**SCHEME OF WORK ON HISTORY FOR JSS 3 (THIRD TERM)**

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**JSS 3**

**WEEK I: SOURCES OF HISTORY**

**A. MEANING OF SOURCES OF HISTORY**

Sources of history can be defined as the methodology of finding out about the past or getting information about what happened in the past through different means.

We have three main sources of history;

a. Primary sources of history

b. Secondary sources of history and

c. Tertiary sources of history

**PRIMARY SOURCES OF HISTORY**

Primary sources of history are oral and Archaeological method of finding out about the events and activities of the past. Primary sources of history are very useful because it’s the only means of getting information about the past where written records are inadequate. Examples of Primary sources of history are oral tradition, artifacts, legends and Folklores. **Folklores –** The traditional belief, customs, and stories of a community, passed through generations by word of mouth. **Legends-** It’s a story coming down from the past especially, one popularly regarded as historical although not verifiable. E.g Bayiggida legend of Hausa origin.

**SECONDARY SOURCES OF HISTORY**

Secondary sources of history are all written records which reported the events and activities of mankind in the past. Secondary sources of history are the most acceptable and available method of finding out about the activities and events of mankind in the past. e.g history text books, Journals Articles, government publications, biography and auto biographies.

**TERTIARY SOURCES OF HISTORY**

Tertiary Sources of histories are historical records or accounts obtained from student’s projects, bullets, memoranda (memos) etc. Tertiary Sources history are documented or written records of the activities of the past obtained from standards research projects, bulletin and memoranda of understanding etc. e.g students final year projects, bulletins etc. Bulletins – A brief public notice issuing usually from one authoritative source, specifically a brief News items.

**ASSIGNMENT**

Write short notes on the following; a. Oral tradition b. Legends c. Folklores d. Historiography.

**WEEK 2: HOW TO ACCESS SOURCES OF HISTORY**

1. Excursion to historical sites

2. Exhibition

3. Libraries

4. Cultural festivals

5. Museums

1. **Excursion to Historical sites:**

We can access sources of history by visiting historical sites. E.g Igbo Ukwu archaeological sites, Ojukwu Bunker etc.

2. **Exhibition:**

We can access sources of history by going to exhibition centre’s, where the remains of history or artifacts are displayed.

3. **Libraries:**

We can have access to written history by visiting the libraries, where historical text books, historical maps etc. are kept.

4. **Cultural Festivals**

During the cultural festivals of sources communities, historical materials or artifacts are displayed. We can access sources of history by attending some of these festivals.

5. **Museums**

We can access sources of history by visiting the museums to see artifacts or antiquities, historical materials or remains of history. Artifacts or antiquities are kept in the museums.

**ASSIGNMENT**

Mention and explain the differences between history and storytelling.

**WEEK 3: THE ORIGIN AND EARLY HISTORY OF OYO EMPIRE**

There is a Yoruba legend which says that Oduduwa, the ancestor of the Yoruba, founded IIe-Ife. His grand children founded seven states and became the first obas of Yoruba land. Oranmiyan, the seventh grandchild founded old Oyo and became its Alafin (1388-1438).

The ruler of Ife, the Oni, became the spiritual head of the Yoruba while the Alafin of Oyo became the political head.

The Oyo empire was the earliest and largest of the four great first kingdoms of west Africa. (Benin, Oyo, Dahomey and the Akanu states of Ghana).

According to Yoruba legends and traditions, Oduduwa, the chief ancestor and first king of the Yoruba, settled at Ille-Ife. His eldest son and successor, okanbi, died at Ille-Ife leaving seven children; the first was a daughter, the mother of Olowu, the ancestor of the owu; the second, also a daughter, was the mother of alaketu, the founder of Ketu, the third became the king of Benin, the Fourth, orangun, became the chief of the sabe; the sixth, olupopo, became the chief of the popo; and the seventh oranmiyan, became the founder and first Alafia of Oyo.

These were the founders of the first obas of Yoruba land.

**GOVERNMENT OR POLITICAL STRUCTURE OF OLD OYO EMPIRE**

a. Alafin of Oyo, b. Oyo mesi, c. Kakanfo d. Ogboni Cult

The Alafins ruled with a council of seven, called the Oyo mesi. The head of the Oyo mesi was the Bashrun, or prime minister. The Oyo mesi elected or deposed the Alafin. The Ogboni Cult checked the power of the Alafin and his council of seven.

If an Alafin became tyrannical over his people, the oye mesi would force him to commit suicide by presenting him with an empty calabash, or parrot’s eggs, which signified that his people had rejected him.

In addition to being king makers, the Oyo mesi also performed legislative, executive and judicial functions. It was the duty of the leader of the Oyo mesi – Bashrun, to inform the Alafin of the people’s decision that he should commit suicide.

Kakanfo was the commander – in chief of the Oyo army (no standing Army). Every able bodied man served in the military campaign which took place usually in the dry season. If the Kakanfo was defeated in battle, he was bound to commit suicide rather than return to Oyo in shame.

The Ogboni Cult was a secret society of freemen, remarkable for their age and experience and who were the social, political and religious leaders of the state. The cult was devoted to the worship of the earth goddess. The members sometimes mediated between the Alafin and the Oyo mesi.

**ASSIGNMENT**

What were the causes and effects of the 19th century Yoruba wars?

**WEEK 4: THE ORIGIN AND EARLY HISTORY OF THE EDO SPEAKING PEOPLE OF BENIN**

Benin Empire was one of the four forest states in West Africa. (Oyo Empire, Dahomey kingdom, Benin Empire and Akan States of Ghana). The origin of the Edo people of Benin is not certain. All that is known is from oral tradition.

According to oral tradition, the Benin people came from the east, referring probably to Egypt, which some historians have interpreted to mean Ife in Yoruba land.

Another account says that Benin was founded by Osanobua – a heavenly prince and son of the supreme deity. This myth has been interpreted by some scholars to refer to a claim by the Benin that their origin is more ancient than the origins of the Yoruba and their other neighbour.

The history of Benin empire can be conveniently divided into two periods – the first benin empire and the second Benin empire. We also have two dynasty – Ogiso and the lle-Ife dynasty.

**THE FIRST BENIN EMPIRE; (THE OGISO DYNASTY)**

The first Benin empire was ruled by the ogiso dynasty (AD 900-1300). The Ogiso dynasty of kings were all together about fifteen ogisos, including some women rulers during this period. Their period (Ogiso period) in the history of Benin is one in which a mixture of fable and legend features prominently.

They were often represented as “Semi-mythical” kings because of the semi divine nature and supernatural powers which the people attributed to them.

Igodo or Obagado is reputed to be the founder of the kingdom. He united the various communicates around Benin under his rule and thus established the Benin monarchical system and the Ogiso dynasty. Eve, who succeeded Igodo was the greatest of the Ogisos. His many contributions to the kingdom include the creation of the Ughoron- a class of royal singers and recorders of events, the creation of the Edionuisen - the five elders of the kingdom, a body that was later to become the founding nucleus of the Uzama. The establishment of the guild system for crafts men and the introduction of the royal throne.

The last Ogiso ruler was Owodo – an incompetent ruler who clashed with the nobles and was banished. A period of struggle for the throne among the chiefs, took place during the interregnum. Evian and his successor Ogiamwen, who attempted to rule during this period, were rejected because they were not Ogisos.

Benin then passed through a period of Republican rule (no king) characterized by political instability and factionalism.

**ASSIGNMENT**

Explain the importance of trade on the rise and fall of the Benin empire.

**WEEK 5: THE SECOND BENIN EMPIRE (ILE-IFE DYNASTY)**

As republican rule proved unsatisfactory, the nobles appealed to the one of Ife for a ruler. One of Ife sent his son, Oranmiyan, to rule over the Benin. Oranmiyan found the task of ruling the Benin a difficult one because of the factional war raging in the state. Oranmiyan came to the conclusion that only a prime of Edo blood could rule his people. Oranmiyan angrily called the empire “lle-ibinu” meaning the “land of Anger”. It was from his expression that the name of the empire i.e Benin was formed. Oranmiyan packed away from the empire and instead of going back to Ife, he went straight to establish the old Oyo empire. Before his departure from Benin, Oranmiyan had love affairs with a princess, and the result of this was the birth of a baby boy, called Eweka. Eweka is an Edo word meaning “I have arrived”. Oranmiyan’s son Eweka was crowned Oba Ewwka I about 1300. He was the first king of the Ife dynasty of Benin. The accession of Oba Eweka I to the throne of Benin marks the beginning of the second dynasty of Benin kings.

**BENIN MASSACRE OF 1897**

In 1896, J.R. Philips (an agent or vice consul of the Royal Niger Company) Sent a note to the Oba, informing him of his intention to pay him (Oba)a “friendly visit”. Unfortunately, it happened to fall in the time when the Oba and his men were celebrating the ‘Ague’ festival and when the Oba was not expected to see or welcome any white man, the Oba was in a dilemma, if he should agree to receive Philips he would incur the wrath of the gods. But if he decided otherwise he would definitely be inviting the angers of the Europeans.

At last, he decided to avoid the angers of the gods, and therefore humbly told Philips to postpone his visit until after the festival, explaining to him why this was necessary. In spite of these appeals, Philips was still adamant. On January 4, 1897, consul Philips and his entourage set out to Benin. When the information reached Oba Overemi, he sent one of his chiefs, Ologbosere and others to bring pressure to bear on Philips to call off the visit. But all appeals of Ologbosere and his companions were of no avail. Hot arguments ensued between Ologbosere and Philips. Philips still failed to see reasons and in the fight that followed the hot arguments, Philips and five others were murdered in cold blood. Other members of his entourage escaped into the nearby bush. The bad news of Philips death reached Britain and they quickly resolved to carry out the following measures;

1. Benin city must be destroyed

2. Oba Overemi and his fetish priest must be punished

3. Ologbosere must be hanged.

Benin was attacked and later fell. And as planned, Oba Overemi was tried, found innocent, but in spite of this, he was sent to Calabar. He died in exile in about 1921. The fetish priest, Ologbosere and other principal offenders were tried and found guilty of treason. They were later hanged publicly.

Finally, all the houses in the city of Benin were razed to the ground and Benin empire came to an unceremonious end.

**ASSIGNMENT**

Explain the negative effects of the Benin Massacre on the history of Benin Empire.