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### **A summary of chapter 2**

The historical background of Nigeria can be classified into the pre-colonial and the colonial eras. The pre-colonial era was a period before the coming of the colonial masters to Nigeria, and the colonial era was the period when the colonial administration was established in Nigeria. The country that is now known as Nigeria is a product of historical arrangement that was created by the Europeans. Before the coming of the colonialists, the country in question comprised of different independent kingdoms, namely; the Borno Empire, Benin Kingdom, the Oyo Empire, etc. Nigeria is bordered to the south by the bights of Benin and Biafra, to the west by Benin, to the north by Niger and to the east by Cameroon. Archaeologists discovered that man had settled in the region known as Nigeria since the Palaeolithic period 500,000 – 9000BC. They also discovered that the people who settled in Nigeria partook in the stone age which is divided into the Early stone age (3,000,000 – 35,000BC), Middle stone age (35,000 – 15,000BC) and the late stone age (15,000 – 500BC). The early man in Nigeria needed to hunt for animals in order to have food for survival, so he began to make tools. The first tools which were identified by the archaeologists were the Oldowan-type tools which was first discovered in the Oluduvai Gorge in Tanzania. More tools like the hand axes and heavy chopper were also identified. There was evidence of more advanced technology in various parts of Nigeria during the bronze and metal age as people began to make sculptures. These sculptures were mainly human heads and figures which varied in sizes. The site where these sculptures were found was the village of Nok. Some of the places where the early men lived in the past, which are

now known as centres of ancient civilization are Nok, Igbo ukwu, Ife, Benin, etc.

There are three major ethnic groups in Nigeria, namely: Yoruba, Igbo and Hausa-fulani. The Yorubas are one of the largest ethnic groups in Nigeria. The Yorubas trace their origin to Oduduwa. There are different versions of the traditions of origin. In a book titled 'history of the Yorubas', the origin of the Yorubas can be traced to the east. According to the book, the Yorubas came from the north-eastern area of Africa. After several years of journey from Egypt, the Yorubas finally settled in Ile-Ife. Oduduwa was believed to be the first leader that led the Yorubas to Ile-Ife and subsequently sent his sons and grandsons to be founders of other Yoruba kingdoms. There is also the Oke Oramfe's version. In this version, it is believed to be the centre from which the world was created. According to the legend, there was a period when the world was covered by water. The God almighty then decided to send some of his messengers to the world and they included Obatala or Orisa Nla or Orisa Alase 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. Obatala got drunk on the way and Oduduwa seized the symbol of authority from him. They landed in Oke Oramfe, Ile-Ife. Oduduwa laid down the five pieces of iron and placed the lump of earth on them, the cockerel then spread the lump of earth and land was formed. The Oyo empire is an example of the pre-colonial administration in Yoruba land. The first organ of government is the Alaafin. The Alaafin was the head of the empire and was resident in the capital. He was regarded as the 'lord of many lords'. He was assisted in his administration by a retinue of officials made up of priests and eunuchs. The next in command was the Ogboni cult's administration. It comprised of free prominent members of the society as well as members of the Oyomesi. The cult had a very vital position in Yoruba society. It played a mandatory role between the

Oyomesi and the Alaafin. The army was another arm of government in the Yoruba society. Its head was called Are-Ona-Kankanfo. The head of the army was expected to live outside the capital. The was credited with performing important functions which included stability of the empire, expansion, as well as keeping dissident territories in check.

The Igbo people are best known for their segmentary way of life. This is because in the ancient times there were no centralised states. The igbos are grouped into five sub-cultures: the igbo of eastern Nigeria, the igbo of south eastern Nigeria, the igbo of north eastern Nigeria, the western igbo and the northern igbo. The most popular migratory story of origin of the igbo people is the one that points to Israel. The Nri version is the only authentic version of origin in existence in the oral tradition of the igbo. According to the Nri version, the ancestors of igbo, eri, descended from the sky and sailed down the river Anambra. When he arrived at Aguleri, he met some autochthonous group of people who had no living memory of their own and settled with them. As their population increased, some groups migrated to other parts of Igboland to establish their own settlements.

Hausa land is located in northern Nigeria. Before 1804, Hausa land was made up of fourteen states that were two distinct groups. The first group was made up of seven states called Hausa Bakwai (legitimate states), namely; daura, biram, zaria, kastina, kano, rano and Gobir. The second group of states were called Hausa Banza (illegitimate states), namely; nupe, gwari, yauri, Bauchi, zamfara, kebbi and Yoruba. Some of the officials and their functions are: Sarkin Fada, the spokesman of the emir and organisers of palace workers; Waziri, prime minister of the emirate; Galadima, the administrator of the capital city; Madawaki, the head of the emirate army; Magaji, the government treasurer; Sarkin Dan Doka, the inspector general of police; Sarkin Ruwa, minister in charge of water resources; Sarkin Pawa, head of chairman of butchers; Yari, the chief super intendent of prisons.