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SUMMARY OF CHAPTER 2

The Nigerian government involves both the pre-colonial and colonial period in Nigeria. The colonial period was the era of colonial administration and the precolonial era was before colonial administration. The pre-colonial era consisted of different chiefdoms, states, empires. The country is bordered to the south by the Bights of Benin and Biafra which are on the Gulf of Guinea in the Atlantic Ocean. On the west, Nigeria is bordered by Benin, on the North, by Niger and on the East by Cameroon. Nigeria stretches roughly 700 miles from west to east and 650 miles from south to north, covering an area between 3^o and 15^oE longitude and between 4^o and 14^oN latitude. There is no exact time when man began to live in Nigeria but man had settle in the region was the Palaeolithic period 500,000-9000BC. The artefacts found by archaeologists further confirmed that Nigeria took part in the Stone Age.

The achievements of early man

The first man who lived in Nigeria began to invent tools for the purpose of gathering fruits and hunting animals. The archaeologists called the tools the Oldowan-type tools. The early man in Nigeria advanced from early Stone Age and started making axes, they had cutting edge and were trimmed from both sides. These things can be traced down to Jos and Ondo state. The early man then proceeded to invent another type of tool called heavy chopper. There are evidence of more advanced technology in various parts of Nigeria during the bronze and metal age.

The Scientific and Technological Development of Early Nigerian Societies

Some of the places where man lived in Nigeria in the very remote past included: Nok, Igbo Ukwu, Ife and Benin among others.

Nok culture/civilisation: The discovery of a terracotta head of a money by tin miners in Nok in 1936 promoted more discoveries in other places like Wamba. Nok culture is believed to be a transitional civilisation between the Stone Age and the Iron Age in Nigeria because of the combination of stone and iron objects. Nok culture existed between the 5th and 2nd century B.C.

Benin civilization: The craftsmen of Benin carved 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 symbol in 1977.

Ife civilization: It was made up of terracotta and bronze heads. Objects such as stools and figures were carved from granite and iron nails. An example is Opa Oranmiyan. Art historians believe that Ife art originated from the Nok culture because of similarities in the two, especially beaded neck, wrist and ankles. They also believed that it was from Ife that Benin probably learnt bronze sculpture.

Igbo Ukwu civilization: They were discovered while digging a toilet pit at Igbo Ukwu in 1939. This eventually led to the excavation of the three sites in the area by an archaeologist called Thurstan Shaw. The sites excavated at Igbo Ukwu have been dated to the middle of the 9th century A.D.

Historical Background of the pre-colonial political system in Yoruba

The Yoruba traced can be traced to Oduduwa who was the founder of the Yoruba kingdom. There are different version of the traditions of origin. In his book, history of Yoruba (1950), Johnson traced the origin of the Yoruba to the east. According to him, the Yoruba originally came from the North-East area of Africa. It's from Egypt after several years of journey that they finally settled in Ile-Ife in Nigeria. The other version of the history of Yoruba was according to a legend, there was a period when the world was covered with water. The almighty God then decided to send some of his messengers to the world. They were given five pieces of iron, a lump on earth tied in a white piece of cloth and a cockerel. Obatala leading them to the world got drunk then Oduduwa seized the symbol of authority and lead the party to earth. Oduduwa set the five pieces of iron and placed the lump of earth on it, then cockerel then spread the lump of the earth with its feet throughout the earth. Oduduwa was the founder of earth and it was from Ile-Ife that he extended his authorities to other Yoruba towns.

Political structure of the pre-colonial Yoruba land

Each town has a king known as the Oba who rides in the palace called **Aafin**. He is both the spiritual and political head of kingdom and his words are law abiding to everyone. Oba enjoy privileges and certain limitations. These limitations are known as "eewo". If the king violates any "eewo", it could lead to his death. The king had other rulers of lesser rank and status, their crown was made of white beads. They were in charge of villages. The pattern of administration was hierarchical. The Oyo Empire was made up of three organs; the Alaafin administration, the Ogboni cult's Administration and the army. They all have specific function.

Historical background of pre-colonial system in Igbo land

The Igbo people are best known for their segmentary or acephalous way of life. The Igbo are grouped into five sub-cultures:

- The Igbo of Eastern Nigeria
- The Igbo of South-Eastern Nigeria
- The Igbo of Northern-Eastern Nigeria
- The western Igbo
- The northern Igbo

Professor M.A Onwuejeogwu (2000) regards the Nri vision as the only authentic version of origin in existence in the oral tradition of the igbo. According to Nri version, the ancestors of the igbo, Eri, descended from the sky and sailed down the River Anambra.

Political structure of the pre-colonial igbo land

In the igbo community society, there was no highly centralised authority but instead they had what could be called a diffusion of authority into different groups. Although there was no highly centralized authority, some socio-political institutions existed in each village to perform legislative, executive, administrative, military and judicial functions included the family, council of elders, age grades and secret societies.

The family was the smallest political unit in igbo traditional society. Each family is headed by an '**OFO**' title holder. This principle is also present in minimal lineage. The inhabitants come together to take decisions on issues of common interest as brothers. Among the '**OFO**' title holders, one of them was recognised as the most senior to others. The age grades were strongly organised among the

northern and southern igbo people. Through age grades the community organises itself for wars, work and government. Oha-ne-eze was a form of general assembly in traditional igbo society. Their meetings were held in the open village square. All decisions taken by them in this meeting are absolute and final. The secret societies consisted of diviners' masquerades, "ubinukunabi" at arochukwu and so on. They acted as an intermediary between the living and the ancestors. The official religion practiced in the pre-colonial igbo land was traditional, they had priests who performed sacrifice from time to time to appease the gods.

Historical background of pre colonial political system in Hausa land

Hausa land is located in the northern land, before 1804 was made up of 14 states, they were of 2 distinct groups. The first group consist of 7 states called "**Hausa bakwai**" states that is the legitimate states: Daura, Biram, Zaria, Katsina, Kano, Rano and Gobir. The second group consist of 7 states called the "**Hausa banza**" states that is the illegitimate states: Nupe, Gwari, Yauri, Bauchi, Zamfara, Kebbi.

Bayajidda, an Arab prince who travelled to sahel from Baghdad. He killed a monstrous snaked that oppressed the people of Daura, and he then married the queen. The queen had 6 sons already then had another one with bayajidd, and one of each of the 7 hausa states becoming the first kings. Islam was not introduced to the region on the discernible scale until the eleventh century.

Political structure of the precolonial Hausa land

The "**sarki**" was known as the head of any typical hausa state. Sarkin Kasar which means ruler of the land was the full the title given to any effective and efficient head of hausa state. The sarkin kasar combined both political and religious/spiritual functions. It is worthy of note that between 14th and 15th centuries, the socio-political organisation of hausa states took another shape.

Emirate system of government among the hausa people

Islam was introduced to hausa land in the 14th century and by the 15th century it was accepted as the religion as the religion of the ruling class. The jihad of Uthman dan fodio helped in strengthened and consolidated the religion in the area. The jihad led to the conquest of the the existing old hausa kingdom, the overthrow of the political leadership by the Fulani and the establishment of the caliphate and Fulani emirates in northern Nigeria. In every state consequered, the former hausa ruler was replaced by a Fulani emir. The emir was absolute monarch in his emirate, he was the political, administrative and spiritual leader. The emir controlled economic activities within his emirates. He maintained law and order in his domain. The members of council were project officers appointed by Uthman dan fodio and each held a title specifying the specific the specific functions he performed. Important title holders in the emir's cabinet included:

- **Sarkin Fada:** the spokesman of the emir
- **Waziri:** the prime minister of the emirate
- **Galadima:** the administrator of the capital city
- **Madawaki:** the commander and head of emirate army
- **Magaji:** government treasurer in-charge of government treasury
- **Sarkin dan doka:** inspector general of police force called Dan Doka.
- **Sarkin Ruwa:** minister in-charge of the water resources
- **Sarkin Pawa:** head of butchers
- **Yari:** chief superintendent of prisons in the emirate

HAKIMI was appointed by the emir to reside at the headquarters and administer the district on behalf of the emir. The district is further subdivided into villages, each village into wards, for administrative purposes. The hakimi appointed village heads to assist him in collecting taxes for emirate. The judicial administration of Hausa Fulani was based on the Islamic legal system called **SHARIA**. Sharia courts are established throughout the emirates and each was headed by a trained sharia court judge called ALKALI. The chief justice of sharia courts was called Grand Khadi.

Colonial administration and indirect rule system in Nigeria

Historical background

The British who have often been credited with creation of Nigeria were not the first Europeans to land in Nigeria. The Portuguese were the first Europeans to arrive Nigeria through Benin Kingdom. The Atlantic slave trade was the trade carried on across the Atlantic Ocean between the Europeans and the Africans. It was important in the 15th century with the arrival of the Portuguese. In 1482, a Portuguese voyager, Goncalves presented 10 African slaves to Prince Henry the Navigator as gifts. 800 slaves were exported annually to Portugal from West Africa. After three centuries of shameful slave trade, came the so-called period of legitimate commerce. This was another golden opportunity for Europeans to get more directly involved in the affairs of the African states. In 1861, they took Lagos as a colony. The bulk of Nigerian territory was occupied in the late 19th century. Each of the European powers was given the opportunity to establish colonies where it had vested interest. As from 1898, the British government sought to establish and maintain a colonial state in Nigeria.

The birth of Nigeria as a Geo-political entity

By 1900, the whole Nigeria was under the responsibility of the British colonial office. The May 1906 amalgamation is known as the first ever amalgamation of the British in Nigeria. However, this was done without consultation with Nigerians regarding their views as to whether or not they supported the amalgamation. The primary aim of the 1906 amalgamation was purely economic, that is, "to use the better financial position of the protectorate of southern Nigeria to cover the costs of administration and development in the financially weak colony and protectorate of Lagos, then saddled with the white elephant of a railway in need of extension since 1901".

The second amalgamation was that of 1914. In January 1914, the British government amalgamated northern and southern Nigeria. The principal reason for this is the same as that of May 1906. That was why, for the British imperial offices, since the southern trade was booming, amalgamation would allow the surpluses acquired in the south. Britain, therefore, governed Nigeria by means of a system popularly referred to as "indirect rule". Indirect rule may be a system of Britain ruling her colonies through local traditional rulers. The British officers defined the framework of policies to be adopted and left the implementation to the local personnel or the rulers.