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**Session: 2022/2023 session**

**HISTORY SCHEME OF WORK JSS TWO**  
**SECOND TERM**

1.	Inter-relationships of some centres of Civilisation in Pre colonial Nigeria	Relationships between people from different centres of Civilization in pre-colonial Nigeria: Ife/Benin
2.	<b>Inter-relationships of some centres of Civilisation in pre-colonial Nigeria</b>	Relationships between people from different centres of Civilization in pre-colonial Nigeria: <ul style="list-style-type: none"><li>• Borno/Hausa States</li></ul>
3	Inter-relationships of some centres of Civilisation in pre-colonial Nigeria	Relationships between people from different centres of Civilization in pre-colonial Nigeria: Igbo and Delta
4	<b>Differences that existed between different centres of civilization in pre-colonial Nigeria</b>	<b>Political structure</b>
5	<b>Differences that existed between different centres of civilization in pre-colonial Nigeria</b>	<b>Religious beliefs</b>
6	<b>Mid term exam</b>	
7	<b>Areas of interaction among peoples of centres of Civilisation in pre-colonial Nigeria</b>	<b>Trade and economy</b>
8-	Areas of interaction	<b>Marriage and festivals</b>

<b>9</b>	among peoples of centres of Civilisation in pre-colonial Nigeria	
<b>9</b>	<b>DIFFERENCE IN WAR AND MIGRATION OF DIFFERENT CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA</b>	
<b>10</b>	<b>Revision</b>	
<b>11</b>	<b>Examination</b>	

Week 1

## **Week 1**

### **INTER-RELATIONSHIP OF SOME CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**

#### **IFE AND BENIN**

Ife and Benin were two centres of early civilization in Pre-colonial Nigeria. Their origins is somehow interwoven. Various legends and oral history have shown that Oduduwa (Izoduwa), the father of the Yoruba had relationship with the Benin. However, their arts, kingship and language has close relationship.

Despite the above, there were some differences in the two civilization. The following were some of the differences:

S/N	IFE	BENIN
1	It emerged about the 9 <sup>th</sup> century.	It emerged about the 11th century.
2	It was located in the South-west of Nigeria.	It was located in the South-south of Nigeria.
3	It developed bronze works.	It developed bronze and brass works.
4	It developed and flourished from about the 12 <sup>th</sup> to the 16 <sup>th</sup> centuries.	It developed and flourished from about the 15 <sup>th</sup> to the 19 <sup>th</sup> centuries.
5	It began to decline from the early 16 <sup>th</sup> century.	It was truncated by the British in the late 19 <sup>th</sup> century.
6	The Ife artists produced glass beads.	The Benin artists produced varieties of beads and sculptures.

**Some notable similarities between the Ife and Benin early civilization were:**

1. Both civilizations developed in the southern part of Nigeria
2. Both civilizations flourished in the pre-colonial period.
3. Both civilizations were known to the outside world.
4. Both civilizations produced great artworks (artifacts).
5. Both civilizations were sophisticated.
6. Both civilizations developed bronze objects.

**Evaluation**

1. In which southern region of Nigeria can both the Benin and Ife people be found?
2. In which century did the Benin culture emerge?
3. What did the Ife artist produce?
4. In which century did the Ife culture flourish?
5. What works did the Benin culture make use of?
6. In which century did the Benin culture decline?
7. In which century did Ife culture decline?
8. Who was the father of Yoruba?
9. State two similarities between Ife and Benin culture

10. State two differences between Ife and Benin culture

Week 2

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

### **KANEM BORNO AND HAUSA STATES.**

Kanem-Borno and Hausa States have different traditions of origin unlike the Ife and Benin. Kanem-Borno origin can be traced to the Maghumi people in Chad Republic while that of the Hausa is to Bayajjida. The Kanem people speak Kanuri language while the Hausa speak Hausa.

However, some the following are the major differences between the centres of early civilization in Kanem-Borno and Hausa States.

1.	The founder of Kanem-Borno was Saif Ibn Yasin.	The founder of Hausa was Bayajjida.
2.	It was located on the North-East of Nigeria.	It was located on the North-West of Nigeria.
3.	The titles of rulership were Mai and Shehu.	The titles of rulership were Saki and Emir.
4.	It lasted for over a thousand years and was the longest civilization in West Africa.	It did not last long and was truncated by the Fulani Jihad.
5.	The Saifawa dynastic collapsed in 1846.	The Sarauta system collapsed in 1805.
6.	Islam was introduced into Kanem-Borno around the 11 <sup>th</sup> century.	Islam was introduced to Hausa states in the 15 <sup>th</sup> century.
7.	The Kanem-Borno speak Kanuri language.	The Hausa states speak Hausa language.

### **THE NOTABLE SIMILARITIES BETWEEN KANEM-BORNO AND HAUSA STATES CIVILIZATIONS.**

1. Both developed in the Northern part of Nigeria
2. Both practiced centralized system of government.

3. Islam was the state religion of both civilizations.
4. Both engaged in the Trans-Saharan trade across the Sahara desert to boost their economies.
5. Both adopted the Islamic system of justice.
6. The founders of both states were foreigners who conquered the indigenous people.
7. The Fulani jihad affected both administrations in the 19<sup>th</sup> century.

#### Evaluation

1. Who was the founder of Hausa?
2. Who was the founder of Kanem Borno?
3. When was Islam introduced in Kanem Borno and Hausaland?
4. What are the similarities between Kanem Borno and Hausaland?
5. What language is spoken in Kanem Borno?
6. What is the title of rulership in Hausa state?
7. What are the differences between Hausa and Kanem Borno?
8. What system of government did both states practice?
9. How was their judicial system after Islam was introduced?
10. When did the Fulani jihad affect both systems of Kanem Borno and Hausaland?

#### Week 3

### **IGBO AND NIGER DELTA CITY-STATES.**

The relationship can be explained in the following ways:

1.	The Igbo are located in the South-East of Nigeria.	The Delta City-States are in the South-South of Nigeria.
2.	The Igbo had age-groups as part of their administrative structure.	It is not all Niger-Delta City States that had such structure.

3.	The Igbo people had Igbo as their language.	The Niger Delta City states had different languages.
4.	The Igbo had similar culture.	The Niger Delta City states had different cultures.
5.	The Igbo geographically were in the forest region.	The Niger Delta City States were in the coastal areas.
6.	The Igbo had purely non-centralised system of administration.	The Niger Delta City states had either centralized or non-centralised structure.
7.	The Igbo had no legendary figure as their originator.	Some Niger Delta City states have legendary founders.

### **THE NOTABLE SIMILARITIES BETWEEN IGBO AND NIGER DELTA CITY-STATES CIVILIZATIONS.**

1. Many Niger Delta-City states were neighbours to the Igbo. Prominent among them were the Ibibio, Ijaw, Ukwale, Urhobo, etc.
2. The Igbo had influence on the socio-political structures of many of the Niger Delta City states. The village structures system of the Igbo were also used in some of the Niger Delta City-states.
3. The Age-grade system in Igbo land was also practiced among the Niger Delta City-states.
4. Both engaged in the slave trade. For example, the slaves were sold to the Europeans using the people of the Niger Delta City-states as middlemen.
5. Both sides adopted language development and encouraged the learning of each ones language.

#### **Evaluation**

1. Where are the Igbos located on the map of Nigeria?
2. What system of government was practiced by the Igbos?
3. What languages are spoken in the Niger Delta states?
4. What system of government was practiced by the Niger Delta states?
5. Mention two similarities between the Igbo and Niger Delta
6. Mention five states in Nigeria the Igbos can be found
7. **In which region is Niger Delta located?**

**8.what did the age grade system entail?**

**9.how was the culture of both nation state?**

**10.which of the tribes engaged in slave trade?**

Week 4

## **DIFFERENCE IN POLITICAL CULTURE OF DIFFERENT CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**

### **MEANING OF POLITICAL STRUCTURES**

Political structure implies the mode or method of governance used by a society or a state.

There existed a great difference between the centralized and Non-centralized systems of government.

	CENTRALISED SYSTEM	NON-CENTRALISED SYSTEM
1	This system was used by empires and kingdoms like Oyo, Benin, Nupe, Hausa states, Kanem-Borno, etc.	This mode were used by non-centralised states like Igbo, Idoma and some Niger Delta States.
2	Power was concentrated at the centre.	Power was distributed among the aged-grade.
3	There were hierarchy in government.	The hierarchy of the most non-centralised states were not clear.
4	In centralized states the degree of participation in governance was in the hands of a few people.	But in the non-centralised states, power was shared among individuals.
5	There was cut clear ways to the thrones or crowns.	There were not clear rules to electing leaders.

Evaluation

1. Define a centralized state

2. Define a non centralized state
3. List three non centralized states in pre colonial Nigeria
4. List three non centralized states in pre colonial Nigeria.
5. List two characteristics of non centralized state
6. List two characteristics of a centralized state
7. What does political structure mean?
8. did a non centralized state have a monarchy?
9. List one non centralized state and describe their political structure
10. list one centralized state and describe their political structure

Week 5

### **DIFFERENCES IN RELIGIOUS BELIEFS IN DIFFERENT CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA.**

Nigeria is a multi-ethnic nation with different cultures and mode of worship. However, some of the tribes due to Arab and European influences were introduced to new ways of worship and belief.

Those kingdoms that were conquered by Islamic jihad changed their worship centres to mosques while those conquered by the British embraced Christianity worship in Churches.

THESE ARE SOME OF THE AREAS OF DIFFERENCES IN RELIGIOUS BELIEFS AMONG PRE-COLONIAL NIGERIANS

**1. PLACES OF WORSHIP:** Almost all the pre-colonial centres of civilization had different places of worship. Those who worshipped river goddess did it near rivers. The trees worshippers worshipped around the trees. And those that worshipped rocks did so on the rocks.



When Islam and Christianity came, the worshippers did worshipped in Mosques and Churches.

**2. DEITIES:** Each community in Pre-colonial Nigeria had deities (gods/goddesses) which they worshipped. Among the Yorubas, the worship of Ogun, Sango, Obatala in Old Oyo Empire. In Nupe, they worshipped Egungun and Iggunnu at different places or shrines. The Ibo people worshipped Amadiora, Ibini Ukpabi (Long Juju), etc. The Niger Delta people worshipped the river goddesses.

**3. PRIESTS:** Each deity had its own priests that were responsible for conducting and leading worshippers each time it was time to worship the deity. Therefore, there were priests of different deities in different centres of civilization.

**4. TIME AND DAYS OF WORSHIP:** Different communities had different days of worship dedicated to their gods/goddesses. Some gods were worshipped annually while some monthly and daily.

**5. CONSULTATION OF ORACLES:** In many centres of civilization, some critical decisions were taken by consulting oracles. For example, in Yoruba land, the Oracles were usually consulted before a new king is crowned.

**6. RELIGIOUS FESTIVALS:** There were different major festivals in these centres. The Old Oyo Empire and Ife used to have Oro festival. Egungun festival, etc.

**7. NAMES OF GOD:** While there were different deities in all the centres, most of these deities were regarded as intermediaries between human beings and the Supreme Beings (God). Each of the tribes in Nigeria had different names for God. Examples are Yoruba called God Olodumare, or Olorun while Hausa call Him Ubangiji and the Ibo people call Him Chineke or Chukwu.

## **Evaluation**

**1. what factor introduced the Nigeria tribes to various religious beliefs?**

**2. Which tribe embraced the Islamic religion?**

**3. Which tribe embraced the Christian religion?**

**4. What is the worship center of both Christian and Muslim called?**

**5. Mention three tribes in Nigeria and the names they call their God**

**6. Before crowning a new King in Yorubaland, who was usually consulted?**

**7. Mention two religious festival practiced by the Yorubas in precolonial Nigeria**

**8. Mention three deities associated with different communities in pre colonial Nigeria**

**9. Mention two names associated with different deities of different community in pre colonial Nigeria**

**10. How often were the deities worshipped by the communities in pre colonial Nigeria**

## **Week 7**

**Areas of interaction among peoples of centres of Civilisation in pre-colonial Nigeria**

### **TRADE AND ECONOMY**

The people of Nigeria have economic of scale due to the areas they occupied. Ranging from agricultural products to minerals. The following are some of the major areas of differences:

**1. The Commodities sold:** The different centres of civilization sold different commodities based or depended on their geographical locations. For examples, the Niger-Delta people traded in fish, salt, boat making, etc. The Yoruba sold yam, kolanuts, cocoa, etc. While the Hausa traded horses, hides and skins, groundnuts, etc.

**2. The Exchange systems:** The trade was majorly carried out by barter until later when cowry shells and salt were introduced as means of exchange. Later, the people around Calabar money usage known as Okpoho (Manillas).

**3. The Markets:** Majority of the centres had market days dedicated for trade weekly while some were daily or at intervals of specific days.

**4. The Weights and Measures:** The locals developed different ways of measuring quantity of commodities to be exchanged for money or other goods. Some commodities were measured in bags, gallons, bowls and cans.

**5. The Foreign Trade Partners:** The coastal city-states and Benin traded mainly with the Portuguese and the British. The Hausa and Borno traded

with the Arabs through the Trans Saharan trade. They also trade with people from Libya and Mali among other West African states.

### Evaluation

1. What does trade mean?
2. What were the means of exchange during the trading system?
3. What was the nature of their commodities of trade?
4. What were the materials used in measuring items of trade?
5. Who did the Hausas and Kanem Borno trade with?
6. who were the trading partners of Benin and other coastal cities?
7. what are coastal cities?
8. Mention two items sold by different communities in pre colonial Nigeria
9. describe the market days that existed in precolonial Nigeria
10. Identify two areas of difference between people of pre-colonial Nigeria

### Week 8

#### **DIFFERENCE IN MARRIAGES AND FESTIVALS OF DIFFERENT CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**

##### MARRIAGES

There was a fairly high rate of inter-group marriage and cultural diffusion among the different Nigerian groups prior to the 1800 AD.

The Urhobo inter-married with the Itsekiri.

The Jukun inter-married with the Chamba and the Bata.

The Hausa inter-married with the Fulani.

Generally, people who migrated to a new place inter-married with the original settlers they met there.

These inter-marriages brought about a fusion of the various cultures involved. This is why the ways of dressing of the Urhobo, Itsekiri and Ijaw look alike till date.

Also, the Ekwe masquerade which originally originated from Jukun is now more popular with the Igbo people.

The inter-marriage also brought bilingual that is the ability to speak two (2) different languages. It also resulted in giving common names for things. E.g. the word "Omo" is found with the Yoruba, Itsekiri, Urhobo, Edo, Isoko and Ishan which means child.

## Cultural festivals in Nigeria

### Afan National Festival



Sights of the Afan National Festival, 2020 edition: Afizere (Jarawa) dancers from Toro LGA, Bauchi State.

The Afan National Festival is annually held in the town of [Kagoro](#) in the [southern part](#) of [Kaduna State](#), [Nigeria](#) on the 1st of January at the Chief of Kagoro's palace field with many cultural displays by troops from within the township, its vicinity and across the [Middle Belt](#) of the country. It is said to have been active for over 400 years.

### Argungu Fishing Festival

The Argungu Fishing Festival is an annual four-day festival in the town of [Argungu](#) in the north-western Nigerian state of [Kebbi](#). It began in the year 1934, as a mark of the end of the centuries-old hostility between the [Sokoto Caliphate](#) and the [Kebbi Kingdom](#). The festival is held on the Sokoto River in February or March. Thousand of fishermen equipped only with nets compete to catch the largest fish. Other attractions include dance and music, sporting competitions and exhibits of arts and crafts. People from various parts of the world come to see or look at this festival.

## Calabar Carnival

The Calabar Carnival has been held in Calabar since 2006, including band competitions, a parade, food and dancing. It has been called Nigeria's biggest street party. The carnival may have as many as 50,000 costumed participants and 2 million spectators, and is broadcast on television across the country. It is the culmination of the month-long Calabar festival.

The Calabar Carnival holds at the end of the year in Nigeria, and in keeping with tradition, carnival teams march across the streets where they engage in colorful displays and competitions from which winners are selected and awarded. Participating teams usually rehearse for months in advance before the carnival date itself.

## Eyo festival



An Eyo Iga Olowe Salaye masquerade jumping

The Eyo Festival is held in Lagos, Nigeria. It is usually performed in Lagos Island. Eyo also refers to the masquerades that come out during the festival. It is widely believed that Eyo is the forerunner of the modern day carnival in Brazil. No one is to wear hats during the festival.

## Igogo Festival



Portrait of Folagbade Olateru Olagbegi III, the incumbent Olowo of Owo during the 2013 Igogo festival

The Igogo Festival is an annual festival held in Ondo State, Nigeria. It is a festival that usually lasts for seventeen days in which the Olowo of Owo and high chiefs of Owo Kingdom are dressed like women to celebrate and pay homage to Queen Oronsen a mythical wife of Olowo Rerengejen in appreciation for her protection.

## Osun festival

The Osun Festival is held at the end of the rainy season, usually in August, at the [Oshogbo](#) Sacred Forest. The week-long festival is held in honor of the river goddess [Osun](#), an important [Yoruba](#) deity, and is attended by thousands of people. It includes ceremonies where priests seek protection for their local communities through gifts and sacrifices to the goddess.

## Sango festival

Sango Festival, also known as **World Sango Festival** is usually held in August at the palace of the [Alaafin of Oyo](#). The festival which is observed in over forty countries in the world is held in honor of [Sango](#), the thunder and fire deity.

## Igbo New Yam festival

The New Yam Festival of the Igbo people (Orureshi in the idoma area, Iwa ji, Iri ji or Ike ji, depending on dialect) is an annual cultural festival by the Igbo people held at the end of the rainy season in early August

## Ogun Festival

Ogun Festival is an annual festival observed by the Yoruba people of Ondo State, Nigeria in honour of Ogun, a warrior and powerful spirit of metal work believed by the Yoruba to be the first god to arrive the earth.

What value do festivals teach us?

**Festivals** help **us** to keep connection with our roots, culture, origin and preserve it. They relieve **us** from monotony of life. **Festivals teach us** forget enmity and embrace one another and create bond of love, an environment of cultural harmony. When time of **festival** comes, the aura changes, positivity all around.

How do festivals teach us to love and share?

**Festivals teach us** forget enmity and embrace one another and create bond of **love**, an environment of cultural harmony. When time of **festival** comes, the aura changes, positivity all around. People get directed towards faith, good hope, joy and celebration. People visit each other and greet, exchange sweets

## EVALUATION

1. How has marriage helped in the intergroup relationship among Nigeria people?
2. What are festivals?
3. What is marriage?
4. What value do festivals teach us?
5. mention three tribes that intermarried during pre-colonial Nigeria
6. How do festivals teach us to love and share?

7. Explain how pre-colonial centers interacted through marriage
8. Explain how pre-colonial centers interacted through festivals
9. mention five examples of festivals in Nigeria
10. Mention types of marriage ceremony you know

Week 9

## **DIFFERENCE IN WAR AND MIGRATION OF DIFFERENT CENTRES OF CIVILIZATION IN PRE-COLONIAL NIGERIA**

### **War**

The Pre-colonial people of Nigeria did not only interact peacefully but also through violent way like war. War was common in the pre-colonial days. This was due to strong determination of some tribes to dominate, suppress and take over the land and resources of other tribes due to the benefits to be derived or enjoyed. Wars of expansion and incorporation of diverse people into kingdoms and empires. E.g. as in Benin, Oyo and Borno.

Founding of dynasties by princes and other persons from already established kingdoms. E.g. Itsekiri land, Aboh, Yawri, etc. Groups with centres of political or rival power also attracted immigrants. E.g. Oyo, Wukan, Borno, Benin and Igala.

Some waged wars against their neighbours for religious reasons. A good example was the Fulani jihad fought by Usman Dan Fodio against the Hausa people in Nigeria. Islamic preachers and traders from the 19<sup>th</sup> century onwards fled the war zones of Hausa land and Borno to Nupe, Ilorin and Yoruba regions.

The expansionist wars forces of Benin, Yoruba and Jukun caused their neighbours to migrate to other places especially the expansionist wars of Jukun caused the Efik to migrate southwest.

Iginuwa's migration from Benin to Itsekiri land was politically motivated.

By the 14<sup>th</sup> century, Oranmiyan dynasty had established a strong Benin Kingdom. The Kingdom extended its domain through wars to:

Northeast ward of Idah, the capital of Igala Kingdom, within the Niger-Benue Confluence. Southward to the Western Niger-Delta. Eastward over the Igbo communities of the Niger and Calabar. Westward through the Lagoon network of Lagos and towards Whydah in modern Benin Republic and overlaid over part of Ijebu.

It also carried out conquest among the Ekiti namely---Akure, Ado-Ekiti, Ikare-Ekiti, and also among the Ondo, Owo and Akoko areas.

During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the Benin Kingdom was in decline as a result of internal wars of succession.

Wars were also fought to obtain slaves. Some of the people conquered were used to farm or sold as slaves. Slave trading and warfare often forces inhabitants to flee their abode.

## **Slave trade**

**Slave trade also promoted and encouraged interaction amongst the pre-colonial Nigeria people**

## **Migration**

Migration of people in the Pre-colonial era could be due to displacement by war, disaster, famine and desire for greener pastures. The people of Nigeria migrated from one place to the other because of war. It displaced them from their original land to settle in other places. For example, the Idoma and Igala people left Kwararafa (Jukun) confederacy due to constant wars and conflicts in the area and eventually migrated to their present places.

## **Definition of migration**

**It simply means the movement of people from one location to another for settlement.**

## **TYPES OF MIGRATION**

- Rural-Urban migration
- Trans migration
- Nomadic migration



- War migration
- Desertification/Draught migration.

## **CAUSES OF MIGRATION**

- I. Wars
- II. Natural disasters
- III. Unemployment
- IV. Trade
- V. Dynastic disputes
- VI. Marriages.

## Evaluation

1. What is migration?
2. What is war?
3. What is slave trade?
4. Why was war common in pre-colonial days?
5. Why was migration common in pre-colonial days?
6. What were slaves used as in pre-colonial Nigeria?
7. List four types of migration
8. What are the causes of migration?
9. how did slave trade encourage interaction amongst people of pre-colonial Nigeria?
10. Explain how war helped interaction amongst center of Civilisation