

SCHEME OF WORK JSS1 3RD TERM

WEEK

1. Compound cleaning and resumption exercise
2. Traditions and origin of 1st kanem empire
 - factors responsible for the rise of kanem empire
 - Collapse and decline of first kanem empire
3. Second kamen Borno Empire
 - leaders of the second kanem Borno empire
 - decline of kamen Borno empire
4. Tradition and origin of Hausa state
 - Hausa culture
 - Influence of Islam in Hausa land
 - Political and social structure of Hausa land
5. Economic development in Hausa land
 - History of some Hausa state e.g. Zaria, Kano, Kebbi, Gobi and Kastina
6. Traditional and origin of Nupe kingdom
 - Islam in Nupe
 - Nupe relations with other Nigeria nation state
7. Midterm break
8. Oyo empire
9. Igala kingdom
 - Calabar
10. Benin Empire
11. Revision
12. Examination
13. Closing

Week 2

Tradition of origin

The Kamen Borno area was inhabited about 18th century by immigrants of Sahara origin called Zaghawa. The migrant Zaghawa came and settled in the area and ready to occupy by the Negro of Sao. The Sao people were mostly Farmers and craftsmen who lived in small walled autonomous city state. The Zaghawa were itinerant cattle rearers intrude into the Sao country because they owned iron weapons and use horses. Initially the Zaghawa used peaceful means to intrude the Sao country but later used cavalry force to unite the city state into kingdom. The state which emerges from the fusion of the Zaghawa and the Sao was known as the First Kanuri or Kamen Empire. The Zaghawa continued with their Pastoral life, spoke the local language and inter married with Sao. The capital of the empire was N'ijimi while the first ruler was Saif, which dynasty, the Saifawa, ruled Kamen up to the 19th century. The king took the title "mai" which means the origin of life and death. Some of the Sao people were absorbed into the Kanuri while other who survived retained the district Sao identify e.g. the Bolewa, the Koloko and Musqu

Islam in Kamen

The Berber from North Africa brought Islam to West African. It was during the reign of mai Ume jilimi (1085 – 1099) that was the first king of Kamen to be converted to Islam. He fulfilled all Islam injunction including going to Mecca. He died in Egypt on his way to pilgrimage to Mecca. His son Dunama who succeeded him also lost his life while going to Mecca for the third time. With the growth of Islam Kamen became known in Islamic world and the empire found it rewarding in having diplomatic relation with Muslim countries in the Middle East

The first Kanuri Empire

Factors responsible for the rise of the first Empire

- 1.) The Islamic religion helped in the expansion and consolidation of the Empire. Kanem became influential in the Islamic world and it help to established Islam relations with Tunisia
- 2.) Kanem seen to be connected with strategic position. It lay at the terminus of eastern trade routes. Many goods from mediterranean world passed through Murzuk and Bilma down to Kanem where they are exchanged for Sudanese goods like kola nuts many of the rulers were powerful and gave effective leadership. They used the Cavalry army to expand the empire to all its frontiers North, east and west

Leadership of the first Kanuri Empire

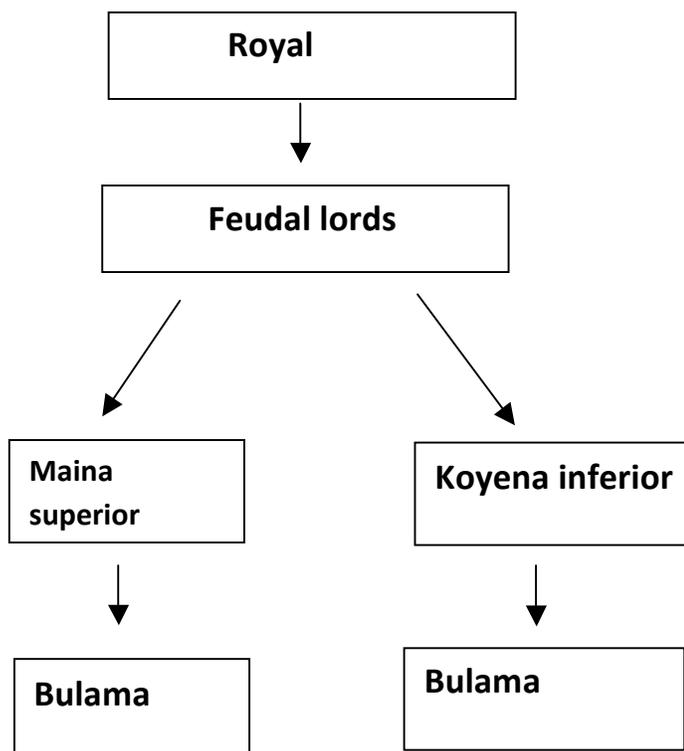
The most Important of the Kanuri kings were Mai Dunama 1 and Dunama 11. After the death of mai Dunama1 other kings succeeded until (1221-1259) when Dunama11 succeeded the throne. He was the most influential and famous ruler in the first Kanuri empire and contributed much in it expansion

Achievement of mai Dunama 11

- ❖ He conquered large areas of the Empire
- ❖ Mai Dunama 11 fought lots of war which enabled Kanem to secure control of the trans Sahara trade route to Tripoli
- ❖ He loved Learning and attracted Muslim scholars to Kanem
- ❖ He tried to make Islam a state religion, he even built a hostel in Cairo For kamen students

Causes of the Collapse and decline of the first Kanuri Empire

- The expansion of the empire that the king does not have effective control of the empire. The governors were far from the capital and were very ambitious and planned revolt against the empire
- The destruction of “mune” by Dunama 11 and the adoption of Islamic religion which intended to cut off the ruling group from the loyalty of masses of Kanuri
- The central authority was weak after the region of Dunama 11 and no effective army to surpress internal revolts
- External influences helped to cause the fall of the empire



WEEK THREE

THE SECOND KAMEN BORNO EMPIRE

LEADERS OF THE SECOND KAMEN BORNO EMPIRE

Mai uma ibn idris was the founder of second kamen Borno Empire, after his death, the following mais existed.

- .) Mai Ali Ghaji (1472- 1504): Mai Ali Ghaji gave stability to the new state by giving it a fixed capital at ngazargamo. Secondly, Ghaji Ali settled the long standing quarreling between the sons of Dawudu and the sons of idris in favour of his own line idris. He eliminated in a battle the last son of the dawudu family. Ali was a religious and social reformer. Islamic worship had quickly gone low in Borno during the time of trouble. He quickly revived the strict practice of Islam by insisting on the strict obedience to koranic injunctions or laws. For example he stopped the practice of master marrying more than four wives. He reformed and expanded the army. With large well equipped Army he defeated the Bulala East of Lake Chad. He made use of Islamic laws and practices were brought into his administration.
- !) Mai idris Katarar Mabi (1503-1525): he was the son of Ali Ghaji. His greatest achievement was the defeat of the Bulala reoccupation of Njimi, the old capital of kamen. He renewed diplomatic relations between his country and North African countries, especially Tripoli the capital of Libya. Foreign relations with these countries were important for the commencement of trade. He renews his campaign against Bulala and succeeded in bringing their ruler Bunama salma, to the point of submission. This was the greatest achievement.
-) Mai Mohammed (1526-1545): He succeeded Mai idris Katarar Mabi. He completed the total victory over Bulala, and extended his conquest to the Northern city of Air, then under Songhai Empire. The control of Air brought Kanuri into disturbed commercial contact with North African
- l) Mai Ali (1545-1548): He is a mediocre ruler and became involved in indecisive wars with the people of Kebbi.
- i) Mai Idris Aloomaa (1571-1617): As long a period of 25 years saw many feeble and incompetent rulers sat on the throne of Kanuri until the greatest ruler of Kanuri Empire came to power. His name was idris known after his death as idris Aloomaa. It was a marshy place in Maiduguri that he met his death on one of his many military Campaigns. It was during his reign that Borno reached the apogee of its power and prosperity.

Achievements of mai idris Aloomo

- ❖ He expanded the Kanuri Empire to its widest extent.
- ❖ He Islamized all aspect of life in the Empire
- ❖ He made his Empire widely known and respected throughout the Muslim world in Africa, Asia and turkey
- ❖ He left Kanuri at the peak of its power and prosperity

GOVERNMENT OF THE SECOND KANURI EMPIRE

The important issues to which Aloomo turned his attention were administrative reforms. The central administration consists of the Mai and a council of 12 between which the principal offices of the state were divided. The governors of the various provinces were now chosen from among the slave or humble families who were truly loyal to the mai. The reason for this change was to prevent revolt which where common with kamen governorship when it was held by members of royal family.

The Magira or queen mother still have great influence in the state likewise Gumsu (1st wife of Mai) also Magara (the king elder sister) all influenced the government.

JUDICIAL ORGANISATION OF KAMEN - BORNO EMPIRE

The judicial system was based on Muslim laws and headed by the Kadis or judges. It was presided by the chief judges known as Mainin Kenedi working with twelve judges. The talba kept records of the high court presided over by the Mallams.

Economy of the Empire

The revenue of the government came from taxes and tributes. They also contact with those living around the Sahara desert, western and central Sudan. The people Export grains to Bilma and imported Salt in Exchange.

Cultural growth in the Empire

Mai idris Aloomo went to Mecca and come back with great ideas, for Cultural Revolution of the state. He Islamized Borno. He built many Mosque and hostel for Borno Pilgrims in Mecca. He replaced customary laws with Sharia laws and encouraged education through the building of schools.

Decline and fall of Kamen Borno Empire

Many factors contributed to the fall of Kamen Borno Empire they are:

- 1) Succession of weak leaders who devoted much of their time to religious activities and neglect the civil administration of the state
- 2) The Interesting harassment from tuaregs and damergu weaken the empire
- 3) The empire witnessed famine
- 4) Decline in Borno army
- 5) The problem of Fulani dissident from within Borno Empire
- 6) The emergence of powerful neighbor contributed to Borno failure e.g. Hausa state of Kano and Zamfara
- 7) The Saifawa dynasty stop ruling Borno in the 19th century
- 8) Many Vassal state Seized opportunity to assert their independence

WEEK Four

THE HAUSA STATE

The Hausa state was founded by Bayajidda also known as Abuyazidu who fled from his father in Baghdad, The capital of irag after a quarrel. He arrived Daura and helped to kill a sacred snake (sarki) which had prevented the people from watching water from the village well. The queen Daura married him in appreciation for what he did and they gave birth to Bawo. Bawo later got married and bore seven sons by his wife and they were known as the legitimate Hausa. He also had seven sons by his concubine and they were known as the illegitimate Hausa (bastard Hausa). The illegitimate Hausa states were Daura, Kano, Kastina, Zaria (Zazzau) Rano, Birami. Illegitimate sons were Kebbi, Zamfara, Nupe, Gwari, Ilorin and Kwararafa (Jukun).

Before AD 1800, the Hausa states were already existing claiming one ancestor but they have been in unity.

Causes of Disunity

1. They have large area of land cover with grasses and making separated from one another.
2. The tradition of Hausa land saw some of their sons as legitimate and others as illegitimate
3. Lack of dependable resources that could have united them
4. The coming of Islam and its non-acceptance by some Hausa states brought disunity
5. Their leaders were carrying out wars against one another because of the quest of power
6. The constant state of rivalry and armed struggles brought disunity

Hausa culture

The Hausa practice inheritance by which the children inherited directly from their fathers. The Hausa society practiced polygamy even before the arrival of Islamic religion which allows the marriage of four wives. The Hausa believes in social distinction. There were two classes: the free born and the slave. The Hausa society were divided into three groups

- 1.) The chief (sarakuna) office holders
- 2.) The commoners (talakwa). The feudal nature of the Hausa society helped to make the importance of these divisions very easily felt
- 3.) The Hausa language appeared to be very easy to learn and is rich in vocabularies hence it is spoken in many countries in West Africa.

Their dressing with loose trousers, Riga and tango was peculiar to them. The embroidery also has rich design

The influence of Islam in Hausa Land

The introduction of Islam into Hausa land was generally associated with the coming of wangarawa a group of Mande Dyula Muslim Merchants and clerics from Mali. The Muslim Immigrants Preached Islam to the Sarki who accepted and build Mosque both in Kano and Kastina. Some Hausa state such as Zaria rejected the Islam religion until the Fulani Jihad of the 19th century

The Influence of Islam in Hausa Land

- .) It encourages Pilgrimages and thereby linked African with the middle east
- !) It encourages education and provide personnel for the state
-) Muslim Scholars worked in the Court of the king as civil administration, as clerk and administrators and magistrate
-) With the introduction of Islam Muslim convert were expected to read the Quran which in itself was Arabic language
-) Islam enables rulers to have strong political control over their subject
-) It influenced the area of taxation
-) It introduces Muslim festivals such as id el fitri and keeping women in seclusion (puradah)

Political and social structure of Hausa state

The political system was very complex. It was centered around the king known as Sarkin Kasar, king of towns and suburb The sarkin had around him a number of officials through which he carried out day to day justice and whose rights and privileges limited the king power. Among the office holders were

- ❖ Mago jin- Gari (administration of the town)
- ❖ Mai unguwa (the ward head)
- ❖ The sarkin (keeper of gate)
- ❖ The head of various communities was known as sarkin Turawa.

However, a number of factors enabled the king to enjoy unchallenged control over the entire state

- .) His ability to manipulate the office holder under him
- !) His ability to build a community of interest within his state
- }) His effort for private protection for his people
- l) His readiness to offer adequate reward for local service

As the wealth and power of the office holder grew, so is their ability to put constricts on the royal authority the limitation of the king authority further increased when the office holder establish hereditary positions for themselves. The head of the central government was sarki who resided in the capital city of the state. He was assisted by councilors known as Galadima, the madawaki, the magaji and the yari. The madawaki also known as the waziri in some states and is the prime minister in the modern government.

The magaji was the master in charge of state treasury. Yari was the director of prison. The sarkin dogari was the head of sarki body guard. Yan Dioka chief of police After the Jihad of usthman Dan fodio in the early 19th century, the Hausa states lost their independence and came under one political rule and head quarters at sokoto. The kingdom was known as emirate with emir at head.

WEEK FIVE

ECONOMIC DEVELOPMENT IN HAUSA LAND

A factor worthy of note in the Hausa land was the role of commerce and trade routes in the life of these states. Trade and commerce were important for the rise of Hausa state. They were important in their expansion and they were known for agriculture. Hausa land is located in the Savanna vegetation belt and is known to be fertile and help in crop cultivation. The food cultivated were Guinea corn, Millet, Groundnut, sweet potatoes, coco yam, beans banana etc. The Hausa derived a lot of revenue from sale of cash crop of which many were exported to North Africa and Sudan traditional industries. The region was known for production of works of art and crafts. Animal skins were used for leather works. Cotton was grown and supplied as raw material for cloth weaving

TRADE AND TAXATION

The Hausa had an intricate system of taxation with which almost all economic activities were taxed. The influence of Islam was also felt in the elaborate system of taxation in Hausa land.

Types of taxes and dues collected in Pre-colonial Hausa land

1. Zaka or Zakka – A tax on one income meant for charity as stipulated by Quran
2. Jangali – Tax imposed on livestock
3. Jizyah or gandu – tax levied on conquered people and usually paid in slaves
4. Kharay or Kurdin kasa – a tax levied on land
5. Gaisua – a tribute which vassal states have to pass. Dues were imposed on luxury goods and on various profession such as prostitution

Relationship of Hausa land with other nation state

In Hausa state before the 19th century had relationship of different kinds with Nigerians from different ethnic nations. The relationships were based in the form of import – export trades services provided by artisans, Cultural contact or even welfare.

The Hausa maintained trade relationship with other nations. They had mutual with Adamawa. They supplied fire arms, cloth bead and in return got slaves iron- bars ivory

- ❖ The Hausa exchange various goods in trade with many other people. such as Bauchi
- ❖ The Hausa people Travelled to many places and settled there permanently
- ❖ The Hausa language and dressing diffused to many places outside Hausa land
- ❖ The Hausa have relationship in war fare. Many Hausa states carried out wars with both Hausa and Non- Hausa states

History of some Hausa states

Kano

Kano history was recorded from the Chronicle of Kano. The Kano Chronicle was a record of Names, lives and period of reigns of rulers of Kano. It also contains a record of event and how they happened. Kano grew up from a small settlement near dala hills. The inhabitants of this settlement were said to be known as the Abagayawa whose ancestors migrated from a place called Gaya. Later they were conquered by another immigrants who was spear headed by Baguadak in about the year 999ad. King Kanayeji (1390-1410) strengthened and equipped the army with iron helmet. With the army he fought wars on Jukun and Zaria and collected tributes. Kanayeji was succeeded by his son Dauda Demisa who gave refuge to the ruler of Borno named Dagachi. This act led to diplomatic relations between Kano and Borno: the reign of Yakubu (1452-1463) was a period of peace and prosperity. Trade relations were extended as far as Ghana.

Achievements of Muhammad Ramifa of Kano

1. Ramifa strengthened the arm Kanayeji did and introduced new military formation
2. He increased the prestige of the monarchy and also strengthened its control of its subjects
3. He fought wars with Kastina and extended Kano trade
4. He ran an effective administration
5. He introduced and adopted Islamic legal system by appointing qadi magistrates to the court of local chiefs
6. He was a devout Muslim and showed this by ordering the felling of the Sacred Shamuz tree and building a Minaret on its site
7. He attracted Muslim Scholars such as Mai into Kano and Maghilli wrote a book titled the obligation of princes

After some time, Kano began to decline its war with Kastina which started during the reign of Ramifa lasted up till the 18th century

ZARIA (ZAUZAU)

Mush was not known about the history of Zaria, but it is believed that followers of Bayajidda must have imposed their rule on the indigenous people. People became important in the 16th century during the reign of powerful woman Bakwa Turunku. She freed her town from the attack and invasion of the town to a place called Zaria because the former capital was small with the emergence of queen Amina; it brought great change to the city of Zaria

Contribution and achievement of Queen Amina

1. Amina was a warrior, she fought wars for about 34 years and got Numerous victory
2. She encourages trade and participates actively in the trade in Hausa land. She built walls around her kingdom called ganuwar Amina
3. Amina region could rightly be describe as the golden age of Zaria because During this period Zaria enjoyed power, wealth and prestige
4. She encourage trade
5. Zaria derived lots of revenue from the sales of slaves and eunuchs.

KASTINA

Kastina was founded by the followers of legendary Bayajidda. The leader was named Kumayo. The people of Kastina migrated from the east and settle among the people called Durbawa. The Kastina people regarded their ruler as a kind divine king whose fortunes reflected on the lives of his subject. Thus they never allow their king to grow old or physically weak for as soon as it was detected a successor will be selected. Kastina was a great trading nation also had a strong military. They maintained friendly relations with Tunisia and maintained trade link. It had political control of Birnin, Gwari and Zamfara. Kastina became a great center for Islamic learning following the fall of Songhai Empire and the destruction of Sankoro University. Towards the 18th century, the power of Kastina started weakening that it became a tribute paying state on different occasion to Daura, Gobir, Kano. Kastina state fell finally during the Fulani Jihadist in the early 19th century.

KEBBI

Kebbi is one of the so called bastard Hausa state. It was located at the far western part of Hausa land. Tradition has it that the founder of Kebbi migrated from Egypt under the leadership of Lekawa and settled in a well water area latter called Kebbi. The founding of Kebbi revolved around a strong war like leader named Mohammed Kanta or Kotal kanta in 16th century. Kanta revolted and led Kebbi to fight for its freedom from Songhai

Achievements of kotal kanta of Kebbi

1. He fought and secure the independent of Kebbi
2. He seized the opportunity of his defeat of Songhai and attempted to Conquer the Hausa state
3. He built a strong fortress at Gungu on the Argungu-Sokoto road
4. He was renowned city planner and builder

5. He built a Canoe and covered with sheath of coppers to enable him visit the Marshy areas of his Kingdom. Kanta died in battle field in 1554

Gobir

Gobir was the last, Legitimate Hausa state to emerge as a nation. The founders of Gobir came from Bilma and probably established themselves over the indigenous people they met. Gobir geographical location on the Sahara led to constant fight with the restless desert dwellers especially Tuaregs. Gobir developed a strong army for its war of defense and expansion. Gobir went into strange triple alliance with Zamfara and the Tuaregs of Air in order to dismember Kebbi When it was known as “sick man” of Hausa land. Gobir strengthened its alliance with Zamfara by marriage alliance between the sister of Barbari (the sarkin Gobir) named fara and Mairoki (sarkin Zamfara) soon Gobir began so weak because of Constant wars with its vassals and other enemies. Gobir finally fell during the time of Fulani Jihadist attack

Fulani

The Fulani originated in the area of rivers Senegal around Toro. They are cross breed of the Berbers and the Negro. They remain the only ethnic group without a district territory or a kingdom of their own. They migrated to Nigeria and revolted against their host Hausa took power from them. There are two types of Fulani: Fulani Gida and Fulani Bororoje.

The Fulani Gida live a settled life they farm as their main occupation while the Bororoje were cattle rearers that move from one place to another with their cattle. They usually marry within their ethnic groups and maintain their pure Fulani identity. They were mainly pagans. There were the torunkawa who claim they have Arab blood in them while the sullebawa believed that they had some madingo blood. The leader of the Sokoto jihad ushman dan fodio belongs to the torunkawa Fulani minority group.

WEEK SIX

THE NUPE KINGDOM

The nupe speaking people are located mainly around the Nigeria Kaduna confluence. They lived in the present town of Bida, Mokwa and Jabbain present Kwara state. They have high military power and were intelligent craft men and women.

Nupe was founded by a hero known as Tsoede or Edeji. He is said to be a son of Igala father (king) and nupe mother (uku). Nupe were living under autonomous villages but later form a confederacy under the chief of uku. Tsoede used the gift from his father and found a new kingdom named nupe and established himself the paramount ruler. Etsu is the title of the ruler in nupe land.

Establishment and development of Nupe kingdom

Under the leadership of Tsoede he build a strong Calvary force and with it conquer many towns around nupe like Bunu, yagba etc.

He built the state capital at Gbara

He established Divine kingship in nupe with himself as the central figure with magical powers

He rewarded all those that help him in the battle by making them chief of the twelve towns in nupe

He introduced new craft in nupe such AS building Canoe, bronze casting and black smiting

He established cultures such as paying of bride price and human sacrifice

ISLAM IN NUPE

Islam came into nupe through Muslim leaders who practice in the trans-Sahara trade with their local industries and the non savannah north, the Caravan traders found it wise to stay in nupe land and do business because the environment was favourable to them.

Nupe tradition had it that Etsu jibril (1770 AD) was the first king to embrace Islam by the 18th century, A large number of Fulani and nupe Muslims scholars had exited in the country. The spread of Islam in nupe went beyond the country borders into Yoruba lands.

Importance of Islam in Nupe land

It provide a conducive ground for the coming of Mallam Dendo whose presents and influence in nupe had tremendous religious and political consequences

He launched successful Jihad in nupe and his intervention halted the indigenous rularship and ushered the area of Fulani lordship

Islam converted isolated pagan groups into nations

The spread of Islam in nupe loosened the traditional Cohesion among communities
With the successful Jihad of Mallam Den do Islam became the state religion and sallah becomes the national feast

He introduced Islamic education where Mallam were teaching Islamic faith or creed and many mosques were built.

SOCIAL AND POLITICAL ORGANISATION OF NUPE KINGDOM

The political system of nupe people was centered on the Etsu (king) who had a spiritual taboo and always wore white dress

The kingdom was divided into four zones for easy political and economic administration. Bida was the seats of the central government were the Etsu lives, and was one of the administrative units. It was sub divided into the greater Bida and the stranger. Below The king were the feudal lords that were directly under the king. The next zone was made up of the conquered vassal states known as the Zazi-kati (outside people) e.g., Bunu, Gbari etc. They were not directly under the administration of the central government and enjoy a certain degree of autonomy.

The third zone was the union of the two original political groups e.g., Beni and Kyedye. They form nucleus and were directly under the king that conform the appointment of the ruler. The kings of the two town collected taxes and judicate on minor matters, the major matters was refer to the central government. The fourth zone was the remaining districts, towns and villages that were rule by fiefs, Fiefs were land held for payment of a fee on condition of military services to the lord. The organization of nupe kingdom was centered on Etsu who has paramount authority in the kingdom. The Etsu absolute power were built up by an inter play of myth, Tradition, rituals and magic. He dress in white garment, he went everywhere he likes but could only eat food cooked by his wife. No stranger stay close to him while he eats. It was a taboo for anyone to put to death in Etsu presence or in the state in which he lives.

ECONOMIC ORGANISATIONS

Nupe people were good traders and agriculturists. Revenue to the states came from agriculture trade and industries. Taxes, levies and tribute were also revenue that came into that state. They grown crops such as rice, beans, maize, vegetable, fish's shea butter and cassava. They set up many industries such as weaving, glass work, beadwork, iron ore and mining leather work.

The Nupe kingdom practiced internal and external trade. People from far and near attended nupe Market days. They also engaged in long distance trade. They import palm oil, and potash and re exported it into Oyo. While sheep and goat were exported to Onitsha. Sale of kola nuts was the strict Monopoly of the Etsu. Slave trade contributed to Nupe revenue. Other sources of revenue were through court fees and extortion. The revenue was used to pay public servant, members of the royal house hold and other favour people in the land. The Nupe people were known as a war like people although they do not have standing army to achieve this. The kings brigade of guard and other feudal war. The troops made up of slaves were equipped with guns, bows and arrow. Nobility was commanded by Etsu Dakari. The royal infantry was commanded by Etsu lefidi.

NUIPE RELATIONS WITH OTHER NIGERIA STATE

Nupe had political social and economic relationship with other states of Nigeria before 1800Bc. socially nupe related with other nations in two ways military and religious. Military Nupe was engaged in wars with her neighbor of Kano, Kastina, Zaria and Kebbi. They also fought wars with Oyo ille-iffé, ilesa and Benin this was made possible because of their Calvary force. The Fulani successfully carried out jihad in Nupe kingdom and its spread beyond nupe kingdom and into Yoruba land. In economic sphere nupe were skillful craftsmen and merchants whose fame spread far and wide. Nupe imported horses, salt leather produces paper and textiles from Hausa land and exported jewelry, embroidered gowns and slaves especially eunuchs and textiles from Hausa and nupe sold slaves, horses leather goods textiles which they bought from European manufactured goods and palm product among others outmen products. Cultural aspects nupe learnt the art of building boat from idah brass and bronze casted from Igala.

DECLINE AND FALL POF NUPE KINGDOM

Many factors contributed to the fall of nupe kingdom

The reign of weak rulers who where selfish and had no interest in military readiness nupe was harassed by her Neighbors' such as Zaria, Oyo jukun and Igala

The kingdom was so vast with different cultural learning, internal dispersion became rampant that lead to the more autonomous kingdom within Nupe kingdom

The nupe kingdom was situated in an open grass land it becomes difficult to defend the territory when the enemies attack them

The nupe dynamic struggles and the seize of power by the Fulani. Nupe lost her southern Colonies.