**ST. AUGUSTINE’S COLLEGE, NEW KARU**

**HISTORY JSS 2 E- NOTE AND SCHEME OF WORK**

**2020/2021 ACADEMIC SESSION**

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| WEEK | TOPIC/CONTENTS | PERFORMANCE ACTIVITIES |
|  | **NON-CENTRALIZED STATES IN PRE-COLONIAL NIGERIA**  Meaning and definition non-centralized states  Examples of non-centralized states in pre-colonial Nigeria | **Students should be able to:**  Define non-centralized states  Enumerate examples of non-centralized states |
|  | Charateristics of non-centralized states  Socio political institutions in non-centralized states | State the characteristics of non-centralized states  Explain the socio political institutions in non-centralized states |
|  | **IGBO PRE-COLONIAL STATE**  Origin of Igbo People  Socio-Political Structure of Igbo Nation  Economy of Igbo Pre-Colonial States | Explain the origin of the Igbo people  Identify the Socio-Political Structure of Igbo Nation  Describe Economy of Igbo Pre-Colonial States |
|  | **TIV PRE-COLONIAL STATE**  Origin of the Tiv people  Socio-political structure of the Tiv people | Discuss the origin of the Tiv pre-colonial state  State the socio-political structure of the Tiv people |
|  | **THE IDOMA PEOPLE**  Origin of Idoma People  Socio-Political Structure of Idoma Nation | Discuss the origin of the Idoma people  Identify the socio-political structure of the Idoma nation |
|  | **INTER-RELATIONSHIP OF SOME CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**  introduction  Factors That Promoted Relationship Between  And Among Pre-Colonial States In Nigeria | Explain inter group relationship of some centers of civilization in pre-colonial Nigeria  Enumerate the factors that promoted relationship between ethnic groups in pre colonial Nigeria |
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|  | RELATIONSHIP BETWEEN IFE AND BENIN | Explain the relationship between Ife and Benin people |
|  | RELATIONSHIP BETWEEN KANEM-BORNU EMPIRE  AND HAUSA STATES | Explain the relationship Kanem Bornu empire and hausa states |
|  | RELATIONSHIP BETWEEN IGBO AND  NIGER DELTA CITY STATES | Discuss the relationship between the Igbo nation and Niger Delta states |
|  | RELATIONSHIP BETWEEN IGBO AND  NIGER DELTA CITY STATES | Discuss the relationship between the Igbo nation and Niger Delta states |
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**E- LESSON NOTE FOR HISTORY FIRST TERM JSS2 2020/2021 ACADEMIC SESSION**

**WEEK 1**

**MEANING OF NON-CENTRALIZED STATES**

Non-centralized states refers to states where authority does not exist. It also means decentralized states or stateless societies.

It will interest you to know that not all pre-colonial tribes or ethnic groups in Nigeria lived together under a Centralized political structure like we had it in the Hausa City States, Kenem-Bornu Empire, Nupe Kingdom, Igala Kingdom, Benin Empire and Oyo Empire.



*Those societies where political systems was fragmental in such a way that, there were many institutions where people come together in sharing and exercising political authority among themselves are the states we refer to as Non-Centralized States.*

Non-Centralized States are Republican in nature and allow people to directly participate in the day-to-day running and management of their own affair as a society. In other words, they are states where direct democracy or representative democracy is being practiced by the people of such state.

***Examples of Non-Centralized pre-colonial state in Nigeria are: the Igbo, Tiv, Idoma, Ebira, Ibibio, Anang, Urhobo and Ijaw (Ijo) states***

**WEEK 2**

**CHARACTERISTICS OF NON-CENTRALIZED PRE-COLONIAL STATES**

The following are some major characteristic of many of these non-centralized pre-colonial states.

1. **The Village is administered through Council of Elders:** The village in non-centralized state is seen as a political unit made up of group of families culturally related. Hence. Each family send the eldest male member to the village council of elders to deliberate and make decision on how to effectively administer the state ( Village). In other words, every family head comes together to form he council of elders so as to perform executive role in non-centeralized states.
2. **The village allows for the formation of Age Grades**: Non-Centralized States also allow for formation of age grades that perform different roles in the given age bracket in the village. Some age grade that perform administrative roles, some defend the village against external attack, some maintain law and order in the village while others perform legislative rose of making laws.
3. **Dispute in non-centralized state are being settle by the council of elders who select someone among them to act as the head:** In igbo states the head of a sub lineage Family who is the eldest male in the family is the okpara. Okpara represent his family at the council of elders which perform judicial responsibility in the state.
4. **Leadership in non-centralized state is not hereditary and not acquired by force or conquest.** Leaders in non-centralized states are appointed or selected by people.
5. The political system in a non-centralized state is Repubican in nature. It allow people to participate in the day to day running of their affair.
6. Most of the non centralized state have shrines where they jointly consult their gods and the village priest becomes a rallying point for the spiritual protection of the state and the unity of the people.
7. Wealthy and influential people are recognized with titles in a non-centralized states.
8. They do not have large military force

SOCIO-POLITICAL INSTITUTION IN NON-CENTRALIZED STATES

Non-centralized states do not have a centralized political institution in which the state, community or group is governed. However they develop institutions though less elaborate than centralized states. These institutions include kingship relations, secret cults, oracles, chieftaincy titles and age grade institutions.

In all non-centralized states, the lowest unit was the family or household from which the clan and then village emerged. Thus within, a village , there were clan who lay claim to a common ancestry or kingship relations.

Closely related is the fact that leadership of families, clans and villages was instituted in the person of the oldest male or assigned leadership figure at each level. It was these individuals that made up the council of elders, each representing his clan or family.

WEEK 3:

**IGBO PRE-COLONIAL STATE**

**Performance Objectives**

Students at the end of this chapter should be able to:

1. Describe Igbo pre-colonial stateless society.
2. Describe the origin of Igbo people.
3. Describe the socio-political structure of Igbo society.
4. Highlight the economy of Igbo society.

Igbo ethnic group is the third largest ethnic group in Nigeria. They are located in South-East part of Nigeria in: ***Anambra state, Imo state, Abia state, Ebonyi state, Enugu state.*** There are also Igbo population living in: ***Rivers state, Edo state and Delta state.***

Igbo land is bounded by the Igala Land (people,) Ogoja Land (people,) and Idoma Land (people,) to the North; by Ijaw Land ( people) to the South; by Edo Land (people) to the West and by Ibibio Land (people) to the East.

Igbo people are popularly call Ibo.

Onitsha, Owerri, Orlu, Enugu, Umuahia, Aba, Nnewi, Abakaliki, Asaba, Okigwe, Arochukwu, and Aba are important Igbo towns in Nigeria.

**Origin Of Igbo People**

There are many school of thought (or oral tradition) on the origin of Igbo people.

While some people believe that Igbos are some of the lost race Israel who settled in North Africa around 2000BC and later migrated to their current location in Nigeria; others believe that Igbo Ethnic group originated from Awka-Nri and Orlu (Isuama) are from where they spread to other part of Igbo land.

It is belived that Igbo people first settled and lived in the ‘core Igbo centre’ area we have earlier mentioned i.e. Orlu and Awka-Nri area) from 2, 500BC and it was from Orlu and Awka-Nri that they first migrated Northward to Nsukka area and then Southward to Ikwerre, Asa, Ndoki and Uratta area. Also from Orlu area, Igbo people migrated to the East and South-Eastern area like: Arochukwu, Umuahia, Edda, Ohafia and Ngwa.

It is also believed that Igbo people are of negro race who came from the Southern fringes of the sahara in the Northwest of Ancient town of Timbuktu (Sudan). This group concluded that Igbo people travelled down to their present location from Sudan.

Igbo oral tradition (myth) also believed that the core Igbo (i.e. Nri and Aguleri people) came from Umueri clan who can trace their ancestral lineage to a king-priest called **Eri**.

**Eri** was said to be a “sky being” sent by God (who in Igbo language was called Chukwu) to the Earth.

Eri gave birth to two sons who are Agulu the founder of Aguleri clan and Menri the founder of Umunir/Nri clan. Arecheologist suggested that Eri founded the Igbo ethnic group around 948AD.

**Socio-Political Structure Of Igbo Nation**

Igbo society in general operates a **village republican system** while some Igbo. Communities operate **presidential monarchy system**.

Even through a typical Igbo society was (is) a statesless society where power was (is) not centralized; most western Igbo communities who lived in River area like: Onitsha, Agbor, Asaba and Oguta because of their nearness to and interaction with centralized states like: Igala kingdom and Benin empire developed the culture of establishing their own Igbo kingdoms with kings called Obi, Igwe or Dein etc.

Most of Igbo society however operate a Republican system where people ruled themselves through the **Village Assembly** and **Village Group** in a direct or representative form of democracy.

The political structure in Igbo-land is such that **household grow** into **sub-lineage** unit which grow into **lineage assembly** which eventually grow into **Village Assembly.**

The household which is made up of the husband, his wife and children constitutes the bottom (primary) Socio-Political unit in Igbo land.

This is where local administration in Igbo-land start from.

Household that share common ancestors come together to form the **sub-lineage unit.** This is the second level of Socio-Political group or local administration unit in Igbo land. In the actual sense, real governance start at the sub-lineage unit and the **Okpara** is the head of a sub-lineage unit.

**Sub-Lineage Unit** sharing common remote ancestors come together to form a **Lineage Assembly**.

The Sub-Lineage Unit is made up of the extended family which include a man his wife (wives) children, brother, married and unmarried sisters with their children. The first son of each family (Sub-lineage) called **Okpara** is the head of the household and is the official representative of the Sub-lineage unit in the **Lineage Assembly**.

Note that membes of theses Village Assembly are male members from each family, sub-lineage unit and lineage assembly who come together on regular interval to discuss the affairs of their various Socio-Political Units.

However the most significant of this assembly in Igbo land is the **Village Assembly** that comprises of all adult members of the village. It is important to note that the Village Assembly has an inner council made of the heads of Lineage called **Amaala** or **Oji-Ofo**.

These councils of Amaala make important decision for the entire village. When the Village Assembly cannot reach a consensus on any matter, the Amaala with withdraw to the council and take a decision which will be announced to the Village Assembly.

We can therefore see that through the Sub-Lineage Units, Lineage Assembly and Village Assebly, Igbo Society practiced a Republican System where every male member or citizen in Igbo Land participate in the affair of their village.

There are also Age grades and Secret Societies that assist the Lineage Assembly and Village Assembly in executing certain decisions within their community.

Villages in Igbo Land come together by sending their representatives to form Village Group or **Clan** Assembly.

Villages in Igbo Land expand and develop to become a Clan. The Clan is made up of Lineages that trace themselves to common ancestor and this is the highest Socio-Political Unit of any Igbo Society. It is at the Clan lever that the Village Group operates. There are representatives of secret societies, senior tilted men and Ofo-holder (that is head of Lineages) in the Village Group.

We must mot that Igbo political structure paid attention and respect to (for) old age as elders in every Socio-Political Units played very important roles as leaders of their Socio-Political Units in Igbo Society.

However the elders do not rule alone, they have to encourage members of their unit to participate actively in decision making process.

Let me explain further here that real governance in Igbo Pre-Colonial Society begins at the Sub-Lineage Unit Level where the **Okpara** ( first son of the extended family) together with male heads of each household (nuclear family) come together to make decision for the family, to offer sacrifice to the gods on behalf of the extended family and to ensure that the well being of every member of the Sub-Lineage Unit is guaranteed. The **Okpara** is also responsible for keeping the family **‘Ofo’** which is his symbol linking the living in a Sub-Lineage to their ancestors who are no longer alive.

**Economy of Igbo Pre-Colonial States**

Igbo people are majorly into farming, trade and manufacturing of local farming tools like: Hoes, Knives etc.

Igbo people mostly plant Yam, Cocoyam, Cassava, Palm Oil, Palm Kernel and Vegetables. Some villages in Igbo Land produce salt.

**WEEK 4: TIV**

The Tiv nation or ethnic group is located in North Central part of Nigeria in Benue State, Taraba State, Nasarawa State and part of Cameroon Republic.

Tiv is the largest ethnic group in Benue State and the Seventh largest ethnic group in Nigeria.

Tiv people live on both sides River Benue.

**ORIGIN OF TIV PEOPLE**

Oral tradition has it that Tiv people migrated to their current location in Benue state Nigeria from South East Africa (probably from the Democratic Republic of Congo) through South Central and West Central Africa until they got to Cameroon and later migrated further until eventually they settle in what today we know as Tiv land in Benue state Nigeria. The Tiv people when they first came to their current land in Nigeria were said to have met the Fula and Idoma people and eventually settled on the Bank of River Benue.

According to oral tradition, Tiv people had earlier settle on the east of Cameroon mountain until they were driven away by the Ugenyi people who were their enemies.

While they were migrating away from Cameroon, they came to a great body of water called **River Aya** and were stranded because they could not cross the River.

Miraculously a friendly green snake appeared and stretched itself across the river to enable the Tiv people cross the River on its back to the other side of the River. The mysterious green Snake was called **Ikyarem**.

Tiv people kept migrating and fighting different communities on their way until the y finally settled in the present Tiv land around the bank of River Benue.

Tiv people trace their history to a man called Tiv who gave birth to two sons Ichongo and Ipusu. That is why Tiv people will always refer to themselves as Ichongo and Ipusu meaning descendants of Ipusu.

Over time these two lineages of Tiv nation grew to become a racial nation who speaks the same language.

**TRADITONAL INSTITUTION OF TIV PEOPLE**

The pre-colonial Tiv nation was more of an egalitarian society which had no king. There were no administrative divisions, no councils and no chiefs in pre-colonial Tiv Society. Age, Influence and affluence only played a key role in determining who lead the Tiv society per time.

It was only after their contact with British colonial master that office of the Tor-Tiv was created and a place was built for the Tor-Tiv in 1948. The Tor-Tiv was to be king and traditional ruler of Tiv people so as to enable the British Colonial Administration to be able to effectively administer the people.

The Palace of the Tor-Tiv is at Gboko which is the traditional headquarters of Tiv People.

His Royal Majesty Professor James Ortese Lorzua Ayastse, Tor-Tiv V is the current Tor-Tiv and the paramount chief of Tiv Land (People).

**SOCIO-POLITICAL STRUCTURE OF TIV PEOPLE**

Tiv nation was a stateless society without a central authority or kings. Law and order was maintaind by the elders council in their meetings.

The smallest segmentary lineage in Tiv land was called ‘Ityo’ and every member of ‘Ityo’ was seen as a citizen of Tiv nation and as such has right to land and to reside in any part of Tiv land. A group of ‘Ityo’ family who are related through the father lineage live together in a hut called **‘YA’.** This (that is ‘YA’.) we can call a compound in our modern day society.

These compounds (i.e. ‘YA’) become the basis of political organization in Tiv land, the head of each compound is called **‘ORYA’** and his role is to administer the council of senior male member of his compound.

It is the responsibility of the council to guarantee the political , economic, religious and social well being of their compound and to make sure that dispute within the compound is settled and there is peace in the compound.

Every Tiv family or Sub-Lineage also send a representative to ‘ITYO council’. This council has the power to make binding decisions on members’ family on religious, funeral, economic and political issues.

There is also the formation of age grade called ‘KWAV’ this Kwav is formed every three years for the people within an age bracket that does not exceed three years. What this means is that between ages seventy to twenty years there could be as much as 15 different age grades (Kwav).

These age grades mutually help one another in areas like farming and ceremonies like marriage.

The ‘Kur’ is also an important institution recognized in the Tiv nation. The kur is the leader of the Tiv militia. He is a brave warrior and military Chief of the Tiv society.

The Kur is expected to the strongest man in the Tiv community.

**OCCUPATION OF TIV PEOPLE**

Tiv people are predominantly farmers.

They grow crops like: Yams, Millet and Sorghum.

**WEEK 5: THE IDOMA**

**IDOMA PRE-COLONIAL STATE**

**Performance Objectives**

***Students at the end of this chapter should be able to:***

1. Describe Idoma pre-colonial stateless society.
2. Described the History of Idoma People.
3. Described the socio-political structure of Idoma society.
4. Identify the major occupation of Idoma people

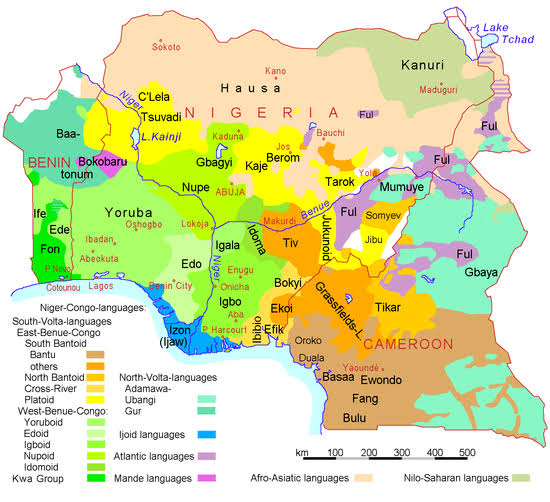
INTRODUCTION

Idoma people are located in Benue state and a part of Nasarawa State and Cross River State.

Idoma land is situated in the South of the River Benue and is bounded by the River Benue to North, Igbo land and Ogoja land to the South, Tiv land and Igede land to the East and Igala land to the West. Today Idoma nation is the second largest ethnic group in Benue state. They occupy nine (9) Local Government Area in Benue state which are: Otukpo, Ado, Agatu, Apa, Okpokwu, Obi, Ohimini, Oju and Ogbadibo Local Government Area.

There area also Idoma people in present day Nasarawa State and Cross River.

ORIGIN OF IDOMA PEOPLE



Idoma Society is made up of heterogeneous number of people speaking the same languages. These people migrated to Idoma land at various time when the Kwararafa Kingdom was defeated by Ali Ghaji (1476-1503) the then Emperor of Kanuri (Bornu) Empire and Kwararafa Kingdom was no longer able to provide safety for herself. There was also power tussles among the Jukuns as to who rules the lefts over of Kwararafa Kingdom.

These and some other factors made Idoma people who lived in Apa (a Society within Kwararafa confederacy) as well as the Igala people and Ebira people to leave Apa (in Kwararafa Kingdom) for Idomaland and Igalaland respectively between 1535AD and 1625AD. While some Idoma people first moved (migrated) to Igala land together with Igala people and Ebira people. Families (Clan) like: Otukpo, Adoka and Ugbju went straight to settle towards the South of River Bunue in what is today known as Idoma land and even some part of Tiv land before they were displaced by Tiv people who later arrived at the land where some Idoma people were sparsely settled.

It was easy for the Tiv people to displace some Idoma villages because the Idomas were living in fragmented societies and were not powerful enough to resist a more populated and powerful, well organized Tiv nationa when they came to occupy the land. Between 1685AD and 1715Ad, the other set of Idoma people who first migrated to Igala land left Igala land and travelled westward towards Idoma land. Most of these new settlers who initially traced their origin to Apa in the defunct kwararafa kingdom settled in the western part of Idoma land in areas like: Otukpa, Ichanma, Orakam and Edumoga.

By the end of eighteen century, Idoma nation had been fully formed as a fragmented or non-centralized pre-colonial society in Nigeria. Idoma people speak Idoma language. It is however important for us to note that Idoma languages is made up of Eight (8) dialects which are: Agatu, Otukpo, Otukpa, Iyala, Etilo, Orokam-Aalala, Utonkon and Akpa-Agila.

**SOCIO-POLITICAL STRUCTURE OF IDOMA NATION**

Family is the smallest social unit in traditional Idoma society. A Family in Idoma land is ‘Ole’ and is under the leadership of he family head called ‘Adoole’.

Family from the same lineage come together to form ‘Ipoopu’ (or Partri-lineage).

The highest Political Institution in Idoma society is the gathering of all adult male in Idoma land called ‘Ojila’ or ‘Ojira’.

Ojira which is an important meeting where decisssions are made in Idoma land. It is being conducted by elders and influential adults in Idoma society.

The palace of ‘Och’ Idoma the paramount chief of Idoma people is in Otukpo.

His Royal Highness Elias Ikoyi Obkpa is the current Och ‘Idoma’.

**OCCUPATION OF IDOMA PEOPLE**

Idoma land is very fertile and rich in nutrients. Hence, the people of Idoma land are great farmers.

Idoma land can grow almost all type of crop plant ranging from Yam to Millet, Sorghum, Cocoyam, Sweet Potatoes, Melon, Cowpea, Guinea corn, Beans, Bambara nuts, Rice and Cassava etc.

Idoma people are also involved in the craft of Basket making, making of Agricultural tools and weapons of war like: Hoes, Knives, Machetes, Axes, Spears and Anklets.

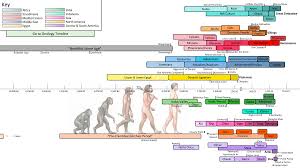
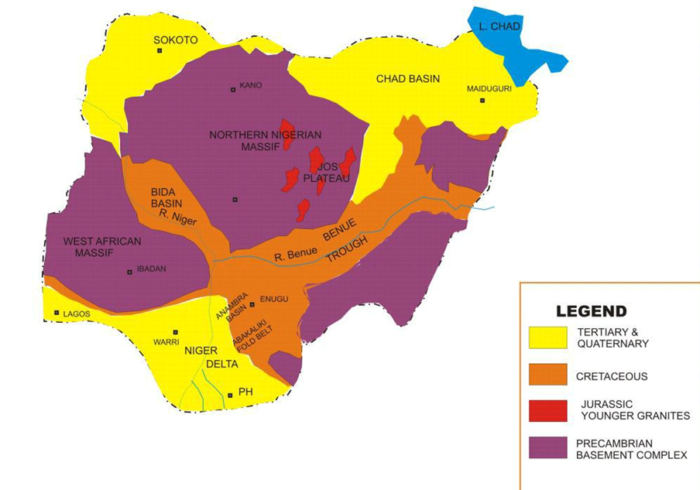
**WEEK 6:** **INTER-RELATIONSHIP OF SOME CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**

Performance Objectives

Students at the end of this chapter should be able to:

1. Explain the relationship between people from different centers of civilization in pre-colonial Nigeria.
2. State the similarities and differences that existed between different centers of civilization in pre-colonial Nigeria.
3. Identify areas of interaction among people of different centers of civilization in pre-colonial Nigeria.

**INTRODUCTION**

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People of Nigeria have been occupying the geographical area called Nigeria today even though not as a country long before the advent of Europeans who colonized us.

At different time in our pre-colonial existence, there were communities, town and villages that had a well organized structure socio-political and economic system at various time of their civilization either as kingdoms or empires.

Take for instance we had a very srong Benin empire and Ife kingdom in the Southern part of Nigeria; we had the Kanem-Bornu Empire in the north Eastern part of Nigeria,the Sokoto Caliphate and Hausa City States in the North Western part of Nigeria, the nupe kingdom and Igala kingdom in the North Central part of Nigeria and the non-centralized or fragment Igbo society,Ibibio society, Ijaw society etc.

Non of these individual pre-colonial society operated in isolation. They all had relationship with one another in the form of trade, friendly (diplomatic) ties and agreement on the management of water ways, management of trade routes and land borders.

While some of these individual pre-colonial states had friendly relationship, some were hostile to one another engaging themselves in series of wars.

For those who had friendly relationship with one another; Inter-state marriage was encouraged especially by the families of the ruling class (kings) of these different states.

FACTORS THAT PROMOTED RELATIONSHIP BETWEEN PRE-COLONIAL STATES IN NIGERIA

1. INTER-STATE TRADE

Inter states trade was very important since no single state at that time could produce all that they needed. As a result of differences in geographical distribution, there were some agricultural produce that could only grow in the Northern part of Nigeria (Savanna region) while there were some other crops that could only grow in the Southern part of Nigeria (forest region).

Take for instance, Hausa city states had to relates with Nupe kingdom to sell their livestocks like: Cattle, Sheep and Goats in exchange for kolanuts, palm oil etc. that were produced in the Yoruba kingdoms and Ibgo lands.

The Igbo people also had to trade with Igala people (kingdom) to exchange their palm oil for items produced in the Northern part of Nigeria which they needed.

1. ESTABLISHMENT AND MAINTENANCE OF TRADE ROUTE

Given that Trade played a vital role in the civilization and expansion of the economies of pre-colonial states in Nigeria, many of these individual states had to create (individually or jointly) trade routes between and among themselves. Some of these trade route were water-ways like the water-way between Igala Kingdom and Nupe Kingdom and trade route on the River Niger which enabled trader to move their product from Sokoto state to Kebbi state to Niger state to Kwara state, to kogi state and eventually to Igbo land in the South Easteren part of Nigeria.

More importantly were the land trade route which served as walk-ways moving from one state to another to buy and sell their produce.

1. REIGIOUS,SOCIAL AND CULTURAL INSTITUTIONS

It was believed the if members of one community or state marries member from another community or state, peaceful co-existence will be promoted and war will be prevented. Hence through inter-cultural marriage among various pre-colonial political institutions, relationships were strengthened among them.

All across Nigeral pre-colonial States, there was (is) this practice called **‘Royal Marriage’** which was (is) a situation where a tradition ruler (King) gives his daughter in marriage to another King f r o m a n e i g h b o r i n g community or state (this is usually done where a new king is being coroneted). This practice help to strengthen cordial relationship between such States.

The culture of Royal Marriage is being kept by many kingdom till now.

Take for instance when current Ooni of Ife, Oba Adeyeye Enitan Ogunwusi become King ,a princess of Benin Kingdom in person of Wuraola Otiti Zynab Obanor was given to him in a Royal wedding.

Also when Mallam Sanusi become the Emir of Kano, he married the daughter of Lamido of Adamawa in person.

Thus marriage as an institution was a means bonding those Ancient Empires and Kingdom together and this helped to deepen their relationship. The spread of Islam for instance also promoted inter-state relationship among different Huasa City state in the Northern part of Nigeria.

Since they where now sharing the same faith, they saw themselves as brothers and Islam was a basis for which they could relate with one another

1. **MIGRATION**

In the ancient days, people were always moving from one place to another in search for greener pasture. Take for instance, they were Fulanis who migrate from Sokoto to Kano and some continued moving until they got to Adamawa in the Eastern part of Northern Nigeria. As they move from one State to the another during the pre-colonial era, they were leaving some of their siblings and relation behind and this experience made it needful to keep the relationship on with their other brothers in other state even thought they were living apart.

**WEEK 7: RELATIONSHIP BETWEEN IFE KINGDOM AND BENIN KINGDOM**



both kingdom shared common ancestral history.

The Yoruba kingdom that spread from Ile-Ife and the Edo kingdom that spread from Benin City were two major civilized communities (cities) in the southern part Nigeria before Europeans (British) come to colonize our land.

The relationship between Ife and Benin is believed to have dated back to the 12th century (1100AD).

One of the oral tradition of Yoruba land believed that Oduduwa who founded Ife Kingdom was a prince from Benin Kingdom whom was a result of injustice done to him become angry and left Benin kingdom at Ife. **In-fact after the of Ogosi dynasty that rule Benin Kingdom from 900AD and 1170AD,** Benin kingdom have a problem of choosing a new king to rule over the and for a period about 10 years they were a republican state until the sent for Oduduwa in Ile-Ife to come back and rule over them as king . Oduduwa declined their request but sent his last Grandson in the person of ‘**Oranmiyan’** to go and become the king of Benin kingdom.

Oranmiyan could not stay long in Benin kingdom because he discovered that only a person from Benin can effectively and successfully rule over them.

However, before he left the Benin kingdom, the wife betrothed to him (who was the daughter of an important chief in Benin kingdom ) was pregnant with a baby and the son she give birth to was to become the new Oba (king) of the Benin kingdom.

The name of the son given birth to was called ‘**Eweka’** and he rule about 1180AD.

Eweka dynasty is still dynasty ruler of Benin kingdom till today. That is why Benin monarchy is refereed to as the largest monarchy in Africa.

The above tradition goes along way to show that they is a long standing blood relationship between Ife kingdom Royal institution and Benin kingdom Royal institution.

As the matter of fact, they are some part of Benin kingdom in Benin City that speak Yoruba language.

Any time a new king is installed or corona-ted in either Ife or Benin kingdom; the other kingdom will send a strong emissary (sometimes including the Oba) to go and greet the new Ooni of Ife or the new Oba of Benin as the case may be.

This is done as the sign of mutual respect the kingdom have for one another.

Infact the kingdom of Benin is called Oba of Benin. Oba is a Yoruba word that means king.

They are occasions were both kingdom give out one of their princess to become the Royal Queen of a new Ooni or Oba.

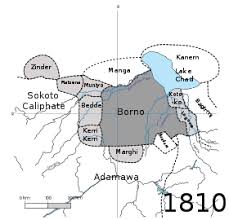
The Yoruba town of Lagos (called Eko) was founded by the Benin kingdom.

one other important area where relationship was established between Ife kingdom and Benin kingdom w a s i n t h e a r e a o f craftsmanship. You will notice the Artifacts and Terracotta produced from both Ife and Benin shared similar features.

This because initially artifacts and figurine produce in Ife kingdom were exported and sold to Benin while the people of Benin eventually came to Ife learn bronze casting.

Thus we can see that Benin people initially learnt their craft from Ife people and later built on it to the big industry that is today for people of Benin.

WEEK 8: **RELATIONSHIP BETWEEN KANEM-BORNU EPIRE AND HAUSA STATES**



They was a strong religions marital and trade relationship between Kanem-Bornu empire and the Hausa City State.

Kanem-Bornu empire was (is) located towards the northern eastern part of Nigeria why the Hausa City state were located towards the northern western part of Nigeria.

Going back to the history of Hausa land. It was believed that **Bayajidda** who is the ancestor of Hausa people first settled in Kanem-Bornu empire after he left Baghdad.

The king of Kanem-Bornu empire give **Bayajidda** one of his daughter (princess Magira Daud) in marriage.

After some period of stay within the territory of Kanem-Bornu empire, Bayajidda relationship with the king of Kanem-Bornu was getting weaker such that he became afraid and he ran away with his wife (princess Magira Daud) to **Hadejia** (now in Jigawa State). By this time princess Magira Daud was pregnant and she later give birth to a baby boy why she called ‘**Biram’.** Biram was the one who founded Biram (Hadejia) State one the seven Hausa States. Biram for many years was the original seat of government in Hausa land.

Bayajidda left his wife at Hadejia continue migrating until he got to ‘**Daura’.** He settled in Daura and married **Queen Magajiva Dauarama** who was the queen of Daura at the time. Queen Magajiva Daurama give birth to a son for Bayajidda called **‘Bawo’. Bawo give birth six (6) sons who founded the other six Hausa City state of Kano, Rano, Katsina, Zaria Daura and Gobir.**

The seven (7) Hausa state were not always united but they were very viable in trade and commerce.

Since Kanem-Bornu Empire controlled the Trans-Saharan trade route towards Tripoli and Egypt, the Hausa City state known for commerce and trade has to r e l a t e w e l l w I t h Kanem- Bornu Empire in exchanging slave captured from communities located towards the Niger River, their Agricultural produce (Cotton, Maize Millet etc) with horses and War weapons from Arab and Berber traders.

Religion also played a vital role in influencing the relationship between Kanem-Bornu empire and Hausas City States.

Between 1221AD and 11259AD **Mai Dubelami Dunama 11** expanded the Kanem-Bornu Empire and adopted Islam as official religion of the Empire.

Also around 1350AD, many of the Hausa City State like Kano under **King Yaji**  adopted Islam as the religion of the States (e.g. Kano). This made it necessary for the Kings in Hausa City States to go on pilgrimage to Mecca in Saudi Arabia and they had to pass through Kanem-Bornu Empire with their horses, army and other emissary.

Thus we can said that religion, trade and marriage were the basis relationship between the Kanem-Bornu Empire and Hausa City States.

WEEK 9: **RELATIONSHIP BETWEEN IGBO AND NIGER DELTA STATES**

Igbo was fragmented society without a centralized government. However, Igbo was one of the first civilization during the Iron Age even before the civilization of Ife and Benin.

As far back as 800AD, Igbo people were engaged in modern bonze and metal work. The people had many artifacts and developed small farming tools like Knives, Hoes, cutlasses etc. for farming and hunting purposes.

Nri and Arochukwu played a significant role in the civilization because of the casting of Iron tools using in f a r m i n g, a g r i c u l t u r a l production in Igbo land grew so well that the people were able to produce yam, cassava, palm Oil, vegetable, fruit and cocoyam in large quantities that they could sell to their neighbors from Ijaw land and Ibibio and who lived in the Riverine area,

Igbo people sell their farm produce in exchange for the fish, snail and crayfish etc.

T h u s t h e b a s I s of relationship trade (commerce) in nature.

During the reign of the **Oba Eware**  the Great who ruled Benin kingdom from around 1440AD to 1473AD, the western Igbo land came under the domain of Benin Empire and the culture of Igbo people at that time influenced Benin culture and vice versa. Today we have **the** **Anioma tribe** who are Igbo peaking people in Delta State and **the Ikwerre people** who are Igbo in River state.

We can have these tribe because of the influence Igbo c u l t u r e h a d o n t h e I r e neighboring Niger Delta state.

Also the Igala culture and Igbo culture interacted in the 17th and 118th century (1600AD-1800AD) when Igala Became the strong kingdom in north West of Igbo land their conquered some northern Igbo and around Nsukka Area.

