

FIRST TERM J2 HISTORY NOTE (2022/23 session)

WEEKS TOPIC/CONTENT

1. Meaning, examples and characteristics of non centralized states
2. Pre-colonial Tiv and Idoma societies
3. Pre-colonial Ebira and Igbo societies
4. Inter relationships of some centres of civilization in pre-colonial Nigeria : Meaning
 - i. Ife/Benin
 - ii. Kanem Borno/Hausa States
 - iii Igbo/Niger Delta
5. Similarities and differences that existed between centres of civilization in pre-colonial Nigeria.
6. Ghana Empire: Origin/Early history and location on the map of Africa
7. Socio-political culture of Ghana Empire

8. Factors that led to the rise of Ghana Empire

9. Factors that led to the fall of Ghana Empire

10. Mali Empire: Origin/Early History and location on the map of Africa

11. Socio Political Structure of Mali Empire

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Week 1

Meaning of Non Centralized States

Non centralized societies are societies where there is no king or ruler in charge of governing the society. That is there is no central administrative system of governance.

In other words, the power to make decision does not lie in the hands of one man called king, but in the hands of many people.

Examples of non centralized states in pre-colonial Nigeria

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|------------|-------|--------|
| i. Tiv | vi. | Ijaw |
| ii. Idoma | vii. | Ibibio |
| iii. Ebira | viii. | Anang |
| iv. Igbo | ix. | Oron |
| v. Urhobo | | |

Characteristics of Non Centralized Pre-colonial States

1. The village is entitles through council of elders.
2. The village allows for the formation of age grade.
3. Disputes in non centralized states are being settled by the council of elders who select someone among them to act as the head.
4. Leadership in centralized states is not hereditary and not acquired by force of conquest rather leaders are appointed or selected by the people.
5. The political system in non colonized states is republican in nature. That is allow people to participate in the day to day running of their affairs.
6. Most of the non centralized states have shrines where they jointly consult their gods and the village priest becomes a rallying point for the spiritual protection of the state and unity of the people.
7. Wealthy and influential people are recognized with titles in a non centralized states.

Assignment

1. What is a non centralized states?
2. List out any three examples of non centralized states in pre-colonial Nigeria.
3. State any two characteristics of non centralized pre-colonial states in Nigeria.

Week 2

Tiv Pre-colonial State

History of Origin

Tiv people traced their history to a man called Tiv who gave to two sons Ichongo and Ipusu.

Location of the Tivs on the map of Nigeria

The Tiv nation or ethnic group are mostly located in the North Central geo-political zone of Nigeria in Benue state, Nassarawa and even stretched to Taraba State in the North East Zone of Nigeria and even up to the Cameroon Republic.

The Tiv nation is the largest ethnic group in Benue State, they live on both side of the River Benue.

The Socio-Political Organization of Tiv people

The pre-colonial Tiv nation was more of an egalitarian society which had no king. (an egalitarian society is a society where everyone is equal and have the same rights and opportunities)

In other words their political structure is highly fragmented (broken into smaller groups)

As there were no king, men of great affluence, good qualities and the elderly were recognized as political leaders.

It was only after their contact with master that the office of the Tor Tiv was created and a palace was built for the Tor-Tiv in 1948 at Gboko which is the traditional headquarters of Tiv people. The title of the paramount chief of the Tivs is the Tor Tiv.

As Tiv nation was a stateless society in pre-colonial period, law and order was maintained by the elders council in their meetings.

The smallest family as a social unit in Tiv land was called Ityo and every member of Ityo was seen as a citizen of Tiv nation and such has right to land and has right to live in any part of Tiv land.

They live together in a hut in a compound called ya. These compounds (ie ya) became 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 Members of his compound.

In Tiv land, there is also the formation of age grade called kwau. Thee age grade help in areas of 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 served as the military chief of Tiv nation.

Idoma Society in Pre-Colonial Nigeria

The origin and tradition of the idoma people can be traced to the 15th century. They are one of the two major tribes in the present day Benue state.

Social Political of Idoma Nation

The Idoma nation have no central political leadership before the British rule. It was not until the late 19th century that the office of the Ochi-Idoma was created by the British colonial rule which brought the entire Idoma people under one political umbrella as the head of Idoma nation. The title of the permanent chief of idoma people is Ochi Idoma. Otukpo is the traditional headquarters of idoma people.

The system of government in pre-colonial Idoma society was highly decentralized and it made way for participation of all clans in the enforcing of law and order of the order.

In pre-colonial idoma society, the adviser to the clan (i.e group of families) was the Igabo.

A family in idoma land is Ole and is under the leadership of the family head called Adoole. The highest political institution in Idoma society is the gathering of all adult male called Ojila or Ojira.

Assignment

1. Where are the Tivs Predominantly located?
2. Mention the two sons of the legendry man called Tiv.
3. What do we call the smallest family in Tiv land.
4. What title is used for the paramount ruler of Tiv nation?
5. Where served as the traditional headquarters of Idoma people?

Week 3

Ebira in Pre-colonial period

History of Origin

According to Ebira oral history and tradition, the Ebira people traced their origin to man called Itaazi. The Ebiras were under the Jukun people of Wukari Kingdom or kwararaja confederation until around 1680 A.D when they migrated from there and settled in their present location between 1680 and 1750 AD.

Social-Political Structure of Ebira nation

Ebira society was a fragmented society made up of various groups like Ebira Panda, Ebira Loto, Ebira Koto, Ebira Eturo, Ebira Tao, Ebira Agatu, etc. With Ebira Tao as the largest of the sub ethnic groups in Ebira nation. Ebira Tao is the headquarters of the Ebira nation.

Many of the villages (Communities) in Ebira land from inception are on their own. There was no central king or royal families that people are subjected to.

A nuclear family in Ebira land is called Ire. Each nuclear family in Ebira land was headed by the father or the oldest male in that family. There was also the extended family which formed a compound called “Ohuoje” and the related extended families or compound come together to form a clan called Iresa. Each clan was headed by the eldest man called Otaru who occupies leadership position in the clan.

Okene is the administrative centre of Ebira people. That is where the head of Ebira people resides with the traditional title of Ohinoyi and the traditional leader of Ebira people is Ado Ibrahim.

Pre-colonial Ibibio Society/nation

Ibibio is the largest ethnic group in the Akwaibom. They are also found in Cross River state and Eastern part of Abia state.

Socio-Political Structure of Ibibio nation

The pre-colonial Ibibio people are self governed or stateless society. They govern themselves through the family system.

Ibibio communities were made up of large extended families whose head was known as ikpaisone. He is the constitutional and traditional head of his family.

Also there were nuclear families, each of these nuclear family in Ibibio society has a head called Mbong Ekpule. In Ibibio land there was a traditional council made up of Obong Ikpaisong, Mbong Ekpuk and the head of cults and secret societies. This traditional council was called Afe or Asan.

Whenever this traditional council makes a decision, there was a society called the Ekpo society that has the responsibility to enforce the decision of the traditional council in Ibibio society.

Igbo Society

Igbo ethnic group is the third largest ethnic group in Nigeria. Igbo people are predominantly located in South Eastern part of Nigeria.

Social-Political structure of Igbo nation

Pre-colonial administration in Igbo Land was essentially democratic. Political power therefore was not centralized or concentrated in land or man, but scattered, which made the society egalitarian with each village being a small republic. (An egalitarian society is society where everyone is equal. Nobody is seen to be superior to the other)

The political administration was carried out through the following:

1. The Amala (Council of elders) The Amala was made up of heads of every family in the village. It was headed by the okpara who held staff of authority called ofo.
2. The village assembly- The village assembly is made up of all grown-up male members of the village. They usually meet on issues that were considered important enough to warrant the involvement of everybody in taking decisions.
3. Another group that wielded some degree of moral and political power was the ozo title holders. This title was given to people because of the heavy spending and the expensive ceremonies involved.
4. Age Grade also played very useful political roles in pre-colonial political administration in Igboland. Every male adult (young man) was a member of one age group or the other.
5. Lastly, pre-colonial Igbo society believed in super natural powers, life after death and in spiritualism, hence oracles, juju priests and diviners influenced people's moral and social behavior by their sanctions, judgements and predictions.

Assignment

1. Which of the following titles among the Igbo in the pre-colonial era required substantial wealth before one could acquire it. A. Okpara B. Ojo C. Eze D. Ozo
2. What is the role of Okpra in pre-colonial system of administration in Igbo Land.
3. Where in Nigeria is the Ebira pre-dominantly found.
4. What is the traditional title of Ebira king.
5. What is the head of large extended family in Ibibio land called?

Week 4

Relationship between peoples from different centres of civilization in the colonial Nigeria

Ife and Benin

The people of Ife shares so many things in common with the people of Benin. The similarities range from names to culture and the system of government.

When the people of Edo has a political problem, It was Oduduwa of Ife that sent one of his sons Oranmiyan. There are some part of Benin city that speak and bear Yoruba language names respectively.

The king of of Benin is called Oba of Benin. Oba is a Yoruba word that means king. One other important area where relationship was established between Ife kingdom and Benin Kingdom was in the area of craftsmanship. The artifacts and terracotta produced from both Ife and Benin shared similar features.

Relationship between Kanem-Borno Empire and Hausa States

There was a strong marital and trade relationship between Kanem-Bornu empire and the Hausa city states. It was recorded according to oral tradition that bayajidda who was the ancestor of Hausa people first settled in Kanem-Bornu empire after he left Bagdad. King of Kanem-Borno gave bayajida one of his daughters in marriage.

Assignment

1. Define inter group relationship?
2. List out any four (4) factors that promote inter group relationship between pre-colonial states in Nigeria.

Similarities that existed between different centres of civilization in pre-colonial Nigeria in terms of culture and customs

The cultures and customs of people in Nigeria is similar. For example in Hausa and Kanem Borno land, they have similar mode of dressing, have the same religion (Islam), therefore their mode of interaction is closer compare to other states.

Same as the Efik and Ibibio nation who share the same custom and cultural ties in terms of the use of masquerade to carry out executive functions in the traditional government, the Idoma, Igala, Igbo, Efik, Ibibio, Tiv, Nupe, Benin and Yoruba share almost the same custom.

Also in terms of the use of oracles. The practice of cult oracle was common among the southern Eastern people, for instance the Arochukwu oracle known as Ibinu Ukpabi was consulted by those who believe in it from pre-colonial time to the present in Igbo land, Efik, Annang, Ibibio, and Izon (Ijaw)

On related ancestral origin

There are common ancestral origin that existed in Nigeria states. For example the Yoruba traced their origin to legendary Oduduwa, therefore making Ile-ife as their ancestral home. Oduduwa also helped to bring peace to Benin when there was political crisis. Therefore the two empires share similar ancestral origin because they are both linked to Oduduwa.

In Hausa land, Kingdoms/states of Hausa states trace their origin to Bayajida the prince of Bagdad and the queen of Daura have regarded Daura as their ancestral home.

Religious belief

From pre-colonial period to present, Nigerians are religious as they believed in the existence of God as their creator. They also engage in the worship of other smaller gods. In many parts of pre-colonial societies people respect God's name in what they do, such as child's naming.

Language

Many parts of Nigeria communities speak common language due to their claims from the same origin. There are also states that share common boundaries with one another such as the Yoruba states and their neighbours of Benin Kingdom. The Igbos that share boundaries with Niger Delta, Igbo nations with Idoma people, Ibibio states all speak and understand themselves in terms of language, the only difference in all the language is in dialects.

Differences that existed between different centres of civilization in pre-colonial Nigeria

Nigeria is country of differences in terms of ethno-cultural, political, economic and religion. These differences existed among the centralized and non-centralized societies in the pre-colonial periods. They are as follows:

A. Political structure

1. In the centralized states, the kings or rulers were at the helm of affairs, while in non-centralized states, decisions are made collectively through council of elders, age grade and other secret societies.
2. In the centralized states, there was a group known as king makers vested with some powers to check the excesses of the kings or emirs while in the non-centralized the council of elders decides the fate of the community.
3. The names or titles of rulers and elders in both centralized and non-centralized states differ. For example, the Kanem Borno called their leader Mai, the Hausa had Emir, the Bini people called their leader Oba, Idoma called their chief Ochi, Igala chief is known as Attah Ete.
4. Selection of kings or rulers in both centralized and non-centralized states differ. Among the Hausa State, an Emir is usually selected among the ruling class families, while in some non-centralized states, selection was based on influence and credibility.

B. Culture and Customs

The culture and customs of people of centralized and non-centralized people of Nigeria in the pre-colonial era differ because of their different sources and origin and traditional beliefs. For example, the method of greetings between the Hausa and the Yoruba differs, the occupation of people or group also differs.

Dressing is another cultural difference among the people of Nigeria from the pre-colonial era to the present day. Each tribe has its own unique cultural dress that identifies them as a people.

C. Religious beliefs

Before the coming of Christianity and Islam most people or ethnic groups have their own customs and religious beliefs in the pre-colonial Nigeria. The people worship their gods through the use of water gods, thunder, rain, trees or the use of animals to invoke the ancestors. The people had different names they call their gods.

Assignment

1. List out any four relationship between peoples of different centres of civilization in pre-colonial Nigeria.
2. List out any three each, similarities and differences that existed between centres of civilization in pre-colonial Nigeria.

Week 6

Origin of early history of Ghana Empire

- i. Nobody is sure when Ghana came into existence. But it is thought to have been founded by a number of clans of the Soninke people (in modern Senegal) who came together under a leader with semi-divine status called DingaCisse otherwise called Kaya Maghan and established Soninke dynasty between A.D. 300-400 (or 9th-11th century)
- i. **How and where the name Ghana was formed.** According to A 1-Bakri, an Arab writer, writing in A.D 1067 tells us that the name “Ghana” was the title given to Soninke Kings called Aoukar, or Wagadu meaning war chief or warrior. It was people the who are living outside of the empire especially the Islamic reporters and Berber merchants from North Africa who referred the Kingdom by the title of its Kings and by the nineth century A.D. Aoukar or Wagadu was popularly known as Ghana

i. Location of Ghana Empire on the Map of Africa

The Empire of Ghana despite its name is not by geography, ethnicity or by culture related to the modern African country of Ghana.

This empire of Ghana was located in what is today the countries of southern Mauritania, Senegal and Mali. This territory has an estimated 650,000 square kilometers with a population of seven million people.

Major rivers in the region were the Gambia river, Senegal river and the Niger river. Which served as means of transportation and trade.

The capital city of ancient Ghana was KumbiSaleh. This was where the King of Ghana lived in his royal palace.

ASSIGNMENT

WEEK 6

- I. What is the meaning of the name “Ghana”
- II. State the name of the capital of ancient Ghana
- III. Where is the Empire of ancient Ghana located
- IV. Who are those that referred Aoukar or Wagadu as Ghana

Week 7

I. The Socio-Political Structure of Ghana Empire.

The leader of all leaders was the king who was also known as Ghana or war chief. He rule over everyone and was thought to have a devine power. He was not only the commander in chief of the army but also the controller of all trade activities and the lead administrator of Justice.

Below the king was the mayors, civil servant counselors and ministers who were appointed by the king to assist him in administrative duties – but at all time he was fully in charge.

There was also the nobles who fought in the kings army and provided it with weapons

Next were the farmers. They were the largest social class throughout ancient Ghana and worked on land owned by the nobles.

Crafts people came next and they produce things such as metal work and pottery.

Tradesmen came after craft people and were look down upon due to the fact that they did not make their own goods. However, they were quite rich, most of them richer than the farmers. Lastly, there were the slaves. Slaves worked for the richer people of ancient Ghana and were often traded for textile, beads or other finished goods.

In ancient Ghana, it was very hard to move up in the social scale. However, it was uncommon for people to be demoted from one class to another.

The capital city of Ghana Empire was KumbiSaleh. According to Al-Bakri's account, the city consisted of two townships about ten kilometers apart. One was the muslim section and the other the Pagan section known as Al-Gaba meaning the Grove. The muslim township had twelve mosques and many muslim scholars and Jurist lived in it. Arabic language was the written language here and throughout the empire.

AL-Ghaba was the royal town with houses built of stone and thatched with shaw. There was also a stone mosque in Al-Ghaba for muslim officials and diplomats at the royal court.

I. The court system

The administration of justice in Ghana was taken seriously. In KumbiSaleh, each day, the King assembled his court and allowed people to publicly voice their complains at court sessions, he sat patiently and listened to petitioners with his councilors and saw that justice was dispensed.

In the provinces, a chief judicial officer was attached to such governor to assist him to dispense justice.

At the district and village level, the local chief tried cases.

There was provision for people to appeal to the provincial governors or vassal kings and in the last resort, to the emperor himself.

Two systems of law operated side by side:

Soninke customary law for pagans and Muslims law for Muslim

ASSIGNMENT

1. What is the position of the king of Ghana in the socio-political structure of Ghana empire?
2. Who are those that occupy the least position in the socio-political structure of Ghana Empire?
3. State how the King administered justice in the ancient Ghana Empire.
4. Mention the two systems of Law that operated in ancient Ghana Empire.

Week 8

Topic: Factors that led to the rise of Ghana Empire

Geographical Factor

- i. Ghana had a natural advantage in its geographical location, the empire is situated in the grass lands north of the head waters of the Niger and Senegal.
- ii. The land was blessed with rich agricultural land, good for cattle, goat and sheep grazing, millet and other food crops.
- iii. The Empire was in a strategic location between the rich gold producing region of Wangara to the south.
- iv. The Empire also served as a trans-Saharan trade route to the north which gave it a middle-man position in the control of the trans-Saharan trade

Economic Factors

- i. Ghana's Control of the trans-Saharan trade was the basis of its wealth and power.
- ii. Ghana Exported to North Africa gold obtained from Wangara
- iii. Ghana also exported slaves, ivory, kolanuts, honey, gum, leather, and cotton.
- iv. She imported salt, horses, copper, brocade and dried fruit from north Africa.
- v. Ghana's wealth came not only from trade but also from agriculture. The country was bountifully favored in the production of food crops and this creates room for self-sufficiency in food.
- vi. The emperor amassed wealth from revenue in the form of customs duties on goods entering or leaving the country.

political factors

- i. Imperial expansion was evident in Ghana empire in about 500 AD
- ii. There was the need to achieve a wider and more effective control of the tran-saharan trade by controlling its routes.
- iii. Ghana developed an administrative system which ensured peace, law, order and justice. This made it possible for traders to travel safely.
- iv. Ghana also owed its rise to its well organized, trained and large army in the 11th century.
- v. Ghana could boast of having capable men of caliber as rulers who contributed in no small measures to the rise and greatness of Ghana.
- vi. The military might of Ghana was not only derived from its great army, but also from its use of iron weapons and horses in warfare. It could be noted that the Soninke of Ghana were the first Sudanese people to adapt the use of iron swords and spears as well as the Calvary which ensured their military superiority over their neighbors.

Assignment

1. Mention any two geographical factors that led to the rise of Ghana Empire.
2. State any two economic factors that led to the rise of Ghana Empire.
3. List out any three political factors that led to the rise of Ghana Empire

FACTORS THAT LED TO THE FALL OF GHANA EMPIRE

Internal factors/weakness

- i. Political instability:** one of the weakness was political instability arising from the lack of a stable and well-defined system of succession of the throne.
- ii. Matrilineal system of succession.** As the system of succession was matrilineal which means that the king's successor was his sister's son, this practice created opportunity for many to lay claim to the throne especially when the king has many sisters with sons qualified to contest the kingship.
- iii. Civil wars:** internal problems among some claimants to the throne result in civil wars. This weakened the central authority and created opportunity for the enemies like the Tuaregs to attack the frontiers and even the heartland of the empire.
- iv. Another source of weakness resulted from the social and cultural heterogeneity of the empire.** The multinational nature of the empire brought about lack of unity. That is, it embraces people of different languages and cultures like the Susu, the Tekrur, the Mande speaking people and the barbers of Audoghash. These conquered peoples who had no deep political, social or cultural attachment to the Soninke empire of Ghana were always struggling to regain their independence
- v. Another weakness attributed to the decline and fall of Ghana Empire was the size of the empire.** The empire was too large for effective central control. This made it extremely difficult to administer effectively and protect the far-flung frontiers of the empire.

EXTERNAL FACTORS THAT LED TO THE FALL OF GHANA EMPIRE

- i. The Almoravids invasion were major external factors, one such factor was the increasing pressure of repeated attack by the Sanhaja Barbers from the Sahara region.
- ii. The capture of Audoghost in 1054 and Kumbi Salah in 1076. The barbers desire to recapture their capital Audoghost seized by Ghana in AD 990 and to regain control of the trans-Saharan trade route as well as the launching of systematic attack on the empire led to the capture of Kumbi Salah under their leader Abu Bekir.
- iii. Although the Almoravids conquest did not last long, yet its effects on Ghana were devastating. The immediate political effect was that many tribes revolted and became independent.
- iv. There was a decline in Ghana's trade and wealth, hence this affected the size and strength of the army.
- v. Agriculture was neglected as a result of frequent wars and the economy suffered, an all-round setback from which Ghana never recovered.
- vi. The final collapse of Ghana was brought about by two fresh invaders. In 1203, Kumbi Salah was destroyed by Sumanguru, the Susu king of Kaniaga. As a result of this, Muslim Merchants and scholars of Kumbi Salah emigrated to Walata and other places in the Sudan. Sumanguru was in turn defeated by Sundiata, the ruler of Kangaba- which was a formal vassal state of Ghana. Sundiata then merged Ghana with Kangaba to become the empire of Mali.

Assignment

1. Mention any two internal factors that led to the fall of Ghana Empire.
2. List out any three external factors that led to the fall of Ghana Empire.

Origin and Early history of Mali Empire

After Ghana Empire fell, another Empire arose, it was called Mali Empire.

It began from a little Malinke kingdom of Kangaba. It was founded by Sundiata Keita, when he defeated Sumanguru of susu kingdom in the battle of Kirinain 1235 A.D

The moment Sundiata Keita defeated Sumanguru, both the kingdoms of Susu and the declining empire of Ghana came under his control and a new Mali Empire then took charge of the trans-Saharan trade routes.

Location of Mali Empire on the map of Africa

Mali Empire was located in what is today called the West African Region.

It grew along the river Niger. It was formerly a vassal state under Ghana Empire. After Ghana fell, it became bigger and more powerful than the Ghana Empire ever was.

The Mali Empire covered modern day Senegal, Gambia, Guinea, Guinea Bissau, Cote d'Ivoire, Southern Mauritania, Northern Burkina Faso, Western Niger and Northern Ghana.

The Empire was strong until around 1470 A.D when it started to decline and eventually ended around 1670.

ASSIGNMENT

1. Who is Sundiata and Summanguru
2. Why is the battle of Kirina important to the people of kangaba
3. State what happened to Ghana and the Susu kingdom
4. Sundiata belonged to which tribe of Mali Empire.
5. State the location of Mali Empire on the map of Africa.