Clashes: Radical Suggestions for Positive Progress*, Makurdi: Return Press, P.91

<sup>213</sup> T. Makar, (1994). *The History of Political Change Among the Tiv*, Dimension Publishers, P.92

known however is that this episode marked the starting point of Tiv resistance to British penetration and later colonization of Tivland.

By 1900, however, it became very clear that the tempo with which the Tiv displayed their resistance to British colonial penetration could no longer be sustained. In that, it was in the same period that the British dogged determination and commitment to subjugate the Tiv was most glaringly demonstrated. This was exemplified by the series of military attacks that were launched by the British forces in Tivland degenerating into sporadic outbreak of war between the two parties (British and Tiv). The first of these attacks was in 1906, when the British forces marshaled by Captain Ruxton and Lieutenant-Colonel Hugh Trenchard declared war on the Kparev<sup>214</sup> in what became known as the 'Kparev war in Tiv colonial historiography.' On their part, the Tiv led by great warriors such as Mkpujume, Akaakuma, Gber, Ujokpamga amongst others, mobilized their forces to crush the British troops. In spite of this, it was a historical tragedy for the latter as they were conquered by the former. This war is considered perhaps, to have marked the genesis of the British subjugation and imposition of colonization on the Tiv people. The overwhelming victory recorded by the British troops provided them with the impetus to extend their attacks on other parts of Tivland. Hence, the British attack on Mutai-Iyu (1907-1908), and Katsina-Ala (1911-1912). Other parts of Tivland such as the Iharev, Nongov, Masev, and all the neighbouring areas fell to the British by 1914.<sup>215</sup> Thus, with the establishment of an administrative headquarters at Abinsi, the formal colonial conquest and subjugation of Tivland was

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<sup>214</sup> Kparev is a Tiv settlement in what is now Gboko Local Government Area of Benue State.

<sup>215</sup> For details, read J. I. Gumh, (2019). 'A History of the Development of Yam Economy in Tiv land of Central Nigeria, 1960-2000 ', Unpublished Ph.D Thesis, Benue State University, Makurdi, P.4

finally achieved in 1915.<sup>216</sup> In short, a scholar has presented a chronological account of how the British colonization of the area occurred thus:

The first was the struggle between the British and the Mbagwen in northeastern Tiv who resisted construction of telephone lines through their territory linking Lokoja and Ibi. The second was the destruction of the Royal Niger Company's station at Abinsi in 1900 by the Tiv. The third was the series of military patrols into Tiv country by the British from 1906 to 1914. It was followed by fighting...<sup>217</sup>

What is however known about the subjugation of the Tiv by the colonial state is the fact that the Tiv people possessed traditional weapons such as arrows, spears, and machete, and conversely, they lacked the techniques of modern warfare against the colonial military formation who were armed with rifles and dangerous weapons.

### **The Impact of Colonialism on Tiv History**

The notion that colonialism impacted on Tiv history can at best be demonstrated within the framework of political, economic and socio-cultural impact. This is because the three frameworks typified the areas around which the events that characterized the history of the Tiv people are based.

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<sup>216</sup> K. Agber, (2002). 'The Tiv Economy in the Colonial Era', in A. A. Idress, & Y. Ochefu, (Eds.) *Studies in the History of Central Nigeria Area*. Lagos: C.SS., PP.387-398; See also, J. I. Gumh, Opt. Cit. P.4

<sup>217</sup> T. Makar, (1994). "The History of Political Change Among the Tiv" in T. Avav, (2002). *Refugees in Own Country* (The Tiv-Jukun Crises) 1990-93, Abuja: Supreme Black Communications, P.21

## Political Impact

The introduction of chieftaincy institution of the *Tor* (King) was one of the first new innovations brought about by British colonization in Tivland. In the period preceding the coming of the Europeans, the Tiv people were known to have practiced a decentralized political system with no single central authority like kingship. The system of administration was based on what political historians christened “gerontocracy” meaning, “leadership by the elders.” Even with this, the leaders ruled majorly in their various compounds and their authority was not binding on the entirety of the people who subsisted in the district. Carson has stated explicitly that “authority within the compound was vested in the oldest male member, but on some occasions, a younger brother would exercise actual authority while his oldest brother retained only nominal authority,”<sup>218</sup> and that “Consensus, rather than binding authority, was the means for dispute settlement.”<sup>219</sup> Understandably, the British encountered series of challenges in ruling such group of people without any central authority as was the case with the Tiv. Therefore, in order to tackle this barrier, the British colonialists supplanted the pre-existing political system with one that made use of traditional rulers. Thus, the creation of institution of *Tor* or second class chiefs (as they were called). Terhemba Tsevakaa particularly reported that during the tenure of Charles Temple, who was a renowned colonial administrator and specifically, Lieutenant-Governor of Northern Nigeria (1914-1917), district heads were appointed in Tiv land which Ruxton referred to as an

<sup>218</sup> K. Carson, (1968). “Social Theory of African Tribal Organization” in T. Abeghe.....Opt. Cit., P.56

<sup>219</sup> Ibid, P.56

alien system of native administration.<sup>220</sup> But how useful were these chiefs to their Tiv subjects? In actual sense, these chiefs were given the authority to collect taxes and tributes from the Tiv people, maintain law and order, and ensure the implementation of colonial policies in Tivland notwithstanding under the instruction, supervision, and control by British colonial officials; and were said to have abused the authority given to them. Most of them molested and victimized their subjects as they wished. This is because justice and fair play were sacrificed as they most often than not, punished their subjects without granting them the right to face trials in legitimate courts of law in order to nurture an artificially created authoritarian, native administration, capable of carrying out the demands of the colonial government. This misuse of authority, in most cases, resulted to Tiv revolts against the constituted native authority. The most important movements and revolts in Tivland which seriously threatened the survival of the native authority were the ‘Ijov’ (1912), ‘Nyambuan’ (1939), and the ‘Nande-Nande’ (1960). It is important to note at this juncture that these revolts are beyond the scope of this paper. Suffice it to say, however, that there are evidences that palpably point to the degree at which the Tiv ethnic group was pitted against the native authority.

It is interesting to note that the institution of the Tor (paramount ruler of the Tiv people) was to assume a different outlook from the oppressive district heads to a new one that was to fight for the interest of the Tiv people. This was particularly true when the institution of the “*Tor Tiv*” was introduced in 1946, thus marking the beginning of an administration with

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<sup>220</sup> T.T. Tiv Nationalism: The Katsina-Ala input up to the Third Millennium; Unpublished Manuscript, Undated, P.6

a single central authority as not just the greatest leader of the Tiv people, but also the chief custodian of their culture. This prestigious position, it must be clearly understood, was welcomed by the Tiv in consideration of the fact that any group of people without a paramount ruler were disadvantageously placed in the political arrangement instituted by the colonialists. A scholar has enthusiastically captured the entire scenario in the following words:

Thus for the first time in the history of the Tiv people a paramount traditional ruler was bestowed on them on the 19<sup>th</sup> day of September 1946. The Tor Tiv then became the symbol of unity of a whole tribe with a common destiny and bound together in a single garment of mutuality.<sup>221</sup>

Since then, the political structure of the Tiv people has assumed a new dimension from what was obtained in the numerous centuries prelude to the imposition of British colonial rule. It is worthwhile stressing that this political system has been systematically organized that at present, it is based on a hierarchical structure which starts from top to bottom with the Tor Tiv being at the former whereas the “Tor Kpande” occupies the latter.<sup>222</sup>

### **Economic Impact**

The major *raison d'etre* behind colonialism was economic exploitation and expediency. In this vein, all most of the colonial policies were

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<sup>221</sup> T. Abeghe.....Opt. Cit., Pp.28-29

<sup>222</sup> For details, read T.A. Raphael, (2014). ‘Tiv-Jukun Conflict in Sankera Area of TivLand, Benue State, 1990-2003’, Unpublished B.A. Project, Federal University, Birnin Kebbi, Pp.20-24

ultimately driven by economic agenda rather than genuine concerns for the interest of the Nigerian people in general and Tiv in particular. There was first, the introduction of cash economy which replaced the traditional economic system in Tiv land. At the same time, there was the change from voluntary servitude to forced labour in Tivland. But the implications of the new changes were soon to be felt by the Tiv people. The Tiv people were to discover that the introduction of capitalist economic system translated into the introduction of colonial currency, taxation and export oriented agricultural produce, which required extensive use of force on the Tiv people for the cultivation of cash crops such as benniseed for export and as a mean to raise the money with which to meet up with their financial obligations to the government tax collectors. The construction of railway lines and Makurdi bridge projects was initiated by the colonial state for speedy exploitation of industrial raw materials. The coal mines of the plateau entailed, direct negative impact on the Tiv people. Impressed by the prompt payment of tax to the British colonial administration, Mr. H.B. James, the District Officer, Katsina-Ala Division asserted:

The Tax was paid with laudable promptness and perfectly willing. It may be said that this is probably the most notable development in both Munshi (Tiv) Division; it shows how favorable the attitude is also that the elders are exercising an authority which is readily acknowledged.<sup>223</sup>

This demonstrates the level at which the British colonial state exerted pressure on the colonial subjects to pay tax and to render certain services

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<sup>223</sup> H. B. James, (1920). "Katsina-Ala Division Annual Report", in T. T. Tim.....Opt. Cit. P.8

forcefully. It must be made clear, however, that when there was the completion of work of the construction of the railway lines and the Makurdi Bridge coupled with the world economic slump of the early 1930s, the prices of benniseed fell. It became almost impossible for the Tiv peasantry to raise money first for subsistence, and further cope up with the new tax economic order of Western capitalist system. Tiv intelligentsia, notably Paul Unongo<sup>224</sup> noted with disaffection, that, the earnings from the railway construction and the Makurdi Bridge as well as the mine exploitation added no wealth to the Tiv ethnic group nor improved living conditions of the Tiv peasant farmers.

A concomitant of this development was the forced conscription of the Tiv into the army for the World War II. Commenting on the massive response of the Tiv to the military call during World War II, J.I. Tseyayo, had this to say:

A massive response to the military call during World War II by the adult male Tiv farmers was not unconnected with the deteriorating economic conditions at home. The Tiv farmers became helpless in the face of a world depression in his only cash crop; concomitantly, his power to meet the burden of taxation was gone.<sup>225</sup>

It is also significant to establish the fact that the effects of the conscription into the army and the mine fields had another tragic impact on Tiv

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<sup>224</sup> W. P. Unongo (2000). 'The Position of the Tiv on the Current Crises in the Federal Republic of Nigeria', Abuja, Friday 21<sup>st</sup> April, 2000

<sup>225</sup> J. I. Tseyayo, (1975), *Conflict And Incorporation in Nigeria: The Integration of the Tiv*, Zaria: Gaskiya, p.125

economic history. There was nothing but high death toll in the mines. The effect of this cannot only be imagined but also quantified. There was such a high death toll in the mines that from 1945, the Tiv labour began to be withdrawn as nearly 400 youths died working in the mines.<sup>226</sup> Another effect of the conscription was that the local population of the Tiv considerably increased Tiv migration to the neighbouring Jukun, Lafia, and Idoma territories to avoid being drafted, a more drastic attitude which eventually led to a great fall in the subsistence economy and rise of hunger. As J. I. Tseyo has observed that the absence of a substantial amount of young men from the farms because they were away on indentured labour at the camp sites for road and railway construction further restricted the supply of the subsistence food supplies.<sup>227</sup> Extrapolating from this analysis, it is no longer a matter of mere rhetoric but reality to assert that the British colonization of Tiv land was responsible for the drastic and radical change in both the economy and society.

### **Social Impact**

Another noticeable impact of colonialism on Tiv people that is either directly or indirectly interwoven with their economy was that the free marriage system was abhorred and in its place, a bride price marriage system assumed the order of the day. This change was made in 1927 by Charles Dundas who was the District Officer in charge of the Tiv Division, Benue Province of Northern Nigeria... In the free marriage system, a father would share his daughters to his sons. By this sharing formula, each son could lay claim to a particular sister as his own reserved property. When

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<sup>226</sup> Ibid, p.152

<sup>227</sup> Ibid, p.63

therefore the brother of the sister sees a wife from another Tiv environment that attracts his attention for marriage, he would unabashedly hand over his sister to the man while the man on his part would reciprocate by handing over his sister to the former. This system of marriage existed among the Tiv since time immemorial. Equally too, there was also wife elopement, a situation whereby a young man would see a beautiful girl of his choice which he sought to marry but he boycotted the laid down procedure and forcefully snatched the girl. Immediately a young man ripe for marriage begins to develop affection for such a girl and wants to apply this strategy, he always observes her movements whenever she leaves her father's house. The young man would therefore conspire with a group of able-bodied people who are to the best of his knowledge, capable of accomplishing the mission. In case, they succeed in eloping with the girl, the young man is usually expected to visit his father-in-law through representatives, to report to them that their daughter is in his custody and therefore, the father should not look for her. Whenever this process and many more were followed, upon the approval of both families (that is, the family of the young man and young girl), the bond of marriage was considered to have taken place. In fact, different forms of marriage prevailed in Tiv pre-colonial society that unfortunately, cannot be x-rayed here for limitation of the paper. But one factor peculiar to all these marriages is that they were not conducted based on huge payment of money. It was mostly in kind. The impact of this pre-colonial marriage system to the Tiv people was quite appreciated. Even an underprivileged person in Tiv society could marry without incurring huge expenses.

Ironically, the British used their unquestionable hegemonic power to change the narrative so as to suit their selfish interest. Many British colonial officials administering Tiv areas expressed optimism over the response of the indigenous people (Tiv) on how money generated from the marriage was used for the payment of tax to the British colonial state. Captain Pemberton on the other hand, observed and correctly too, how the Tiv traditional rulers felt uncomfortable with the abolition of the Tiv historic traditional institution of the free exchange system in 1927 and reported that:

The abolition of exchange marriage continues to be unpopular generally. Whatever its merits and whatever may have been said in the past, I am convinced that it never had the genuine support of the Munshi (Tiv) chiefs themselves.<sup>228</sup>

It must be stated in crystal clear terms that whatever the claims that might be adduced by the colonialists as to the dividends of the new marriage system based incontrovertibly on the cash economy, the essential fact is that the repercussions it has brought to Tiv social institution continue to influence the Tiv people's history. For sure, marriage has become so exorbitant that huge amounts of money which can finance developmental projects is spent. The British therefore introduced a new system of "purchasing" a wife rather than "marrying" her. This has transcended into a dramatic surge in the cases of divorce as more often than not, girls accept their husbands not on the basis of "true love" which is the focal criterion

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<sup>228</sup> J. I. Tseayo.....Opt. Cit.128

in marriage but on the basis of “the materialistic capacity” and “wherewithal” possessed by the husband. The terminal point of this entire scenario amounts to nothing but saying “Things Fall Apart” as Chinua Achebe, the great literary paragon of blessed memory would provokingly caption.

It is also not a historical fallacy to observe that the British colonialists ignited the impulses that led to the sporadic acquisition and adaptation to criminal tendencies by the Tiv in the course of social interaction with other ethnic groups who were also captured and “exported” to the project sites on the fields. This adaptation to the crime wave at the fields was later to be transferred home to Tiv land on the completion of such construction works of the rail way lines and the mines. A clear case in point was the gambling attitude developed by the Tiv peasant farmers who became gamblers, paid tax and gambled away their money as soon as they were paid. This fact is clear from the “Munshi” province Annual Report between 1923 and 1948.

It says in part:

Resident Carlaye’s anticipation that railway construction would increase wealth to Munshi has not been realized. The elder men, when questioned, state that the young men working on the railways spent or gambled away their money as soon as they got it, and the ambitious Hausa traders collected the greater part of it. Further enquires showed that, a quantity of fancy clothes and other goods were sold, but that considerable quantity of the labourers’ money went to food and the price of which normally rose during construction.<sup>229</sup>

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<sup>229</sup> H. H. Wilkson (1937). *Annual Report for Benue Province*, (NAL) CSO 26/12874, Vol. .XI

The most important point to drive home about the report made above is that it raise two fundamental issues. It had not only convinced the Tiv constituted authorities and the entire Tiv ethnic group of the later generation that the British colonial state not only changed their political, economic and cultural institution but the social deviance of the Tiv associated with gambling was also a direct child of changes in the people's history punctuated by colonialism.

### **Conclusion**

This paper has so far appraised holistically, the impact of colonialism on Tiv history. This was informed by the fact that the beginning of colonialism signifies a radical paradigm shift from what transpired on the historical landscape of the Tiv people where they wield absolute power and authority to shape their environment based on their established ethos, to new innovations that upset the long existing status quo. As the analysis has shown, with the exception of the institution of the Tor (King) and preferably, that of the Tor Tiv instituted in 1946 and which has continued to respond positively to the demands of the people up to the contemporary post-colonial epoch, all other changes that surfaced on the history of the Tiv people are nothing to write home about. While the other issues like the excruciating pains and untold hardships that bedeviled the Tiv peasant laborers' at the Plateau mines and Makurdi Bridge amongst others as discussed in this paper have now become bygone issues, new reforms still need to be made in the socio-cultural terrain, particularly on the marriage system. This will be hinged on going back to the old (pre-colonial) free marriage system of the Tiv which will go a long way in rejuvenating the

core Tiv historical values that have been lost. To this end, the paper submitted in sum, that the change of Tiv history as aptly exemplified in the political, economic, and social cultural institutions along the western line by the British colonial state was to facilitate the exploitation of Tiv industrial raw materials and peasant labour; and as such, is a testament to the fact that colonialism has impacted to a large extent, negatively on Tiv history.