

## Kingdoms Of The Yoruba

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Demographics. Benin. Estimates of the Yoruba in Benin vary from around 1.1 to 1.5 million people. The Yoruba are the main group in the Benin department of Ouémé, ... West Africa (other) Nigeria. Togo. Estimates of the Yoruba in Togo vary from around 500,000 to 600,000 people. There are both ...

### *Yoruba people - Wikipedia*

The Oyo Empire was a Yoruba empire of what is today Benin and Western Nigeria. The Oyo Empire grew to become the largest Yoruba state. It rose through the outstanding organizational and administrative skills of the Yoruba people, wealth gained from trade and its powerful cavalry. The Oyo Empire was one of the most politically important states in the entirety of Western Africa from the mid-7th to the late 18th century, holding sway not only over most of the other kingdoms in Yorubaland, but also

### *Oyo Empire - Wikipedia*

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*History of the Yoruba people - Wikipedia*

Yorubaland • Type Monarchies • Oba ( King) • Ògbóni ( Legislature) • Olóye ( Chiefs) • Balógun ( Generalissimo) • Baálẹ̀ (Village/Regional heads in Western Yorubaland) • Ọlọja (Village/Regional heads in Eastern Yorubaland)

*Yorubaland - Wikipedia*

The source of Yoruba from Benin is very authentic. THE statement credited to Oba Erediauwa Omonoba Uku Akpolokpolo, that the Yoruba race originated from Benin Kingdom, was very rich in details and calls for

*Yoruba and Benin Kingdoms - EDO NATION*

Names not only of the kingdoms, but of towns, regions, rivers, rulers, and warriors, names of peoples beyond the Yoruba world as well. The Nupe, Bini, Fon (Dahomeyan), Hausa and Fulani were the most formidable of these latter peoples.

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Kingdoms Of The Yoruba Kingdoms Of The Yoruba It could be due to the fact that the Yoruba never lived in one, sole kingdom, but always in a welter of competing states and towns, rising and falling according to leadership or opportunity. That means that there are an enormous number of names (not exactly familiar to denizens of New England !) to ...

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These early states included the IgboKingdom of Nri, the Benin Kingdom, the Yoruba city-states including the Kingdom of Ife, Igala Kingdom, the Hausacities, and Nupe.

This third edition of what has been described as "this minor classic" has been extensively revised to take account of advances in Nigerian historiography. The twenty million Yorubas are one of the largest and most important groups of people on the African continent. Historically they were organized in a series of autonomous kingdoms and their past is richly recorded in oral tradition and archaeology. From the fifteenth century onwards there are descriptions by visitors and from the nineteenth century there are abundant official reports from administrators and missionaries. Yoruba sculpture in stone, metal, ivory, and wood is famous. Less well-known are the elaborate and carefully designed constitutional forms which were evolved in the separate kingdoms, the methods of warfare and diplomacy, the oral literature, and the religion based on the worship of a "high god" surrounded by a pantheon of more accessible deities. Many of these aspects are shown in the drawings and photographs which have been used—for the first time—to illustrate this distinguished work.

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This collection of essays, written during the last couple of decades on Yoruba cultural heritage, brings together a wealth of material on Yoruba history, art, and institutions within a framework of writing on the phenomenon, history and sociology of tradition. The essays demonstrate a strong philosophical context, and new insights into the nature and behavior of the Yoruba tradition. A main theme is that there is no antithesis between tradition and modernity and that to examine how the Yoruba synthesize tradition and modernity is a useful way to understand how their society functions and changes. The author further brings perspectives to current concerns about why there is at present a resurgence of violent ethnic clashes. He reflects on the divisiveness of violent conflicts arising from tribalism and ethnic consciousness, illustrating how these need not be a threat to Nigerian unity, and considers roles of traditional authorities in modern political structures.

Using a combination of oral traditions and written sources, this work reconstructs the history of Owo, a frontier Yoruba kingdom in southwestern Nigeria, from about the 12th century to the 20th century. One

of a number of kingdoms springing up in this forest country in the 11th and 12th centuries, Owo developed as a typical Yoruba kingdom, with a system of limited monarchy and careful balances of the interests of society. However, Owo was the closest Yoruba kingdom to another kingdom that was not Yoruba, that had a significantly different political system characterized by nearly complete monarchical absolutism. Inevitably, Owo developed relationships with that kingdom, the strong, expansionist Benin kingdom of the Edo people---in trade, culture. Owo seems to have grown slowly until it came under pressure of this much stronger neighbor. Benin's ownership of coastal territory had positioned her to benefit from the coastal trade with Europeans beginning from the last years of the 15th century. Wealth from the trade and the acquisition of imported weapons of war (European guns), had transformed Benin into a formidable adversary to her neighbors. Unable to match Benin's military power, Owo strove for independent survival by entering into creative commercial and political arrangements with Benin. Over time, Owo-Benin relations attained a certain stability featuring much cultural interaction, friendly trade in each other's domain, and traders from both kingdoms' trading side by side far into the interior. Politically, Owo began to be impacted by the Benin system, thereby creating a long history of conflict and instability in the internal politics of the Owo kingdom. In spite of such, however, Owo continued to prosper economically. Owo also developed excellent diplomatic skills that preserved her independence and prevented frequent wars with Benin. Owo's economic prosperity spurred cultural growth and revival, making Owo a great cultural center in Yorubaland. Although Owo's political life never fully recovered from the disruptions imported by her contacts with Benin, Owo never ceased to be a prosperous and independent kingdom. The same trends continued under the British and have continued in the context of the Federal Republic of Nigeria.

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