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Review of chapter two

**AN HISTORICAL ANALYSIS OF THE EVOLUTION OF THE NIGERIA STATE.**

The historical background of Nigerian government and politics the **pre-colonial period** and the **colonial period** in Nigeria. The pre-colonial period is the period before the coming of the colonialists to Nigeria while the colonial period refers to the era that colonial administration was establish in the country Nigeria. Pre-colonial Nigeria com prises of different independent chiefdoms, states, kingdom and empires. They include Bornu empire, the Hausa states and the Sokoto caliphate in the north; the Igbo segmentary societies in the east; Benin kingdom and the Oyo empire in the west and several ethnic identities in the Benin valley.

The excavation of a stone Age skeleton at Iwo Eleru near Akure in Ondo state has thrown more light on the earliest occupation of Nigeria. The skeleton was dated some 12,000 years ago and his suggests that the country has been long inhabited. The man who lived in Nigeria during those years worked hard to cope with his environment. First, he needed food and for this reason he had to hunt the animals and gather fruits. Then he began to invest tools consisting of pebbles made into chopping and cutting tools. Archaeologists called the tools the **Olodowan- type** tools. Those tools were made during the early stone age, but they were refined during the middle stone Age and late stone Age.

***THE SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT OF EARLY NIGERIAN SOCIETIES.***

Some of the places where man lived in Nigeria in the very remote past include; Nok, Igbo Ukwu, Ife and Benin among others. They usually referred to as centres of ancient civilization.

In the **Nok culture,** the discovery of terracotta head of a monkey by tin miners in Nok in 1936 prompted more discoveries in other places such as Wamba, Katsina- Ala and Jema. the Nok culture is believed to be transitional civilization between the stone age and the iron age in Nigeria.

In the **Benin civilisation**, the Benin was important for its artwork. The craft men craved in wood and ivory and cast objects in bronze and brass. They cast wooden doors and ivory masks, one of which was the ivory mask used as FESTAC symbols in 1977.

In the **Ife civilization**, Ife is important because of its terracotta and bronze heads. Objects such as stool and figures were carved on hard stone called quartz while animals and human were carved from granite and decorated with iron nails. An example is Opa Oranmiyan in Ile-Ife . Art historians believe that Ife art originated from nok culture because of similarities in the two especially beaded neck, wrist and ankles.

In the **Igbo Ukwu civilization**, some bronze objects and ornaments were accidentally discovered while digging a toilet pit at Igbo Ukwu in 1939.this eventually led to the excavation of three sites including in a burial chamber.

**HISTORICAL BACKGROUND OF PRE COLONIAL POLITICAL SYSTEM IN YORUBA LAND**

 The yorubas are one of the largest ethnic groups in Nigeria and are united by language. Oduduwa who was the founder of the Yoruba kingdom. Ile-Ife was regarded as the ancestral home of the Yoruba people.according th Johnson the Yoruba originally came from the north- eastern area of Africa. Oduduwa is believed to be the first leader that led the Yoruba to Ile –Ife and subsequently sent his sons and grandsons to found other Yoruba kingdoms.

*The oke oramfe’s version of the origin of Yoruba.*

Oke Oramfe is located in Ile-Ife. It is believed to be the centre from which the world was created. The almighty God then decided to send some of his messengers to the world and they included Obatala or Orisa Nla or Orisa Alase (as the leader)and sixteen Oye (immortals). They were given five pieces of iron, a lump of earth tied to a white piece of cloth, and a cockerel. The government of the old empire is a typical example of the pre-colonial administration in Yorubaland. The first organ of government in Oyo empire was the king known as Alaafin of Oyo. Oyo Empire was very unique and exceptional in its system of government. The Alaafin was head of the empire and was resident in the capital. He was regarded as ‘lord of many lands’.

Apart from the alaafin cabinet, members of the Oyomesi cult constituted another arm of government. it was very powerful cult. It played a mediatory role in any conflict between the Oyomesi and Alaafin. It was a kind of counter power to the Oyomesi as well.

The army was another arm of government in traditional Yoruba society. It was made up of infantry and cavalry. The army was credited with performing important functions which included stability of the empire.

**HISTORICAL BACKGROUND OF PRE-COLONIAL POLITICAL SYSTEM IN IGBO LAND.**

The Igbo people are best known for their segmentary or acephalous way of life. This is because they had no centralised states. In the Igbo traditional society, there was no highly centralised authority but instead they had what could be called a diffusion of authority into different groups. They practice direct democracy and/or a decentralised system of government because there were no traditional rulers in the form of Oba as in the case of the Yoruba and so on hereditary claims to the traditional stools as there was never an Igbo kingdom or empire. The family was the smallest political unit traditional society. Each family was headed by an ‘Ofo’ title holder.

Age grade was organised on a village basis. The association or age grade grew from childhood and took a common name to commemorate an event associated with the time of their birth. Oha-na-eze was form of general assembly in traditional Igbo society. All male adult members usually met in this assembly to perform legislative functions. The secret societies consisted of the diviners’ masquerades,’Ubinuknabi’ at Arochukwu the ‘Amadisha’ of Ozuzzu and so on. They all played significant roles in the Igbo traditional society. They act intermediary between the living and the ancestors.

**HISTORICAL BACKGROUNDOF PRE-COLONIAL POLITICAL SYSTEM IN HAUSA LAND**

Hausa land is located in Northern Nigeria.they made fourteen states, they were of two distinct groups. The fitst group consist of seven states called ‘Hausa Bakwai’ states, that is Hausa legitimate states. The second group consist of the remaining seven states and were known as ‘Hausa banza’ states,that is Hausa illegitimates states.

Oral traditional attributed the origin of the Hausa states to a man named Bayajidda, an Arab prince who travelled to the Sahel from Baghdad. He killed a monstrous snake that oppressed the people of Daura, and he married a queen. The Sarki was known as the head of any typical Hausa state. Islam was adopted and this gave birth to many new political institutions such as the offices of the Galadima, Madawaki, Dogari and so many others. Islam was introduced in Hausa land in fourteenth century and by the fifteen century it was accepted as the religion of the ruling class. The Emir was an absolute monarch in his emirate, he was the political, administrative and spiritual leader. The judicial administration of Hausa Fulani was based on the Islamic legal system called Sharia. Sharia courts were established throughout the emirates and each was headed by a trained Sharia court judge called Alkali. The Trans-Atlantic slave trade was unfortunate channel but first put the British in contact with Nigeria. The struggle among the European powers for colonies led to the partitioning of Africa among them in the 19th century. The second amalgamation was that of 1914. In January 1914, the British government amalgamation northern and southern Nigeria.