ARCHAEOLOGICAL SURVEY OF GURGU SETTLEMENT IN JOS-EAST LOCAL GOVERNMENT AREA, PLATEAU STATE, NIGERIA

BY

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P13ARAH8012

A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
AHMADU BELLO UNIVERSITY ZARIA,

IN PARTIAL FULFILLMENT FOR THE AWARD OF MASTER OF ARTS (M.A) DEGREE IN ARCHAEOLOGY

DEPARTMENT OF ARCHAEOLOGY
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AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

FEBRUARY, 2017

DECLARATION

I declare that the work in this dissertation entitled "Archaeological Survey of Gurgu Settlement in Jos-East Local Government Area, Plateau State, Nigeria" has been carried out by me in the Department of Archaeology, under the supervision of Dr. C. S. O. Bakinde and Dr. A. S. Sani. The information derived from the literatures has been duly acknowledged in the text and a list of reference provided. No part of this dissertation was previously presented for another degree or diploma at this or any other institution.

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Name of Student	Signature	Date

CERTIFICATION

This dissertation entitled ARCHAEOLOGICAL SURVEY OF GURGU SETTLEMENT IN JOS-EAST LOCAL GOVERNMENT AREA, PLATUEA STATE, NIGERIA, by Jonathan Ezekiel Azi meets the regulations governing the award of degree of Master of Arts of Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This Dissertation is dedicated to;

God Almighty for His Kindness and faithfulness.

My late father of blessed memory Mr. Ezekiel Nyam, I cannot still believe that you are gone when am still on the segment of this research.

My wonderful mother Mrs Hannatu E. Nyam you are one out of a million.

My beloved son Azi Othniel Jonathan, my younger siblings Mrs Elizabeth Abi George, and Mr. David Agwom Ezekiel, I love you all.

ACKNOWLEDGEMENTS

I earnestly appreciate the kindness I received from my supervisors Dr. C. S. O. Bakinde and Dr. A. S. Sani whose thoughtful suggestions and corrections enhanced this research substantially; I sincerely appreciate your mentorship and coaching at this level of my academic attainment.

To all my lecturers I appreciate your impacts in my life, especially; Prof.(Mrs) B. N. Mangut I sincerely appreciate your motherly advice, always giving me a listening ear whenever I come to you, Prof. M. K. Aliyu, the Head of Department, thanks for your care Sir, Prof. K. T. Odofin, Prof. Gundu, Dr. J. D. Ndera, Mr. Y. Y. Kimbers all of Archaeology Department Ahmadu Bello University, Zaria, and also Prof. P. A. Oyelaran who is on sabbatical alongside with Dr. Edet and Dr. Garba, I sincerely appreciate your mentorship and coaching. Mr. J. Y. Bako the Department's Head of Cartography I appreciate your work and assistance too.

I will never forget you and your family Mrs Deborah Izang, and Mr Izam Azi, Mr. Markus Ishaku, Dr, Ishaya A. Bawa, as well as Prof. Ezra A. Gunen for the motivation, advice, believing in me, and the financial assistance you rendered to me. Also Miss Juliet Nyam, you did the imaginable, words cannot express how much I appreciate your trust and assistance, thanks and God bless you, Miss Esther Edoh of Bervelyns Jos, thanks for being a true and wonderful friend, I am indeed indebted to you all, you all lifted me up when I was down and gave me your shoulders to lean on when I needed it. My appreciation goes to Mrs Grace O. Sunday for taking your time to typeset my work even when I have nothing to give in return, God bless you.

My cousins and friends; Joshua Bature, Caleb Bature, Ashom Simon, Mummy Simon, Markus Bulus, Akutsang Bulus, Ladi Bulus, Ayong Bature, Mrs Atakwo, Mrs Deborah, Ruth

Luka, Naomi Luka, Mary Atang, Charity Amos, Afe, Alexander Kantomah, Musa Richard, Mairo Habib, Helen Agwom Azi (My Love), and Gloria Emmanuel words cannot express my appreciation towards your show of love and care, you all gave me hope to push on in life. Also those I did not mention here, you are all on my mind and my appreciation goes to you all too. To all my class and course mates, I sincerely appreciate your assistance in one way or the other, and also for your understanding throughout our study period together.

Finally, to God Almighty for His sustenance and His mercies over my life, for keeping and moulding me to His glory, may Your Name be praised.

ABSTRACT

With the availability of archaeological materials on Gurgu abandoned settlement, the history of Gurgu is still clouded in obscurity. This is due to the non archaeological work conducted on the abandoned settlement. Thus, this research was carried out at Gurgu abandoned settlement because of the need to reconstruct the history of Gurgu and alongside document its finds and features for posterity due to the threat posed to it by human activities such as farming and animal grazing. This research however employs the use of methods such as review of written documents, oral traditions, archaeological reconnaissance survey, as well as classification, analysis and interpretation of archaeological finds and features that have been identified, observed and documented. Based on the oral account retrieved, the first clan to have inhabited the "Igun Hill" is the Afebarkachi, although the period of inhabiting the site was not ascertained. The Afebarkachi was later joined by the fekaribir, the Afedurbi and lastly the Afesem. These four clans gave rise to the name of the hill they inhabited "Igun Hill", literally means, "Togetherness". But the four clans are known as the "Afeber" due to their choice of settlement. Reconnaissance survey of Gurgu abandoned settlement was carried out in order to document surface finds and features which are pertinent to this research because it provides the researcher with useful information about the extinct inhabitants of Gurgu site, which will improve our understanding of their history, their sacred grove, their religious belief, and their discarded grinding stones. Potsherds retrieved from the abandoned site of Gurgu during the reconnaissance survey; were classified, and analyzed via visual examination. Finally, this research has succeeded in reconstructing aspects of the history of Gurgu through its numerous archaeological resources that provided vital information on the inhabitant's past ways of life.

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GLOSSARY

Afizere	**English**
Abok - - - - - - -	Native doctor
Adakunom - - - - - - -	The creator
Agwom - - - - - - -	King
Atsi - - - - - - -	Chief Priest
Azuri - - - - - - -	Reception room
Igasang - - - - - - -	Circumcision
Iges - - - - - - -	Concussion
Ikyo - - - - - - -	A dialect
Ifat - - - - - - -	Canerium schweifurthii
Izuzuk - - - - - - -	Cactus
Kayer - - - - - - -	Inside
Kogi(Hausa) - - - - - -	River
Kubar - - - - - - -	Mud wall
KuchiItse - - - - - - -	Sacred grove
Kudurufi - - - - - - -	Exhuming of human skull
Kunom - - - - - - -	Sun
Ma itongatsi - - - - - - -	Circumcision ash
Muturu (Hausa) - - - - - -	Dwarf Specie of Cattles
Ribuss - - - - - - -	Deep depression in a rock

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This research focuses on the archaeological study of Gurgu abandoned settlement. The name Gurgu applies to the abandoned settlement and their present settlement today which is about three to four kilometres away. Gurgu people are part of the broader Afizere ethnic group, but speak the Ikyo dialect. The Gurgu sub-group is made up of four clans; Afebarkachi, Afekaribir. Afedurbi, and the Afesem. These clans all inhabited Gurgu abandoned settlement in time past. However, each of these clans arrived at different times to the settlement. This site is located in the plains bordering the southern part of the Igun Hill.

The archaeological site of Gurgu is characterised by the presence of grinding stones, remains of house walls and a circular stones arrangement, boulder, sacred grove *Kutchi Itsi*, and potsherds. This site has been greatly disturbed by farming activities leaving it with some sparsely scattered trees such as Mango trees *Mangefera indica*; Baobab trees *Adansonia digitata*; *Ifat Canerium schweinfurthi; a*nd Locust beans trees *Parkia biglobosa* among others. The northern axis of the site is a hill-top characterised by igneous rocks such as migmaties, basalt and gneiss, covered by thick shrubs consisting of African Peach *Acacia crythrocaly*; Sand paper *Ficus spp*; and Wild yam *Dioscorea bulbifera.*

1.2 Statement of Research Problem

Much is known archaeologically about the south-western part of Plateau State via the works of (Bernard Fagg, 1946, 1972) at Rop Rock-shelter and the works of (J. Mangut and B. Mangut, 2009a) in the Ron-Kulere area. But little is known archaeologically about the eastern part of the Plateau which is inhabited by the Afizere (Jarawa).

Thus, this research is aimed at reconstructing the history of Gurgu inhabitants as there is no written document of the people under study, thereby showcasing the traditions and culture of the Gurgu people as a part of the Afizere and also positioning the Afizere among other cultures on the Plateau.

1.3 Scope of the Research

This research was concentrated on the survey of Gurgu abandoned settlement with the intention of reconstructing aspects of the history of the Gurgu people of Eastern Jos Plateau, mainly using past material culture and complementary use of written sources and ethnographic data.

1.4 Aim and Objectives of the Research

This research is aimed at reconstructing the history of Gurgu people through their material culture. This was attained via the following objectives;

a. To document the oral history of the people.
b. To study and document the archaeological finds and features on the abandoned settlement.
c. To determine the size and extent of the site in terms of length and breadth.
d. To determine the spatial distribution of finds and features on the site.
e. To obtain data for the purpose of analysis and interpretation for better understanding of the people.
f. Finally, to conduct an archaeological survey which will enable the researcher produce a map of the spatial distribution of finds and features for future research on the site.

1.5 Methods of Research

This research employed the application of various approaches in order to achieve its objectives. In the course of this research, the following methods were employed;

1.5.1 Written Sources

This involved the review of documents which includes manuscripts and archival materials which guided the writing of this dissertation. Some of these documents were found in the National Library Jos, Plateau State; and University of Jos Permanent Site library, and the National Archive Kaduna, Kaduna State.

Literature available for this research was scanty. Nonetheless the available literature was reviewed, and formed a basis on which effort on this research was built upon. Much of this information deal with the history of the Afizere people.

1.5.2 Oral tradition

Oral traditions are messages that are transmitted verbally from one generation to another; the messages may be passed down through speech or songs and may take the form of folktales and fables, epic histories and narrations, proverbs, or sayings. Oral traditions make it possible for a society to pass knowledge across generations without writing. They help people make sense of the world and are used to teach the younger ones and adults about important aspects of their cultures (Houston 2015). Oral tradition is information passed to another generation by word of mouth that is not written down. It provides a viable source of information about ancient times as much of the past survives exclusively in the spoken word. It is often seen as an important source for reconstructing history especially in areas without written records (Vansina, 1981).

> As noted by (Bakinde, 2006: 55), not all verbal testimonies are traditions, for instance rumours must be excluded from tradition because certainly it contains and transmits a message and the type of message it transmits is based on hearsay and therefore not reliable for historical reconstruction and for any material to serve as a valid oral tradition it should be based on an eyewitness account, this is because the origin of a tradition is very important. For

> instance tradition may develop as a result of rumour or any eyewitness testimony. Also it could be a new creation based on the different existing oral texts that are combined together and are adopted in order to create a new message. Therefore, in order to ascertain the oral data retrieved it is paramount to collaborate it with written records, archaeology, and linguistics for better a result, (Bakinde, 2006: 55)

The use of oral tradition as a method of research to complement the few written documents on African history has become of paramount importance in most archaeological research work. This is because histories of written records in most parts of Africa like Nigeria is very recent, dating to the contact with Arabs/Europeans. Therefore, there is a need for reliance on oral tradition and material culture for any meaningful research on pre-Arab/Pre-colonial era (Obenga, 1981).

Oral tradition was used to acquire information about the Gurgu people and their abandoned settlement as there were no written documents to aid or rely upon concerning their historical background and material culture. The researcher used this medium "oral tradition" to gather data, 23 persons irrespective of their age and social status were interviewed via carefully designed questions in line with attaining the research aim and objectives. The set of people interviewed include; traditional heads, traditional priest, retired civil servants, and farmers. The method of interview adopted involves interaction between the interviewer and the respondent. In this case the questions were written before meeting the respondents.

Women were also among the 23 persons interviewed in the course of this study as they play vital roles especially in the cultural aspect of the community. A unique decoration was observed on a pottery by the researcher and was told by the only surviving potter who happened to be a woman. That such design were only done on ritual pots used to preserve local brews *(Ibwerag)* kept in the room of the priest (*Atsi*) a day to a special occasion such as

puberty rite (*Igasang*). This is a festival where qualified youths are initiated into adulthood usually of the same age range. It is done after every seven years the local brew *(Ibwerag)* is served to men alone. Some youths were also interviewed with the aim of understanding if they had the knowledge of their history.

1.5.3 Ethnographic survey

Ethnography is the science of describing particular society or a distinct group of people from their material culture. Archaeologists have frequently turned to ethnographic sources to supplement their understanding of past ways of life or to document their own intrusions into the present-day landscapes and cityscape (Hollowell and Nicolas, 2009). From our understanding of ethnography and archaeology, one thing is central which is; "culture". In ethnography contemporary culture is being studied, while in archaeology extinct culture is being reconstructed via the aid of observed, retrieved and analyzed discarded material culture. The collaboration of the two disciplines gives birth to ethno-archaeology, a methodology in archaeology that centres on analogy.

As mentioned above, the backbone of ethno-archaeology is analogy, which can be defined as a form of reasoning whereby the characteristics or identity of an unknown object maybe inferred from those that are known. This reasoning is predicated on the assumption that, two things might have some similar characteristics yet to be discovered.

Thus, this method was employed so as to aid a better understanding of pottery, and burial system or pattern of Gurgu people bearing in mind the changes that take place in cultures and traditions in space and in time.

1.5.4 Archaeological reconnaissance survey

The method adopted entails traversing Gurgu abandoned settlement site through reconnaissance survey which allowed the researcher to identify, measure and record all finds and features visible on the site. The overall objective of this surface survey is to determine as much as possible the characteristics of Gurgu observable remains without conducting excavation. The researcher here embarked on surface survey with an aim of observing, mapping, and acquisition (potsherds, grinding stones, house foundations...) of data for the purpose of analyzing and drawing inferences from the data.

This research utilised pedestrian survey which encompasses methods ranging from single person exploration to intensive and inter-disciplinary coverage. This enabled the researcher to carefully traverse the site thereby observing through the aid of naked eye and photographing with the aid of digital camera (Canon zoom Lens 5x, 5.0-25.0mm, 60.0 Mega Pixels). Other instruments used include measuring with the aid of 30 metre type, range pole and photo scale, and recording of finds and features present in a field note. Also Global Positioning System (GPS, *etrex* GARMIN) was used to take the coordinates of areas with high concentration of pottery and also coordinates of features identified on the site were recorded as well. This method gave a panoramic of the cultural features of the area and paved the way for the subsequent classification of the observed cultural finds and features.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Literature Review

The Jos Plateau witnessed one of Nigeria's earliest controlled excavations conducted by Bernard Fagg at Rop Rock-shelter which is located southwest of Plateau State (Abubakar and Haour, 2014). His research revealed early human occupation of the area which goes back to the Late Stone Age period. Other archaeological research conducted in the 1950s and 1960s reveals that human antiquity goes back to the Early Stone Age on the Plateau.

Prominent among later researches on the Plateau "A history of Class Formation in the Plateau Province 1902-1960: The Genesis of a Ruling Class" was an unpublished PhD dissertation by (Mangvwat, 1984) who researched on the formation of communities on the Plateau that was influenced by three main factors namely; its rocky and mountainous terrain, social reproduction within it, and a progressive immigration into the region by waves of migrants. The nature of historical interaction between these three factors ultimately moulded the settlement patterns, political and cultural groupings on the Jos Plateau as they existed by 1900. One of the importance of the historical interaction between the above factors was the multiplicity of numerous politico-cultural grouping in the area quite unlike historical development in the surrounding Hausa Plains during the same period. His examples mostly centred on ethnic groups from southern and western parts of Plateau region. But nevertheless, his work has given a clear picture of class formation in the region (Mangvwat, 1984).

From the 1990s onward, archaeological investigation was carried out in the Jos Plateau termed the "Ron-Kulere Project" and was led by J. Mangut and B. Mangut. There are other archaeological investigations such as, "Establishing the Homeland of the Ron-kulere People of the Southwest Jos Plateau by (J. Mangut and B. Mangut, 2009a). Due to the discrepancies

of the history of origin of the Ron and Kulere, the two scholars mentioned above decided to undertake archaeological investigations particularly on the Southern Bauchi area with a view to establish the homeland of both the Ron and Kulere, results so far pointed to Bundot and Gyamas, two of the abandoned settlements in Dass area in southern Bauchi as the centres from which the Ron and Kulere could have originated from before ascending the Southern Jos Plateau (J. Mangut and B. Mangut, 2009b).

However, much is known archaeologically about the south western part of Plateau State compared with the eastern part of the state which is dominated by the Afizere. The first archaeological work was unpublished undergraduate project by (Ezekiel Jonathan Azi, 2005) on the reconnaissance of Nitseng abandoned settlement site in Fursum District of Jos East Local Government Area of Plateau State. The researcher was able to analyse and document some of the major finds which were mostly potsherds; and also the traditions of the people. But more has to be done archaeologically for better understanding of who the Afizere are.

"An archaeological reconnaissance survey of Afozi abandoned settlement in Boda, Fobur District, Jos-East Local Government Area of Plateau State", by Nabego H. Basher (November 2014), claimed that the ancestors of Afozi migrated from Chawai area of Kaduna State along with other groups which were not stated to settle on the Afozi Hills. That the area was first discovered by an Afizere man who came on game expedition from Chawai and decided to inhabit the area because of the fertile land and varieties of games. The name of the person and group of persons that left Chawai to settle at Afozi were not mentioned in her work. She also identified Iron slag but did not mention the inhabitants claim to have smelted Iron in the past or if it was smelted by other people from other places who choose to make use of the Afozi settlement site for their smelting work. Thus, the site is rich but under-worked or researched upon. With extensive and systematic archaeological research on this site more will be revealed.

Another archaeological reconnaissance carried out in Jos-East was by Stella Cornelius (December, 2014), an unpublished undergraduate project which was on Torfor abandoned settlement in Korim, Federe District. The historical background of the people documented by the researcher was not detailed because it did not mention where they migrated from and the reason for migrating from where they were to their extant habitation. The researcher however, succeeded in documenting the types of masquerades found within Afizere; the festivals amongst the inhabitants of Torfor, marriage and their burial system. The project was a preliminary work. Another archaeological research conducted in the Afizere area was the one by (Ibrahim Mohammed Ya'u, 2014), which was a reconnaissance of Afizere abandoned settlement, (The coronation Hill) in Jos North Local Government Area of Plateau State. The said project is faulty from its topic because there is no site called Afizere. Afizere is a name referring to the Izere (Jarawa) people of Plateau State, and the historical background were copied from the works of (Ajiji, 2011 and Abok, 1988) without acknowledging his sources. That is to say, his collection, classification, analysis and interpretation of data will be faulty too. Thus, these are some of the issues with undergraduate research, failing to present the real issues tied to a site or a particular ethnic group.

Other undergraduate projects in the Archaeology Department Ahmadu Bello University, Zaria on some sites from Jos-East are the works of Tilleeh Suleiman Faren, "An Archaeological Reconnaissance of Gwafan Abandoned Settlement in Lamingo, (December, 2008)", and the work of (Hanny Dieson Ahama Dihmono, 2008) which was on the study of "Traditional Waving Technology in Fobur Jos-East". Thus, all these researches serve as a guide to intended future extensive archaeological research.

Generally, the Afizere people are rich in culture from their religious beliefs, cultural dance, cultural attires, and tradition. Today history of Plateau State is incomplete without mentioning the Afizere as they represent the State both at home and abroad in cultural dances

or festivities. With extensive archaeological research they might be linked with the Jarawa and Bankalawa of Southern Bauchi Area, because they fall within the same language group of Bantoid, that is the Benue-Congo. In terms of dialect, there is a good level of understanding between the Jarawa and the Bankalwa of Southern Bauchi (J. Mangut and B. Mangut, 2009).

Hence, the Gurgu abandoned settlement has been picked in Jos-East Local Government Area for preliminary investigation because the people still hold on to their traditional way of life unlike other parts of the Afizere Kingdom which neglect the greater part of their traditional beliefs due to the advent of Christianity and Islam.

There are no archaeological or historical records on the main or original inhabitants of Gurgu abandoned settlement site; same cannot be said of other parts of Afizere. Several theories have emanated with respect to the origin of various groups and societies in Nigeria, a well-known one is based on linguistics affiliation, though language alone will not provide us with sufficient proof of common descent since contact between two different groups may result in the assimilation of the linguistic system of one by the other (Ajiji, 2011).

The research work carried out by Abok Musa Nyam between 1987 - 1988 was on the social life, customs and general history of the Afizere kingdom. In his research (Abok, 1988) pointed out how the name Afizere came to be, it is a derivative from “Izere”, which is a yellow flowered high scented edible herb that grows around households, usually around September. The Afizere like other African societies have myths and legends of migration which explains their origin. As posited in his work, (Abok, 1988) was later supported by (Ajiji, 2011) that the Afizere has three versions of origin which are; the traditions of origin from Chawai; the tradition of origin from Gobir; and finally the tradition claiming primeval. It is pertinent to note that most of the evidence used by these researchers where on linguistic

studies, archival materials and oral traditions. The linguistic aspect deals with language affiliation to show relationship or shed light on language similarities between different ethnic groups which to some extent can be supported by oral account. But to ascertain the claims, there is the need to study their material culture which the archaeologist is more interested on. The material culture can shade more light into time and space when discussing migration and also change that has occurred due to infusion into a new environment.

The three legends of origin as mentioned above will be briefly discussed so as to understand the origin of the Afizere with the aim of shedding more light on the historical position of Gurgu people since they form part of the Afizere and has no written document about its history, but still hold onto its traditional way of life especially the belief.

Based on archival materials and oral tradition, Harold Gunn traced the root of the Afizere people from Chawai (Kaduna State) in three successive migrations involving three patrilineal family groups. The first family to migrate is the Shere/Fobur who happened to be brothers. They first settled at Shere, but due to the rapid expansion of their cattle (Muturu), the Fobur who is the leader to his group or family had to move southward to Afuwozi and later to Fobur plains; while his kin remained at Shere. Another family group left Fobur to found kwall; the origin of the Irigwe (Miyango) people as reported by A.D.O. Finch in his 1914 annual report. Also oral tradition has it that the family of Agwom Deme left Fezumung village in Shere District and settled in Zangam village of Gwong District (*cf* Abok, 1988).

The second group to migrate from Chawai was the Jarawan Kogi in which the area of research falls and Fursum family group. In the meantime, the Afukyu section Maigimu/Jarawan Kogi moved eastwards and occupied the Jarawan Kogi hills initially, with time they split into two major settlements Afefan and Afugam, while Maigimu, Fefur, Jali, Ferum, Kayarda, Rando, and Godong are regarded as Fefan settlements, Nukku, Zangam,

Gurgu, Lamingel tsafi, Saradam, Lengelenge, Fadan Dabo, Firse and Nashanang are Afugam settlements.

The Fursum family left Shere to settle in their present habitation (Fursum Hill) and founded settlement like Naton Fusa, Fewit, Kwanga, Fegwom, Nitseng, Niji, and Tere. They later spread to the plains of Fursum and expanded to the Foron Afizere speaking areas of Kakpis and other related villages (Ajiji, 2011). The interest of the present researcher is the second phase of migration from Chawai, which is the Jarawan Kogi family.

However, based on the Gobir version of origin, Afizere ancestors together with other Jarawa like those of Dass and Duguri left Gobir moving eastwards as hunters to Borno where they stayed and hunted for wild animals. This expedition continued which took them as far as the present Bauchi Region where they split leaving the Afizere to continue to Shere Hills (Ajiji, 2011). It is important to note here as posited by (B. Mangut and J. Mangut, 2009), the Dass area consist of three major ethnic groups who came and settled in the area from different directions and at different times. These ethnic groups are the Barawa, the Bankalawa, and finally the Jarawa. The earliest inhabitants of Dass were the Barawa who occupied the mountain area and that they have occupied the area for about 900 years, followed by the Bankalawa who settled there at about 500 years, while the Jarawa were the last ethnic group to migrate to Dass in the mid 1800 (J. Mangut and B.Mangut, 2009).

There is a good level of understanding in terms of dialect between the Jarawa and Bankalawa of Dass which is not the same with the Barawa. And the two major ethnic groups are said to belong to a sub-classification of the Benue-Congo language family (J. Mangut and B. Mangut, 2009), thus, the Afizere of the Plateau State falls within the same language family of the Benue-Congo (Abok, 1988, Blench, 2000, Ajiji, 2011).

The primeval origin seeks to establish the origin of the Afizere within the same geographical area they inhabit. According to A. D. O. Stobart (*cf* Abok, 1988), "A man and a woman are said to have emerged from a hole at a place called "Fegwom", near Fobur and commenced to breed with remarkable rapidity to form the origin of the Afizere. Another tradition in the Fegwom village of Dorom (Dorong) has it that, the Afizere emerged from a lake there which is still the site of their water and rain rites, while the Afudelek section from the same Dorom (Dorong) share the same belief as reported in the annual report of A. D. O. Stobart in 1914 mentioned above, they claim to have known no other place of origin other than a *Ribuss*, a deep depression in a rock outcrop in Federe Hills (Ajiji, 2011).

Major Edgar who was a colonial officer was also informed during his investigation that the ancestors of the people (Fobur) emerged from a hole somewhere within the locality, which is a cave in Fobur to be the ancestors of the Fobur group. It is claimed that the ancestors multiplied and their offspring's occupied the land. A section of this group is said to have moved westward to settle in present day Jos. This assertion has been corroborated by current oral accounts which relate that the first ancestor and his wife emerged from *Kayer* meaning (inside) in Afizere land (Abok, 1988).

2.2 Theoretical Framework

"Historical Archaeology" is the theoretical framework employed in the course of this research work. It is a sub-discipline of archaeology that was first used in North America in the 1950s to study the traces of European colonial and past colonial settlements in the United States; they were investigating their own past rather than those of Native Americans (*cf* Chia 2013). Likewise, "the more traditional (Americanist) forms of historical archaeology are primarily found in two African sub-regions namely Western and Southern Africa probably because these two regions have histories that shared features with North America. West Africa was the origin of Diasporas populations and South Africa also had the history of

settler colonialism (Swanepoel, 2009). The early studies of the two areas mentioned above centred on the structural legacy of European contact and colonization (Swanepoel, 2009), rather than studying the indigenous cultural developments of the people (Africans).

Prior to this, most of the archaeological work on the continent had concentrated on aspects of human evolution, but today historical archaeology is a burgeoning sub-discipline within African archaeology especially in the Sub-Saharan region focusing on many facets of African experience over the last 500 years and earlier (Swanepoel, 2009).

Several scholars have, however, shared different views as to what historical archaeology is. According to (Hall and Silliman, 2006) historical archaeology is a discipline that focuses on the study of literate colonial societies as against studying pre-contact indigenous ones, for much of the rest of Africa. But Hicks and Beaudry (*cf* Chia, 2013) are of the opinion that the presence of written document does not define a specified field of archaeological study since in Africa, oral tradition is the key to the study of the extinct and extant African societies. The scholars, who define historical archaeology as the study of European expansion serve to favour the role of the Europeans, while not acknowledging the parts played by the indigenes, are regarded as Eurocentric (Swanepoel, 2009). But (Schmidt, 2006) rejects the notion that historical archaeology is predominantly the study of the expansion of Europe, as he sees this as privileging Western history over indigenous history.

Historical archaeology is used to refer to the archaeological studies where sites established during the historical period are studied using archaeological methods of reconnaissance, survey, excavation, and analysis of finds (Aliyu, 2006). Orser (*cf* Chai 2013) sees historical archaeology as a multi-disciplinary field that shares a special relationship with the formal disciplines of anthropology and history. This branch of archaeology frequently uses maps, diaries, and government records. It also provides good opportunities to study different social

roles in the past and the way in which our world today was shaped by the actions and attitudes of the past inhabitants; which cut-across different class stratification.

It is however important to employ historical archaeology as a model in this dissertation because it entails the use of both archaeological data and historical (use of archival materials, oral sources and written documents). The theory has aided our understanding of the history of the Gurgu people and their extinct way of life through the interpretation of data retrieved from the site

CHAPTER THREE

GEOGRAPHICAL AND HISTORICAL BACKGROUND

3.1 Geographical Location

Gurgu abandoned settlement is situated in Jos East Local Government Area of Plateau State. It is located between Latitude 9° 98□ 0" N and Longitude 9° 12□ 01" E. The site is situated at the foot of Igun hill stretching a little on the terrace; northwest of the centre of the Local Government Area. The nearest villages to the site are Lamingel Tsafi and Fadan Dabo both villages are approximately three to four kilometres southwest, River Jarawa (Jarawan Kogi) is to the northeast of the site, while directly to the north is Igun Hill.

3.2 Climate

The climate of Gurgu, like most other areas in Plateau State, is determined by two main factors; one, its high altitude of about 1,200 metres and secondly its position across the path of the seasonal migration of Inter-tropical Convergence Zone (Schoeneich, 1992).

On account of its altitude Jos experiences lower temperature than elsewhere in Nigeria, except perhaps the Obudu Plateau and Mambila Plateau. Its position in relation to Inter-tropical Convergence Zone determines the sequence of the seasons, the dry season dominated is by the Northeastern tropical continent air masses, popularly known as the harmattan (October to April) and wet season dominated by the south westerly moist tropical maritime air masses (May to September). The amount and distributions of rainfall, temperature, relative humidity and wind follows these two seasons (Ajaegbu, 1992).



Figure 1: Plateau State in Nigeria
Source: Map Gallery, Geography Department, A.B.U. Zaria

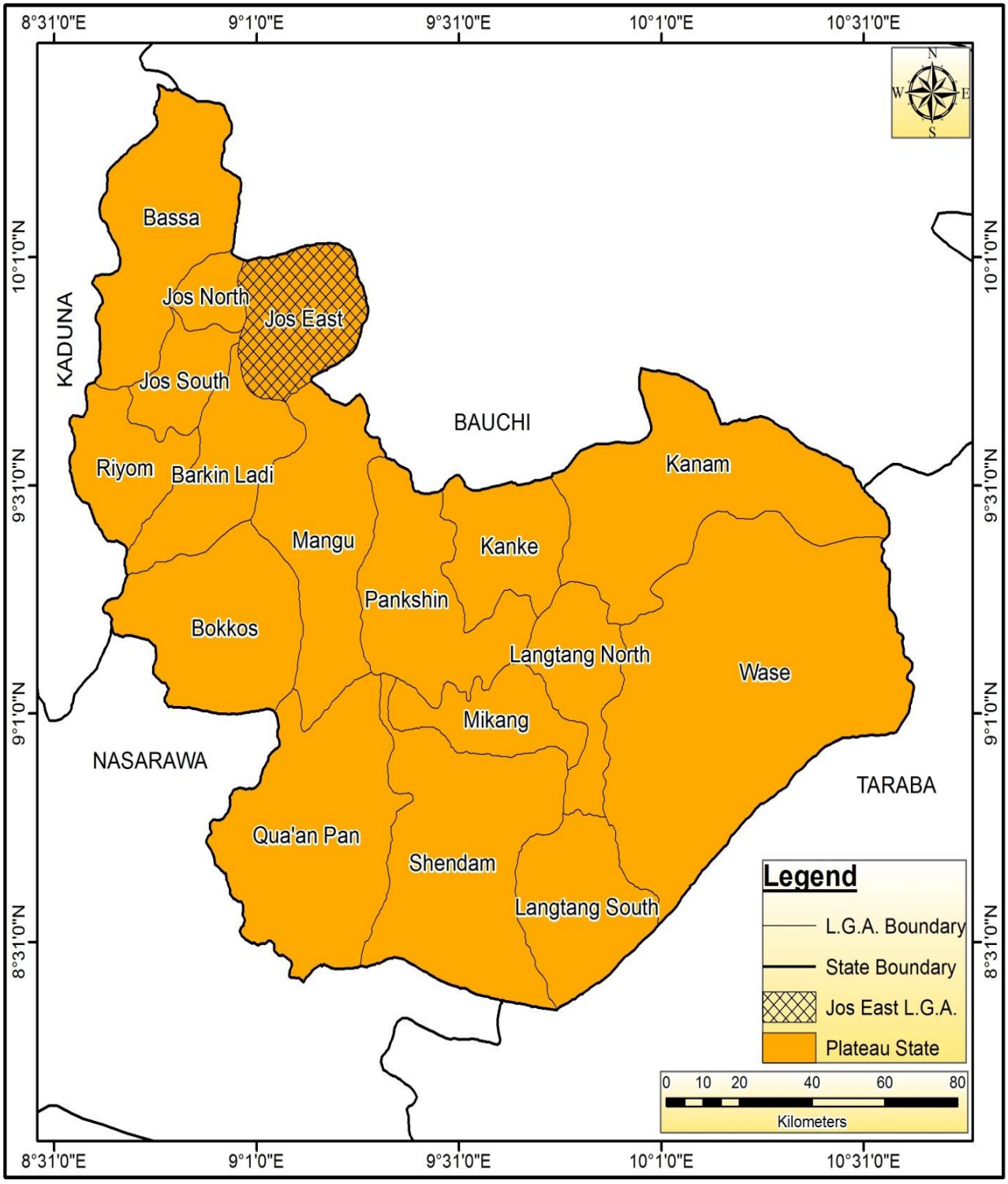


Figure 2: Jos East L.G.A. in Plateau State
Source: Map Gallery, Geography Department, A.B.U. Zaria

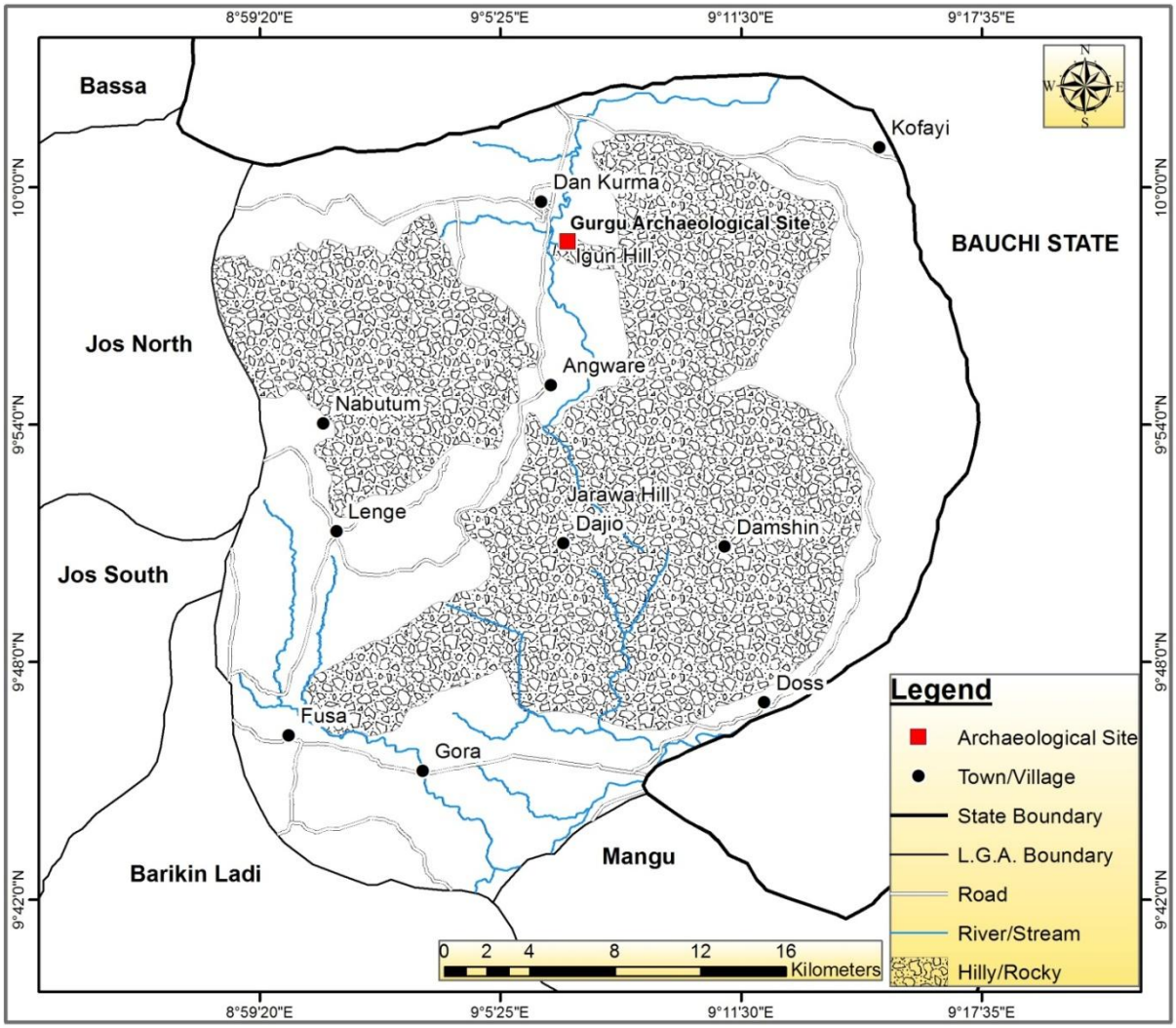


Figure 3: Gurgu Archaeological Site in Jos East L.G.A.
Source: Map Gallery, Geography Department, A.B.U. Zaria

The average annual rainfall on the Jos Plateau is about 1,400mm. The amount of the rainfall is unevenly distributed; the variability is caused by both air flow and topography. Thus, on the hillier south west areas the rainfall may be about 2,000mm (Orographic effect) while on the lower eastern part to which the study area lays the rainfall may be as low as 1.000mm (Schoeneich, 1992).

Another element in the climate of Jos Plateau is temperature; December and January experience temperatures of below 15°c, during February and March temperatures rise again and these are the hottest months in the year. During the rainy season, temperature falls again to about 20°c. It should be noted that the lowest temperature recorded in Jos in December at 06:00 hours is 8°c and the highest recorded in March is 32°c (Ajaegbu, 1992). As earlier noted, the climate of the area under study is dominated by the influence of the two contrasting air masses. The dry season is under the influence of the North eastern harmmatan winds which originating in the Sahara, reach the Plateau around October as cool, dry, dusty winds which can reduce visibility to about 100 metres. Its effect produces very cool nights with temperatures as low as 8°c, during the rainy season, the dominant air mass is the south easterly winds which is moist and rain bearing. Generally the wind appears to be uniformly distributed throughout the year (Schoeneich, 1992).

The climate influences the typology of soil on the site under study which falls within Guinea Savannah region, it is thin capable of supporting tall grasses which are interspaced with trees. The soil is suitable for the cultivation of crops such as Maize *Zea mays;* Yam *Dioscorea spp;* Guinea corn *Sorghom becolour;* Hungry rice *Digitaria exilis*, among others.

3.3 Geology and Soil

The geology of the area falls within the undifferentiated pre-Cambrian to Cambrian and Jurassic Northern Nigeria crystallic complex. There is nothing specific, nothing particular to

the Jos-Plateau that cannot be observed in other parts of the Nigerian crystalline complex (Schoeneich, 1992). In other words, the Jos Plateau is not a geological unit because it cannot be demarcated on the basis of the geological criteria. It is purely geomophological with 1,200 metres elevation above the sea level as the only feature distinguishing it from the rest of the crystallic area (Schoeneich, 1992). See plate i below



Plate i: Topography of The Site Showing Rice Farm Situated South of the Site.

However, the interaction of the climate, parent materials, topography and time has produced series of soils that reflects the particular influence of parent materials, in terms of texture and nutrient status and topography of the site under study (Gurgu). On interfluves soils associated with rock out crops or lateritic Ironpan are common (Schoeneich, 1992). These grade down slope into deeper well to imperfective drained, strongly motte soils, often with surface layer of yellow Aeolian loan. Down slope from rock, layers of gravel are common in the surface horizons. These soils form the main agricultural soils of the area.

3.4 Drainage

The major river that drains the area is the popular Jarawan Kogi River with its tributary, the *Ishong Ibin* stream (Drum Stream). They are located about three kilometres southwest of the abandoned settlement. The Jarawan Kogi River took its source from the high Hills. It drains the eastern parts of Angware town western part of Saradan and Gurgu village (Azi, 2014). There is another seasonal pond *Ishong* located just at the foot of the Igun Hill where the Gurgu inhabitants of the abandoned settlement derived water. See figure 3 above and plate ii below



Plate ii: "Ishong" Dry Water Channel with its source from Igun Hill

3.5 Vegetation

The vegetation type within Gurgu abandoned settlement site is the Open Grassland which is dotted with short and medium sized trees, shrubs and perennial mesophyte grasses derived from Semi-deciduous forest. The vegetation type is a reflection of so many years of tree devastation by human activities such as bush burning, farming and felling of trees. During the

wet season the grasses are usually fresh and green, but in the dry season they wither and die, leaving the whole area bare, with skeletons of charred trees. See plate iii below



Plate iii: The Vegetation of the Site.

Due to intensive cultivation, livestock grazing and bush burning the vegetation is now sparse. The only portion with evidence of high forest is at the top of the hill (Igun Hill), and the reserve forest that serves as the present day sacred grove (*Kushi Itse).* Despite the destruction of the vegetation by the inhabitants, economic trees still abound especially on farmlands scattered all over the site. These trees are both medium and big, example of such trees are Locust beans *Parkia biglobos;* Mango *Mangefera indica;* Baobab trees *Adansonia digitata; Ifat' Canerium schweinfurthii;* among others.

3.6 Historical Background

Gurgu is used here to refer to the abandoned settlement site and the extant settlement of the people is about two kilometres southwest of the extinct settlement. The name Gurgu according to oral informants was given by the Hausas when they could not pronounce the real name "Afeber". The people are called "Afeber" due to their choice of extinct settlement which stretched little on the terrace of the hill because of farming activities, unlike other

Afizeres who are known to settled right on top of hills and had their farms at the foot of the hills which they inhabit. Oral source has it that the first clan to have settled on the hill is Afebarkachi although the period of inhabiting the hill was not ascertained.

The advent or coming of three other clans which are Afekaribir, Afedurbi, and lastly Afesem who occupied the cave part of the hill to join Afebarkachi on the hill gave birth to the name "Igun Hill" which literally means, "together or coming together". These people who are of the Afizere ethnic group speak *Ikyo* as identified within the Afizere speaking community; often trace their genealogy to the ancestral father of the Afizere which they believe to have emerged from a hole around present day Fobur.

According to (Bozo Per. Com, 2015), Afekaribir was initially living with his brother across the northern side of Igun Hill. The name of the brother was not mentioned, but later Afekaribir decided to move and settle with Afebarkachi due to the miss-understanding he had with his brother. The Afebarkachi welcomed him and they settled together, as time passed by Afebarkachi gave his only daughter to Afekaribir to marry and she bore him a son who later became the first king and they were later joined by Afedurbi and Afetsem.

Names of *Agwoms* (Kings), according to informant are presented below. See table i below,

Table i: Table showing names of Agwoms (Kings), period on throne.

S/N	Names of Agwoms (Kings)	Years From – To	Period on Thrown	Clan
1	Agwom Goji	1920	6 months	Afekaribir
2	Agwom Izang Akyu	1921 – 1956	35 year	Afebarkachi
3	Agwom Asambo Izang	1958 – 1968	10 years	Afebarkachi
4	Agwom Azi Mamman	1969 – 1985	16 years	Afebarkachi
5	Agwom Itse Azi	1986 – 2005	19 years	Afekaribir
6	Agwom John Nyam Musa	2006 - Till Date	Till date	Afedurbi

The first *Agwom* (King) *Agwom* Goji only ruled for six months and died and was succeeded by *Agwom* Izang Akyu. While the fifth *Agwom* is *Agwom* Itse Azi ruled for nineteen years and was promoted to the *Dakachi* to over-see the activities of four other towns which are Lamingel, Saradan, Gada, Langelange and Gurgu making it the fifth town. When he was promoted, he was succeeded by *Agwom* John Nyam Musa who has been on throne since 2006 (Bozo Per. Com, 2015).

All the *Agwoms* (Kings) alongside their subordinates enjoyed a peaceful reign and co-existence with their neighbours as oral information has it. That gave them the conducive atmosphere to explore their environment in terms of farming and hunting as they were good in what they did. According to (Dauda Per. Com, 2015), they were involved in community system of farming whereby they came together on a particular day to work on one's farm, and food was prepared by the owner of the farm to feed all in attendance. It was a rotational system throughout the farming season. During the dry season, all the four clans that made up Gurgu (Afeber) organised a game expedition within their territory, any game killed will be shared among the four clans no matter how little the game was. Some of the games hunted include; antelopes, rabbits, alligator, and squirrels.

CHAPTER FOUR

ETHNOGRAPHIC AND ARCHAEOLOGICAL SURVEY OF GURGU SITE

4.1 Settlement Description

The settlement of Gurgu can be described as a dispersed rural settlement that includes compounds with barns, kitchens, and bathrooms without toilets; nearby bushes are used as the toilets. The architecture of Gurgu today is reflective of a combination of ancient and modern techniques. They maintained the ancient method of circular structures with mud bricks and thatched roofs while a few adopt the rectangular houses with mud bricks and zinc roofing sheet which is a later development.

Fences were also built to serve as means of protection as well as give privacy to the house hold. These fence were either of Cactus "*Izuzuk" Carnegiea gigantean;* mud walls *Kubar* or elephant grass *Pennisetum purpure.* In the case of mud walls, a by-product of the locust beans; the asphalt is used to cover the top of the fence which has the capacity of making it stronger and as such being able to withstand the effects of heavy rainfall as well as withstand the test of time. A compound may comprise several huts depending on the size of the family. Each wife is entitled to have her own personal hut in the compound along with her kids, which is in a situation where the man has more than one wife. According to (Ajiji, 2011: 59-66), "the fairly grown children also had their hut. Granaries and animal huts were located in or around the compound".

Another common structure in most compounds is the *Azuri* (see plate iv below) which the family either used as reception for visitors or a place where fire is made to warm themselves during the cold season. It is also a place where the head of the family summons his family members to discuss issues concerning the family. And also it serves as an arena where the children gather round their grand father or mother as the case maybe for folk tales at night after dinner.



Plate iv: Sample of Settlement

4.2 Economic System

Today's economic activities of Gurgu encompass a wide range of large scale farming and mostly self-employed activities with few as civil servants. Farmers in this area are peasants; though they sell a bulk of their farm produce especially Rice *Oryza sativ;* which is transported to Angware, Toro, and Jos markets. The farming is done during the rainy and dry season and it is not mechanized. Their farm produce include both cash and food crops, these includes Hungry Rice *Digitaria sp;* Rice *Oryzasativa;* Maize *Zea mays;* Yam *Dioscorea spp;* Groundnuts *Arachis hypogeal;* Cassava *Manihot esculenta;* and Sweet potatoes *Ipomoea batatas;* while the vegetables are mostly cultivated during the dry season with Jarawan Kogi River providing them with water for irrigation. Some of the vegetables cultivated are; Tomatoes *Lycopersicon esculentum;* Green pepper *Capsicum annuum;* Onion *Allium cepa;* Spinach *Spinaciaoleracea;* Cabbage *Brassica oleraceacapitata;* cucumber *Cucumissativus;* and Green beans *Phaseolus vulgaria*.

4.3 Traditional Burial

The burial ceremony starts after the young initiated men had completed digging the grave which was vertically oval to a depth of three feet and then six feet rectangular. After digging the grave, one of the diggers stands where he can be seen from the deceased house and beckoned on the men to come for the burial. They dared not come to a house with burial dust on their feet until they had performed the necessary "purification" ceremony after the burial. This they did by washing their feet with some medicinal water *Iges* which was placed a few yards away from the deceased house.

When the grave is ready, the family of the deceased leads with the assistance of neighbours carrying the corpse to the grave. Only adult males are allowed to go to the burial ground. The women and children stayed at home including the non-initiated youths. The dead body was now laid to rest on its side with one check resting on its right palm, if it is a male, or on the left palm, if it is a female (Dabo, Per.Com. 2015). Bamboo, cornstalk, or locust beans leaf is criss-crossed above the corpse before the sand is finally thrown on top so as to prevent the sand from touching the corpse directly. The laying to rest of the body was usually done by the deceased relatives who struggle with each other; each wanting the privilege of laying the corpse to rest, because it was a big curse if a father told a son not to touch his dead body, therefore the struggle is an indication that one has no unsettled dispute with the deceased. After laying the corpse to rest, the ceremony was over and everyone went straight home except the grave diggers who stayed behind to perform the "purification" as mentioned above.

After three to four months when the body must have decomposed, the visitation ceremony known as, *Kudurufi* was performed especially for old men of about 70 to 80 years of age that has passed on. The grave was dug open and the skull is exhumed, then a sharp broom like stick was used to piece through the skull from the scalp; identifying any hole on the skull was

an indication that the person was evil when alive and was responsible for all evils befalling the family when he was alive. His remains were immediately exhumed and publicly burnt to ensure his total destruction so that he did not re-incarnate to bother people in his next life. In a situation whereby no hole has been identified, the skull is kept in a pot and placed in a special place on the "Igun Hill" were the families' perform sacrifices seeking for blessings of any kind and protection. They believe the deceased lived a righteous life and has been responsible for protecting the family from all evil directed to the family either natural or artificial (Dabo and Dauda, Per.com 2015). It is important to note here that such practice might no longer be in existence due to the advent of Christianity and Islam.

4.4 Religious Beliefs

The people believed in the existence of a supreme being who is called *Kunom*. This literally means "sun", indicating his place of abode in the sky. *Adakunom* is the creator of heaven, earth, and all creatures. *Kunom* was conceived as the source of life, creation, behaviour, prosperity, calamity and possessed limitless powers. Such conception of the *kunom* made the people to depend on him for protection. Prayers were offered to *kunom* at any time by individuals as well as by the society as a whole. However, for the traditional worshiper each house had an oblong shaped stone erected before the entrance of the house (Dauda, Per.com 2015); see plate v and below



Plate v: Erected Oblong Stone before the Entrance of the Priest (Atsi) house.

Each time beer was brewed, the elders of the household poured some on the stone as libation. It is believed that anybody who comes to the house with evil intention will not go out alive. Also if a person is a witch or wizard by getting close to the oblong stone, the person gets stuck be it a kid or an elderly person (Grace, Per. com. 2015).

Sometimes *Adakunom* was worshipped through the lesser spirits whose abode was in sacred places such as forest; see plate vi below. It was in this sacred grove rituals were done, sacrifices were offered and messages were sent to the Supreme Being. Gurgu people today are mostly Christians and traditional worshipers with few Muslims who also sometimes indulge in syncretise traditional worship too. The Christians they worship God and observe all festivities of the Christian belief, likewise the Muslim faithfuls. But places of worship differs the Christians worship in churches, the Muslims in mosques, while the traditional worshipers had no special building where *Adakunom* was worshipped.



Plate vi: The Evidence of the Sacred Grove.(KuchiItse)

Such forest reserves had special priests *Atsi* whose duty it was to appease the gods particularly when the womenfolk trespassed by cutting even a tree within the shrine with an axe. The penalty for such an act was a fine of a goat which was given to the affected forest priest and who performed the necessary sanctification rites; otherwise it was believed an unprecedented hail storm would destroy the entire village crops, come the following rainy season (Abok, 1988).

An important festival among the Gurgu people that takes place in the sacred grove is the *Igasang* that is the rigours of circumcision and puberty rite. And this is done after every seven years. In the case of girls there were no puberty right, except that no girl was expected to marry until she had her facial marks unlike the boys. A year before the circumcision, the *Abok* (native doctor) performed some preliminary circumcision rite to prepare the candidates. The festival was held in a large open field with all the candidates' relations in attendance. The parents of each circumcision candidate donated a goat, some even a cow depending on the wealth of the family. The meat of the animal donated was cooked by males for the big festival while the *Abok* supervised the distribution of such meat to everyone present. After which all candidates advanced forward in turn to be "stamped" with the ashes from the fire

used in cooking the circumcision or *Ijak* meat by the *Atsi* chief priest. Anyone so stamped could swear by the *Atsis* circumcision ash *ma itong Atsi* and such vows was considered very solemn (Dauda, Per. Com, 2015)

In the year of circumcision, all male children who received the *Atsi´s* ash stamp the previous year were camped in the sacred grove for the circumcision. No woman was allowed in the vicinity. Cooking was done by male initiates; the children remained in the camp from the day of circumcision through the healing period, usually February to April. After which the candidates where re-united with their families during a great welcome ceremony organized for their return at the kings palace with about fifteen to twenty masquerades in attendance (Dauda, Per. Com, 2015)

4.5 Archaeological Survey of Gurgu Site

Archaeological survey is a technique which archaeologist adopt as a method of carrying out researches. This method provides better understanding of the sizes and internal arrangement or association of data in a site as well as their total number and spatial distribution within a region (Kimbers, 2010). "Surveying a site for recovery of archaeological finds and features often involves a systematic approach to define the approximate limits of sites and suggests the probable location, nature, and function of sub-surface activities on the site (Renfrew and Bahn, 1991).

As was mentioned in chapter one, ground survey was adopted for this research. This method was useful in the acquisition of data for classification and analysis and subsequently for the reconstruction of the past life ways of the extinct inhabitants of Gurgu. Also using this method, the co-ordinates of these features were established. Measurements in term of length, height, diameter among others were taken, and site map was produced (see fig. 4).

4.6 Site Location and its Characteristics

Tracing the site from Angware, the Headquarters of Jos East Local Government Area of Plateau State; the Angware market is about two to three kilometres away from the local government secretariat. Just after the market on the route to Gada village, there is a foot lane southwest that leads to the study site. But one has to cross the famous *Jarawan Kogi* (River Jarawa) which is just about four kilometres southwest of the site.

The site under study is made up of plains stretching little to the top terrace of Igun Hill, the length of the site is measured to be 266.32m and the breath is 339.43m. The site is characterized by tall sparse trees, including trees of economic importance such as Baobab *Adansonia digitata;* Ifat *Canerium schweinfurthii;* Mango trees *Mangifera indica;* Locust beans *Parkia biglobosa;* and shrubs and short grasses which may be due to the farming and grazing activities on the site. But the vegetation of the hill top is dense compared to the plain that shows the effect of farming and grazing as only a few house foundations could be identified alongside heaps of heavy stones that were cleared to pave way for farming.

4.7 Finds and Features

As earlier mentioned above, the method of survey employed was field walking. According to (Steward, 2002), "*this method works best on either ploughed surface or surface with little vegetation*". With the aid of an informant (Daps, Per. Com 2015), some finds and features were identified and observed on the ground surface. These finds are predominantly potsherds about 139 samples were collected, four remains of house wall and one circular arrangement of stones that might be a meeting place, seven lower grinding stones were observed, and a rock boulder with traditional significance. Most of the finds were collected for classification and analysis, while the features were only studied, documented and photographed. See figure 4 below.

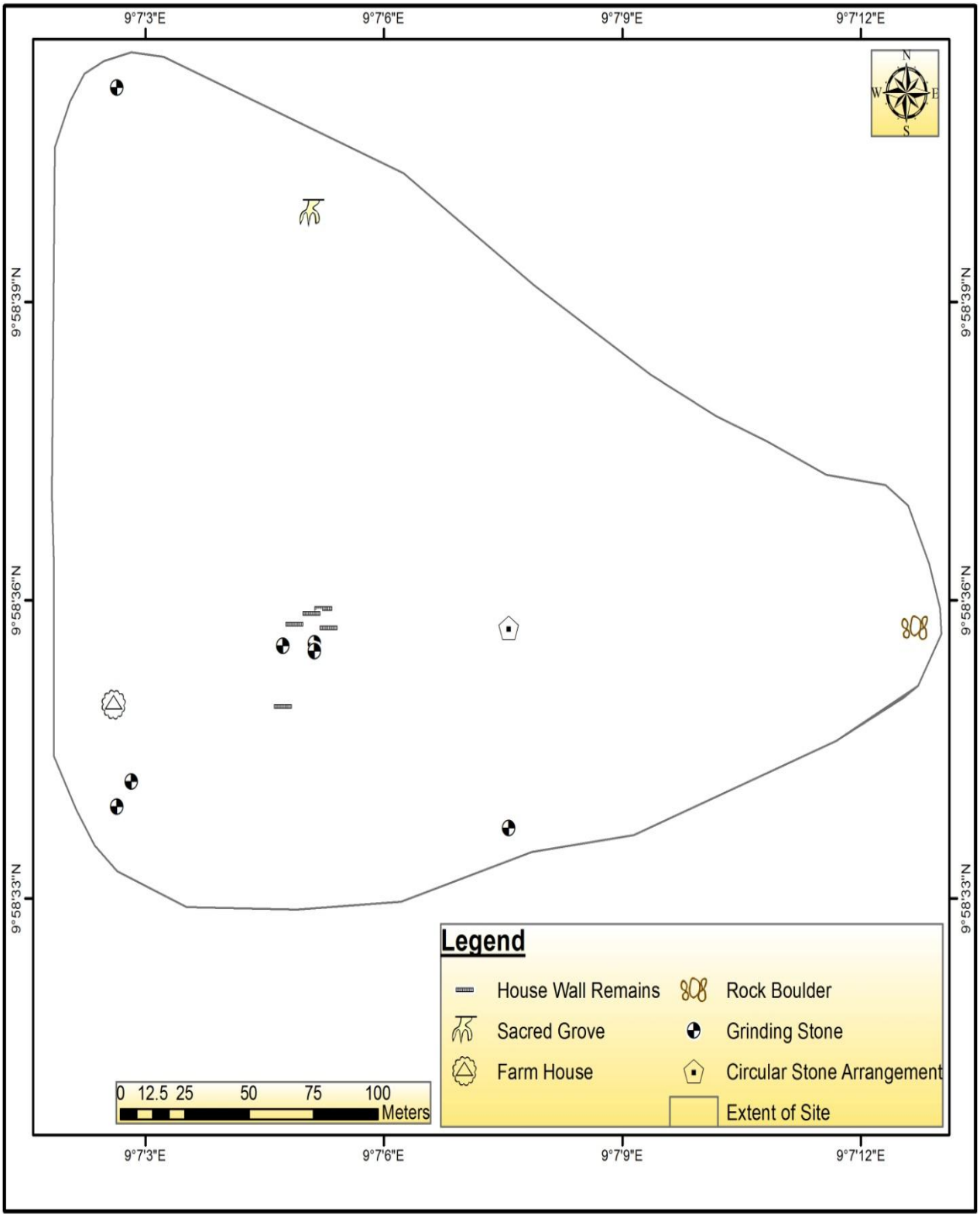


Figure 4: Site Map of Gurgu Archaeological Site

4.7.1 Lower grinding stones

Seven (7) lower grinding stones were identified. Their width ranges from 26 centimetres to 92 centimetres, with their thickness ranging from two to six centimetres approximately. See plate vii below



Plate vii: Grinding Stone

4.7.2 Remains of house walls and a circular stones arrangement

Five (5) remains of house walls and one (1) circular stones arrangement labelled A – F were discovered on the site; co-ordinate and distance of each of the remains of wall and circular stone arrangement from each other where taken and recorded. See map 4 above.

House wall A, is surrounded by stalks of millet, evidence of farming can be seen around the area, heap of stones was identified about five metres away from the ruins of the wall. The heap of stones might be from another house or granary foundations. From the ruin of the wall and the foundation one could see a modern style of building because of its rectangular shape unlike the extinct methods which are mostly circular in shape. See plate viii below,



Plate viii: Remains of Wall A

House wall B has its remaining wall of a height of about 1.12 meters still standing; located at the north western part of the site, and is characterized by dry grasses and leaves visible in and around the house foundation. It has a diameter of about 7.9m, suggesting a living room. See plate ix below,



Plate ix: Remains of Wall B

House wall C has a diameter of about 7.27m. The house foundation is also surrounded by dry grasses, leaves and shrubs, with a few boulders beside the foundation. It is also located at the north western part of the site. See plate x below,



Plate x: Remains of Wall C

House wall D, two boulders are evident beside the house foundation which might have been moved there due to farming activities in the area. Dry leaves can also be seen in and around the house foundation with few dry stems of shrubs. See plate xi below,



Plate xi: Remains of Wall D

House wall E; two sherds representing a rim, handle and a hearth were identified in this house foundation. The height of the ruin is about two meters tall. This might be a kitchen built in more resent time because of its rectangular shape. This remain of wall is situated at the northern part of the site. See plate xii below,



Plate xii: Remains of Wall E

The circular stone arrangement labelled F has a diameter of about 4.56m situated at the northwestern part of the site. It is characterised by boulders of different shapes and sizes mostly from metamorphic parent rock. Dry grasses, leaves, and standing stems were visible in and around the circular stone arrangement, with few trees too. This might have been a meeting place due to the arrangement of stones and isolation from the other house ruins. See plate xiii below,



Plate xiii: Circular Stones Arrangement F

4.7.3 Potsherds

During the course of the reconnaissance, pieces of pots which might have been used by extinct inhabitants were seen scattered all over the site. The potsherds are made up of different shapes, sizes, and motifs portraying the people's culture as well as the makers' artistic expertise. A total number of 139 surface collections of potsherds were made. These were classified and analysed.

CHAPTER FIVE

CLASSIFICATION, ANALYSIS AND INTERPRETATION OF FINDS AND FEATURES

5.1 Introduction

The purpose of classification of archaeological materials is to arrange the products in an order that permits a clear description of materials. From this order, it should also be possible to determine with minimum effort the complete range of variation of all products of the industrial life of a community, region of large area, depending on the scope of the particular problem under discussion (Aliyu, 1986). Classification of artefacts leads to the identification of attributes such as the style, form or technology behind it.

The aim of classification is to put in order undifferentiated data by classifying them into groups. This helps the researcher to summarize the attributes of many related objects; and also stating the relationships or difference among classes, thereby providing the working basis for further study such as analysis and interpretation.

Artefacts can be classified based on intuition or objective classification. Intuitive classification involves visual sorting of items based on prior knowledge while objective classification on the other hand entails measurement of some attributes of the artefacts such as; colour, thickness, length among others and sorting them into groups based on the measurements. It becomes pertinent to make it clear that one of the major problems in classifying objects is that it is often difficult to distinguish these major attributes because an artefact frequently combines several of them (Mato, 2014).

Most finds collected in the course of this research were pottery. Thus, classification and analysis was attained via a careful visual identification and sorting based on common features.

5.2 Pottery Classification and Analysis

Pottery can be defined as the act of making pottery wares. It can also be referred to as the art of a potter in the manufacture of pottery. Pottery is only meaningful to the archaeologist when it can be identified, classified, and dated. Pottery is very important in archaeological studies; this is why it is always the principal data associated with archaeological reports. This could be attributed to its durability or its ability to survive over a long period of time in an archaeological site. Its variety of styles, techniques employed and materials used offers great opportunities for archaeological cultural studies.

It is vital to note that there is no single agreed upon procedure for classification of pottery. A total of one hundred and thirty nine (139) potsherds were collected from Gurgu abandoned settlement for classification and analysis. The collection was done by sectioning the site into four portions; north, south, east and west during the reconnaissance survey and the collection was done from all the portions and for the purpose of this research, were classified in the following order

1 Colour Characteristics
2 Vessel Parts
3 Rim Forms
4 Surface Finish
5 Decorative Motifs

5.2.1 Colour characteristics

The colour characteristics are determined by visual identification or through scientific analysis like thin section or microscopic analysis among others. The colour characteristics of potsherds collected during this research were determined through visual examination. The potsherds were grouped based on colour features. The visual observation of the potsherds collected shows that they were made from the same type of clay, which is coarse in nature.

Some were brown, reddish brown, while others were dark brown in colour, and this could probably be as a result of firing condition, weather, or the use to which they were put. Nineteen (19) potsherds were reddish brown, forty (40) were dark brown, while eighty (80) were brown in colour (see table ii). The same red clay may be fired to an enormous variety of colours; black, grey, brown and red, depending upon the treatment the clay has been given during preparation, or manufacture.

Table ii: Summary of Colour Characteristics of Gurgu Pottery

S/N	Colour	Quantity	Percentage (%)
1	Reddish Brown	19	13.67
2	Dark Brown	40	28.78
3	Brown	80	57.55
	Total	**139**	**100**

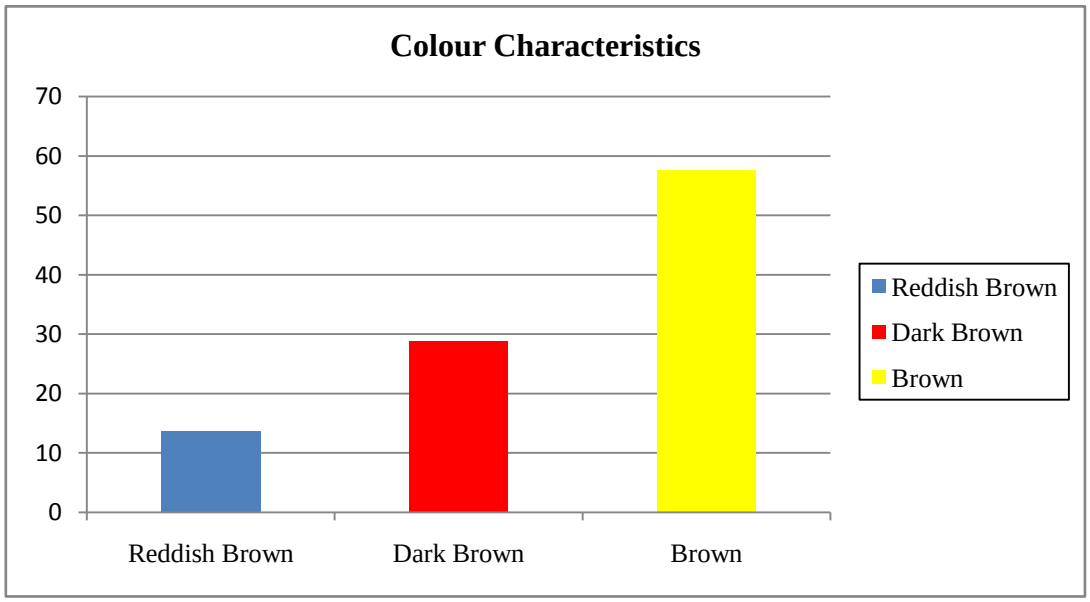


Chart 1: Colour Characteristics

The potsherds were also observed to have some shiny particles of mica, quartz, whitish stones, and straws. Although their quantity could not be determined due to the method of analyses adopted. Maximum and improved information as regards paste characteristics of

potsherds from this site can be obtained if scientific method of analysis is adopted, which is considered as a limitation in this research due to financial constrain.

5.2.2 Vessel parts

Various fragments of a broken pot are known as vessel part. They consist of parts or portions of a pot; these include the rim, neck, body and the base.

Rim: this refers to the vessel opening which is usually described in terms of their profile as everted, inverted, round, flat or straight. Thirteen (13) rims were identified which consist of (9.35%) of the total potsherds collected.

Neck: it is usually located below the rim and above the body, and they are mostly characterized by the degree of inflection or constriction in the overall vessel profile. A total of twenty six (26) necks were identified, consisting of (18.71%) of the total potsherds.

Body: the part of the pot between the rim and neck, before the base is known as the body part. The part usually forms the largest part of a pot. There are ninety one (91) body fragments recovered from the site. This constitutes the largest number of the total potsherds (65.47%)

Handle: this is the part attached to the vessel between the rim/neck and the body which makes it easier for the vessel to be carried. Nine (9) handles were identified making a total of (6.47%) of the total potsherds. See table iii below for summery,

Table iii: Summary of Vessel Parts

S/N	Vessel Parts	Quantity	Percentage (%)
1	Rim	13	9.35
2	Neck	26	18.71
3	Body	91	65.47
4	Handle	9	6.47
	Total	**139**	**100**

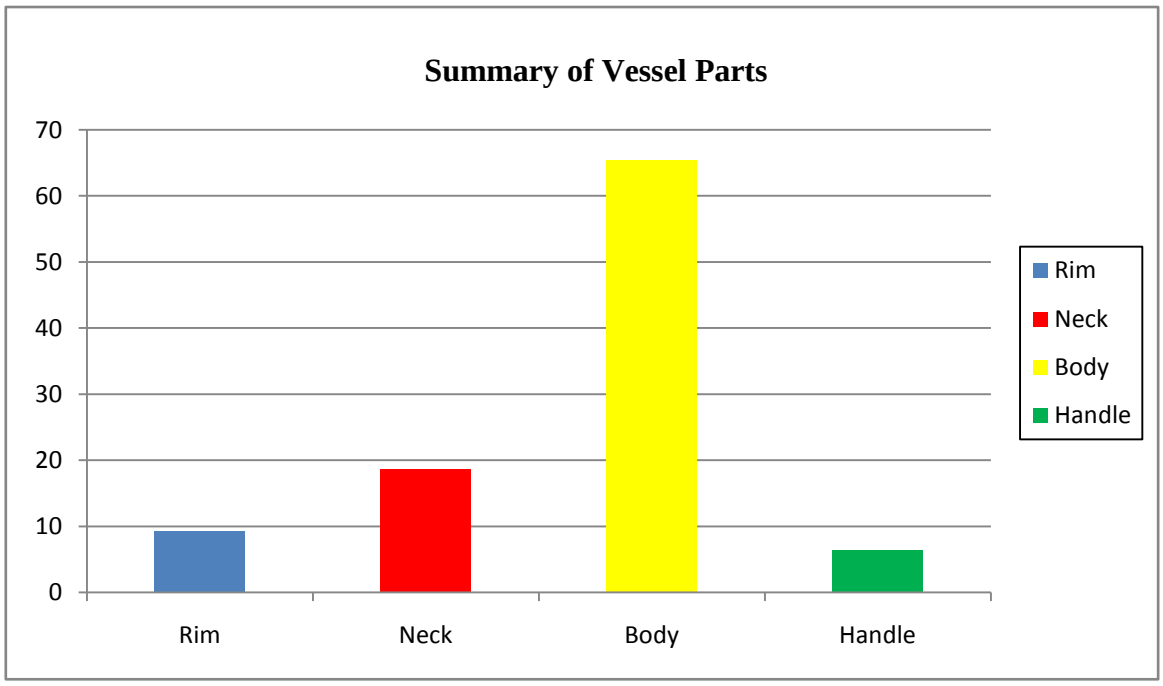


Chart 2: Vessel Parts Distribution

5.2.3 Rim forms

Rim form refers to the degree of structure and curvature of the rims of pottery. To however determine this, a curvature chat measured at an interval of one centimetre (1cm) up to thirty centimetres (30cm) was used. Out of the thirteen (13) rims retrieved from Gurgu abandoned site eleven (11) are everted with tapered lips and were classified according to their form, while two (2) are inverted with tapered lips as seen below;

- **Jar Form 1**

  This comprises of vessels which have gently everted rims with sloppy curvatures both internally and externally. Four (4) rims were identified under this category with their diameters ranging from 22cm to 26cm and a thickness of between 14mm to 18mm. See fig. 5,

- **Jar Form 2**

  This comprises of vessels which have rounded rims and the angle of curvature is directly below the lip. Four (4) rims were identified under this category with their diameters ranging from 24cm to 30cm, and the thickness of the rims range from 13mm to 19mm. See fig. 6,

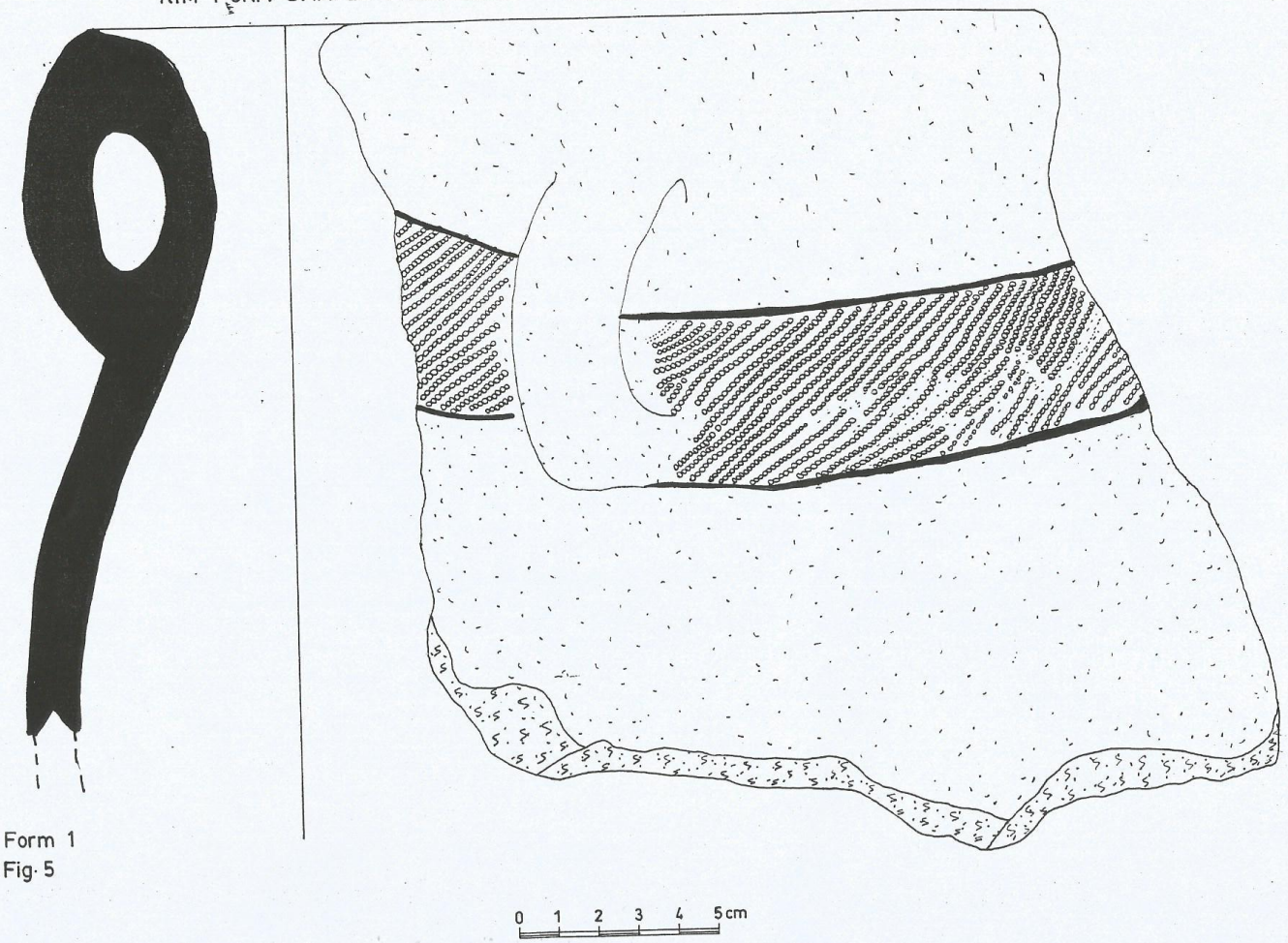
- **Jar Form 3**

  This comprises of globule vessel form, the thickness of the wall and the absence of soot suggest they might have been used for storage of water or farm produce. They have all unrestricted necks and the rim-neck joint is about 7cm from the lip. The thickness of the rim is about 12mm to 18mm with a diameter of about 24cm to 26cm. Four (4) rims were identified under this category. See fig. 7.

- **Jar Form 4**

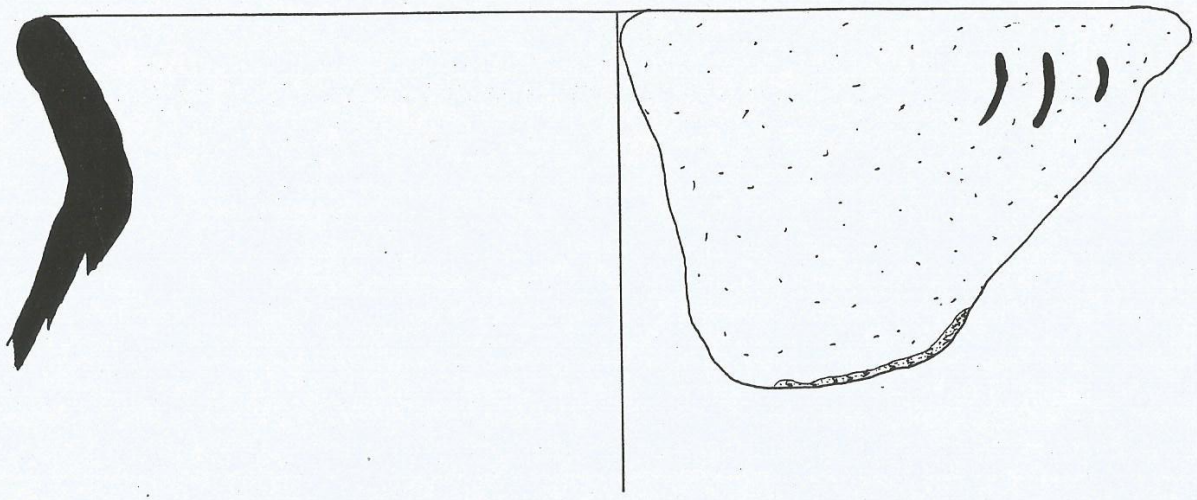
  This comprises of vessels which have sharp angle curvature internally and externally. This is a flat rim with a thickness of 2cm and a diameter of 24cm. Such a vessel could have been used for local brew. One (1) rim was identified under this category. See fig. 8

RIM FORM SAMPLE FROM GURGU ABANDONED SETTLEMENT SITE

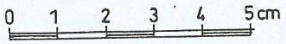


Form 1
Fig. 5

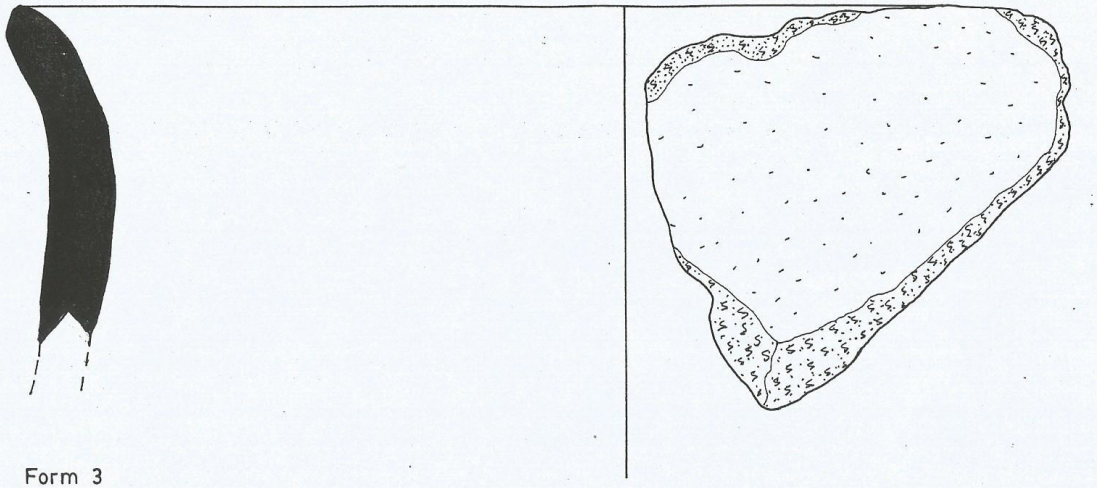
RIM FORM SAMPLE FROM GURGU ABANDONED SITE



Form 2
Fig. 6



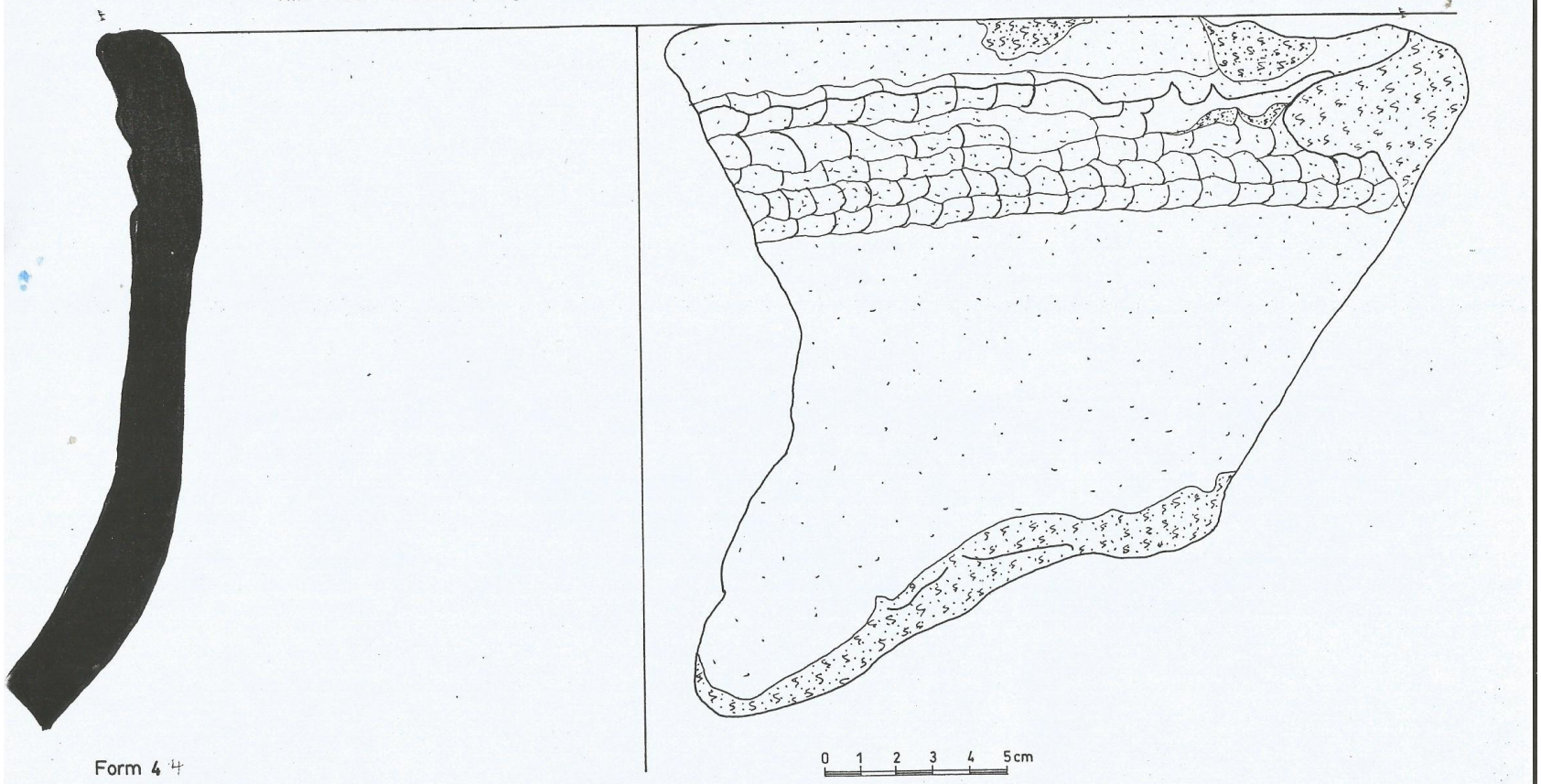
RIM FORM SAMPLE FROM GURGU ABANDONED SITE



Form 3
Fig. 7

0 1 2 3 4 5cm

RIM FORM SAMPLE FROM GURGU ABANDONED SETTLEMENT



Form 4
Fig. 8

5.2.4 Surface finish

The final treatment on pottery before firing is known as surface finish or treatment. The finishing could be glazing, slipping, burnishing among others. Out of the one hundred and thirty nine (139) potsherds retrieved from Gurgu abandoned settlement site, it was evidently clear that forty (40) are burnished decorated which consist of 28.78 % of the total potsherds retrieved, while the remaining ninety nine potsherds (99) are burnished undecorated, consisting of 71.22% of the total potsherds. This was ascertained via a careful visual observation of the retrieved potsherds, see table iv below,

Table iv: Summary of Surface Finish

S/N	Surface Finish	Quantity	Percentage (%)
1	Burnish Decorated	40	28.78
2	Burnish Undecorated	99	71.22
	Total	**139**	**100**

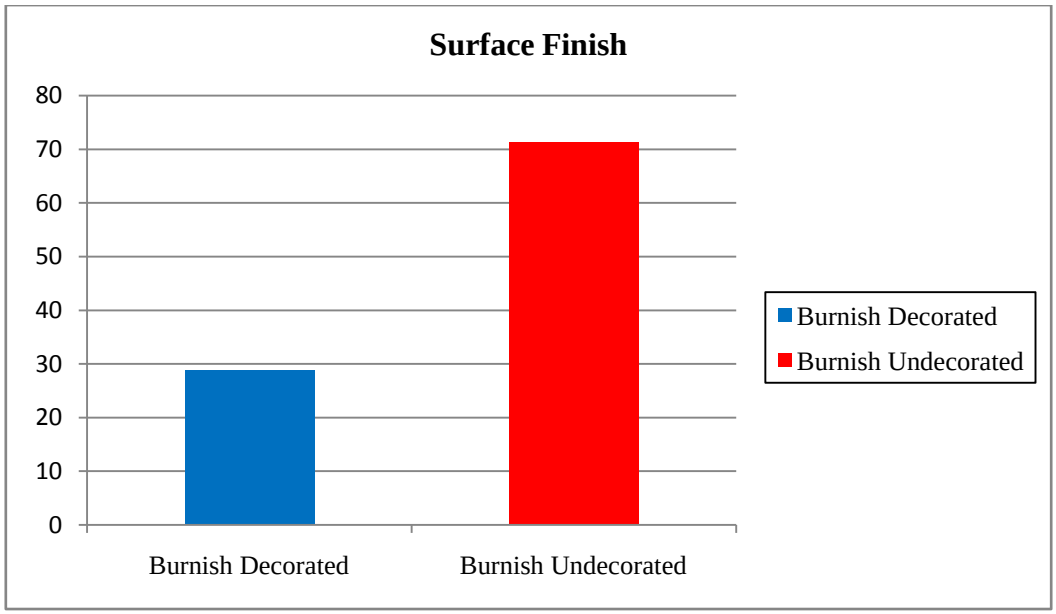


Chart 3: Surface Finish Distribution

5.2.5 Decorative motif

Most decorations on pottery are done to express the aesthetic taste and technological know-how of a potter in a given society, with a few decorations representing cultural affiliated symbols or signs of some sort. The decorations are attained when the pots are still leather hard via the use of various objects such as strings, wood comb, corn cob, twisted cord among others, and they become permanent when the pots are fired. The decorations mostly found on pottery are either in a single motif or as multiple motifs.

Single Decorative Motif

Under this category twenty six (26) potsherds were observed and the following techniques were identified:

Motif 1: Applied decoration

This form of decoration is done by attaching a piece of clay to a pottery vessel when at its leather hard stage and any design can be made on the attached part. The decoration could be notching, or hump, nineteen (19) potsherds were identified with notching and humps, this category accounted for 73.10%. Two categories of applied decorations were identified and are designated type A, and B,

Type A: Applied decoration with hump

Two potsherds were classified under this category, and they accounted for 7.69%of the sherds with single decorative motif. See plate xiv below,



Plate xiv: Applied Decoration with Hump

Type B: Applied decoration with notches

Total numbers of seventeen (17) potsherds were classified into this category. See plate xv below,



Plate xv: Applied Decoration with Notches

Motif 2: Stamping

This decoration could be achieved via stamping impressions on the pottery. Five (5) potsherds were classified into this category which accounts for 19.23% of the sherds with

single decorative motif. The stamps were executed with indiscernible object on the vessel. Three categories of stamping were identified and designated type A, B and C

Type A: Cuneiform stamping

Two (2) types of stamping were observed under this category. See plate xvi below,



Plate xvi: Cuneiform Stamping

Type B: Stamping

Only one potsherd was classified under this category. See plate xvii below,



Plate xvii: Stamping

Type C: Irregular stamping

Two potsherds were identified under this category. See plate xvii below,



Plate xviii: Irregular Stamping

Motif 3: Fingers Impression

This form of decoration was found on vessels rim or neck. These consist of multiple but mostly small indentations like finger impressions on the vessel. One (1) potsherd was classified under this category which accounts to 3.85% of the potsherds with single decorative motif. See plate xix below,



Plate xix: Finger Impression

Motif 4: Vertical roulette

This form of decoration is achieved by rolling an object over the surface of the pot at the leather hard stage to achieve a repeated pattern or impression on the vessel. Roulette decoration can be achieved using different objects like twisted rope, corn cob, corn husk, carved wood among others. Only one (1) potsherd was identified with this motif. This accounted for 3.85% of the potsherd with single decoration. See plate xx below,



Plate xx: Vertical Roulette

Table v: Summary of Single Decoration

S/N	Single Decoration	Quantity	Percentage (%)
1	Applied Decorations with Notches	17	65.38
2	Applied Decoration with Humps	2	7.70
3	Fingers Impression	1	3.85
4	Stamping	1	3.85
5	Irregular Stamping	2	7.70
6	Cuneiform Stamping	2	7.70
7	Vertical Roulette	1	3.85
	Total	**26**	**100**

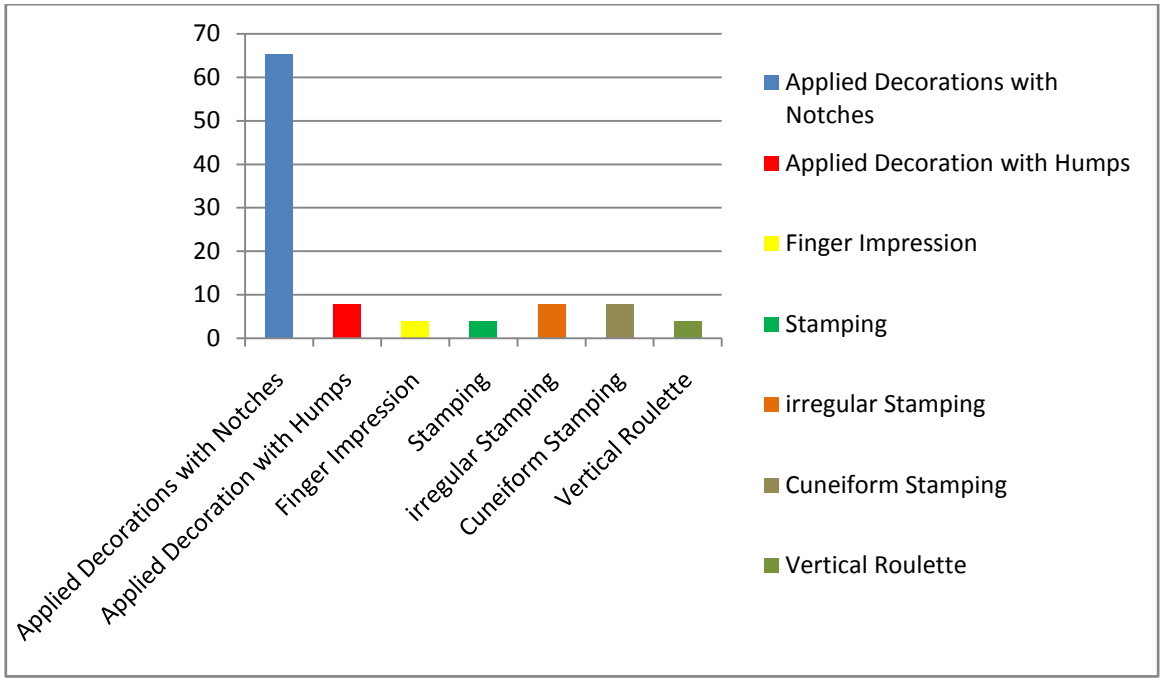


Chart 4: Single Decoration Distribution

Multiple Decorations

Seventeen (17) potsherds had multiple decorations on them and the following were samples selected:

Motif 1: String roulette and groove

Eleven potsherds were identified in this category. See plate xxi below,



***Plate xxi*: String Roulette and Groove**

Motif 2: String roulette with other decorations

One potsherd was identified under this category: string roulette, vertical grooves bordered by horizontal groove and horizontal punching with applied humps. See plate xxii below



Plate xxii: String Roulette, vertical and horizontal groove and horizontal punching with applied humps, and Notches

Motif 3: Punching and groove

Only one potsherd was identified under this category that has punching and groove decoration. See plate xxiii below,



Plate xxiii: Punching and Groove Roulette

Motif 4: Vertical incision with wavy horizontal groove

One potsherd was identified under this category which has a vertical incision with horizontal groove. See plate xxiv below,



Plate xxiv: Vertical Incision with wavy horizontal groove

Motif 5: Wavy lines incision with vertical groove

One potsherd was identified under this category, see plate xxv below,



Plate xxv: Wavy Line Incisions with Vertical Groove

Motif 6: Horizontal incision with vertical groove

Under these category two (2) potsherds was identified. See plate xxvi below,



Plate xxvi: Horizontal Incision and Vertical Groove

Table vi: Summary of Multiple Decorations

S/N	Multiple Decoration	Quantity	Percentage (%)
1	String Roulette and Groove	11	64.71
2	String Roulette Vertical and Horizontal Groove and Horizontal Punching with Applied Humps.	1	5.88
3	Punching and Groove Roulette	1	5.88
4	Vertical Incision with Horizontal Groove	1	5.88
5	Wavy Lines Incision with Vertical Groove	1	5.88
6	Horizontal Incision with Wavy Vertical Groove	2	11.76
	Total	**17**	**100**

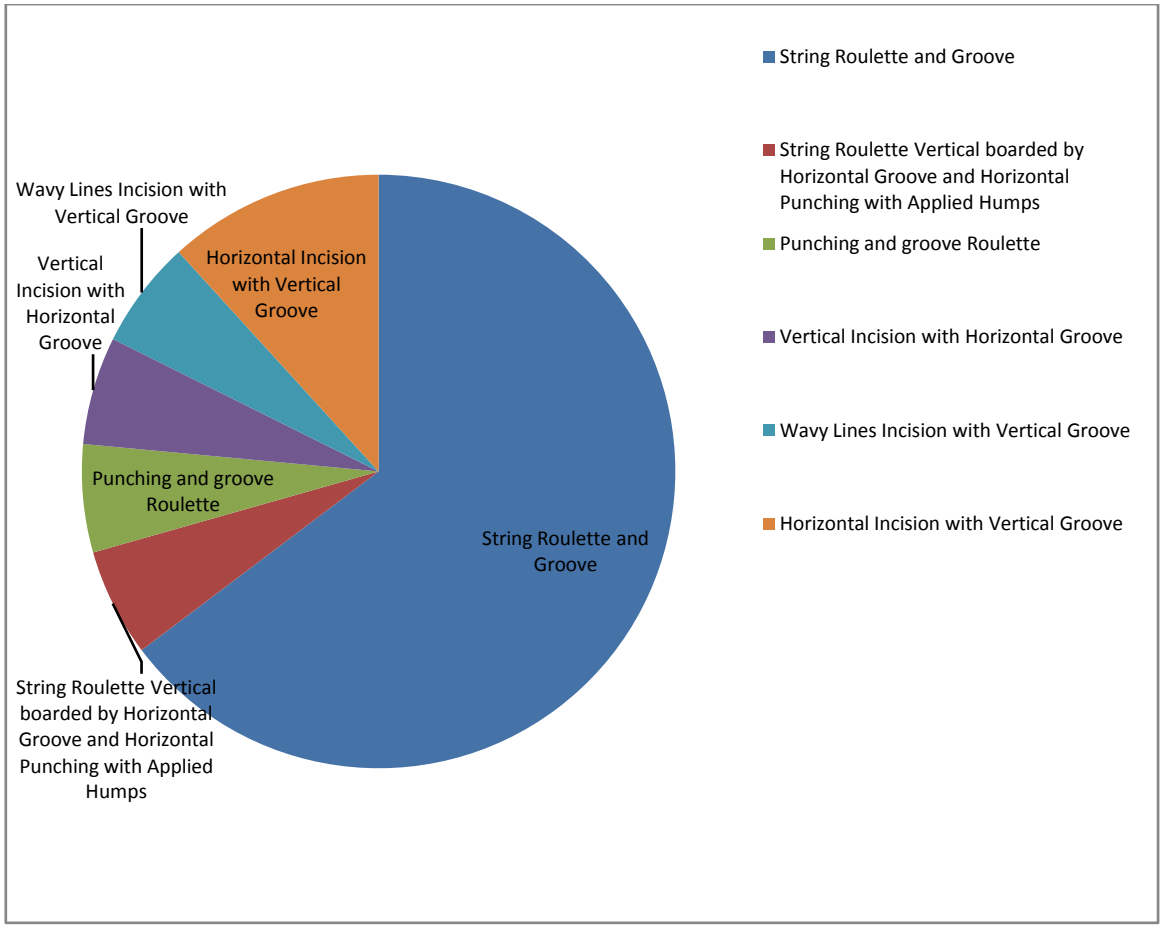


Chart 5: Multiple Decoration Distribution

5.3 Interpretation of Finds and Features

It takes much effort to deduce cogent meaning from extinct people's behaviour as it relates to the material remains they manufactured, used and discarded, the environment which the cultural materials were found in, the people that made the materials and their relationship with the environment (Hodder, 1986; Price 2006). Archaeological finds and features often cannot speak for themselves but it is the inferences drawn from them that make them to be worth studying. Interpretation in archaeology refers to the meaning archaeologists infer from their analysis and synthesis of data (Andah and Okpoko, 1994).

Interpretation of finds and features from Gurgu abandoned settlement was achieved through the classification of data from the site, collection of oral tradition/information from the present inhabitants of the area.

Interpretation of data is very crucial to the archaeologist because material remains are not an end in themselves, but a means to an end. These material remains cannot speak for themselves; it therefore becomes necessary on the part of the archaeologist to speak for them. The clue to the past that the archaeologist seeks is dependent on the availability of material remains of past inhabitants. This is because these material remains are products of human culture and they tell us more about humans' life ways in the past. Thus interpretation of material remains retrieved from any archaeological site is to be considered significant to archaeological investigation.

5.3.1 Finds

Potsherds

Potsherds retrieved from Gurgu abandoned settlement site were analysed and the result of the analysis shows that all the vessels were Jars, insinuating that the pottery were mostly for cooking local brew, storage of water or grains, and ritual purposes.

Based on the information retrieved, the Gurgu extinct inhabitants produced pottery and they sourced for their raw materials kilometres away from the settlement site. Most of the potsherds retrieved were thick in nature, and their rim diameter range from 22cm to 38cm. This could be due to their intended usage such as storage of grains or water and for cooking local brew, the thickness was for durability. Two different vessels were presented to the researcher by the only surviving potter (an aged woman); one was a pot and the other a Jar; that size of pot was used for storage of water, *Ibwereg (burkutu)*, and grains. While the Jar sample was the type used by the *Atsi* (Chief Priest) to store some *Ibwereg (burkutu)* made for

initiation known as *Igasang* that is the circumcision rite, it is a stage when youths were initiated into adulthood based on age grade done after every seven years. See plate xxvii and xxviii below for the sample of storage pot and a ritual Jar,



Plate xxvii: Sample of Storage Pot from Present DayGurgu



Plate xxviii: Sample of a Ritual Jar from Present Day Gurgu

Aesthetically, from the potsherds retrieved and observed, the decorations were rough with many attachments on them. According to an oral informant (Markus, Per. Com. 2015) some of the pots especially the ones with lighter weights and thickness were traded from Rinji a bordering town in Bauchi State with Angware. This could be a good indication of peaceful coexistence and trading network between the two towns as it was earlier mentioned that the Gurgu inhabitants had been living in harmony with their neighbours since time immemorial.

5.3.2 Features

Relics of house walls and a circular stones arrangement

Relics of five houses were identified; three were of circular shape while the other two were rectangular in shape, all clustered. The nature of the features suggests a sedentary settlement. While the circular stones arrangement in isolation suggest a meeting place where elders meet. The foundations were made from igneous rocks and the relics of the walls were made from mud mixed with grasses as was observed. The house ruins were noticed to be in different shapes, the extant ones were rectangular in shape while the extinct were circular in shape. The nature of these house ruins and the distance between them suggests they settled on clan basis just the way it is among the present inhabitants. This is an evidence of cultural continuity in the aspect of their settlement pattern.

Due to the farming activities on the site some of the boulders that might have been used for house or granary foundations were assembled in one side so as to create space for farming, and that might be the reason for scanty foundations and absence of a granary foundation (s); heap of stones/rocks were evident on the site.

Lower grinding stone

The seven (7) lower grinding stones observed at the site were made from igneous rocks and were used for grinding purpose in the past. The presence of the grinding stones was an indication of sedentary life and an agrarian society and it is evident that the grinding stones

were used for grinding grains or herbs for human consumption due to the nature of their depressions which were mostly oval in shape. Some households in extant Gurgu still have and use grinding stones for the same purposes, especially for emergency needs and grinding of little quantity of grains and herbs.

Sacred grove (Kuchi Itsi)

This is a sacred grove *(Kuchi Itsi)* where traditional worshipers *(See Plate vi)* do meet and offer sacrifice to their gods and some other obligations. It was and is still prohibited for any person to cut down a tree or fetch fire-wood from the sacred grove *(Kuchi Itsi)*. The sacred grove *(Kuchi Itsi)* was treated and is still treated with high reverence by both Christians and Muslims in Gurgu and any offender is fined by the *Atsi* (Chief Priest). As observed, and confirmed by a Muslim (Musa, Per. Com, 2015), there is mutual understanding between the Gurgu indigenes that practice Islam and the traditional worshipers as some of the Muslims that still believe in some of the customs of the traditional worshipers are allowed into the shrine. But not in all cases as there are some rituals that are only attended by initiates which remains their secret. See table vii below for summary of inventory from Gurgu abandoned settlement:

Table vii: Summary of Inventory from Gurgu Site

S/N	FINDS AND FEATURES	QUANTITY
1	Potsherds	139
2	Lower Grinding Stones	6
3	Sacred Grove	1
4	Ruins of House	4
5	Circular Stones Formation	1
6	Rock Boulder	1
7	Farm House	1

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

This research was conducted on Gurgu settlement of Jos-East Local Government Area of Plateau State, with the aim of reconstructing the history of the people via the use of archaeological methods. The methods used are written documents, oral tradition, reconnaissance survey and photography. A total number of 23 indigenes were interviewed irrespective of their age, religion and social status; this helped in documenting the oral history of Gurgu people as there were no written documents. An archaeological reconnaissance survey of the abandoned settlement was conducted through which finds and features under the threat of human activities such as farming and animal grazing were documented for the sake of the future. Features such as lower grinding stones, shrine, remains of house walls, and a house foundation were observed and documented also, while finds which are potsherds from the site were observed and collected for classification, analysis and interpretation. Thus, the researcher was able to put together the pieces of information tied to existing archaeological finds and features ranging from economy, settlement pattern, religious belief, and agriculture; just to give more insight to the ways of life both the extant and extinct societies.

This research was divided into six (6) chapters to aid the researcher to vividly exhibit the archaeological viability of Gurgu abandoned settlement. Chapter one introduced the site under study, the aim and objective of the research, the various methods employed in the course of the research to attain its set goal, its scope was also discussed in this segment of the write-up.Chapter two consists of reviewing of relevant literatures and the theoretical framework that was adopted. Chapter three consists of the site geographical features, climate,

geology and soil of the site was discussed, so also the drainage, vegetation, historical background of Gurgu inhabitants was discussed in this chapter as well as their settlement pattern, traditional burial, and their religious belief. Chapter fourconsists of the details of the archaeological reconnaissance survey of the site, and finds which are potsherds were retrieved, analyzed, and interpreted in chapter five of this research. The last chapter consist of the summary of the whole research work including the conclusion and recommendation.

6.2 Conclusion

The importance of archaeology for the reconstruction of extinct human life and its effect on understanding human adaptation to environment cannot be overemphasized. If not for archaeology and its methods, many of the known would have been unknown. The knowledge of the earliest history of human's societies through archaeological studies has made human to understand themselves, where they came from and possibly where they may be heading to. It is in this light that the research on Gurgu abandoned settlement site was carried out, since there was no written or published document about the history of the people. Archaeologist concern themselves with retrieving material remains of extinct human activities, the remains retrieved are not an end in themselves, but as a means of obtaining information about their makers.

The archaeological finds and features from the site made it viable enough to attract the attention of the researcher. The research produced an archaeological site map of the abandoned settlement showing the spatial distribution of finds and features for the sake of posterity and subsequent research work. This has contributed to the understanding of early human settlement amongst the Afizere of Jos East.

From the oral data and finds that were retrieved from Gurgu seemed to establish the relationship between the already researched areas and the areas yet to be researched

upon.There seems to be a lot of similarities in their religious belief and way of life as it was observed and documented by other researchers in other parts of Izere land. This is evident in their belief of Supreme Being called *Kunom*, which literally means "Sun" indicating his place of abode in the sky. *Ada kunom* is the creator of heaven, earth, and all creatures. *Kunom* is conceived as the source of life, creation, behaviour, prosperity, calamity and possessed limitless powers. Prayers were offered to *Kunom* at any time by individuals as well as by the society as a whole Abok (1988), Ajiji (2011).

The presence of *Atsi* (Chief Priest) who performed religious and administrative functions is an indication that the people must have a centralized political system that could maintain social control and punish immoral acts within the society. The *Atsi* is saddled with the responsibility to appease the gods particularly when the women folk trespassed by cutting a tree within the reserved forest *(Kuchi Itsi)* which serves as the shrine. The penalty for such an act was a fine of a goat to perform the sanctification rites; otherwise it was believed an unprecedented hail storm would destroy the entire village crop come the following rainy season. This is a common belief among the Afizere, and Gurgu is not an exception.

Features such as lower grinding stones, remains of house walls and house foundation on the extinct site of Gurgu suggest that the inhabitants were agrarian and lived a sedentary life. With the knowledge of their environment, the extinct inhabitants must have manufactured these stone artefacts out of the stone cores on *Igun Hill* which is an extension of the abandoned settlement to meet their day to day needs such as grinding of grains among other things. The people were and are organized in the way that they built their houses close to each other; this gives them a sense of belonging and security.

This research will serve as a foundation for future researchers in Afizere land in entirety and thereby placing the researched area on the archaeological site map on the Plateau. This

research is however left open for further archaeological investigation, with excavation in the future more will be brought to light.

6.3 Recommendation

The basic issue observed in the course of this research is the fact that, Gurgu history and information about some specific traditions like pottery technology, and burial system are no longer practiced by the people. Thus, this calls for more extensive research subsequently, so as to document the available information about the peoples' past that is relevant to the study of their settlement history. The archaeological finds and features on this site are viable enough to say more about the extinct inhabitants of Gurgu, therefore, these calls for the need to salvage this site from the current threat on archaeological finds and features as a result of human activities in form of farming and bush burning on the site.

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APPENDIX I

QUESTION GUIDE

Tradition of Origin

1. What is your name?
2. How old are you?
3. What is your occupation?
4. Are you an indigene of the village?
5. What is the meaning of Gurgu?
6. What brought about the name?
7. Where did your people come from?
8. Who founded the settlement?
9. What made the founder leave the former place?
10. Why did they choose to leave the way they leave, not right on top of the hill?
11. Why did they come down to live in the plain?
12. What is the hill use today by the villagers?

Craft and Industry

1. What was the occupation of first settlers?
2. Were the people involved in any craft, if yes what type (s)?
3. Do you still practise the craft?
4. What is the importance of the craft (s) to your people?
5. Do you have professional potters?
6. Where is their workshop located, if any?
7. How do they gain the knowledge of pottery production?
8. How do you source for clay?
9. How do you manufacture your pots?

10. Where do you carry out the firing of the pots?
11. Are you engaged in trading?
12. Where do you customers?
13. Who were your trading partners?

Customs and Tradition

1. What type of festival (s) do the people practice?
2. What is the importance of the festival?
3. How do you bury your dead?
4. Are there rituals associated with burial?
5. Are there festivals or celebration associated specifically with burial?
6. Is there any central location for burying the dead?
7. What are the taboos associated with burying the dead?
8. Did your people fight war in the past?
9. Were you conquered at any point in time?
10. What is the dominant religious practice?
11. What do you know about the chronicle of ruler in the village?
12. How were leaders chosen?
13. Do you have traditional worshipers in this village?
14. What is the nature of their relationship with other religions?
15. Do you think your culture is losing value, if yes, what is the course?
16. Do you tell younger once in the village about their history?
17. How do you think your history/culture can be retained?

APPENDIX II

LIST OF INFORMANTS

S/N	NAME	SEX	AGE	OCCUPATION	ADDRESS	NATURE OF INFORMATION	DATE
1	Mr. Bala Azi Dabo	M	75yrs	Rtd Civil Servent	Gurgu	Oral History	March 2015
2	Mr. Bozo Ezekiel	M	67yrs	Rtd Teacher	Gurgu	Oral History	March 2015
3	Mr. Markus Agwom	M	58yrs	Rtd Civil Servent	Gurgu	Oral History	March 2015
4	Atsi Agwom Dauda	M	57yrs	Atsi (Chief Priest)	Gurgu	Traditional Worship	March 2015
5	Mallam Itsi Dauda	M	45yrs	Farming	Gurgu	Oral History	March 2015
6	Akaka Azumi Agwom	F	76yrs	Potter	Gurgu	Pottery Making/Traditional worship	March 2015
7	Mr. Itsi Azi	M	25yrs	Farming	Gurgu	Oral History	April 2015
8	Mr. Azi Agwom Azi	M	52yrs	Farming	Gurgu	Traditional Worship	April 2015
9	Nyam Abinso	M	50yrs	Security	Gurgu	Oral History	March 2015
10	Miss Ikozi Itse Izang	F	25yrs	Student	Gurgu	Traditional Worship	April 2015
11	Mr. Daps Iliya	M	58yrs	Civil Servant	Gurgu	Guide/Oral History	March 2015
12	Mr. Izang Agwom	M	22yrs	Student	Gurgu	Guide/Oral History	March 2015
13	HRH Ali Azi Ibrahim	M	63yrs	Adagwom Kukyu	Angware	Oral History	March 2015
14	Joseph Agwom Sambo	M	87yrs	Rtd Pastor	Jarawan Kogi	Oral History	April 2015
15	Mallam Dabo Dauda	M	82yrs	Rtd Teacher	Zangam Village	Oral History	April 2015
16	Sambo Agwom	M	85yrs	Farming	Jarawan Kogi	Oral History	March 2015
17	Azi Agowm	M	73yrs	Farming	Jarawan Kogi	Oral History	March 2015
18	Mallam Sani M. Duguza	M	70yrs	Ex-Serviceman	Gada Village	Oral History	January 2015
19	Mallam Abdullahi S. Pawa	M	68yrs	Butcher	Gada Village	Oral History	January 2015
20	Mallam Sani S. Pawa	M	72yrs	Village Head Duguza	Gada Village	Oral History	January 2015

APENDIX III

COORDINATES OF FINDS AND FEATURES FROM GURGU ABANDONED SETTLEMENT

S/N	ITEMS	COORDINATES
1	Site Coordinate	09° 98´ N
		009° 12´ E
2	Grinding Stone A	09° 97810´ N
		009° 11740´ E
3	Grinding Stone B	09° 97609´ N
		009° 11740´ E
4	G/Stone C	09° 96709´ N
		009° 11745´ E
5	G/Stone D	09° 97656´ N
		009° 11809´ E
6	G/Stone E	09° 97654´ N
		009° 11809´ E
7	G/Stone F	09° 97654´ N
		009° 11798´ E
8	G/Stone G	09° 97603´ N
		009° 11877´ E
9	Rock Bolder	09° 97659´ N
		009´ 12019´ E
10	Relics of House Wall A	09° 97660´ N
		009° 11802´ E
11	Relics of H/W B	09° 97663´ N
		009° 11808´ E
12	Relics of H/W C	09° 97663´ N
		009° 11811´ E
13	Relics of H/W D	09° 97659´ N
		009° 11814´ E
14	Relics of H/W E	09° 97637´ N
		009° 11798´ E
15	Circular stones arrangement	09° 58′ 39.89" N
		009° 7′ 5.10" E