**JSS 1 2ND TERM LESSON NOTE**

**SCHEME OF WORK**

**WEEK1 -** Historical site in Nigeria

**WEEK 2 -** Ife Culture

**WEEK 3 -** Nok Culture

**WEEK 4 -** Benin Culture

**WEEK 5 –** Igbo Ukwu Arts And Civilization

**WEEK 6 -** Igbo Ukwu Artifacts

**WEEK 7 –** Centralized States, Kingdom and Empire

**WEEK 8 –** Centralized Hausa States in Pre-colonial Nigeria

**WEEK 9 –** Factor That led to The Rise Of Hausa States

**WEEK 10 –** Factors That Led To The Fall Of Hausa States

**HISTORICAL SITES**

Historical sites are places regarded as land mark, monuments which are used as evidence to prove stories passed down from generation to generation true.

Among the numerous historical sites in Nigeria is one located at Ife, also known as Ile-Ife located at the present day Osun state. Ife is an ancient Yoruba city I south western Nigeria.

The history of Ife is based on Yoruba religion which has it in account, the existence of a sureme God called “Olodumare “ who had two sons called Oduduwa and Obatala.

Oduduwa created his own dynasty through his sons and daughters that became different rulers of many kingdoms.

S ancient and naturalistic bronze, stone and terracotta sculptures dating back to the period 1200 and 1400AD. Ife is said to be the starting point of the yoruba, one of the major tribes in Nigeria. The relics of the Ife culture is in metal and terracotta. The first Ife art work to be known widely is noted to be an object which comprised of a glass bead discovered by Richard lander in 1832.

Ife art is a court art. As the spiritual head the Ooni of Ife controlled the art and artists. Ife figures have the large number of anklets and bracelets worn and arrangement of beads on the chest pronounced . the animal represented in Ife arts are terracotta. They include the elephant, hippopotamus, antelope and ram heads only. Examples of Ife arts works are identified below:

1. Head of an Ooni of Ife
2. A ritual figure of a queen
3. Terracotta heads of ram
4. Terracotta heads
5. Figure of Ooni-brass

**Characteristic of Ife art**

Some of the characteristics of Ife art are

1. Objects are made from terracotta bronze and stone
2. Objects are in human and animal form (idealized/naturalism)
3. Objects have full length ad bust or isolated life sized heads\
4. Figures are sometimes heavily beaded

**Significance of Ife culture**

1. It provides artistic potentials for the Nigerian people.
2. It reflects the cultural heritage and richness of the Nigerian culture
3. Gives insight to the journey through technological advancements
4. Serves as an evidence to prove that Nigeria took part in various steps of development

It is important to note that similarities exists between Ife and Benin in terms of art, casting and life sizes sculptures in terracotta.

**NOK CULTURE**

Nok derived its name from a village in present day Kaduna state in Nigeria called “Nok”. Bernard Fagg named the artwork after the village. The “Nok” stands for the oldest among the sculpture tradition in Nigeria. The sculptures were discovered over large spance of land covering concentrations around Jemma and Kastina Ala. This is in contrast with the discovery of other ancient sculpture traditions. The first discovery was ahead of a monkey, being washed out of the tin-bearing gravels, discovered in 1928 by Colonel J. Dent Young. The second discovery in 1943 was a Jemma head a Tasnni discovered by a clerk of the tin-mine who used it as a scarce-crow to ward-off intruders. From 1928, when the first object was discovered, to the beginning of the twenty first century, more terracotta head has been discovered.

**Characteristics of Nok culture**

1. Nok sculptures were in the form of terracotta (baked clay)
2. Nok art were represented in animal and human figures. Although animal figures were more represented than human figures.
3. Sculptures of human figures are made in creative manner while animal figures are made in a naturalistic manner.
4. The sculpture of human figures have lips, ears and the pupils of the eyes pierced.
5. Nok sculptures show evidence of an earlier wood caring tradition, and have the features of conical cylindrical and spherical shape with strange open mouth.

**Significance of Nok culture**

1. The significance of Nok culture in Nigerian history lies in the contribution made by the people with regards to the technological development of Nigeria by means of production of iron tools and weapons , pottery, tin making and terracotta sculptures of animals and human figures.
2. The Nok culture helped to push back the great age of Nigerian history and also serves as evidence that Nigerians produced and used iron tools and weapons as early as 500BC. These in turn brought about significant changes in people’s lives.
3. It reveals the cultural heritage and richness of the Nigerian people.
4. It improves artists potentials of the Nigerian people.
5. It reveals the inter-group relationship that existed among the people of the central Nigeria are in the aspect of iron smelting and working activities. This common practices that exists among the people shows that there have been a form of inter-group relationship.

**BENIN CULTURE**

Benin city is the capital of Edo state in southern Nigeria. It is regarded as the centre of Nigeria’s rubber industry and oil production. The Benin city inhabits the indigenous people of the Edo language and other Edoid languages. They are also considered or known as Rdo or Benin.

History has it in record that Benin kingdom is among the oldest kingdoms in Nigeria. It was initially referred to as igodomigodo. There also exists the creation story among the Benin peple that there was no land, only water covered everywhere. Then Osanobua which means the creator/God decided to put people in the world. Osanobua sent his three sons to achieve his aim. He asked each of them to choose a particular gift that they would take to the world before sending his three sons. The first son chose wealth, the second chose magical power while the youngest chose a snail shell containing sand. The three sons of Osanobua travelled on water in a canoe. The youngest son poured the sand he carried and then land emerged from the water and the earth was formed.

Osanobua appointed his youngest son ruler of the earth. The youngest son started ruling and set up his headquarter at Igodomigodo. The oldest son was appointed to rule over the waters and is called ”olokun” (the god of river). The second son was asked to use his power to control the positive and negative forces of nature the is called . the benin peple were ruled by Ogiso (king of the sky). Ogiso had direct lineage to the youngest son of Osnobua. The Igomigodo kings are consequently called Ogiso. Benin people believed that Ogiso has the qualities of Osanobua (God). The first ogiso of Igodomigodo was “Ogiso Igodo”. After him was “Ogiso Eve”. Ogiso Eve was the one who introduced carpentry and wood carving to Igodomigodo. This act developed into wood works and bronze casting in today’s Benin.

Owodo was the last king from Ogiso royal family, He reigned in the 10th century. He had only one male child known as Ekhaladerhan. Owodo sent Esagho (his first wife) and three men to find out the cause o his wives barreness. Esagho and the three men agreed to name Ekhaladerham as the as the cause of the barreness. Ekhaladerhan was sent out of Igodomigodo. In the long run, Ogiso Owodo had some family and leadership problem, he was banished and later died.

The leadership crisis lingered after the death of Ogiso. Hence the elders of Igodomigodo sent people to search for Ekhaladerhan who was sent away from igodomigodo. Before this time, Ekhaladerhan had gone to Yoruba and set up a camp called Ilefe (meaning successful escape). He changed his name to Izoduwa which also means (I had chosen a path of peace) when the people sent by Igodomigodo elders found Ekhaladerhan (Izoduwa), they persuaded him to return and take over his father’s throne in Igodomigodo. Izoduwa later known as Oduduwa refused and sent his son(Last son) Oranmiyam to rule the people of Igodomido. Benin myth believes that the yoruba people changed the name Izoduwa to Oduduwa and Ilefe to Ile Ife (Exhaladerhan’s camp).

Oranmiyan faced a lot of problem at Igodmigodo and called a meeting of the chief and the people when he was tired of the situation of Igodomigodo, there which he renounced his office and called the land ile-ibinu ( meaning the land of annoyance as a result o the disappointment he encountered in the land. Tradition has it that the name Benin was derived from Ile-Ibinu.

Prince Oranmiyan married a lady called princess Erinwindo who gave birth to Eweka, prince Oranmiyan founded the old Oyo empire when he returned to Ile-Ife. Eweka, the son of Oranmiyan, who was born by a Benin woman became the Oba of benin. He wasEweka and he established the Eweka dynasty in Benin. Oba Esgie also reigned in Benin from 1004 to 1550. Queen idia, his mother contributed greatly to the success of his eign. She was the first woman to be given the title Iyoba which means Queen mother. The title was given to her as a mark of her contribution. Europeans made their first contact with Benin during the reign of Oba Esigie.

The people of Benin have one of the richest dress cultures on the African continent and are known for their beads, body marks, bangles anklets and raffia works.

**Significance of Benin culture in Nigerian history**

The significance of the Benin culture is based on the following

1. Some vassal state adopted Benin monarchial system of administration
2. Traditional titles were ranked in order of seniority
3. The Benin bronze works gives evidence of cultural advancement which is universally recognized
4. It is a well organized centre of commercial activities in Nigeria.
5. Queen Idia of Benin was the first woman commander in Africa who get world recognition as a result of her prowess.

**Benin relationship with her neighbours.**

Benin’s relationship with her neighbours exited in the aspect of taxation she received tax from slve trader and consequently developed her wealth. Her wealth extended her ampire to some Yoruba territories( akure, Lagos and Owo).

She enjoyed commercial relation with Ijaw and Itsekiri that were located in the south. The founder of Itsekiri called “Ginuwa” left Benin as a prince to establish the kingdom. The Olu of Itsekiri and the Oba of Lagos pay tribute to Oba of Benin in form of gift while on the other hand, Benin’s relationship with the Esan, Urhobo and Afemai people were on dynastic ties.

**Igbo-ukwu art and civilization**

The ancient site of Igbo Ukwu is situated in the modern day homeland of Igbo people of southern Nigeria. The Nigerian igbo-ukwu is famous for its archaeological sites where for the first time, bronze artifacts were found. Examples of terms discovered are Nigerian refined bronze art. Igbo-ukwu is located near the well-known modern town of Onitsha, situated in Aguata Local Government Area. Anambra state. The town was historical and cultural relevance to the igbo people and Nigeria as a whole.

Igbo-ukwu was part of the Nri kingdom in the past as at the 10th century. The ivory known Igbo-ukwu archaeological site has different parts, including the main burial place with caches and shrines. The site was discovered in 1939 when an igbo farmer named Isaiah Anozie stumbled upon several bronze objects. Alice Apley, speaking about the art of the Igbos said the inhabitant of Igbo-ukwu had a metal working art that thousand as early as the 19th century. This statement by Alice Apley was as a result of her study about local Igbo-ukwu population and culture.

The igbo-ukwu people were the earliest copper smiths in west Africaworking with metals by bending, twisting and cutting it. They also considered the earliest copper smith of weat Africans whoused casting technique to produce bronze sculptures.

Sculptures tradition and archaeological site was discovered first in 1939 at Igbo okwu, igbo village dating back to 9th century AD (next to Nok in age). Objects found consist of terracotta and metal. Some of the objects made of copper were smithed but most metal objects from Igbo-ukwu were cast by lost wax method. Igbo-ukwu objects are characterized by heavy surface ornamentation regarded as one of the best and ilodest in sub-saharan Africa. The igbo-ukwu objects has the highest number of singular pieces to be excavated, about 800 pieces. These were dug up between 1938 and 1964 ranging from mixture works to life size objects. They are said to have flourished between 50 and 840 AD. Igbo-ukwu profusely decorated bronze are believed to be ritual representation of a divine kingship or priesthood which flourished thousands of years ago. The Igbo-ukwu works (artifacts) are essentially naturalistic, although the art style and composition of metals vary from those of Ife. There exists seeming similarities or connections between the two. Igbo-ukwu art is unique in the sense that the bronze has an alloy of copper and the bronze objects are of considerable artistic excellence. Most of the works are decorated with beads of glass and stone with well found surrounding the casting to further prove the site to be ancient burial chamber or shrine. In summary, the characteristics of Igbo-ukwu art are identified below:

1. Objects consists of terracotta and metal
2. Igbo-ukwu objects have heavy surface ornamentation
3. Object are essentially naturalistic
4. Most of the works are decorated with the beads of glass and stones with west found surrounding the casting.

The objects were discovered mainly from three sites which are the places belonging to Igbo Richard (a burial chamber). Igbo-Isaiah (a shrine) and Igbo Jonah (a cache).the works/ objects were discovered or excavated from the compound of these three brothers whose father was Anozie.

**Igbo Ukwu art**

Artifacts can be defined or said to be handmade objects which reflects cultural value of a particular group of people. Igbo-Ukwu artifacts can majorly be classified into three areas which includes

1. A man’s skeleton from burial ground
2. Abandoned treasures
3. Dump sites of broken materials like a bronze horse man, a leopard skull beads, ivory, tusk, bronze materials etc .

Some other Igbo-Ukwu artifacts includes a bronze snail shell, highly decorated ceramic pot, roped bronze pot, and decorated bronze bowl.

**BRONZE SNAIL SHELL**

It was discovered at Igbo Isaiah’s place dated to the 9th century AD. it is a highly decorated vessel in the shape of a snail shell surrounded by a spotted animal, presumably a leopard. The leopard symbolizes in the African setting power and potency. The object is probably meant for storing or drinking concoction at the shrine.

**HIGHLY DECORATED CERAMIC POT**

This is a discovery from a filled -in-pit. It is characterized by a big open mouth decoration in ancient Igbo-ukwu style, and five large strap-like handle extending from the rim to the shoulder. It is decorated in imitation of basketry with a decorated model relief of a snake, a ram’s head, a chameleon and a mysterious looking rectangular hatched objects humped up in the middle meant to represent a tortoise.

**ROPED BRONZE POT**

The roped bronze pot is in two parts which is the pot and its stand roped together. It is obvious that such pot is forbidden from touching the ground because of its grievous consequences, like the potency of the content being destroyed. This art work is described as the most elaborate cast found in Nigerian art. The art work is characterized by decorative bound round the neck, and middle of the pot and open work of clockwise fan shape at the base.

**DECORATED BRONZE BOWL**

This vessel is one of the bronze vessel and containers which are imitation of containers in other materials. It is an imitation (prototype) of a calabash, characterized with bronze basses and handle carrying heavy decorative patterns all round it. These patterns are in form of raised lines and dots in the middle. The designs are used on some objects associated with an Eze Nri and other Igbo priesthood. Floral patterns are not common in Igbo-ukwu. The bowl just like others is probably used for serving some liquid at the shrine.

Igbo-ukwu bronze art objects were made around the 9th century AD usually represented with the traditional ceremonial vessel.

Igbo-Ukwu art is considered the earliest type of art in sub-saharan region. These items were mass produced locally but the Nri kingdom was involved in a long distance and cross-African trade which means the Igbo-ukwu art could be sold to any country in sub-sahara region. The three sites of Igbo-ukwu arts were discovered during 1938-1959. The discovery of igbo-ukwu arts were from three sites also which includes the places of Igbo Richard (a burial chamber), Igbo Isaiah ( a shrine) and Igbo Jonah (a cache).

Some of the items founds includes crowns, breast plates, ritual vessels, pendants, jewelry, ceramics, copper, iron objects and thousand of glass beads.

**Significance of Igbo-Ukwu culture and the relationship with other communities**

The significance of igbo ukwu culture and her relationship with other communities which is as follows

1. The Igbo-ukwu culture reveals the long history or trade relation in Nigeria
2. It shows the level of contact between Nigeria and people of other parts of the world
3. Igbo-ukwu shows that there existed native artist who had created beautiful art works before the advent of the white men.

Relationship between Igbo-ukwu existed basically on the aspect of trade. Igbo-ukwu existed and is located along the lower Niger River in Onitsha area. The lower Niger served as a path through which the Igbos gained access to communicate with the ijaw and Sapele on the coast. There existed roads (foot paths) which connected towns and villages together. These roads served traders and other travelers despite being narrow. Dual routes (water ways and narrow paths) were means through which the Igbo-ukwu gained access to their neighbors.

**CENTRALISED STATE KINGDOMS AND EMPIRE IN PRE-COLONIAL NIGERIA**

The people that populated the continent were organized into villages, cities, kingdoms and empires. Each of these societies had a system of government. Therefore, governance existed in Africa long before the advent of colonization. Most political systems fit into two main categories, centralized and decentralized categories. Centralized states are states that have centralized system of Government. It refers to a political system where authority comes from the centre. It has well defined institution of government with specific task. Centralized states are controlled from the centre. In centralized states, rulers earned their living through collection of taxes, tributes and other resources obtained from people.

The empires of old Oyo in the south west, the emirate within the Sokoto caliphate, and the kanem-Borno empire in Northern Nigeria are examples of large kingdoms that operated a centralized system of government

The king, such as Alaafin of Oyo and Mai of Borno, had near absolute power and there was no separation of power. The king and his councilors and advisors carried out executive legislation and judicial functions.

The kings power was often evaluated based on his ability to collect revenue and tribute. He usually does this through control of trade and an army to sovereignty. There was no judicial system that was independent, officials appointed by the king were responsible for criminal justice. The king was the chief executive, chief law maker and chief judge.

There were many factors that explain or led to the development of strong kingdm in Africa. These factors include

1. Expansion of trade
2. Development of agricultural production
3. Development of new metal technology
4. Expansion of trade

**CHARACTERISTICS OF CENTRALISED STATES**

1. There is existence of political superior
2. The system of government is usually monarchial
3. In structural term, the monarchial systems are complex
4. There is existence of autocratic rule
5. The powers were centralized
6. The powers ensure state runs under fixed laws and policies
7. There is a system of taxation and tribute
8. There was a standing military responsible for defence and territorial expansion

It is important to note that centralized societies were quicker in adopting western technologies because colonizers collaborated with politically complex ethnicities. Tribal societies with strong political institution have been more successful in getting concession both from colonial powers and national governments after independence.

**CENTRALIZED HAUSA STATES IN PRE-COLONIAL NIGERIA**

Hausa pre-colonial political system was created as a result of the Holy Jihad fought by Usman Dan Fodio in 1804. The Hausas can be found at the northern part of Nigeria in places such as Kaduna, Sokoto, Kano, Zaria etc. the system of government is monarchial in nature, and is generally regarded as a highly centralized method of administration. They run an Emirate system with Emirs as the head of each Emirate.

There existed two headquarters, in sokoto and Gwadu respectively. Islamic law was adopted as a guiding principle of administration.

The main political institutions in pre-colonial Hausa states includes the “Emirs”, Emir’s ministers District Head (Hakimi) the village heads and the Alkali court.

**Emir**: This is the head of the Emirate, He is vested with legislative, executive and judicial power. He is an absolute ruler i.e., he is supreme in decision making, and whatsoever he ordered through within the tenets of the Islamic law or sharia law must be carried out. He is also the religious head apart from being the political head. Emir’s court was the highest and final.

**Emir’s ministers**: These are the advisory council who help in day to day administration of the Emirate. They are assigned to various offices for the purpose of administrative activities.

**The Wazir**: He is regarded as the senior official and head of administration. He is in charge of all ministries and carry out the day to day administrative responsibilities on behalf of the emir.

**District head or Hakimi**; He is saddled with the responsibility of collecting tax on behalf of the Emir.

**Village head**: He helps to maintain peace and order in the village. He also collects tax on behalf of the Emir

**The Alkali court** : This court takes charge of judicial administration within the tenets of the Islamic law called (sharia). The sharia law is administered by the appointed isamic judges known as the Alkali, headed by the chief Alkali. There is no principle of check and balance.

**The Galadima**: He is the administrator of the capital of the emirate. He is in charge of Emir’s capital territory

**Madawaki**: can be regarded as the commander of the army, or modern day chief of Army staff

**The Goagari**: is known as chief of police. He is regarded as inspector-General of police

**Maaji**: This is a treasurer in charge of treasury. He is in charge of financial activities just like the Governor of central Bank.

**Sark Ruwa**: The minister in charge of fishing activity is the sarki Ruwa. He organizes fishing activities under the jurisdiction of the Emir.

**Sarki pawa**: The head of butchers

**Sarki Fada**: The head of workers of the Emir

**FACTORS THAT LED TO THE RISE AND FALL OF THE HAUSA STATES**

Factors that led to the rise of Hausa state in pre-colonial era include

1. **Existence of powerful leaders**: Hausa states were blessed with powerful leaders. These leaders helped the states to wax strong and expand. Leaders like Queen Amina of Zazzau, Sarki Munhammed among others contributed to the expansin of Hausa states.
2. **Geographical factor**: This is another factor that led to the rise of Hausa states, there was easy movement. The soil was also fertile, and this made cultivation of crops easy and possible, livestock like sheep, cows and goats held great quantity of grass to feed on.
3. **Introduction of islam**: Islam was a tool that reformed the Hausa political and judicial system. It also promoted trade at the international level. As a result of the international trade, the rulers were able to acquire important material such as military equipment and horses for expansion.

**FACTORS THAT LED TO THE FALL OF HAUSA STATE**

As strong as the Hausa states were, some factors led to the fall of these Hausa states which includes:

1. **External intrusion**: Hausa land experienced intrusion and challenges from external forces around it, one of this force was Songhai form the west. Hausa land was as well exposed to war with other states such as war with the Taureg state of Agadez, Kashina , and Kano at difference times.
2. **Internal crisis**: Hausa state fought too many wars with each other. There was war between Kano and Katsina over the southern terminus of the trans-saharan trade routes. There was also war between Kebbi and Zamfara. Also, the Hausas, dissatisfied with their kings, invited Usman Dan Fodio and the Fulanis to support the dethroning of their kings and become more or less a combined tribe normally referred to as Hausa –Fulani state.