



Map: Some of the more important tribes and archaeological sites of southern and central Nigeria

mit Idoma ... verwandt sein. Diese sprachliche Verbindung würde, wenn Idoma mit Jukun nachweislich in Beziehung zu setzen wäre, ein neues Licht auf die Wanderungsmythe der Bini werfen. Auch sie scheinen aus dem Raum des Niger-Benue Zusammenflusses nach Süden gewandert zu sein" (1968: 102). The Jukun will be dealt with below.

The authors of "Nigerian History and Culture" are sure that the fact that the Kwa group comprises languages of the Yoruba, Edo, Igbo, Igala, Idoma, Nupe "indicates that the ancestors of the speakers of these languages separated from the same parent stock. ... Furthermore, it can be inferred from the linguistic evidence that the emergence of these closely related ethnic groups took place in or near the areas they now occupy" (Olaniyan 1985: 17). The same idea was also expressed, for example by

Armstrong (1964: 127 f). "Binin, Ibo, and Yoruba culture, as we know them today, are certainly the product of a long process of development within what is today Nigeria," Bradbury concludes (1964: 150).

But Nigeria is vast. Alongside the opinion of the Edo and Yoruba migration from the northeastern part of the present-day country, there exist linguistic concepts of the northwestern, though still Nigerian origin of these peoples (Bascom 1969: 8 f.; Alagoa et al. 1988: 91).

Meanwhile archaeological evidence inclines to agree with the northeastern, the Niger-Benue confluence area version. As far as just the Edo is concerned, Es'Andah argues firmly that "archaeological evidence available thus far, contradicts traditions which hold that the Edo came from