

HISTORY JSS 1 SCHEME OF WORK THIRD TERM

2024/2025 ACADEMIC SESSION

WEEK	TOPICS
1.	Resumption test/ Revision of second term exams
2.	Major Centralized states in Pre-colonial Nigeria (Nupe kingdom)
3.	Major Centralized states in Pre-colonial Nigeria (Ile-Ife kingdom)
4.	Major Centralized states in Pre-colonial Nigeria (Oyo Empire)
5.	Major Centralized states in Pre-colonial Nigeria (Benin Empire)
6.	Major Centralized states in Pre-colonial Nigeria (Igala kingdom)
7.	MID TERM BREAK
8.	Major Centralized states in Pre-colonial Nigeria (Jukun kingdom)
9.	Major Centralized states in Pre-colonial Nigeria (Niger Delta City States)
10.	Major Centralized states in Pre-colonial Nigeria (Calabar Kingdom)
11.	Revision
12.	Examination
13.	End of Term activities/closing

NUPE KINGDOM



The Nupe are located at the extreme west of Niger- Benue confluence area of Nigeria. The Nupe kingdom comprised a number of related groups. These were:

- a. Benu
- b. Beni ebe
- c. Gbedeje (Gbedegi)
- d. Kusopa
- e. Dibo or zitako (Gana-gana by the Hausa)
- f. Kyedye (kede) Ebagi
- g. Batsoi
- h. Kupa
- i. Cekpan and
- j. Gwagba.

THE EVOLUTION OF THE NUPE KINGDOM AND POLITICAL SYSTEM

The evolution of the Nupe kingdom and political system is believed to revolve round Tsoede, who with the assistance of twelve Beni chiefs, conquered Nku and proclaimed himself Etsu.

Tsoede was the son of an Idah prince with an Nku mother who fled from Idah after the death of his father and was aided by the Kyedye in his flight along the Niger- Benue confluence. Tsoede was a warrior king who engaged in the territorial expansion of the Nupe kingdom.

He was renowned for his magical powers and used these and the royal insignia (badges, emblems, etc used as marks of office or distinction) received from his father which were:

- a. A bronze cannon
- b. Long bronze trumpets
- c. State drums with brass bells and
- d. Unnaturally heavy iron chair and used these to build a divine monarchy.

Tsoede first set his capital at Nupeko or Great Nupe and later at Gbaro where he laid the foundation of Nupe kingdom. Etsu Mamman founded another capital at Raba Nupe kingdom was established with the assistance of Tsoede and Beni. **The 'Beni' confederacy included twelve towns, these were:**

- a. Bida
- b. Tafie
- c. Esa
- d. Doko
- e. Towagi
- f. Egbe
- g. Gaba
- h. Nupeko
- i. Eda
- j. Panjura
- k. Ewu and
- l. Yesa.

Their location on the Niger bend provided a well-watered territory in which they planted tubers and grains. They were famous as craftsmen and boat making. Nupes were known as experts in glass, iron, wood and stone crafts. They were known to have traded with the Yoruba, and Edo to the south and the Hausa to the North and their markets were important distribution markets for kolanuts.

THE SOCIO-POLITICAL ORGANISATION OF THE NUPE KINGDOM

The Nupe kingdom was headed by the Etsu Nupe who was a semi-divine monarchy. He was assisted by a council of nine (9) ministers. The metropolis of Bida, which was the main city, had two sections: The inner city that is, the Great Bida and the outer city or stranger quarters which was directly under the control of the Etsu. The Etsu appointed able lieutenants as heads of districts and local government administrations.

Taxes formed a major aspect of government revenue, as the people paid taxes and levies which boosted the economy.

THE ECONOMY OF THE NUPE

The economy of the Nupe depended largely on

- a. Agriculture
- b. Fishing
- c. Industry and
- d. Trade.

CENTRALIZED STATES (ILE-IFE)

LOCATION OF ILE-IFE

Ife is an ancient Yoruba city in the **South Western part of Nigeria**, it is presently part of **Osun State**.

ORIGIN OF THE YORUBA/IFE

Ile-Ife is where the Yoruba believed that the gods descended to earth. The name, Ile Ife, literally means place of dispersion. According to Yoruba tradition, Ife was founded by the

deities Oduduwa and Obatala when they created the world. Obatala fashioned the first humans out of clay while Oduduwa became the first divine king of the Yoruba people.

THE SOCIO-POLITICAL INSTITUTIONS IN IFE

Though Ife is esteemed as the cradle of the Yoruba, she had no army and did not exercise political control over her neighbours. The relationship with her neighbours were essentially spiritual in nature which is derived from Ife's image as a father and natural headquarters of the Yorubas. Ife's socio-political institutions were developed to cater for the needs of the known gods of the land as well as to bury the remains of the king brought back from their distant domains.

The ruler of Ife is called the Ooni; his office is monarchical. The functions of the Ooni within the government of Ife at the centre differed from the function performed at the peripheral districts of Ife. In these areas, the Ooni was perceived as the spiritual father of the Yoruba nation. In Ife proper, the monarch exercised real and visible political power.

THE PLACE OF IFE IN YORUBA HISTORY

-Ile-Ife also known as Ife is an ancient Yoruba city, it is said to be dated back around 500BC.

-It is where the natural history museum of Nigeria is. The national museum is located in Ile-Ife Osun State.

-Is well known for its archaeological exhibits of the Yoruba art of terracotta and bronze figures and brass.

-An excellent place to learn about the people, culture, art and craft.

-Ile Ife is the city where the Yoruba believe their civilization began as well as the location where the gods descended to earth.

-Ife is home to one of Nigeria's most prestigious universities, Obafemi Awolowo University

THE PEOPLE OF ILE- IFE Ife people are ancient, originally spiritual, highly advanced artistic and agriculturalist Yoruba-speaking people that forms the sub-group of the larger Yoruba people of West Africa, particularly in Nigeria and the Republic of Benin. They are the first Yoruba people from which all other Yoruba people emerged and dispersed to form other Yoruba sub-groups in the world. Ife people are found precisely in the city of Ile-Ife, which sits in the South Western Nigerian state of Osun. This ancient "Yoruba spiritual mecca" of a city is surrounded by hills and is about fifty miles (80.467kms) to Ibadan and Osogbo. Ife people celebrate their Obatala festival at Ile Ife and love dressing well in either their native attire or Westernized way.

IFE OCCUPATIONAL ACTIVITIES

Agriculture, trade and industry.

Ile-Ife's inhabitants are primarily town-dwelling farmers. Ife is also a prominent regional agricultural center for a surrounding area that produces: Vegetables, Grain, Cocoa, Tobacco and Cotton. Ile-Ife is a major collecting point for cocoa and cotton grown in the

surrounding area. Palm oil and kernels, yams, cassava (manioc), corn (maize), pumpkins, and kola nuts are cultivated for local markets.

IFE FIGURES/ARTIFACTS.

Ife is very important for its art work which is characterized by terra-cotta, bronze casting, brass casting, wood sculpture and pottery. The bronze heads were often of life-size. Ife artists used the lost wax method of casting to make these heads. e.g Yoruba copper mask for king Obalufon, Ife, Nigeria.



IFE KING'S- HEAD



YORUBA- BRONZE- HEAD



ORANMIYAN STAFF

OYO EMPIRE

LOCATION: In present day Oyo State.

ORIGIN

The second myth about the origin of Yoruba (Oyo Empire) states that **Oduduwa** was an eastern prince who, as a result of religious disagreement, was driven out of his kingdom. After traveling southwards for **forty nine days**, he and all his people arrived at Ile- Ife and settled there. At Ile-Ife, Oduduwa gave birth to **Okanbi** who in turn gave birth to seven children. His last born was **Oranmiyan**, who accidentally became the founder and the **Alaafin** of Oyo.

POLITICAL DEVELOPMENT OF OYO

The foundation of Oyo has been attributed to Oranmiyan after leaving Benin. It was believed that he settled on a piece of land given to him and referred to as Oyo Ajaka. Oyo Ajaka remained the capital of Oyo until it was destroyed by the Fulani in 18th century.

Alaafin of Oyo grew to be the supreme ruler of Yorubaland. In the same vein, Oyo became the most powerful of the Yoruba states in spite of the primacy of Ile-Ife as the origin of the Yoruba.

At the summit of its power and influence, the Oyo Empire expanded to include parts of Dahomey (present day Republic of Benin) and Badagry, Egba and Egbado.

Oranmiyan did not stay long in Ajaka but moved to a place called Oko and finally back to Ife where he died and the Opa Oranmiyan was raised at his grave.

The Oyo due to the need for survival, were able to build an army made up of both infantry and cavalry. This was quite different from other Yoruba groups who had only infantry armies. In addition, the Alaafin still controlled the army.

THE SOCIO-POLITICAL ORGANISATION OF OYO

The political organization of the Oyo Empire was based on checks and balances.

1. **At the head was the Alaafin;** and his administration was headed by three eunuchs:
 - a. **The Ona Efa**, who performed the Alaafin's judicial functions
 - b. **Otun Efa**, performed the Alaafin's religious duties; and
 - c. **The Osi Efa** who was responsible for political affairs and died with the Alaafin.
2. **The second group of chiefs were known as Oyomesi.** It was headed by the **Bashorun**. This was the supreme council of state. It was made up of seven members who were kingmakers. The Oyomesi acted as checks to the powers of the Alaafin. They selected and dethroned the Alaafin. They also formulated policies and were chief advisers to the Alaafin.
3. **There was also the Ogboni society:** Headed by the **Oluawo**. This society consisted of all members of the Oyomesi. The Ogboni was the voice of popular opinion backed by the authority of religion.
4. **There was also the council of war chiefs, the Eso:** Headed by the **Are-Ona Kankafo**. He according to tradition was required to live outside the capital and to commit suicide or go into exile if he failed to accomplish any set task.

In the suburbs, there were district chiefs called Ilari or Ajele. They acted as links between the central and local governments.

FACTORS THAT LED TO THE RISE OF OYO

- a. Geographical location

- b. Oyo's location in the savannah
- c. Highly strong and disciplined army
- d. Efficient administration and unwritten constitution
- e. Social and cultural unity among the Yoruba.

THE ECONOMY OF OYO

Oyo was located in the fertile semi-savannah region. They were blessed with suitable soil for agriculture. They engaged in:

- i. **Farming** and produced tuber and root crops such as yam, coco yam and later cassava etc.
- ii. **Hunting**. Hunting was an occupation which belonged to certain families within the society.
- iii. **Industry**: a. Iron smiting b. cloth weaving and dying c. wood carving d. pottery and e. soap making.
- iv. **Trading** was an important aspect of the Yoruba economy. The Yoruba people lived in towns. Trading was therefore an important aspect of the Yoruba economy. Apart from internal trade, the Yoruba people traded with their neighbours. Like the Hausaland, Edo (Benin), Nupe etc.

BENIN EMPIRE



ORIGIN OF BENIN PEOPLE

According to Benin traditions of origin, the people of Benin migrated from the east. After a long period of wandering, they settled at Ile-Ife, from where they finally settled at their present location. The great kingdom of Edo started as a small city-state called Igodomido.

THE REIGN OF THE OGISOS

The Benin kingdom in its earliest period (900-1300AD) was ruled by a line of kings called the Ogisos. The first was said to have come from heaven, hence the name Ogiso **_king from the sky**. There were about fifteen such kings among whom were two women. The first Ogiso was **Igado** and the last was **Owodo**. The Ogisos had Great achievements which had enduring impact. It was during the period of the Ogisos that the development of various works of arts began and many villages were founded. Many trading networks were also established. However, between the late 11th and early 12th centuries, there emerged successive Ogisos who were either inefficient or tyrannical, a situation that led to unrest and anarchy. The death of the last Ogiso was followed by an interruption during which a republican system of government emerged in Benin. During this period, two men ruled Benin: **Evian and Ogiamwe** who acted as administrators.

THE COMING OF ORANMIYAN

Tradition claimed that the people and the Ogisos were not satisfied with the administration of Evian and Ogiamwe and the republican administration. So, they decided to make a return to the monarchical system of government and subsequently sent to Ile-Ife for a Prince of royal blood to help rule Benin. Oranmiyan was sent to Benin but faced great opposition from anti royal elements in Benin. As a result of this, Oranmiyan abdicated the throne to his son who was born to him by a Benin woman named Erinmwinde. It is believed that this son, Eweka was acceptable because he possessed Edo blood. Oranmiyan was said to have proceeded to Yoruba where he founded the Oyo Empire.

THE SOCIO-POLITICAL ORGANIZATION OF BENIN EMPIRE

During the early period of the establishment of Eweka dynasty, the king was only a king in name as the Uzama Nihiron (kingmakers) who were in fact, descendants of the Ogisos were still powerful and saw themselves as the true rulers of Benin. However, during the reign of Ewedo, the Oba began to increase his power vis-à-vis the Uzama chiefs. This reached its climax during the period of Ewuare the Great.

The following are the important Obas of Benin:

- i. Eweka 1
- ii. Ewedo c A.D 1280
- iii. Ewuare the Great 1440-1475
- iv. Ozolua 1481-1504
- v. Esigie 1504-1550
- vi. Oba Orhogbua A.D 1550

THE ECONOMY OF BENIN

- a. Industry
- b. Trade and
- c. Agriculture.

A. Industry: Benin was famous first as a centre of art craft. i. sacred carvings as well as secular art works. ii. Wood and ivory carvings iii. Brass-work of very high standards. Guilds of goldsmiths, wood carvers, ivory carvers and brass smiths. Their products were determined by the specifications of the Oba of Benin.

B. Agriculture. They were known to produce tubers, spices and vegetables. These food crops were important in the sustenance of the large population within the kingdom and later empire.

C. Trade. Benin carried out trade with her neighbours as far as with the Yoruba and the northern states of Nupe and Hausaland and went as far as North Africa. With the advent of the Portuguese in the late 15th century, Benin acquired new importance as a great commercial centre.

THE IGALA KINGDOM

LOCATION

The Igala kingdom is located in the middle belt or north central Nigeria particularly in present day Kogi State Nigeria.

THE EVOLUTION OF THE IGALA

The Igala have linked their origin with a divine rulership of the Jukun. However, there are three sources to the evolution of the Igala.

1. The first explained the transfer of sovereignty from an original population named the OKPOTO to a foreigner named Abutu Eje.
2. Another account associated the transfer with a prince from Ado (Benin) or Apa (Wukari Jukun) or Yorubaland.
3. There is also the myth of one Agenapoje who came from heaven. Similarities as well as differences in the institution of divine kingship, royal regalia, language and method of succession among the Igala, Yoruba, Jukun and Benin have led to a controversy about the origin of Igala kingship. However, Agenepoje was succeeded by Ayagba.

SOCIO-POLITICAL ORGANISATION OF THE IGALA

The Igala were headed by the **Attah**. He was **assisted by a council of nine ministers** called the **Igala Mella** who functioned as **advisers** to the Attah. Besides, they were the **kingmakers**. They did this with the input of a lord chamberlain known as the **Ashadu**.

NEIGHBOURING STATES UNDER THE INFLUENCE OF THE IGALA

They are the Ebira and Idoma, also had their local chiefs confirmed.

THE JUKUN KINGDOM

LOCATION: The Jukun are located south of Borno in the Gongola and Benue River basins particularly in present day Taraba state and other neighboring states. They have existed in this area from about the 14th century to the 18th century.

THE TRADITION OF ORIGIN

Like other Nigerian ethnic groups, accounts of their early History are obscure. It is claimed by one tradition that the Jukun were of the **same stock as the Kanuri** and had migrated from **Yemen**, arrived at **Borno** and continued their journey **southwards settling in the Gongola and Benue Basin**. A second account based on the **Kano chronicle** claimed that the Jukun were children of one **Biram**, seven legitimate sons of **Bawo**.

JUKUN'S RELATIONS WITH HER NEIGHBOURS

Jukun's location made Borno and Hausa city-states her neighbours. In the 14th and 15th centuries, the Jukun were exposed to **Hausa raids**. They were victims of Kano and Zaria's expansionist conquest. By the 16th century, the Jukun had built a strong military base and become a threat to Borno and Hausa states. The Jukun established trade and diplomatic relations with Kano and Katsina. They also had trade relations with Benin and Oyo. Small groups of the Benue basin by the 16th century began to voluntarily submit themselves under the imperial powers of the Jukun.

FACTORS THAT LED TO THE RISE OF JUKUN KINGDOM

The factors that led to the rise of Jukun state are:

- a. Favorable geographical location
- b. Presence of various precious minerals
- c. Recognition of superior position of Kwararafa
- d. Strong Kwararafa's military power
- e. Jukun's elaborate system of taxation

PLACE OF RELIGION IN JUKUN SOCIETY

Religion was central in the Jukun society. The political system was anchored on the institution of **divine kingship**. Indeed, the **Jukun government was a theocratic one** based on the Traditional religion. The **Aku** (divine king) **represented the gods** and acted as an **intermediary between them and his subject**. In theory, the Aku was supreme, but in practice, religion provided **checks and balances** against royal tyranny in the form of constitutional taboos. Besides, the Aku had **councilors led by the Abo** who was the **prime minister**. He too, had **religious sanctions** he could place on the Aku by **boycotting** the Aku's religious ceremonies. The Aku also had a group of priests who acted as the

guardians of the relics of former Akus. These could hold a tyrannical Aku to ransom by threatening to expose these sacred objects.

THE ECONOMY OF JUKUN

- Farming
- Fishing
- Trade
- Industry

NIGER-DELTA CITY STATES

The Niger- Delta is located in the mangrove zone of South-South Nigeria. It is sub-divided into section, namely, the Western Delta and the Eastern Delta area.

THE WESTERN DELTA PEOPLE

The people of the Western Delta area include the Ijaw, Itsekiri and Aboh who inhabit the lower Delta region. There were also the Isoko, Urhobo and Ukwami living in the upper Delta region. The lower Delta characterized by dense mangrove vegetation and mainly fishermen while the upper lies within the evergreen forest belt dominated by the oil palm tree and were mainly farmers.

The Itsekiri tradition tends to concentrate on the Iginua migration from Benin in the reign of Oba OLUA. It is claimed that there were people already inhabiting the area into which Iginua and his people moved. They called the people Umale. Thus, as the Itsekiri, developed, it -incorporates Benin; Ijaw, Urhobo and Yoruba elements.

The Ijaw who are neighbours of the Itsekiri fall into thirteen group called Ibe. Five of these have traditions of connection with Benin. This group claimed that their founders once lived in Benin and were forced to flee into the Delta area because of the King's hostility. Most of the other eight groups traced their origin to the other Ijaw group living in the eastern and central Delta regions.

Among the Urhobo, we have five clans, which trace their origin to the Ijaw area. Other claimed that their ancestors came from Benin.

Most Isoko clans claimed Benin ancestry, while others are said to be of Igbo origin. One of them claimed they did not come from anywhere.

EASTERN DELTA STATES.

The eastern Delta states include the kingdoms of Bonny, Eleme, Kalabari, Okirika and Nembe. Other groups are the Ibibio and Ekoi. They all have tradition deriving origins from the central Delta. The foundation of Nembe was dated to about 1200 and the first king to reign in the area to have started about 1400.

CALABAR KINGDOM

THE EFIK: They are located in the eastern Niger Delta within the Cross River area.

TRADITION OF ORIGIN

According to tradition, they were believed to have migrated southwards from a location north of the River Cross in the valley of the Benue. The Efik were said to have first settled at Ibom, a town in Arochukwu in present day Abia state. From there, they moved out again and settled at Uruan from where they dispersed into the mouth of the River Cross

estuary. It is in this location that the Efik became distinctive as a people having their own socio-political systems.

THE SOCIO-POLITICAL ORGANISATION OF THE EFIK

Early in the History of the Efik, it appears that they developed non-centralised socio-political structures.

They lived in segmented semi-autonomous communities which people were bound together by a network of associations such as age grade and other institutions.

DEVELOPMENT OF EFIK IN CALABAR

The Efik of Calabar were able to develop better than their neighbours due to a number of factors. These includes:

- a. Their access to the trade with the Europeans
- b. The headship of important Ekpe society by leader of Duke town
- c. The transfer of effective political powers to its leader in Creek town (Eyo Nsi who later became king Eyo Honesty).

Because of this development, the political head of Duke town also exercised effective control among the Efik in Creek town. It was therefore possible for salt town, an Ibibio settlement to be brought under the paramount influence of the new capital.

By the end of the 18th century, the Efik had forged a unity under the influence of the Efik in Calabar. The Efik thus became the most important single ethnic group in the lower River Cross.

EFIK MAIN SETTLEMENTS

Their seven main settlements were:

- a. Iboku in Duke Town, Eyamba, Cowham Town, Henshaw Town and Creek Town.
- b. Obutong
- c. Adiabo and Ibonda
- d. Mbiabo, Ikot Offiong
- e. Euwan
- f. Usuk Akpa
- g. Aba Eyan also in Duke Town.

THE ECONOMY OF THE EFIK

The Efik cultivated food crops like bananas and plantains as well as tuber crop. They were predominantly fishermen and engaged in the making of sea salt. With the advent of the Europeans on the coast, they also became traders. Indeed, it was in a bit to benefit from this trade that many of their settlements along the coast were founded.

Their major item of trade was slaves. They obtained slaves from communities north of the River Cross estuary or from slave raids carried out on neighbouring communities. These slaves were exchanged for European goods such as linen, guns and gun powder, spirits, umbrellas, mirror etc. The Ekpe society played an important role in this trade and all men of substance were members of the society.

THE IMPACT OF THE CONTACT OF EUROPEANS WITH THE EFIK

1. It led to the development of several settlements along the coast by the Efik in an attempt to take full advantage of the trade.
2. Through these internal adjustments to the circumstance of the trade; such circumstances as trust and credit demands of the Efik traders with the European and

the need to have a single authority to collect custom fees, the kingly authority was established in Calabar through the Ekpe society.

3. It created wealth for the monarch and by extension, the Calabar state was sustained by the trade in slaves. Some of the captives were retained by the wealthy and aristocratic houses to assist with domestic chores and on plantations which significantly increased the population of these states.