AN ARCHAEOLOGICAL STUDY OF DUHWAN HILL-TOP SETTLEMENT, ZANGON KATAF LOCAL GOVERNMENT AREA, KADUNA STATE, NIGERIA

BY

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DEPARTMENT OF ARCHAEOLOGY
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ZARIA, NIGERIA

APRIL, 2018

Declaration

I declare that the work in this dissertation entitled "An Archaeological Study of Duhwan Hill-Top Settlement, Zangon- Kataf Local Government Area, Kaduna State, Nigeria" has been carried out by me in the Department of Archaeology. Theinformation derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for degree or diploma at this or any other Institution.

_____	_____	_____
Name of Student	Signature	Date

Certification

This dissertation entitled AN ARCHAEOLOGICAL STUDY OF DUHWAN HILL-TOP SETTLEMENT, ZANGON-KATAF LOCAL GOVERNMENT AREA, KADUNA STATE, NIGERIA meets the regulations governing the award of the degree of Master in Arts in Archaeology of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Dean, School of Postgraduate Studies	Signature	Date

Dedication

This work is dedicated to the following people:

My late father-Mr. P.Y. Dauji (aka Gungun Zaki), who till death made my education a priority over hisfood.

My late friend –Miss WasilahAkibu,who started this race with us but left for eternal rest before its fruition.

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Glossary

Jju	English
Abvoi	Cult of initiation into adulthood/the god of the cult
Abyou	Horn
Agbakssuk	Cobra
Agban	Granary
Agwam	Chief/King
Akursak	Masquerade
Anaa-karyyi	Woman/Mother of the house
Anok	Hoe
Apyipyyi karon	Load carrier/head support
Bagado	Traditional Priests
Bajju	The people
Bakut	Witches/Wizards
Cong	Python
Curwang	Sesame seeds
Cuwak	Green Snake
Dikat	Head ring for placing containers
Duttuk	Cereal meal/tuwo
Dzuwai	Local condiment/daddawa
Gado	Traditional Priest
Hwu tson	Hungry rice/acha
Jirang	Cleanse/Purify/Wash
Jju	The language of the Bjju
Jok kadak	Broad beans
Kajju	The land of the Bajju
Karyyi	Compound
Kayirak	Wrestling
Kwai	Clan
Natangrang	Evil spirit
Nat-yei-za	Call the rain
Ncen	River/Stream
Ncha	Palm wine
Nhwuu	Cereal porridge
Nkut	Witchcraft
Nkwa	Local beer/ burkutu
Nyuwat	Guinea corn
Sam barka	Let it be so /amen
Swanyyi	Sleeping/Living Room
Zuwak	Game of dara
Zwai	Local Seasoning
Zzu shan	Hit the stick on the ground

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Abstract

The absence of any archaeological research carried out on Duhwan hill propelled this survey as the site is already under human and natural threats. This research aimed at reconstructing the past life ways of the people of Duhwan, and was achieved through the consultation of written documents, collection of oral tradition of the people, ethnographic survey of the settlement of the people, identification and documentation of the finds and features found on the hill, analysis of finds and features found on the site and at the end, an archaeological map showing the features identified on the site was produced. The ethnographic survey of the settlement shows cultural continuity between the extinct and extant people of Duhwan. The ethnographic survey of Atakar pottery also shows the relationship of the Bajju and their neighbouring ethnic groups in the past and even at present.

In order to study the archaeological content of the site properly, a phenomenological approach was applied and a contextual study of the finds and features on the site was also chosen for a good understanding of the finds and features in their context. This gives an idea of the relationship between the people and their environment especially on how the people exploited their environment for an optimum living. Potsherds were randomly collected around the site based on visual diagnosis and also analyzed through visual observation, and they depict different decorative motifs, giving a clue into the past life style of the people who inhabited the hill. Features such as grindstones, monoliths, compound foundations, rock hollows and caves were identified on the site and were also interpreted archaeologically, unraveling some aspects of the past life ways of the people as well. For a proper understanding of the history of this site, more extensive researches which should involve excavations, scientific analyses and dating should be carried out on the site. This would be able to give the chronology of the site which is lacking presently.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

Archaeologists are certainly interested in having a clear picture of how people lived, and how they exploited their environment. They want to know why they lived that way, why they had certain patterns of behaviour and how their material `culture came to take the form it did (Renfrew and Bahn, 2007). This is to say Archaeologists are generally interested in explaining change. It was in light of the above that this researcher craved interest in carrying out a study of the human behaviour that existed on the settlement of Duhwan Hill.

The study of a past settlement is indirectly the study of the human behaviour that existed among that settlement and human behaviour thus, refers to the manifestation of the manner human cognitive abilities function in particular circumstances (Deacon and Deacon, 1999, as cited in Marufu,2011). In simple terms, it can be defined as externalization of human thought through actions (Marufu,2011).In Archaeology, human behaviour is largely learnt from material evidence left by past societies(Isaac,1972; Wadly, 1987; as cited in Marufu, 2011) but this is not exhaustive of them all as some of the behaviours do not leave traces in the archaeological record(Mitchell,2005, as cited in Marufu, 2011). The past may be remote in time but it can be very relevant today if it touches the beliefs, identity and wishes of the descendants who lived long ago (Renfrew and Bahn, 2007).

Duhwan is an abandoned hill-top settlementfound in Zangon Kataf Local Government Area of Kaduna State, Nigeria (Figure 1 and 2). It is bounded to the north by Kamurun, to the west by Abet, to the south by Ayagang and to the east by Madakiya (Figure 3). Both the extinct

and extant settlements are referred to as Duhwan and also referred to by the Hausa as Farman. The present Duhwan is approximately two (2) kilometers from the abandoned hill-top settlement.



Figure 1: Kaduna State in Nigeria
Modified: The Administrative Map of Nigeria

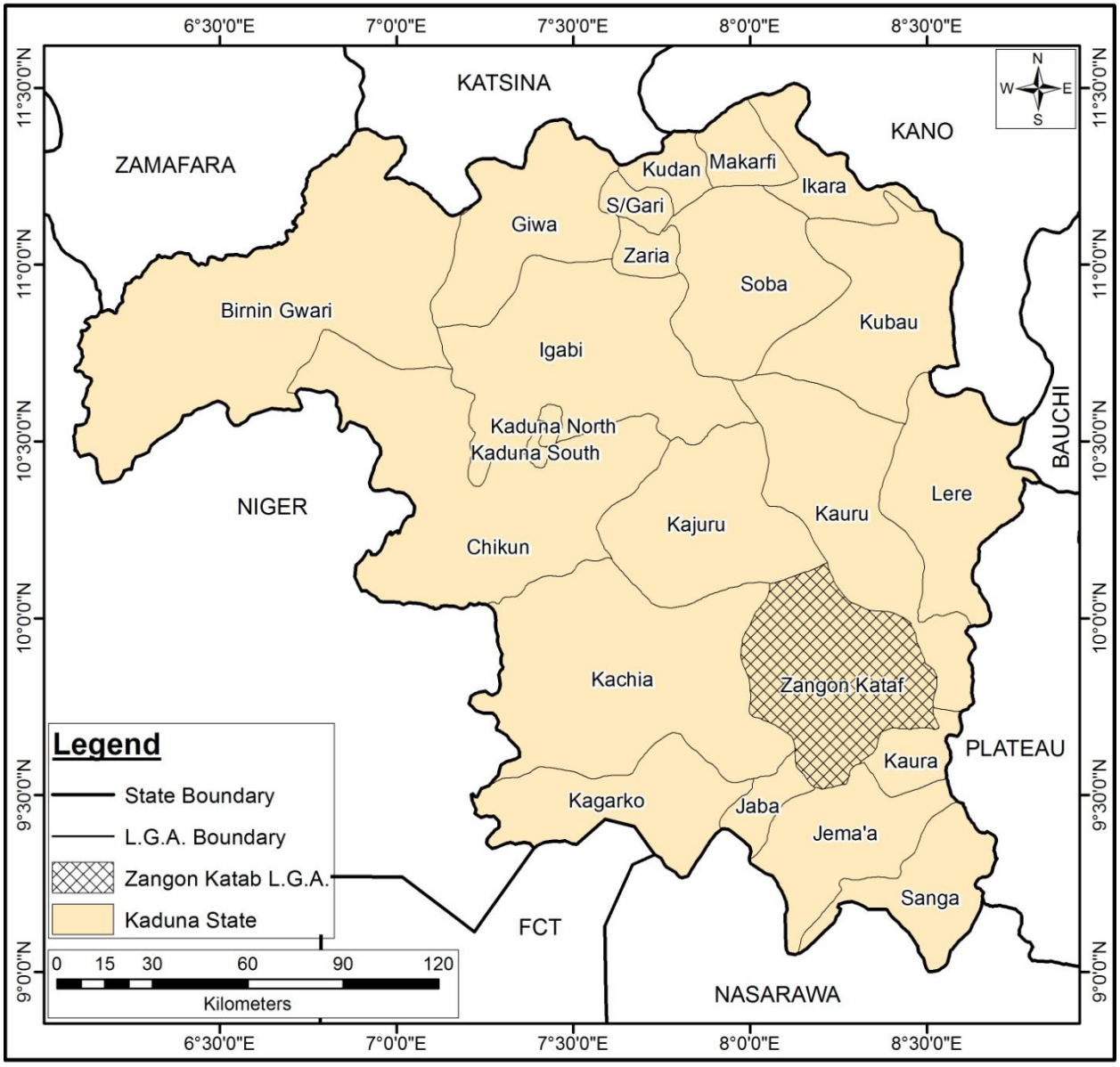


Figure 2: Zangon Kataf L.G.A. in Kaduna State
Modified: The Administrative Map of Kaduna State

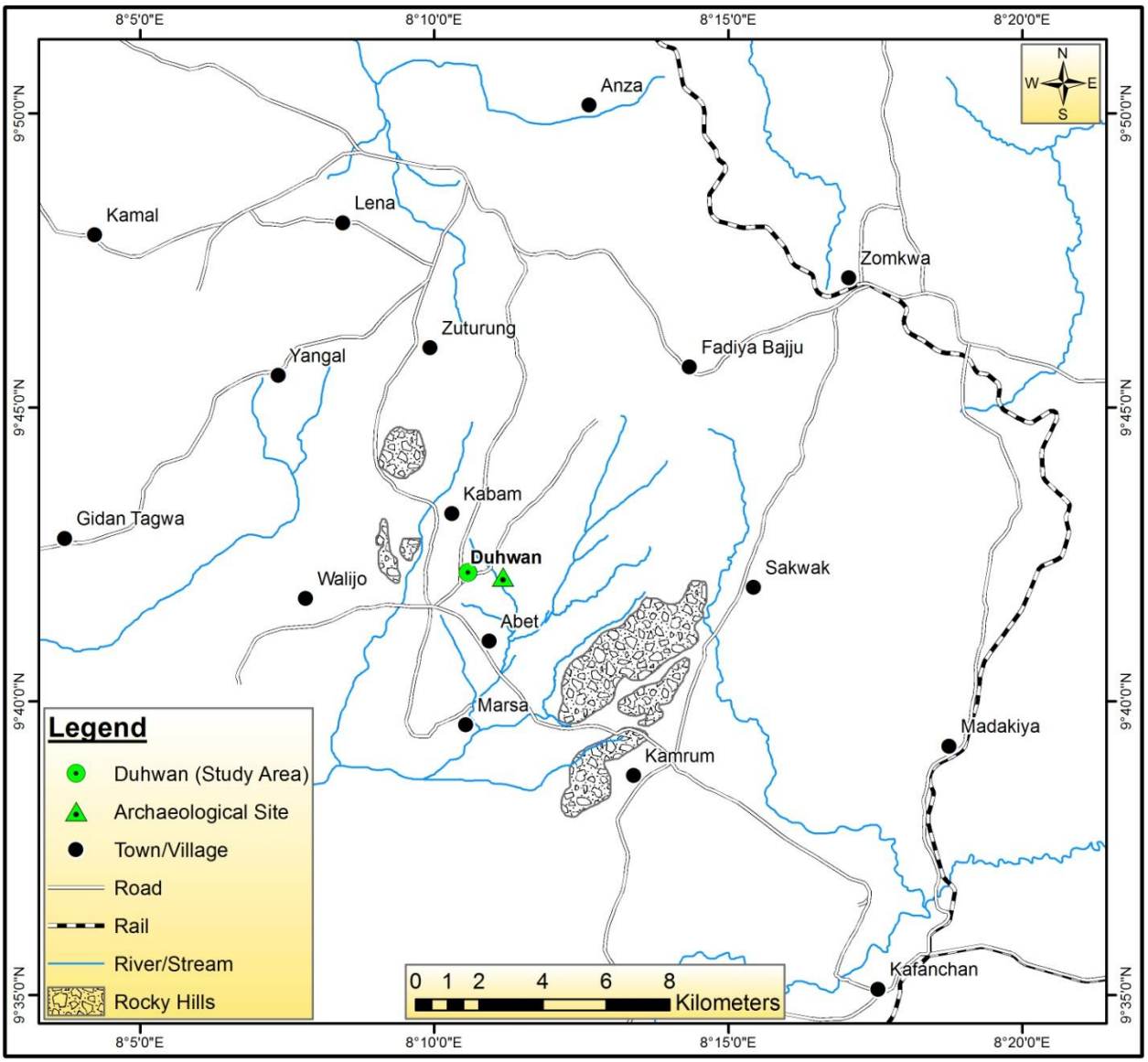


Figure 3: Duhwan and Environs
Modified: The Administrative Map of Zangon Kataf L.G.A.

The site belongs to the Bajju ethnic group of southern Kaduna, Central Nigeria. The people are called Bajju, their dialect is called Jju and their land is called Kajju. This ethnic group is one of the earliest ethnic groups of Zaria Province, Northern Nigeria (Figure 4), which has always consisted of six(6) clans (Meek, 1925). These clans are:

1. The Bainduang - Zonkwa, Zuturung, Kurmi Bi and Madauchi (Zaria Province)

2. The Baintso- Fadan Kaje, Tsohuwan Gida, Fadia, Rimfa, Kafo, Zagwon(Zaria Province)
3. The Bainbin-Aduang, Suriang, Wadong, Kan-Kadong(Nasarawa Province)
4. The Bainturing-Duhwan, Vontong, Abet, Kanyem, Abong(Nasarawa Province)
5. The Batadon- Madakiya, Azufwo, Kukwan, Furjam, Gidan Atang, Vumpang, Pong, Sosun, Kumatso, Dichodon, Zat, Zankiruwa(Nasarawa Province)
6. Tsshe Banewhan-Katsuk, Zubong, Marsa, Afana, Zamberkpat, Bakin Kogi, Rakawan, Chenchuk, Kurdan ,Atacchap, Kamerun, Rikeakwan, Zauru (Nasarawa Province).

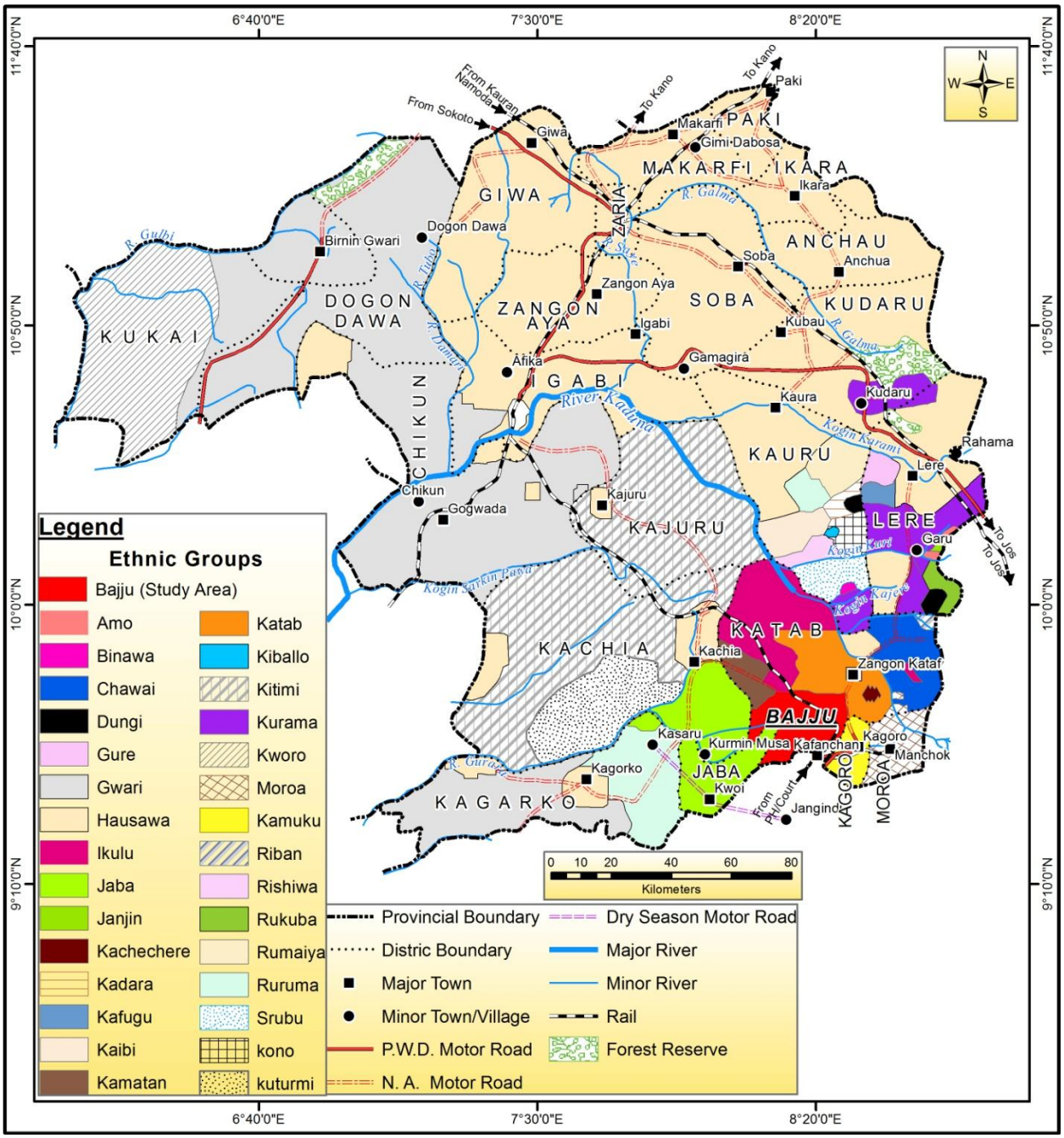


Figure 4: Ethnic groups of Zaria Province
Modified: Zaria N.A. Survey, 1936

The Bajju ethnic group is bounded by Kataf ethnic group to the north, Kagoro ethnic group to the east, Kamantan and Ikulu ethnic groups to the west and Jaba ethnic group to the south (Figure 5).

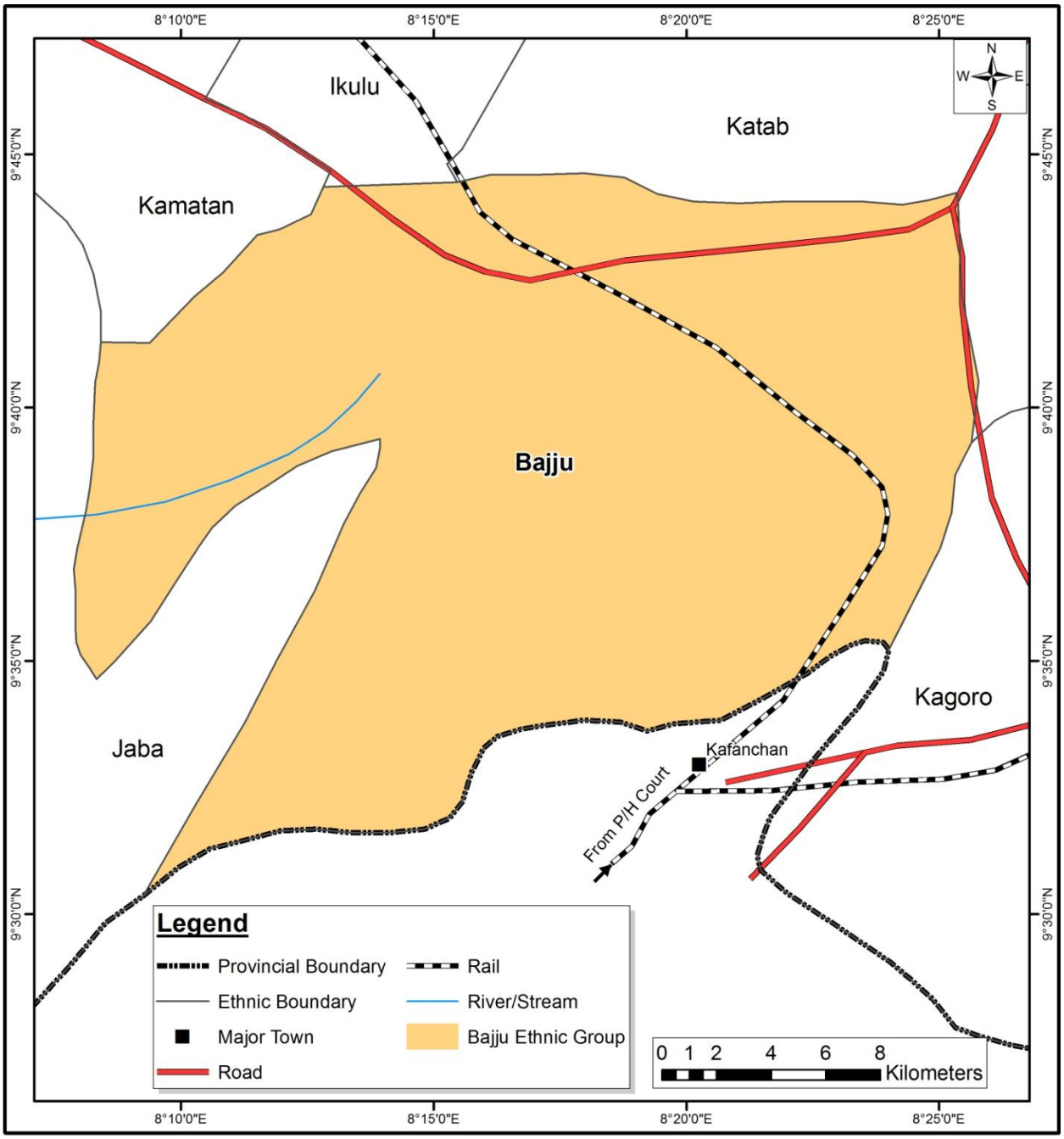


Figure 5: Bajju Ethnic Group and Neighbouring Ethnic Groups
Modified: N.A. Survey, Zaria, 1936

1.2 Statement of Research Problem

Kajju belongs to the Nok Culture area which is dated to 1500BC (Jemkur, 1991) and most of the sites within this area such as Nok, Katsina- Ala, Jos- Plateau et cetera, have been archaeologically investigated while some have not. However, apart from some undergraduate and few post graduate researches,not much has been done around the Bajju speaking area archaeologically. Thus, this research aims to bridge the gap by documenting the cultural materials on Duhwan hill. Duhwan hill was chosen because it was claimed through oral account to be one of the settlement clusters from which one of the six Bajju clans originated.

The threatened nature of the archaeological finds and features on this site poised a condition that needed urgent intervention else they were totally destroyed by agents of destruction like erosion, bush burning and farming activities.

The oral accounts about the foundation of this people are of different versions. Two clans out of the six clans of Kajju claim not to belong to the ancestry of Baranzan. Some oral accounts claim that the Bajju migrated from Bauchi, through Jos Plateau to Southern Kaduna and settled there. Some accounts claim they didn't migrate from anywhere but only found themselves on the land and continued occupying it. Some claim they came from the ground and were not given birth to by any human, but procreation only started after the emergence of the first set of descendants who emerged from beneath the soil. Does that mean all the various clans of Kajju have different progenitors? This can only be answered after much extensive archaeological researches have been conducted at various sites in Kajju. These researches could also go a long way in showing the settlement pattern of the past inhabitants of Kajju and would also show the role of the Bajju in the formation of the Nok Culture of Central Nigeria.

1.3 Scope of the Research

The research wascentered mainly on the culture history of the Duhwan people using both archaeological and ethnographic data. It covered both the extinct and extant Duhwan settlements. Where references are made about other Bajju settlements, it is to elicit clarifications about certain aspects of the culture history of the Duhwan people. Hence, the research was limited to ethnographic and archaeological surveys without any excavation conducted during the course of the research.

1.4 Aim and Objectives of the Research

This research wasaimed at reconstructing the past life ways of the inhabitants of Duhwan hill through the following objectives:

i. Collection and documentation of the oral history of Duhwan people.
ii. Survey of the spatial distribution of material evidence on Duhwan cultural landscape which enables the production of an archaeological map of the study area.
iii. Collection of ethnographic data for interpretation ofthe behavioural continuity of the people from the abandoned settlement to their present settlement.

1.5 Methods of Research

No archaeological research can be successful without the use of some vital methods in carrying out the research. These research methods are tested structured processes or techniques that are considered suitable in obtaining relevant data for achieving the aim and objectives of such research. Therefore, in order to achieve the earlier mentioned objectives, the below methods of research were employed during the cause of this research:

1.5.1 Oral tradition

The place of oral tradition in archaeological research cannot be over emphasized. It has been defined by scholars in different ways and one of these definitions was by Vansina (1981), who defines it as the testimonies of the past which are deliberately transmitted from mouth to mouth and from generation to generation. Oral traditions are in the form of stories of origin, folktales or accounts of individuals' lives. It is an important source of information to the Archaeologists in the reconstruction of the past history of a people, especially a people that has no written records. The absence of written documents on this site made the use of oral tradition during this research unavoidable.

Although oral tradition has some limitations like –distortion of memory of the informants, personal or political attachment to information by informants, loss of some accurate information over the years et cetera, but it was still employed in carrying out this research due to its undeniable help when it comes to history narratives. With the cooperation of the present people of Duhwan, group interviews were conducted with participants drawn from different ages and different works of life. Females and males, young and old, educated and uneducated were interviewed individually using structured questions which involve the interaction of the interviewer and the respondent while the group interview was conducted at the chief's palace. These conducted interviews helped in the knowledge of the history of Duhwan as relate to the general history of Bajju. The questions asked were based on tradition of origin, early technologies, customs and traditions, past economic activities and architecture.

This selected informants also helped in the location of finds and features on the abandoned settlement hill and also helped in explaining the significance or cultural importance

of these finds and features in the past. The people interviewed were between the ages of twenty and one hundred and two years old.

1.5.2 Archaeological survey

In Archaeology, survey is defined as a systematic attempt to locate, identify, measure and record the finds and features on a site in relation to their natural, geographic and environmental setting (Sutton and Yohe, 2006). It has also been defined as the surveying of a site for recovery of archaeological finds and features often involving 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,2007).

The survey on Duhwan hill was carried out through visual inspection of the site in order to identify and document surface finds and features. This was conducted by the researcher, colleagues and field guides. Finds were collected using visual diagnosis for further classification and analysis at the laboratory. Camera was used in photographing the environment and features identified on the site. Archaeological photographs cannot be taken without the placement of ranging poles or photographic scale beside or on the feature respectively, therefore they were used during this survey. Measurements of distances between features and their dimension were taken with the help of a measuring tape. A Global Positioning System (G.P.S.), Garmin 76 model was also used to take coordinates of finds and features found on the site which was used in plotting an archaeological map of the site. This would serve as a guide for the pursuit of subsurface information by future researchers on the site. Used alongside the above mentioned instruments were bags for bagging of finds, pen and notepad for documentation of recovered data.

1.5.3 Written sources

This involves the consultation of written documents of both published and unpublished ones in order to aid the reconstruction of archaeological sites. This became vital during the cause of this research in order to support or authenticate the oral information received. During the course of this research, materials were collected from personal collections of individuals, Sir Kashim Ibrahim Library A.B.U Zaria, Department of Archaeology Reference Library, A.B.U,Zaria, History Research Library, A.B.U, Zaria, Arewa House Library and National Archives in Kaduna. Books on Archaeology, History, Geography and Geology were consulted. Literatures on the research topic and the history of Bajju ethnic group were reviewed in order to achieve the aim of this research.

1.5.4 Ethnographic survey

Nobody can actually say this was what happened in the past on a particular spot on a site. An attempt to close the gap between data from a current archaeological survey and what really happened in the past requires extrapolation from the present into the past (Drewett, 1999).This brings in the important role of ethnography in archaeological researches. Ethnography is the bedrock of interpretative archaeology especially in societies where there is a close connection between the present day material objects and archaeological remains (Drewett, 1999). During ethnographic survey, data is usually collected through participant observation, interviews and questionnaire.Ethnographic study was employed in studying Duhwan, in order to understand the relationship between the extinct and extanct people of Duhwan, and see if there is any cultural continuity (being one of the general objectives of this research) between the two people. In the cause of this research, the settlement of the present people of Duhwan was studied with close

observation to the method of construction and arrangement of their houses. Apart from the study of their habited houses, the construction and location of granaries in their various compounds (few compounds were selected for this survey) were also studied. The data derived from this survey gives a support in the interpretation of cultural materials found on the abandoned site which ascertains a link between the past inhabitants of the hills and the extant inhabitants of Duhwan as narrated by oral tradition. According to oral tradition, the people of Duhwan do not longer practice the art of pottery but still use pottery wares which are bought from a neigbouring ethnic group (Atakar). Therefore, an ethnographic study was conducted on Atakar pottery which to some extent agrees to this claim, because most of the decorations found on the potsherds collected at the hill-top settlement have similarities with the ones found on the present day Atakar pottery.

1.6 Significance of the Research

The absence of any written archaeological record on the people of Duhwan makes this research of utmost importance to Duhwan land. This research which studied the past life ways of the people of Duhwan through a concrete study of the finds and features found on the site is the first of its kind on the site. This document serves as a guide to future researchers carrying out research on the site or on any site of Kajju.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Literature Review

Archaeological materials on Duhwan are lacking and little could be found among the Bajju ethnic group in general. Nevertheless, the scanty written materials found about the Bajju are being reviewed below:

Among the indigenous historians who put down something on the history of Bajju are Bonet (2010), Dambo(2011) and Aboi(2014). Most of their reports were generated from oral accounts and colonial records. These materials are of great help in reaching the aim of this research which is the understanding of the past life ways of Duhwan.

Some archival materials have also been sourced which talk about the history of Bajju and these materials are mostly anthropological reports by colonial leaders. Prominent among these reporters are; Meek (1925), Kirpatrick(1926), Brandt(1936) and Reynolds(1950). Their reports were mostly administrative, with few lines on the tradition of the people which were merged in other sections of this research.

The Bajju ethnic group, which occupies parts of Central Nigeria today,is the third largest ethnic group in Kaduna State, following the Hausa and Fulani (Kunhiyop, 1984, as cited in McKinney, 1985) and is predominantly found in Zangon Kataf, Jema'a and Kachia Local Government Areas of the State. Bonet(2010)also reports that the Bajju originated from the Afizere of Furbur Hill near Bauchi, north eastern Nigeria. A member of the Afizere, known as Zamfara along with some few others migrated from Furbur Hill to Miango an Irigwe village at the western edge of the Jos Plateau (McKinney, 1985, as cited inBonet, 2010).There are no dates

associated with these migrations as reported by Bonet just as it iswith other authors of Bajju history. From Miango, Zamfara moved to Awai and settled at what is now called Chawai from where he continued until he reached Furvwang in the early thirteenth century(Bonet, 2010). Furvwang with its vast land and forests and undulating hills was uninhabited and was thus found to be suitable by Zamfara probably for hunting and farming. While at Furvwang, Zamfara begot Baranzan and Akad and the former went on to become the founding ancestor of the Bajju while the later the founding ancestor of Atakar, a related ethnic group which the Bajju call Batakad. Because of this close relationship, traditionally, the Bajju and Atakar did not inter marry (Kato, 1974 as cited in McKinney, 1985), although such might not be the case now.

Dambo(2010), in her book "Bajju Tradition" gives a history of Bajju based on oral information passed from past generations. In her account she gives the popular report of Bajju as being descendants of Jarawa people of the Plateau who initially migrated from Bauchi. The early five(5) clans of Bajju are given as –Bayehawan, Batadon, Bayinstok, Agbaibyin and Baidwang. Traditionally, Bajju are known to practice about fifteen(15) traditional rites, although with most of them not practical in the present Kajju.Some Bajju taboos are also narrated by the author. The larger part of the book is more of political than historical report as she begins the narration of notable people in Kajju and traditional title holders.

The book "Bajju Social and Traditional Structure" by Aboi (2014), tries to associate Bajju with some unique occupations like mat weaving, woodcarving, blacksmithing etc, even though most of these are now extinct. This book can be said to be indirectly a revised version of "Bajju Tradition" by Amina Dambo, because virtually every report in 'Bajju Tradition" is equally found here with just a difference of an updated list of political and traditional title holders of the land.

"The Evolution and Development of Zuturung Community in Bajju Chiefdom up to Present Day" is an N.C.E. project presented by Nuhu Bakut (2003), where he tries giving a brief history of Bajju which is not of much difference from the other authors.The little difference appears in the migration account where the author gives two different versions while others give a single version of migration from Bauchi to Plateau, then down to Dibyi(Kurmin Bi). The second version of Nuhu claims that Jampara was the forefather of Bajju who gave birth to three sons-Baranzan, Nkom and Akat. They became the forefathers of Bajju, Fanstuam and Asholio respectively.Jampara moved from Miango to Atsam(Chawai), and later moved to Ungwar Tabo(a present day Kataf settlement) and later moved to Dibyi(Kurmin Bi). Baranzan gave birth to Bajju who gave birth to Sakwak, Kaduna, Daudo, Atun and Atom. Nuhu touches the political, social and economic activities of the Bajju of Zuturung and of much interest is the account of some old economic activities of the people like pottery, mat weaving, clothes weaving, woodcarving and blacksmithing , but unfortunately these crafts are presently also out of practice among the people. His report blames the colonial masters for the extinction of these noble crafts of the people. Hence, the report dwells much on the impacts of colonial period/era on the people, socially, politically and economically.

Part of the few archaeological researches carried out on Kajju was the one conducted by Dauji (2008), where she carried out an Archaeological Reconnaissance of Abet, Zangon Kataf Local Government Area, Kaduna State. Abet is about six kilometers from Duhwan and just like Duhwan, it played a significant role to Kajju by sheltering the people during inter-tribal wars and Fulani invasion in its cave. Other features and finds (aside the cave) on this site includes-monoliths, sacred rock (kpang arabang), graves, granary foundations, grindstones and potsherds.

The finds found here were classified and analyzed and an archaeological map was produced which helps future researches around Kajju.

Malachy (2008) carried out an Ethno-Archaeological Study of Burial Practices of the Bajju and in her narration of the tradition of origin and migration, she also traced their origin to Jarawa and Baranzan being their founder who died at a village close to Zonkwa called Dibzzi. The literal meaning of Dibzzi is 'grave'. The Bajju believe in a life after death and therefore, prepare the dead for another home which is going to be without pain and hunger. It is believed that every dead person becomes an ancestor who visits his or her people that are living either with good or bad. Befitting funerals are given to the dead, so that the person's soul does not wonder around like a ghost but will find a resting place in the world beyond. Although the intentions of most burials are more for the protection of the living than of the dead. Since the dead have power over the living, love and respect is always accorded the dead. No celebrations follow the death of children because their death is seen as premature while only the death of elders are celebrated with merriment and dances. The deeds of a person while alive determine what happens to him or her in the land of the dead. If the person was a witch or wizard, thief, murderer et cetera, he or she receives punishment or might even be expelled by the ancestors but a good man receives love and rest.

In Kajju, there are deaths considered to be natural and those considered as unnatural. The natural are caused by wars and at old age while the unnatural are those caused by thunder and lightning and sudden sickness. The natural attracts proper burial while the unnatural attracts improper burial which is void of ceremonies and usually done away from the settlement, either at the forest or by the rivers/streams sides. Among the Bajju, it is the responsibility of the women to bath and dress corpses while the men dig the pits. The pits are either shaft or rectangular in

shape. Untimely death of a youth is mourned for two days in which some elders would go to the village square to beat drums and blow horns while crying. The Gado goes to the village square to declare the mourning period over at the end of the second day. In most cases, even if the bereaved is aged, his or her spouse is expected to mourn him or her for a period of one year by consistent wearing of black garments and by shaving the head and facial hair as shaving the hair symbolizes death and its growing back indicates the strengthening of life.

During burials, the Gado mixes some herbs inside a bowl of water and sprinkles the water around the corpse that has been laid inside the pit before broken pieces of pots are placed on the grave while the pit is finally covered with sand and stones. Burials give a clue to the economic, social and religious re-organization of a people. Just like in Kajju, the position laid of the dead gives a quick clue to the sex of the dead because men are buried facing the north while women are buried facing the west. The coming of Christianity has lessened some of these burial rites in Kajju as people are now buried inside caskets with funeral services held in the church and some final interments done at public cemeteries rather than within family compounds.

Bature (2009), carried out an undergraduate research at Kpunyai-Raidon, a Bajju settlement of Zangon Kataf Local Government Area. Raidon means ‘place of the old’ and it constitutes four clans; Kazzahyaryi, Kahradon, Karisakah and Ahkpatuwak. It is about seven kilometers away from Kafanchan town and located on Latitude 9 33 N and Longitude 8 12 E. The place enjoys the same climate and vegetation found among other settlements of Kajju. The author traces the origin of the people to Dibzzi where the supposedly founder (Baranzan) of Bajju lived and died. They were warriors who fought with their neighbours especially the Ogworok and won some of the wars while they lost some. The present people are mostly farmers and hunters. Two festivals are identified with these people; marriage and hunting festivals. The

hunting festival is usually organized after the farming activities, which isin order to prepare the men for a fruitful hunting season. During this festival, women are only involved in the preparation of food for the festival while the men are the ones fully involved. This report also narrates the cult of Obvoi which is presently abandoned. One of the objectives of the reconnaissance conducted here was to collect finds for classification and analysis and potsherds were collected for this purpose and were analysed.

Kantiok (2012) carried out a reconnaissance at Kamrum and the same story captured by Bature was also captured by Kantiok concerning the history and tradition of the Bajju. A genealogical tree of the descendants of Baranzan was presented. Only twenty seven potsherds were collected, classified and analysed during the research. Monoliths spread round the site and a picture showing two monoliths was captured, although the picture looks like rock boulders not monoliths. A picture that looks like a monolith was the one referred to as a buried stone. The buried stones were referred to as seat of power which possessed mystical powers with the ability to detect evil doers. It was used for swearing and taking of oath and the people still revere the stone till today. At this spot, people that refused to tell the truth when swearing werestruck with death in the past. There were circular arrangements of stones which were inferred to be house foundations. At the end of this survey, no archaeological map was produced.

David (2012) carried out a survey at Dihogwai which is also known as Fadan-Kaje. In this report, *Ncen* was referred to as the name of the stream found in Dihogwai presently, but there must be a name attached to it and not just *Ncen* because the literal meaning of *Ncen* is stream or river. This means the oral tradition collected in this aspect was not complete. The same story of history and tradition was captured here, tracing the migration of Bajju to Jos Plateau. The place was given the name Fadan Kaje as a result of an encounter between a man called

Agwan Kude and the Hausa. He became friendly with the Hausa that they decided to make him a ruler by giving him the title "Fadan Kaje" and in turn they started calling the place Fadan Kaje. This was the beginning of single rulership in Kajju. Prior to this time, the people were guided by the elders of the community whose main duty was to maintain peace and order throughout the community. These elders were headed by the most senior elder among them known as the *Gado*, who also served as a religious leader and the council of elders is known as "*Ayekwo*". The *Gado*served as a link between the living, the dead and God. He was responsible for all sacrifices made to the gods. The people in the past were traditional worshippers who believed in the existence of a supreme God called *Kazzah*. The researcher mentioned other rulers that ruled Dihogwai after *Agwam* Kude. House foundations, graves, grindstones and a village square were identified on the site. The village square was used for festivals, religious worship, market place and meetings. Six seats in the form of monoliths were identified as seat of power (*Katyekwon*). Fifty nine potsherds were collected and analyzed and no map was produced nor a sketch map. The people are mostly farmers, hunters and potters and are also known as warriors who produced arm in the past by themselves. One common account about the Bajju is that they smelted iron in the past and made their weapons and farm implements but surprisingly no iron slag was identified on any of the Bajju sites surveyed so far. This could be as a result of distortions by human and natural agents, but when excavations are carried out on the sites, iron slag might likely be recovered from the sites which can be used for further analysis.

Gunn(1956) reviewed what Meek and Reynolds wrote in their books about the Kaje where he quoted Reynolds referring to the Kaje as "Kaje may be the Hausa corruption of the indigenous name Bajju" meaning 'people of one language'. Kaje according to Gunn is said to be

a tribal ancestor's name. Reynolds reported that the Kaje are grouped into six(6) tribal sections or clans (Appendix 1)

The population of the Bajju in appendix 1 was the population of 1956, the people have increased largely beyond that by now. The Bajju were subjected to the Kajuru Kingdom which dominated the whole of the Kachichere Plateau till the Jihad, and thereafter to the Fulani in the middle of the 16th Century. They were divided between Zaria and Jema'a Emirates, and remained so under the British till 1934, when the whole of Banewhan and Batadon, and parts of Baimbin and Bainturung sections were transferred from Jema'a to Zangon Kataf District of Zaria- the whole of Bajju then became under Zaria Province and no more some parts in Nasarawa Province (Gunn, 1956).

The above documents hold no much waters as regarding the archaeological records of Bajju tradition as most of them relied on oral tradition and linguistic evidence for their reports since most of them are historians and not archaeologists, thus, the need for more archaeological researches to be carried out in order to come up with a much comprehensive report. This need gave birth to this preliminary work carried out on Duhwan Hill, which can at least fill a gap in the understanding of the Bajju that lived on the hill, linking them with the present Duhwan people living on the plains of Duhwan.

2.2 Theoretical Framework

The interpretation of archaeological information can be done in different ways, but all are aimed at arriving at the same goal of understanding the past. Scholars have proposed theories to be used in interpreting such information in order to understand and explain what happened in the

past. One of those theories is called phenomenology, and it is the theory used in interpreting the information found during this research.

Phenomenology is a method of inquiry that is based upon the understanding and description of things as an individual experiences them (Tilley,1994). As a new paradigm of post- processualism, phenomenology in archaeological research argues that the relationship between material remains and the people who created them is better understood through sensory experiences (Du-sai, 2014)

In archaeology, phenomenology applies to the use of sensory experiences to view and interpret an archaeological site or cultural landscape. Tilley(1994, p.24) explained that:

> Phenomenology involves the understanding and description of things as they are experienced by a subject. It is about the relationship between Being- and Being-in-the-world. Being-in-the-world resides in a process of objectification in which people objectify the world by setting themselves apart from it. This results in the creation of a gap, a distance in space. To be human is to both create this distance between the self and that which is beyond and to attempt to bridge this distance through a variety of means-through perception(seeing, hearing, touching), bodily actions and movements, and intentionality, emotion and awareness residing in systems of belief and decision-making, remembrance and evaluation.

In a nutshell, it can be said that employing phenomenological model implies that the researcher is not a spectator of a phenomenon but he or she is involved and it is his/her involvement in a point of view that makes possible-the perception of that world (site). That is to say that the researcher's outcome/result is dependent on the researcher's involvement. Phenomenology is involved with a lot of comparative studies, where the application of ethnographic case studies is very important (Tilley, 1994).Generally, the knowledge of a place stems from human experiences, feeling and thought. With this knowledge, the archaeologist will be able to have a much detailed analysis of finds and features.

Phenomenology is considered most suitable in analyzing and interpreting material remains found on Duhwan hill taking into consideration the landscape effect on the life ways of the people of Duhwan in the past.

CHAPTER THREE

GEOGRAPHICAL,SOCIO-CULTURAL AND HISTORICAL BACKGROUND

3.1 Geographical Background

Duhwan islocated on Latitude 9^{o} $42^{'}$ $07^{''}$ N and Longitude 8^{o} $11^{'}$ $10^{''}$ E,in Zangon Kataf Local Government Area of Kaduna State. It is about five kilometers from Zonkwa (the seat of power of Bajju Chiefdom), the capital of Zangon Kataf Local Government Area. It is the headquarters of Farman District which was carved out from Ungwar-Rimi District. It can be accessed through Fadia road, Ayagan road or Sabon Sarki road, which are all not more than ten (10) kilometers to the site. Four settlements exist in Duhwan; Kariyyi-Kabom, Agatsa, Azantrok and Kariyyi- Sabziyi. These settlements were formally set out according to the four different clans that existed in Duhwan, but today there is a mixture of settlements. The settlements are located on two sides; North and South. Kariyyi-Kabom and Azantrok are located at the southern part of Duhwan; Kariyyi Kabom to the east while Azantrok to the west. Agatsa and Kariyyi-Sabziyi are at the northern part; Agatsa to the west while Kariyyi-Sabziyi to the east (Figure 6).

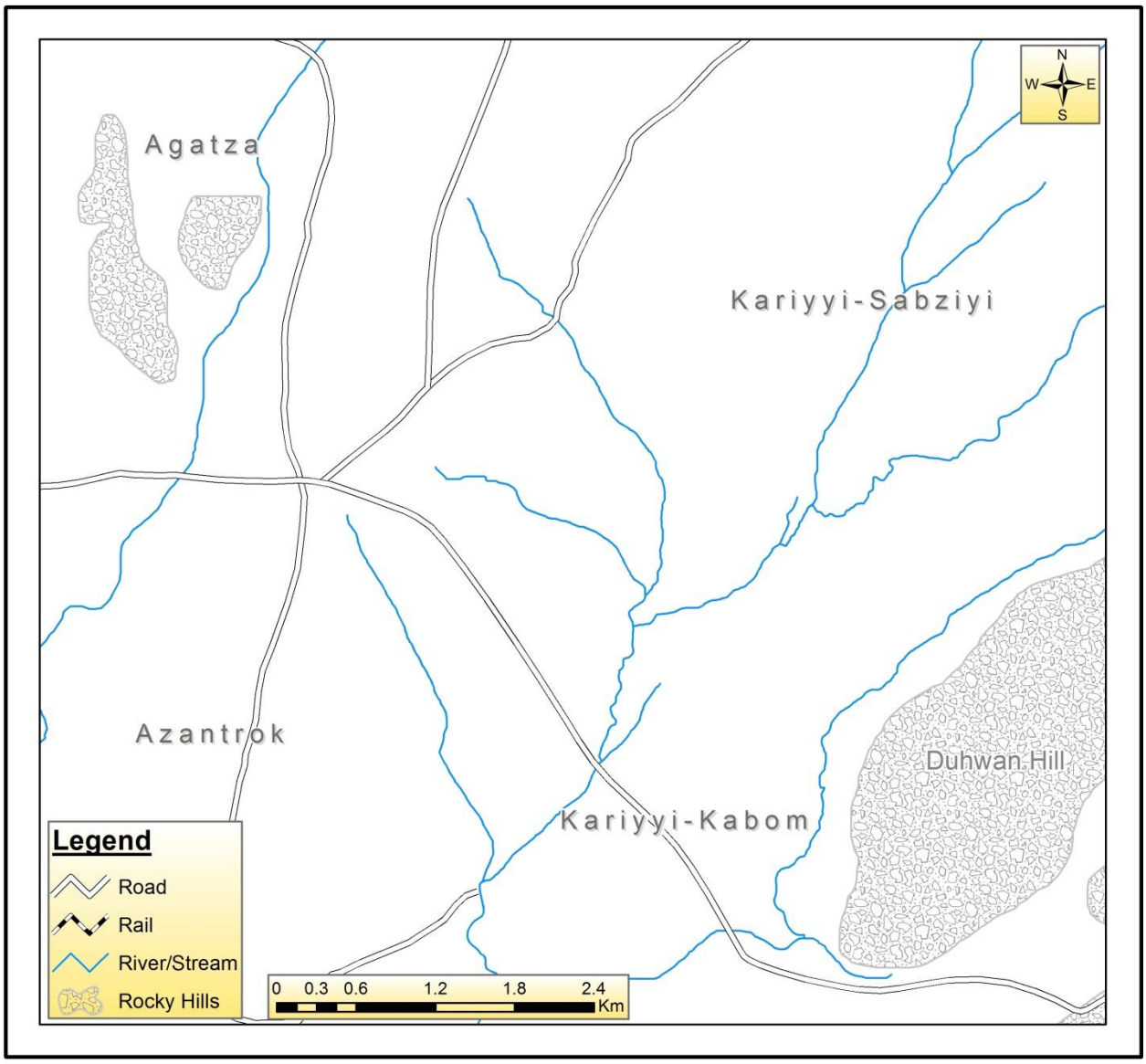


Figure 6: Four Settlements of Duhwan

3.1.0 Climate

The climatic conditions of Duhwan are of no difference from the ones experienced by the entire Southern Kaduna which are the products of two major air masses(tropical continental air mass and the maritime air mass) which blow between the month of May to October and from November to April respectively. These air masses give birth to two seasons which are referred to as dry and wet season (Iloeje,1981). Rainfall starts from April and terminates in October,ranging

from 144 to 175cm and reaches its heaviest point in the month of August. Thus, August and early September are the wettest months while the dry season begins in November and ends between March and April (Gandu, 1985). Although sporadic rains are experienced between the month of November and March and are referred to as dry season rains. The rains mark the beginning of planting season where it starts with vegetables before grains, which are the last to be harvested between the month of September and November and stored in granaries or stores for further consumption or sale in small or large quantities, depending on the year's harvest.

The Harmatan period accompanied by dust and cold wind from the north-east trade wind of the Sahara is being experienced between the month of November and February. The temperature during this period is usually low at night while the intensity of the sun is also reduced by haze during the day. The temperature gets to its peak between end of February and March which thereafter ushers in the rains by the south-west trade wind. The mean temperature of the area is in the month of April at about 70^{o}F (Gandu, 1985).

3.1.1 Geology and Soil

Duhwan shares the same geology with that of Northern Nigeria which is underlain by gneisses, migmatites and meta-sediments of Precambrian age(mostly schist, quartzite and banded iron formations) which have been intruded by a series of granitic rocks of late Precambrian to lower palaeozoic age (McCurry, 1979; 1989). These basement complex rocks have been extensively modified by metamorphism and now filled with cretaceous rocks and bounded on either side by granites and gneisses complex (Gandu, 1985, as cited in Yakubu, 2010) .The crystalline areas of the basement complex however, are often associated with lateritic surface and sand stones (Gandu, 1985). There are also recent sediments referred to as alluvial and colluvial deposits which constitute the flood plains of the streams in the area(Gandu, 1985, as cited in

Yakubu, 2010). Rocky granitic residuals form inselbergs of varying sizes and shapes constitute the main local relief (McCurry,1979). The oldest rocks of the area are the gneisses while the older meta-sediments are the Birrimian (McCurry, 1979).

The soil found here is a mixture of soils disintegrated from the local granite and loose soils brought down by winds from the north (Iloeje, 1980). The soil is reddish-brown in colour and mostly sand stoned with little gravels. It is rich in brown clay and sand with less content of organic matter. Although soils from the Fadama areas are rich in kaolinitic and organic matter which are suitable for the cultivation of crops like rice and cocoyam.

3.1.2 Vegetationand Fauna

There is no vegetation that is dominant in Duhwan because the vegetation here consists of Guinea Savannah (the broadest vegetation zone of Nigeria) and a transitional woodland which is an intermediate between Savannah woodland and forest (Gandu, 1985). Guinea Savannah is located in the middle of Nigeria and extends to Southern Nigeria and pushes northwards beyond the latitude of Zaria (Iloejo, 1980). Today, the original savannah has been given way to shrub (*isoberlina*) land and open park-like landscape with large trees in cultivated fields especially in populated centres. This is due to intensive distortion by human activities such as intensive cultivation, felling of trees, bush burning, livestock graving and a continuous attempt by the plant to adapt themselves to the climatic changes of the environment. During the wet season, the grasses are usually fresh and green, but during the dry season they wither and die, leaving the whole area bare and hungry, with tall skeletons of charred trees and a ground surface blackened by the ashes of burnt grasses (Iloeje, 1980; 1981).

Most trees in the site grow long tap-roots and develop thick bark which enable them withstand the harshness of the long dry season and bush burning. Some of them have umbrella-

shaped canopies which not only shade the ground and limit loss of soil moisture, but also prevent them from the destructive nature of the wind. They shade their leaves during the dry season in order to minimize loss of water by transpiration. The grasses have very resistant roots which always remain beneath the earth crust after the tops have been burnt away by dry season fire, and sprout again with the onset of the first rains of the following year. Although, evidence of high forest are now commonly found along stream courses with better drained soil (Yakubu, 2010).

Even though the destruction of the vegetation through human activities is intense, it still doesn't stop the existence of some economic trees on the site which still stand tall on farmlands and form most of the vegetation cover in the farming areas. From the inception of the peopling of Duhwan, plants and animals have contributed greatly to the survival of the people (S. Zyom, personal communication, April 15,2016). Some of the plants dominant in the area have been used for consumption, medicine, building constructions and trade. The edible plants are mostly fruits, vegetables, nuts and grains which constitute a larger portion of the people's diets. Below are some of the economic trees and domestic plants grown on Duhwan today:

Avocado *Persea americana*

Baobab *Adansonia digitata*

Bamboo *Bambusa vulgaris*

Banana *Musa paradisiaca*

Cassava *Manihot esculenta*

Cashew nuts *Anacardium occidentale*

Cocoyam *Colocasia esculenta*

Cowpea *Vigna unguiculata*

Ginger *Zingiber officinale*

Grapefruit *Citrus paradise*

Groundnut *Arachis hypogaea*

Guava *Psidium guajava*

Guinea corn (sorghum) *Sorghum bicolor*

Lemon *Citrus limon*

Lime *Citrus aurantifolia*

Locust beans *Parkia biglobosa*

Maize *Zea mays*

Mango *Mangifera indica*

Millet *Pennisetum glaucum*

Oil palm *Elaeis guineensis*

Okra *Abelmoschus esculentus*

Orange *Citrus sinensis*

Pawpaw *Carica papaya*

Pigeon pea *Cajanus cajan*

Raffia palm *Raffia vinifera*

Rice *Oryza sativa*

Sesame *Sesamum indicum*

Shea butter (nut) *Vitellaria paradoxa*

Soybean *Glycine max*

Spinach *Spinacia oleracea*

Sweet potato *Ipomoea batatas*

Yam *Dioscorea spp.*

Duhwan hill is elevated more than 1,200 metres above sea level and is characterized by rolling plains intercepted by few rock boulders and other geological formations (Gandu,1985).

The rolling plains would have been convenient hunting grounds as they offer a good command of view areas further afar, hence hunters would easily spot the game from a distance. The presence of thick vegetation in some areas of the site must have also attracted hunting activities in the past. Even though there are few hunters now in Duhwan, but they abound in the past and hunted bigger animals than now (G. Yazonom, personal communication, April 14, 2016). Some of the hunted game are; bush rabbits, monkeys, guinea fowls, antelopes, rodents, buffaloes, deer, lions, leopards, hyenas, squirrels etc. Domestic animals (fowl, goats, cows, rams, ducks, pigs, dogs, turkeys etc) are also reared by the people for immediate consumption and also for sale by those who rear them in large quantities.

3.1.3 Drainage

According to oral tradition, most of the streams found in Duhwan are seasonal – drying up during the dry season and over flowing during the rainy season to an extent of sometimes destroying farmlands/crops located around the stream areas, causing great loss to the farmers. The present inhabitants of the area mostly use the stream water to wash their clothes, farm produce, bath themselves and grazing animals also drink from it. All these activities are done at the streams side as they rarely fetch the water and bring it back home because of the presence of dug wells found in almost every compound. Some of these streams are; *Ncen Agbang-Kariyik, Ncen Anyiring, Ncen Kakwo, Ncen Jijjiyi ,Ncen Kakuwo, Ncen Tsang* and *Ncen Ahvuwab,*alllocated around Duhwan. Boreholes dug by individuals in their homes and some constructed by the government are found around Duhwan where mostly drinking and cooking water is fetched.

3.1.4 Settlement Description

The present Duhwan which is a rural northern Nigeria settlement has houses built close to the road and others are built some miles away from the road. There are three sections of the settlement where the abandoned settlement divides one section from the other two and a major road leading to Zonkwa through Ayagang is also dividing these two sections. Other structures erected in all the three sections apart from residential structures are- schools, palace, dispensaries, market shops and churches. These public structures which are built by government and the community are mostly built by the road side for easy identification. These structures are usually higher than family compounds which make them noticeable by anybody approaching the place. The family compounds which are linearly arranged consist of bedrooms, kitchens, toilets, bathrooms, granaries and animals' huts. The houses are mostly rectangular in shape with one or two windows to a room. The granaries are mostly circular while the toilets, bathroom and kitchens are also circular or square-like in some compounds. The animals huts which are usually the smallest structures are built circularly also or square-like and usually situated by the kitchen side.

According to Gambo,the financial strength of a man reflects on the kind of architecture he employs in building his house. The richer men or families use the modern techniques of using cement blocks and zinc for roofing while the financially handicapped use mud bricks and thatched roofs (Y. Gambo, personal communication, April 16, 2016). Whether roofed with zinc or thatch and built with cement or mud, they are mostly rectangular in shape.

3.1.5 Economy

The study of the present economic activities of a people can give a clue to the ones that existed before among the past inhabitants when oral tradition has it that there is continuity in such activities. The people of Duhwan are predominantly farmers with their farmlands scattered around their compounds and some are some kilometers away from their habitations. Most of them cultivate the crops for both consumption and sale which are transported to bigger markets in Zonkwa, Kachia and Kafanchan. Some of the grains are sold some weeks after harvest while some are stored in granaries until their prices appreciate at later months from harvest. Some of the crops cultivated for sale include; maize, yam, sorghum, millet, ginger, soybeans, groundnut, cowpeas,rice etc.The fruits/seeds of some economic trees are also processed for consumption and commercial purpose by the people(mostly women). For example, locust beans are processed to produce a local seasoning called *dzuwai*and are sold at nearby towns and traders come from far north to purchase them at the central market of Zonkwa. The women in the society also engage in petty trading of selling grains, snacks (*kose, awara, waina* etc), sugar cane and firewood. They are not also excluded from farming activities which are always conducted in family (father, mother and children) groups. The civil servants among the people also engage in farming activities to support their salaries as most of them have many children which feeding would not be easy without the support of self-cultivated crops(T. Yabvo, personal communication, April 16,2016).

Most of the people also rear animals alongside farming, which they consume and also sell some within the villages or take them to other markets in towns. The animals that sell most are the pigs, which are taken to Tunga market in Kafanchan where buyers from all over the country come to buy. Other animals sold are goats, chickens and dogs. There are also hunters in Duhwan

who hunt both in group and individually. They do that mostly in the evenings or during the early hours of the day before other people are awake and when the weather is still dark. They both consume and sell the hunted animals to joint operators who sell bush meat almost every evening in their local joints (G. Yazonom,personal communication, April 14, 2016). Local drinks like *nkwa* and *ncha* are sold in these local joints every day by women who brew the *nkwa* themselvesusing guinea corn. They buy the *ncha* from the local tappers (who own palm trees or employed by palm trees owners to tap the wine) and sell it at the joints. Few among the youths are bricklayers/builders, achaba riders (commercial motorcyclists), carpenters, welders, electricians, vulcanizers, viewing centers' operators and black-market fuel marketers.

3.2 Socio-Cultural Background

When a child is born, the father organizes a small party on the delivery day where *nkwa* is served. The placenta of the child is buried behind the woman's house and the child is named on the eight day of birth(NAK/SNP17/17224). Grandparents in most cases are responsible for giving the child (especially the first child) names, although subsequent children could be named by their immediate parents.

During the naming ceremony, the child is placed on an animal skin and a bow and arrow are used to point at the four cardinal points talking to the enemies of the child and also assuring the child that he would be victorious over them(enemies) when he grows up. The same thing is done during the naming ceremony of a female child but in her case she is being assured during the pointing of the bow and arrow that she would marry in any of the directions of the four cardinal points and she would have many children as she wishes.*Curwang*, *nyuwat* and *jok kadak* are prepared and served during the occasion. After the naming ceremony, the mother and child

return to her parents for a period of three months. This is called *nat woi rong*, meaning go and warm oneself with fire (Dambo, 2011). It is believed that her mother would take care of her better than any other person/woman especially in bathing her and the baby, making them strong and healthy. She goes back to her husband after three months, where the husband comes to pick her. When coming to pick his wife, he is expected to bring gift items (chicken, palm oil and grains) to his mother in law in appreciation of what she has done for his wife and child(L. Bamai, personal communication, April 15,2016).

In contemporary times, most of the families in Kajju are monogamous with few who are polygamous; this was influenced by the advent of Christianity which discourages living a polygamous life. In the past, a man could contract a special relationship with an unborn child by a kind of vow made to the child's father; he would declare that if a girl child is born, he desires her as his son's wife and if it is a boy, he will treat him as a son. He takes a token (a chicken) to the unborn child's father and tells him the name of his son who he is contracting the marriage for. When the girl is born, the parents of the boy take gifts to the girl and thereafter the boy starts taking gifts to the girl himself (H. Tambiyi, personal communication, April 15,2016). Another way of betrothal marriage is when a man hears about the birth of a girl in another family(especially a family known with good character); the man goes there with a ring or string as a gift to the child and tells her parents his intentions of having her as a wife to his son (NAK/SNP17/K2985).

The bride price is paid in three stages, and when the first payment is made, the boy and the girl start referring to each other as husband and wife. At this stage the boy becomes subject to farm labour for his wife's parents (Gunn, 1956). From this point, each of them must start participating in the lineage rituals of the other until final payments are made. The final payment

signals the 'capture' of the girl by the boy's friends. She is abducted by them in the night when she is sent by her parents who make the arrangement before that day. This occurs when the girl reaches puberty age. In the process of running from her abductors, she runs to a relative's house and the boys follow her there and tell the relative to keep her there for three nights or if the relative does not agree, they carry her to another relative's house where she stays for three nights. On the fourth night, the boys further take her to the boy's family house where she stays with her parents in law for about two months under close observation of her mother in law (Aboi,2014).

Today, the man chooses his wife by himself and informs his parents who then go to the woman's parents to notify them of their son's intention of marrying their daughter. Thereafter, bride price and other marriage goods are brought and a date is fixed when the girl would be taken to her husband's house directly (R. Josiah, personal communication, April 15, 2016). The coming of Christianity also adds another aspect of ceremony to Bajju marriage rites where the two are joined in a church by clergy men and celebration follows after the solemnization.

When death occurs, a very fast runner is sent to inform *Gado Azankpang* at Dibbyi. He carries *apyipyyi karon*as a sign that someone is dead. When a youth dies, drums are beaten with *abyo* blown for about an hour with women singing funeral songs, but when it is an old person; people dance, sing and drink for merriment. The old are buried in the morning while the youths are buried in the afternoon around 3.00pm. In the past, the death of a chief was not announced immediately until after the burial. The people got to know about his death when his crown was being placed on top of the roof of the palace very early in the morning after his death/burial (H.B. Bassahwa, personal communication, April 15, 2016). It is no more the same now as announcements are made even over the media of a chief's death and burial arrangement.

Old men are buried in their rooms or behind their houses while the youths, children and women are also buried behind their houses or in a secluded area reserved for burials of family members- usually extended family members. People who are considered as *baku*tare buried away from the settlement area- usually around the river/stream side.

Bajju graves were usually round in the past, because of that; corpses were made flexible before putting them into the grave. The dead were wrapped with mat and the men were laid facing the east while the women were laid facing the west. Graves of the aged were floored by women using broken pots, cowry shells and locust beans leaves' water. The inside of the graves of *Bagado* and other men of honour were decorated before the corpses were laid inside (Dambo, 2011). Today Bajju graves are rectangular in shape and the people bury their dead anytime of the day wearing clothes for the corpse and also buried in coffins.

Sons of a deceased are his sole heirs and all his properties are divided amongst them with the eldest son getting the largest share. Should there be no sons, brothers succeed. The only case in which a brother of the deceased takes precedence over a son is in the choice of the wives left behind by the deceased. He (his brother) has the first choice before any other extended family member. In the case of a female deceased, her properties are shared among her sisters, daughters and daughter in-laws (S. Abvot, personal communication, April 15, 2016). This practice still exists in Kajju.

Eventhough the advent of Christianity wiped off almost every form of traditional worship, but even before then, the concept of the belief of the existence of a supreme God already existed in Kajju only the mode of worship was different. They (Bajju) believe in the supremacy of *Kazah* who is worshipped traditionally through the formation of different cults. They believe in the blessings of *Kazah* upon their lives and their relationship with Him is being

mediated by ancestors and other spirits (Bonet, 2010). Christianity has virtually taken over Kajju and even if there are still traditional worshippers, they don't do it openly but hide to carry out their practices as their immediate environment frowns at it because almost everybody has embraced Christianity with few individuals embracing Islam. Therefore, churches from Orthodox, Protestant and Pentecostal are found around Kajju. Christianity has even made some traditional rites go extinct as they are seen as anti- Christianity.

Purity is highly cherished by the Bajju, thereby making them perform various traditional rites which are meant for cleansing/purification, usually known as *jrang*. *Jrang* is performed for the purification of individuals, households, *kwai* and the entire ethnic group. All traditional rites are presided over by the *Bagado* and sealed when they strike their staff of office on the ground which is known as *zzu shan.* When the *Gado zzu shan,* he says a prayer to God to bring to pass the things that have been decided upon. After his pronouncement, the people respond by saying '*sam barka*'. *Zzu shan* has three meanings—to clean, to bless and to curse (Aboi, 2014). The following are some of the traditional rites of Bajju:

Nat-yei-za

Every *kwai* is expected to observe *nat-yei-za* where the elders are gathered at a particular sacred spot to perform the rite. If it is perceived that *natanyrang* is responsible for the delay of rainfall during the rainy season, the elders meet outside the *kwai* settlement in order to go and send the *natanyrang* away from holding the rain. The *Gado* would chant like a rain maker saying "if I am the one in charge of this place, then there is no reason why rain should not fall" and the elders respond with '*sam barka*', they then stone the invisible *natanyrang.* They thereafter, return to the village and feast on *jok kada* prepared already by the women (Dambo, 2011).

The usual *nat-yei-za* is performed on a sacred place which is usually where water is found, and in most cases they are found on the rock. At that spot(shallow hole filled with water), the Gado uses his staff to stir the water and pronounces these words "we are the owners of this land; rain will fall today in abundance". The elders return home believing that rain would fall and in most cases rain falls even before they get home. A goat is slaughtered and the blood is sprinkled on the road leading to the water place and some sprinkled around the mouth of the water- this is done before the pronouncement is made by the Gado.

Ya dikan

This is a rite performed essentially in order to obtain what one desires. It is an ancestral ritual performed only by men and male children. It is done in order to seek for protection for themselves and their family members from every evil spirit and also to seek for good health and protection from dangerous animals during hunting expeditions. Every man and male child is expected to bring a chicken and all the chickens are cooked in a single pot mixed with over fifty different species of herbs. This is done yearly by every Bajju community and still in practice today (S. Zyom, personal communication, April 15, 2016).

Abvoi

Oral tradition has it that the Bajju believe in the supremacy of *Kazah* who is worshipped traditionally through the formation of different cults. They believe in the blessings of *Kazah* upon their lives and their relationship with him is being mediated by the ancestors and other spirits. *Abvoi* is an ancestral cult of the Bajju which oral tradition has it that it was introduced into Kajju by a slave from another ethnic group. Another version of oral tradition claims that it was introduced into Kajju from Miango and the Ikulu while the masquerade dance was borrowed from Kagoma (Aboi, 2014). It is a male cult where all the men of the land belong to. The main

purpose of this men's cult is to maintain social control, and in particular to keep the women and children under control (Y. Gambo, personal communication, April 15, 2016). Through *Abvoi* the men direct events within the community, as such *Abvoi* has political, religious and judicial functions (NAK/SNP17/17224).

During the *Abvoi* celebration, a pair (husband and wife) of *akursak*appear as part of the celebration. *Akursak* (husband*)* is the dancing masquerade while *zabiya*(wife) is the singing masquerade. *Abyo* is blown in the morning to announce the appearance of *akursak* in the evening. A furious ancestral spirit known as *dankpari* makes a roaring cry during the celebration in order to instill fear into the hearts of the initiates which is indirectly instilling bravery into them, as they are able to withstand the roaring voice (NAK/SNP17/17224). The initiates are between ages 7 and 10. They are accompanied to the shrine of *abvoi* by the elders while they are left there for a period of 2-5 days (Aboi, 2014). The mothers of the initiates wait outside the shrine panicking as they await the coming of their sons,because no one knows if her son is going to come out alive or not due to the hardship they undergo inside the shrine. When they come out, they would be taken to the stream to have a cleansing bath after which they are taken to the shrine for final initiation (S.Turang, personal communication, April 16, 2016). Celebration takes place after the final initiation as this is like a transition from childhood to adulthood.

Hyyuk Kabuwa

This is a farming rite performed prior to the commencement of farming activities. It is done in order to purify the land for a fruitful farming season. The *Gado* takes *churang* and *hwu tson* and gives it to the male children who spread it on the stone on which the *Gado* sits during the meeting and also spread it on the road that leads to the meeting place. The *Gado* would therefore sprinkle the *hwutson* in all the rooms of every household and also on the granaries.

Then he declares a sickness-free season for every household. The next morning the *Gado* would call all the elders and he would take a hoe and make few ridges and then plant *churang* and *hwu tson*. If they germinate well, the people are assured of a fruitful season but if the germination is not good, the elders are gathered again for another session of prayers to *Kazah* (Dambo, 2011). Farming activities only start after the first planting exercise is performed by the *Gado*.

Hyyuk Anok

This is a yam festival performed by every *kwai* before any harvested yam is eaten by anybody. Cooked yam is used to feed the *anok*by the head of every household- this is done by placing the yam on the *anok* because it is believed to be the main implement used in cultivating the yam. This is to ensure every Bajju that they would continue to have an abundant yam harvest in the future. Above all, it is a form of thanksgiving to *Kazah* for a successful yam farming season/harvest.

Hyyuk Yak

This is the general harvest rite done before any grain is eaten after the harvest. The *Gado* mixes *hwu tson* with some herbal medicines and rubs it on the *anok*, spreads it on the walls of granaries and also in all the rooms of every household. The Gado takes little of all the grains and chews it raw and also spreads it on the walls of *abvoi* shrine. Thereafter, the people start preparing their grains for consumption.

There are some taboos implemented in the past at Kajju which are still observed today even though some are now ineffective. Some are applicable to children, women, men and others are general taboos (Aboi, 2014). The following are applicable to children:

i. They are not supposed to go out at night because of fear of accepting food from *natangrang* who fly everywhere at night.

ii. Female children were not allowed to eat eggs in the past because of fear of them eating the eggs in their womb through *nkut.*

iii. Children were not allowed to eat meat offered to them from other households because of the fear of being initiated into *nkut* as it was a general belief that initiation into *nkut* was usually done through meat especially for children.

a. According to oral tradition, the following taboos are applicable to only women:

iv. They are not allowed to cook or perform farming activities for seven days after child birth.

v. Eating some specific meatslike that of hyena, monkey, rat and some birds were not allowed for women. They are also not allowed to eat food prepared for *Abvoi* celebration.

vi. They are not allowed to eat gizzards of chicken and of other fowls becausegizzard symbolizes authority and it is only the man that has ultimate authority in the family not the woman. They are also not allowed to eat heads of animals because it also symbolizes authority, so it was only reserved for the head of the family.

vii. Women were not allowed to climb the granary to get grains. If the husband is not around, she calls any boy around the household.

viii. Women were not allowed to hit the wall with their hands or feet, doing that meant they were inviting *akursak* who represents *Abvoi*.

ix. Women were not supposed to answer a call/door knock by a male visitor, she would rather tell any male available around her to answer and if there is no any male, she tells the visitor that there is no any male at home.

x. It is forbidden for a woman to hit a man with a broom as doing that means she is sweeping away his powers/charms.

The following are taboos attached to the male folks:

1. It was forbidden for men to share the secrets of *Abvoi* with women.
2. Any man that had intercourse with a nursing mother would bring a negative effect on the child which could even lead to the death of the child.
3. A man was not supposed to drink water from a woman who carried the water on her head without using *dikat* on her head before placing the pot of water on the *dikat*.
4. It was forbidden for men to eat food prepared by a menstruating woman, doing that would subject the man to permanent blindness or bad luck during hunting exercises.
5. Wearing of clothes rather than animal skin into the shrine of *Abvoi* was forbidden.

There are general taboos that are applicable to everybody in Kajju, these include:

i. Whistling at night is not allowed because it invites evil spirits into the person.

ii. Talking while eating is not allowed among Bajju.

iii. Spirit snakes like *cong,cuwak* and *agbakssuk* should not be killed because these snakes may have the spirit of a living person sleeping with fever , as such when the snake is killed, the person lying down with fever living in the snake would eventually die (Aboi, 2014).

iv. Whistling at night in a hunter's house would render his charms ineffective during hunting and also crossing a hunter's bed would make his charms less effective except the person crosses back the bed to reverse the effect of the taboo.

v. A visitor is not served food alone, but would be served with another member of the family in order to show that the food has not been poisoned.

vi. A cock that crows between dusk and midnight must be slaughtered immediately because it must be inviting evil spirits into that household by such act.

A traditional priest known as *Gado* (oldest man) exists in every *kwai* of Kajju (NAK/Zaria Prof/c7/1958/s.2). He is considered to be holy in all ramification of life. He is humble, patient, enduring, and hardworking and also lives an exemplary life to the people under his jurisdiction. His judgment is just and fair and his decisions are final (Aboi, 2014). Three types of *Gado* exist in Kajju:9

Gado Azankpang- This *Gado* is the most senior Gado who oversees the activities of the other *Bagado*(plural of Gado) and is based in Dibyyi(Kurmin Bi) .He presides over the meeting with the other Bagado where the general interests of Kajju are discussed. He settles disputes that cannot be handled by *kwai Gado*. He assembles the hunters of Kajju and blesses them before any hunting expedition is undertaken. He gathers also the Bagado and prays for them before they organize any local festivals in their respective *Kwai (*Dambo, 2011).. He has both judicial and spiritual powers, even though his powers are less effective now with the presence of a political *Agwam* who presides over Bajju Chiefdom.

Gado Kwai- He oversees the affairs of his immediate *Kwai*, seeing to the welfare of his people. He settles land disputes and organizes farming rites and other rites in the land. He reports to Gado Azankpang cases like disease outbreaks, boundary disputes, homicides, murder etc. He gathers the elders first to inform them of such cases and to hear their advice before forwarding it to Gado Azankpang. In the case of murder, the murderer is taken to Dibyyi to meet with Azankpang and other Bagado who pronounce punishment on him. From Dibyyi he is taken by some Bagado to Sakwak and from Sakwak to Fadan Kagoma for a two-year exile. His wife,

children and other family members are not allowed to follow him on this exile but he goes alone carrying a sleeping mat and an eating bowl. He is meant to work on the farms of the Kagoma as assigned by their chief during the period of his exile. A rite of purification (bath and shave) is organized for him on his return from exile before he is reincorporated into the village. His family on his return would also have to give an expiatory feast to the elders before he is accepted back. Even though he is accepted back after the exile, he is still restricted from eating and drinking with other men of the land and this continues for the rest of his life (Dambo, 2011). This kind of judgment does not exist again in Kajju, as cases like this are judged at the magistrate courts of the land.

Gado Kapyyi- This Gado is the head of hunters who cater for the welfare of hunters and also organizes periodic hunting expeditions in the land. He ensures that whenever a big animal is killed, the chest and liver are taken to the Gado Kwai while the Kwai Gado also takes some to the Gado Azankpang (Dambo, 2011).

Today, the Bagado have been replaced by Madakai and district heads whose appointments are done by the ruling government and most judgments are now the exclusive of the Alkalai at the magistrate courts. Almost every traditional post today is being influenced politically.

3.2 Historical Background

Duhwan literally means ‘hill’, which means the people of Duhwan are referred to as ‘people of the hill’.There are two story versions of the reasons why Duhwan people left the plains to the hills. The first version says; they left the plains to the hills as a result of harassment from the Hausa/Fulani invaders while the second version says; they left as a result of a disease

outbreak which killed a lot of people especially children. Duhwan is one of the villages that constitute the clan of Bayintrung which is one of the six clans of Bajju. Although some historians do not believe that the Bayintrung are part of the descendants of Baranz.an, but believe that Baranzan came and met them (Abet, Abong,Duhwan, Kanyem and Vontong) on their present sites, but till now these historians have not provided where these people (Bayintrung) migrated from since it is claimed that they do not trace their genealogy to Baranzan. Some elders/historians even dispute the claim that Baranzan was the founder of Kajju, but that Baranzan was just a village head of Kurmin-Bi (the seat of power of Kajju) during the 18thC and Bayintrung had been existing before that period(A. Gaiya,personal communication, April 16, 2016). This claim has some iota of belief as a document (NAK/Zaria Prof/1833,p.3) was found at the national archives, Kaduna which states thus;

> Abdul Karimi, on hearing from one of his "Jekadas" that Kajes had refused to pay tribute, sent a force against them and Abaranza, the magajin Kurmin Bi, retreated across the present boundary and took refuge in Ferma. From Ferma he opened negotiations with Abdul Karimi, and a truce was eventually concluded, Abaranza guaranteeing allegiance to the Emir. Abaranza then returned to Kurmin Bi, leaving however, a considerable number of his followers behind him.

Questions have been asked about whom this Abaranza was and what was his relationship with the legendary Baranzan the founder of Bajju race. Abdul Karimi ruled Zazzau between 1834-1846, which means the above mentioned encounter, happened during those years of his reign. The Abaranza of 1834 could not certainly be the founder of Bajju because that would make the ethnic group to be just around 200-300 years old. Many Bajju villages (Duhwan inclusive) were established many centuries before 1800 A.D. There is ample evidence that some Bajju villages were established either before or during the Nok civilization. Such villages were active players in the activities of the Nok civilization (A. Bakut, personal communication, April

16, 2016). The ancestral founders of Bayintrung were said to be great iron workers who mined, smelted and molded iron into useful domestic implements and weapons which they successfully used to strengthen their defenses. It was such strength that the Baranzan of 1835AD took advantage of to save himself and his kingdom(I.Bamai, personal communication, April 16, 2016).

The elders/historians of Duhwan claim that Duhwan was not part of the descendants of Baranzan because of the above report of the Baranzan who existed just in the 1800A.D. They claim that the history of Bajju was only concocted when the people were seeking for chiefdom. So they just cooked up a story of history(especially the names associated with the foundation of Bajju) and presented it to the government in desperation for a chiefdom without actually going deep into history in order to bring out a better and believable history of Bajju (A. Bala, personal communication, April 16, 2016). Their assertions could be true but on the other hand, they don't have to conclude that the Bayintrung were not part of the Bajju who migrated from the Plateau, but it would have been better to claim that the Baranzan of 1800 A.D. cannot be the founder of Bajju. Baranzan could probably be the traditional title of the traditional ruler of Kurmin Bi. This means other Baranzan would have existed before the one of 1835. It could be that the writers of Bajju history may have missed out the real name of the Bajju founder and thus, called him Baranzan. Apart from the report of the Baranzan of 1835, there are no other proofs to show that the Bayintrung were not part of the descendants of Baranzan.

This controversial history of Bajju needs further investigations by both historians and archaeologists in order to have a harmonized version that would be void of political influence and sentiments. Dating of the various sites of Kajju could go a long way in helping solve part of this controversy. It is unfortunate that as at the time of this research, every average Bajju knows

Baranzan to be the founder of Kajju. Only few old persons could publicly and fearlessly say that Baranzan was not the founder of Kajju. Others would rather keep quiet than talk about the founder of Bajju because according to them, they don't want to cause disagreement among the Bajju but they would prefer to be silent about it for peace and harmony to continue to reign in the land. So they suggest that everyone should just be calm about it and accept the version that says Baranzan was the founder of Kajju.

Despite the controversy of the foundation of Bajju, it is still to some reasonable doubt believable that the clans of Kajju have the same migration history and through one founder. The founder (Baranzan) came from Bauchi to Plateau and then to Kurmin Bi. This migration story is more reliable than the one that claims that the Bayintrung came from the earth and never migrated from anywhere. If the Bayintrung claim that the other five clans of Kajju came and met them on their original place, the question which has been difficult to be answered is that "how come when they met, they started speaking the same dialect fluently if they never knew each other before or if they never had the same affiliation?" .This question has not been able to be answered by any Bayintrung person. It is safer to say that the Bayintrung are actually of the same descent with the other five clans of Kajju than to say they came from the ground.

According to oral tradition, the Bajju came from Bauchi and later moved to the Jos Plateau and settled there. As a result of overpopulation around the Fubur hills, a group among the Jarawa broke out and settled at Dutsen Kwon. This group is known as the Irigwe who settled at Miyango in Jos Plateau (Aboi, 2014). Two brothers (Zamfara and Awai) moved from Miyango and settled at Chawai in Kauru Local Government Area of Kaduna State. Awai became the founder of the Chawai while Zamfara moved to Fabuwang(present ungwar tabo) close to Zangon Kataf town. Zamfara had two sons (Baranzan and Aka'at) whose mother was called Zambrang.

These two brothers became hunters just like their father with Baranzan hunting around the forest of Dibyyi (Kurmin Bi) and Aka'at hunting around the hills of Atakar in the present Kaura Local Government of Kaduna State. Baranzan later moved and settled at Dibyyi and gave birth to the six sons which formed the six *kwai* of Bajju. Aka'at also moved and settled at his hunting area-Atakar. This relationship between the Jarawa, Miyango and Bajju is seen in their linguistic similarities, for example the following words are pronounced and spelt the same way among these ethnic groups (Aboi, 2014):

Kpatak- Shoe

Tsaap-Horse

Nyon- Chicken

CHAPTER FOUR

ARCHAEOLOGICAL ETHNOGRAPHIC SURVEYS OF DUHWAN

4.1 Introduction

In order to identify important historical and cultural landmarks of the Bajju, an archaeological survey of Duhwan hill became unavoidable by the researcher. The site was located with the help of five local guides (four farmers and a hunter) who were delegated by the district head of Farman as requested by the researcher. The site is about two kilometers from the extant settlement.The site is characterized by tall trees, shrubs and short grasses. Some of the economic trees found here include; baobab, mango, locust beans, neem et cetera, which the people from the extant settlement explore for their immediate use.There are evidences of farming activities and cattle grazing distorting the site, thereby destroying some archaeological features like house and granary foundations. The soil found here is reddish brown, although with some area being sand-stoned with little gravels and the hill consists of a lot of rock boulders.

4.2 Objectives and Method of Survey

The major objectives of the survey are:

i. To determine the extent of the site.

ii. To identify and document spatial distribution of cultural evidence which are used in the production of archaeological map of the site.

iii. To collect finds for classification and analysis.

The archaeologist in his search for evidence of past human activities has to rely on his eyes-to see important clues (finds and features)-and his ears-to be alert for relevant oral

information (Hodder 1982). Though the advancement of science has lessened the burden on the eyes, but the application of the requisite scientific methods is still at its infancy in this part of the world. Therefore, during this survey the researcher solely relied on the eyes in identifying surface cultural materials where the ground survey method was employed. The finds were randomly collected around the site. Since the survey was conducted during the dry season, movement and visibility were made easy and high, respectively.

In order to reconstruct the past life ways of a settlement, some aspects of study are put into close observation when the archaeological survey of that site is being carried out. This gives a more precise and easier way of interpretation. These aspects where interpretation is drawn from are the following:

Aggregation and dispersion of artefacts, location of sites on the landscape, size of occupational sites, internal structure of habitation sites, technological aspects, faunal evidence, floral evidence, imported cultural materials, rock art and burials, and issues ofseasonality and duration of occupation(Marufu, 2011).

4.3 Description and Division of the Site

In order to have a proper interpretation of the features and finds on this site, the application of contextual archaeology became necessary. This involves the study of a site in its context instead of generalizing the possible behaviour that existed on a site. This approach to archaeological interpretation was proposed by Hodder(1982,p.44) and puts it thus:

> Emphasis is placed on methods of identifying and studying contexts in order to understand meaning. The first is to consider the environmental and behaviour context of action; understanding an object , for example, by placing it in relation to the larger functioning whole from which it is drawn. Second, it involves looking at the networks of associations that objects were placed within in the past and attempting to read meaning from such groupings as if the objects were words in text. The

> analogyhere is that words on their own mean relatively little; it is only when they are put together in structured ways that the overall meaning becomes clearer.

In other words, the use of this approach helps in the understanding of human-land-environment relationships (Marufu, 2011). The size(0.62km^2)of the site further warranted the use of this approach of archaeological interpretation.The intention of an action can be grasped only through an understanding of the concrete situation (context) in which the action takes place (Hodder, 1982). In order to study the contexts on this site, it was then divided into seven (7) different sites with each being studied separately.

4.3.1 Site 1

This is on the southern part of the hill, located on Latitude 9 42’ 5.5’’ N and Longitude 8 14’ 21.4’’E. Two compounds were identified here with stoned foundations (plate I) which measured 32cm east-west and 26cm north-south. Small shrubs were seen around the compound walls.



Plate I: Compound Wall 1

4.3.2 Site 2

Site 2 is located on Latitude 9 44’ 7.7’’ N and Longitude 8 14’ 13.9’’ E. Three compound walls were identified here- 13cm east-west and 57cm north-south (plate II). This site has a section ofthicker vegetation than site 1 with tall trees standing around the compound walls.



Plate II: Compound Wall 2

Agyang’s Death Spot

This is located south-west of site 2 on Latitude 9 42’ 6.8’’ N and Longitude 8 14’ 10.8 E(plate III). According to oral information, a warrior(Agyang) died on this spot and until recent years, the blood of the warrior was still showing as red colour on that particular spot where he laid dead. The oral information has it that the warrior died as a result of a curse from the elders of the land. It happened during the colonial rule, where the colonial leaders visited the area, on hearing that the people of Duhwan refused to pay tax. On approaching Duhwan, the white leaders met the indigenes armed and ready to fight but they told them that they should drop their arms because they came for peace not for war (NAK/Zaria Prof/2089). Agyang being the leader

of the native army still led his armed men to fight the colonial leaders; as a result, seven of them were killed while Agyang was not killed. The elders of the land became angry with Agyang for leading his men to war when the colonial leaders said they did not come for war but to resolve issues. Therefore, the elders caused him saying, he would also not go back home alive but would also die as his men, and he immediately dropped dead on this spot without any arrow or gun shot on him (C.A. Zechariah, personal communication, April 14, 2016). The people today refer to the spot as Agyang- the name of the fallen warrior.



Plate III: Agyang's Death Spot

4.3.3 Site 3

This is the biggest site, the geographical location is Latitude 9^{o} 44' 11.1'' N and Longitude 8^{o} 14' 4.7'' E with an elevation of 9.45m. It is a flat plain land with scattered shrubs and trees on the northern part of the hill, measured 160m by 80m. Outside the habitation area is a thick vegetation with tall trees. Standing in between the forested area and the plain area of the site is a big flame of the forest tree. The forested area extends from the northern to north-western

area of the site .The plain area must have been an habitation area but there were no house foundations presently there to prove it, which must have been destroyed by farming activities.

Rock Hollows

Rock hollows were located north west of site 3, on Latitude 9^{o} 42’ 10.9” N and Longitude 8^{o} 14’ 04.7” E (plate IV).



Plate IV: Rock Hollows

Grindstone 1

On site 3, three lower grindstones were found, with the first located around north-western part of the site , about 5 metres from the rock hollows, on Latitude 9 42’ 10.8’’ N and Longitude 8 14’ 5’’ E (plate V). Part of one of the grindstones has been buried under the soil, which shows the threatening effects of man through farming activities and also by natural agents like erosion. The diameter of the depression on it is measured to be 10cm deep. It has a rectangular shape of 60cm long and 30cm wide.The second was found at about four metres from the first grindstone, on Latitude 9^{o} 42’ 10.6” N and Longitude 8^{o} 14’ 4.6” E. It is triangular in shape and has a smooth surface. It has a length of 0.5m and a width of 0.3m. The depression area

measured at about 0.3 deep.The third grindstone made of granitic rock(like others) is located on Latitude 9^{o} 42’ 12.1” N and Longitude 8^{o} 14’ 2.6” E, at about 20metres from mound 1. The diameter of the depression is measured at 6cm and the thickness is 7cm. It is square-like in shape(plate VI)



Plate V: Grindstone 1



Plate VI: Grindstone 2

Mound 1

Thefirst mound found on the hill is on north western part of site 3, on Latitude 9^{o} 42’ 10.0” N and Longitude 8^{o} 14’ 5.2” E (plate VII). It is measured 20m wide, with shrubs grown on it.



Plate VII: Mound 1

Mound 2

This is located at about five metres from mound 1 and found on Latitude 9^{o} 42’ 9.6” N and Longitude 8^{o} 14’ 4.0” E (plate VIII). It is measured 60cm wide and 30cm high, with shrubs scattered around it.



Plate VIII: Mound

Grave 1

Two graves are found at about 15 metres from each other and grave 1 is located on Latitude 9 42’ 12.4’’ N and Longitude 8 11’ 2.8’’ E (plate IX). It has a round mouth with a diameter of 140cm, with low grasses growing around it.



Plate IX: Grave 1

Grave 2

This is located on Latitude 9^{o} 42’ 12.2” N and Longitude 8^{o} 14’ 3.5” E, with stones placed around it (plate X) and the diameter is 150cm. This proves the use of stones to cover the grave according to oral tradition. The presence of the two graves close to each other also suggests that the particular area was used to bury the dead in the past by the community.



Plate X: Grave 2

Ruins of Defensive Wall

The ruins of defensive wall is located on Latitude 9^{o} 44’ 16.0” N and Longitude 8^{o} 14’ 3.0”E, by the north-western part of site 3(plate XI). It has already been threatened by natural agent of destruction(erosion) as only fragments of it are still standing.



Plate XI: Ruins of Defensive Wall

4.3.4 Site 4

The only feature identified on this site was a monolith which is located on Latitude 9^{o} 42’ 19.1” N and Longitude 8^{o} 14’ 3.7” E (plate XII). The entire site is measured at 49m east-west and 47m north-south. The monolith has a height of 30cm.



Plate XII: Monolith 1

4.3.5 Site 5

Two caves are located on this site and are situated at the northern part of the hill. The caves according to oral tradition served as hide outs for the entire Bajju during inter-ethnic wars and during Hausa-Fulani invasions.

Cave 1

This is located on Latitude 9^{o} 42' 25.1" N and Longitude 8^{o} 13' 34.0" E with an elevation of 946m (plate XIII). It entrance is measured to be 3.7cm east-west and 4.1cm north-south. Water now flows through this cave and it doesn't go dry according to oral tradition.



Plate XIII: Cave 1

Cave 2

The second cave is situated at about 500m from cave 1, and located on Latitude 9^{o} 42' 24.3" N and Longitude 8^{o} 13' 34.3" E, on an elevation of 947m (plate XIV). It is measured 2.9m east-west and 1.5m north-south and the width is 60cm while the depth is 90cm.



Plate XIV: Cave 2

4.3.6 Site 6

This site is at the western part of the hill, characterized by a monolith, a mound and two grindstones and the site is measured at about 31m north-south and 39m east-west.

Monolith 2

Two monoliths stand side by side on this site, measuring almost the same height. The taller one is 51cm while the shorter one is 48cm. They are located on Latitude $9^0$42' 2.9" N and Longitude 8^0 13' 48.9" E (plate XV).



Plate XV: Monolith 2

Grindstone 3

This is located on Latitude 9^0 42' 2.9" N and Longitude 8^0 13' E (plate XVI). It is a rectangular shaped grindstone with a broken edge and measured 12cm long and the depression is 10cm.



Plate XVI: Grindstone 3

Grindstone 4

This grindstone is impressed by a stone hollow close to the grindstone depression. It is located on Latitude 9^0 42’ 2.8” N and Longitude 8^0 13’ 48.9” E (plate XVII).



Plate XVII: Grindstone4

Mound 3

It is located on Latitude 9^0 42’ 3.0” N and Longitude 8^0 13’ 49.2” E and is measured at 12m wide (plate XVIII).



Plate XVIII: Mound 3

4.3.7 Site 7

This site is an enclosure measured to be 92m north-south and 53m east-west, located on Latitude 9^0 42’ 21.7” N and Longitude 8^0 14’ 13.2” E, on an elevation of 922m.

Grindstone 5

This is located on Latitude 9^0 42’ 21.4” N and Longitude 8^0 14’ 13.5” E on an elevation of 924m (plate XIX).



Plate XIX: Grindstone 5

Monolith 3

The last monolith identified on Duhwan hill is found on site 7 and located on Latitude 9^0 42’ 21.2” N and Longitude 8^0 14’ 14.5” E with a height of 45cm (plate XX).



Plate XX: Monolith 3

Compound Wall 3

Three compound walls are located on this site. The first is located on Latitude 9^0 42' 19.3" N and Longitude 8^0 14' 15.7" E and is measured 11.6m north-south.The second is located on Latitude 9^0 42' 20.4" N and Longitude 8^0 14' 15.2"E. It is measured 19.7m east-west and 9.6m north-south.The third is located on Latitude 9^0 42' 19.1" N and Longitude 8^0 14' 15.9" E and measured 13.9m north-south (plate XXI)



Plate XXI: Compound Wall 3

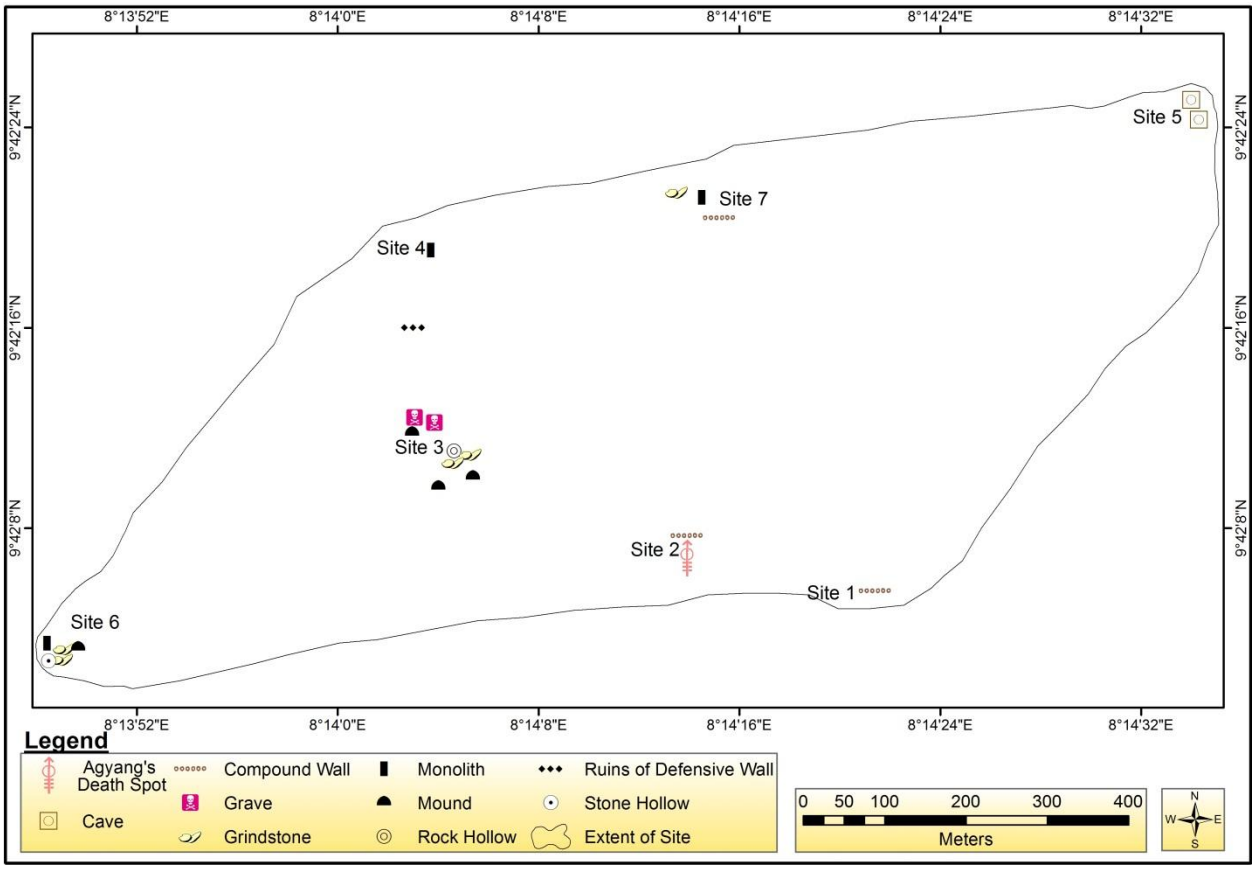


Figure 7: Finds and Features in Duhwan Archeaological Site

4.4 Ethnographic Survey

4.4.1 Introduction

Observations made in the present can have tremendous influence on our interpretation of the past. This implies the study of the present settlement in order to understand the archaeological data at the researcher's disposal. This study is called ethnographic study which is used by the archaeologists to draw analogy concerning the study of a past people who have cultural link with the present people of a place. During this survey, there is a contact between the archaeologist and his/her informant which the two are involved in a mutually reconstructive account of social phenomena, and cultural concepts are thereby created at the end of this contact

(Thomas, 2000). This study with the drawn analogy is known as ethnoarchaeology. It involves the study of the present day use and significance of artefacts, buildings, and structures within living societies, and the way these material things become incorporated into the archaeological record- what happens to them when they are thrown away or (in the case of building and structures) torn down or abandoned (Refrew and Bahn 2007). In other words, ethnoarchaeology studies living societies, observing artefacts, features and material remains while they still exist in their systemic, behavioural contexts (Kelly, 2006). Ethnoarchaeology links human behaviour with archaeologically observable material remains.During the survey at Duhwan, the settlement (the structures, especially their arrangement)of present Duhwan was studied and also, a study of pottery making was undertaken at Atakar where the present Duhwan people buy pottery wares from. These studies were propelled as a result of the presence of house foundations and potsherds found on the site during the archaeological survey on the hill top

4.4.2 Ethnographic Study ofDuhwan Settlement

The archaeologists see settlement study in three levels- as individual building or structure, the manner in which these structures are arranged within single communities and the manner in which communities are distributed over the landscape. Each of these factors is shaped by cultural or environmental factors(Trigger, 1978). Settlement study data can be used as a basis for making inferences about the social, political and religious organization of prehistoric cultures(Trigger, 1978).The plan of a house is generally laid out with some consideration of functional and social necessities, and cosmic interpretation (Guidoni 1975, as cited in,Drewett, 1999). Ethnographic data can provide detailed insights into why particular house-plans and orientations are used in a specific context by a particular people at a particular time (Drewett 1999).

During this survey, seven compounds were picked for study, which involved the observation of the structures arrangement in the compounds and the purpose of each structure. The methods of building structures as practiced by the peopleare also studied. Generally, three factors influence the building of houses which is the same at Duhwan. These are; the size of the family that will occupy the house(s), the financial wealth of the owner of the house or family and also the purpose for the structure(s). These are put into consideration before any construction begins. The survey was conducted through visual observation by the surveyor and also through interviews. The heads of the family of each compound were interviewed with their wives. Some local builders were also interviewed for an insight into the methods used in constructing houses, since the family heads interviewed were not the builders of their own houses in most cases. Ethnographic studies have found not surprisingly, that people invest more labour and care in houses that they expect to inhabit for a long time and the Duhwan people are not in exception. Most of the houses in Duhwan are made of dug soil but close attention is given to the foundation where large stones or concrete blocks are used in order to hold the building well without falling after a short period of time (G.Y. Bulus, personal communication, April 16, 2016). The height of the buildings are usually between 7-8metres tall because they are careful of erecting structures that are too high which could be vulnerable to stormy wind. The economic strength of the people is shown on the use of mud bricks and thatched roofs for their houses because most of the people are farmers who barely have excess to sell after harvest that can afford them build with concrete blocks and zinc for roofing. Woods are usually used for the roofing(before placing the thatch) of sleeping structures while raffia sticks are used for the roofs of granaries, kitchen, animals' huts and toilets. Although, there are still few people who can afford the use of modern building materials like cement, zinc and iron rods. Doors and windows made of wood or zinc are

mostlyused, with few houses having iron doors/windows. According to a builder (Y.B. Timothy, personal communication, April 16, 2016) it takes three to seven days to erect a structure of two living rooms when all the building materials are on ground. The same source has it that, a building with a strong foundation can last for an average of twenty years, but if the roof is thatched, it would be replaced periodically at an interval of a year or two during the dry season. One key similarity found among the seven studied compounds isthat each compound arranges its structures in a rectangular form, having the entrance in front of the compound. Although, there are few differences also in fixing of structures in those compounds among the smaller families whose houses (sleeping room) are not more than one structure. In such cases, the houses are not enough to be arranged in a rectangular shape but arranged in an L-shape arrangement. Mud or cement blocks are usually used to fence compounds especially for protection, privacy or land demarcation. Few people also prefer to use trees to achieve the above purposes of fencing their compounds (plate XXII).The studied compounds have been titled from *karyi* 1 to *karyi 7*, and the occupants of each compound are related by birth and the lands where the structures were built were mostly hereditary.



Plate XXII: Traditional Fencing using Trees

***Karyyi* 1**

This is the district head's house who is a retired civil servant and all the structures found in the compound are roofed with zinc sheets (plate XXIII). The palace isthe first structure at the entrance of the compound. The storage facility here is in the form of a house structure not a granary. This is an indication of his financial strength and as a royal icon of the community. The toilets and kitchen are also enclosed in tall zinc-roofed structures. The only thatched structures are the animals' huts which are behind the compound. As typical of a Duhwan compound arrangement, the structures are arranged in a rectangular shape. The compound housed both the man's section and his married sons' sections of houses. All (sons) of them have a central farming activities and also cook collectively with each wife having a day for cooking for the entire family.



Plate XXIII: Karyyi 1 Compound Arrangement

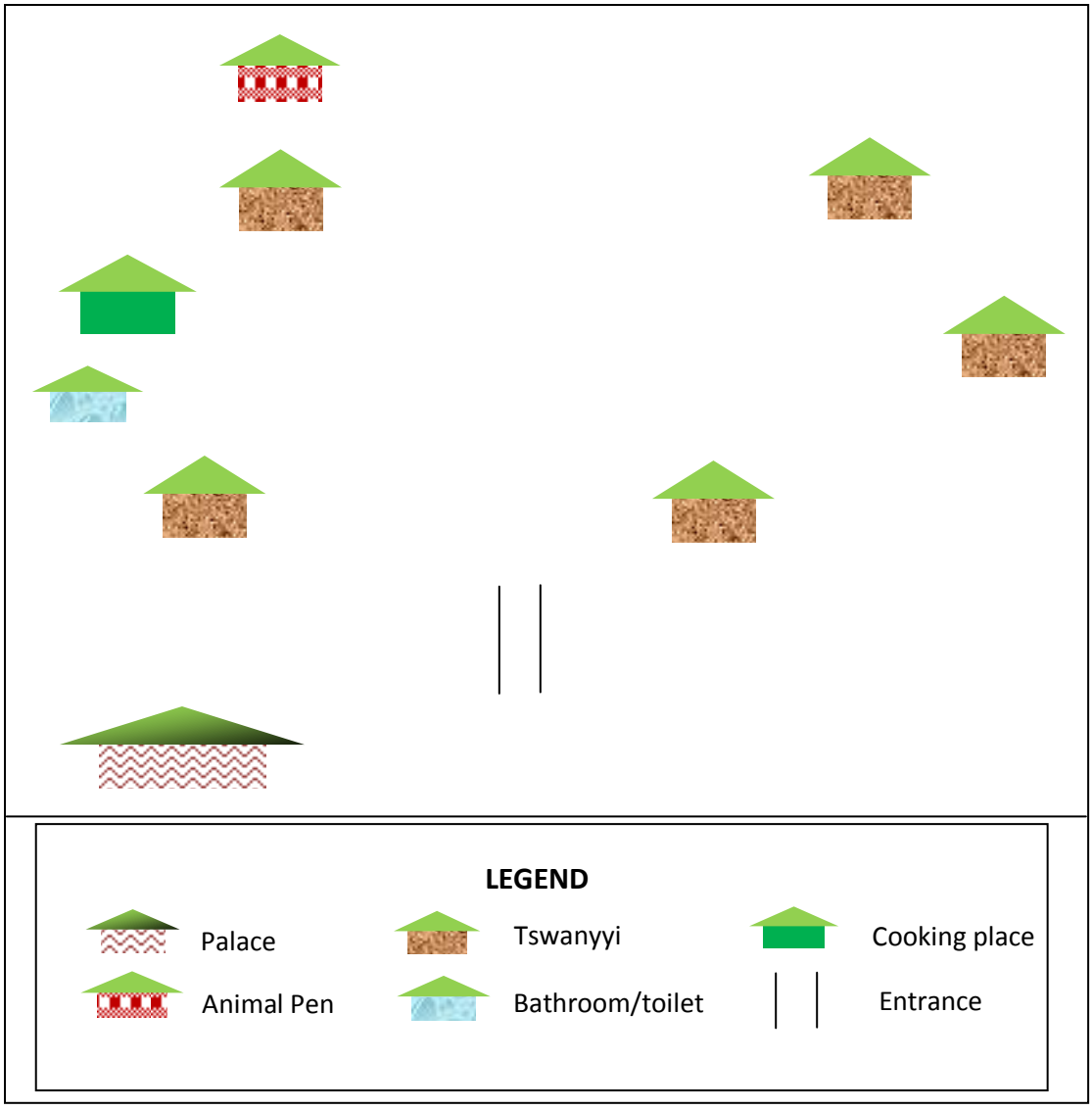


Figure 8: Sketch Map of Karyyi 1

Karyyi 2

This compound belongs to a full time farmer whose first son also lives there with his wife and three children. Three house structures are in this compound,with the father's room by the eastern part of the compound. The son's section is by the western part of the compoundwhile the other children stay at the third structure, by the southern part. There are two drying platforms in the compound, one by the father's side and the other by the married son's side. Granaries are built at the northern part of the compound where also the kitchen hut, toilet and bathroom are built. Although the toilet and bathroom are about 15m away from the kitchen area. A central granary is also found in the middle of the compound beside an avocado tree (plate XXIV). Animals' huts are sited close to the father's room, at about 25metre from the granaries, which is purposely situated there in order to minimize liable destruction to stored grains by the animals (I. Abvot, personal communication, April 14, 2016). Two drying platforms are also built in the compound.



Plate XXIV: Karyyi 2 Compound Arrangement

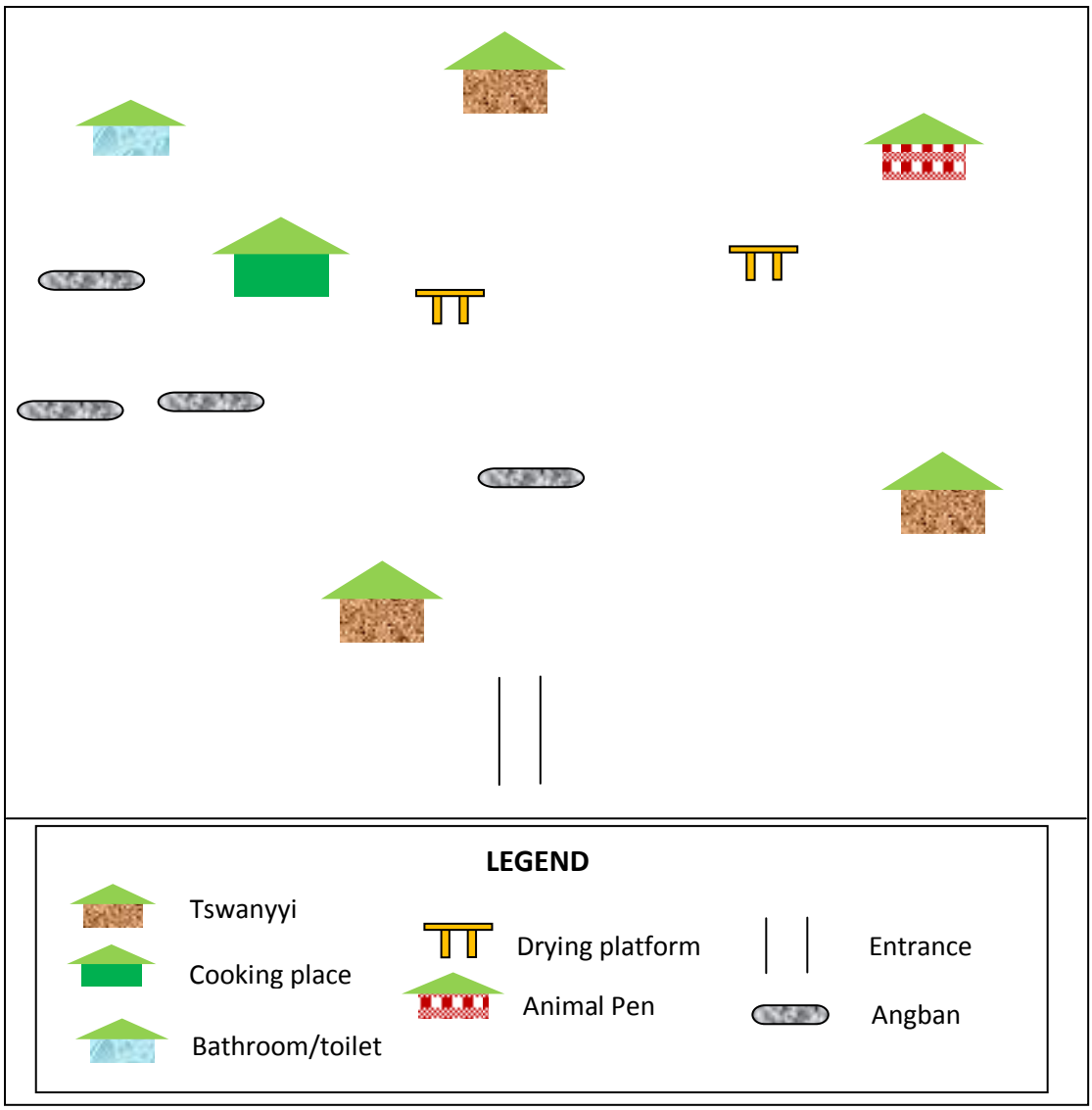


Figure 9: Sketch Map of Karyyi 2

Karyyi 3

This compound has all the houses roofed with zinc sheets and also arranged in a rectangular shape. Just like other compounds, it hasa drying platform built with sticks and supported by slim average height trees (plate XXV). Although, not all the drying platforms in Duhwan are supported by trees, some are only supported with strong thick sticks sunk under the ground. The use of trees (which have few leaves on top of them) is to make the platform stand

strong for a long period of time and also to protect the farm produce from being thrown away by the wind. The cooking place and bathroom/toilets are situated behind one of the sleeping structures.



Plate XXV: Karyyi 3 Compound Arrangement

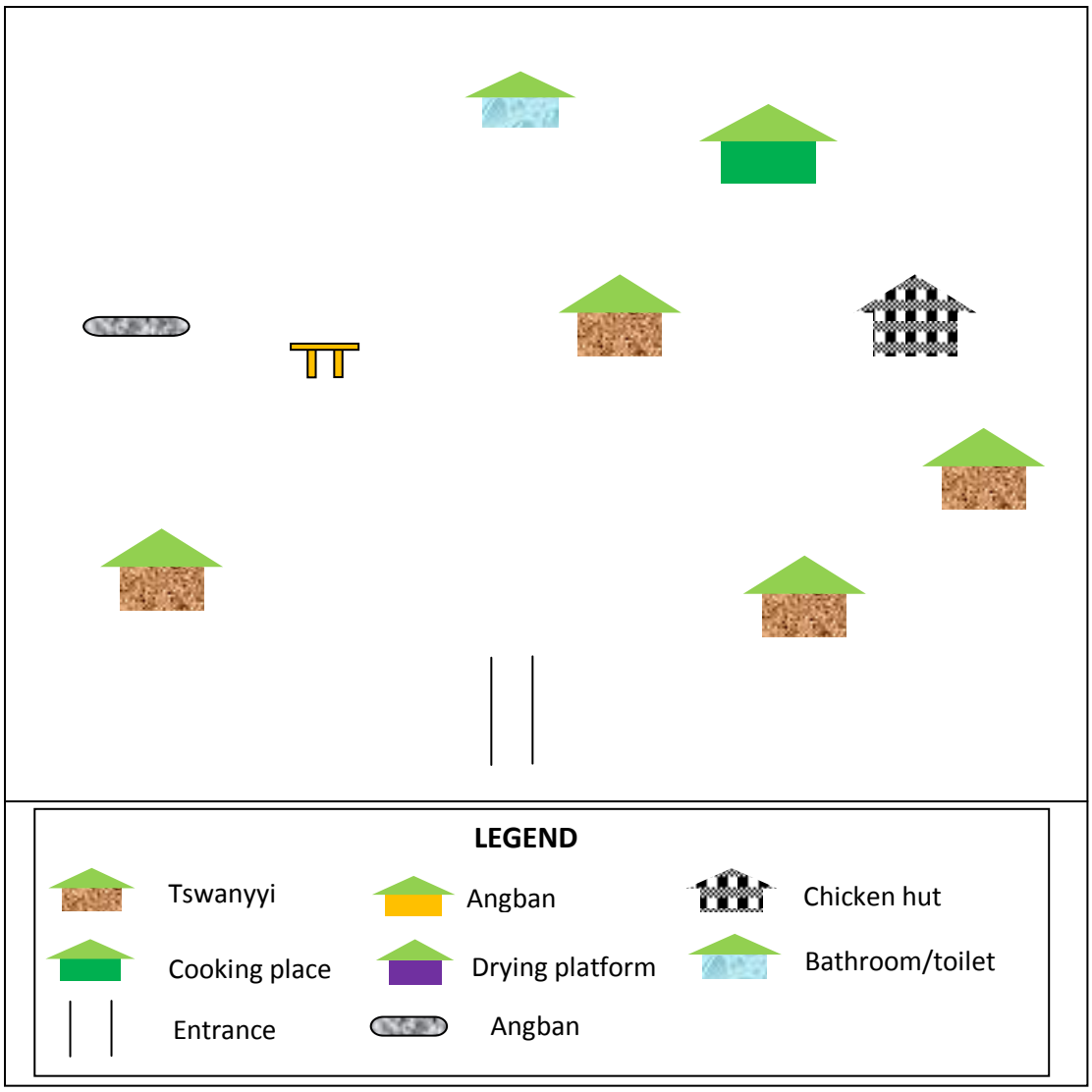


Figure 10: Sketch Map of Karyyi 3

Karyyi 4

The family in this compound is a bit larger than other compounds studied, with eight sleeping rooms for parents, children and grandchildren. The houses are roofed with zinc sheets and some doors and windows are made of iron. A very large drying platform is built in the middle of the compound. Some crops especially maize are hung in front of the houses to dry. These are usually collected from the best of the harvest because they are going to be used as the

seeds for the next farming season (Plate XXVI). Drying them outside would also minimize the attack of insectson the maize. Big granaries are built at the northern part of the compound. A goat pen is also built beside the kitchen area at the western part of the compound, with the bath place at about 20 metres from the kitchen. Preparation of grains for consumption is usually done by the granaries using mortar and pestle to thresh the grains separating them from the husk/chaff. Another method of threshing grains is by putting them on a spread tarpaulin and sticks are used to hit the grains separating them from the husk. The area carved for waste disposal is also by the granary side where every refuse from the compound and from the threshing activities is dumped. Although, the husk of the maize are used for cooking as a form of firewood, but other waste products from the threshed maize are disposed at the central refuse dump behind the granaries at the northern part of the compound and burnt after some days when the refuse is much.

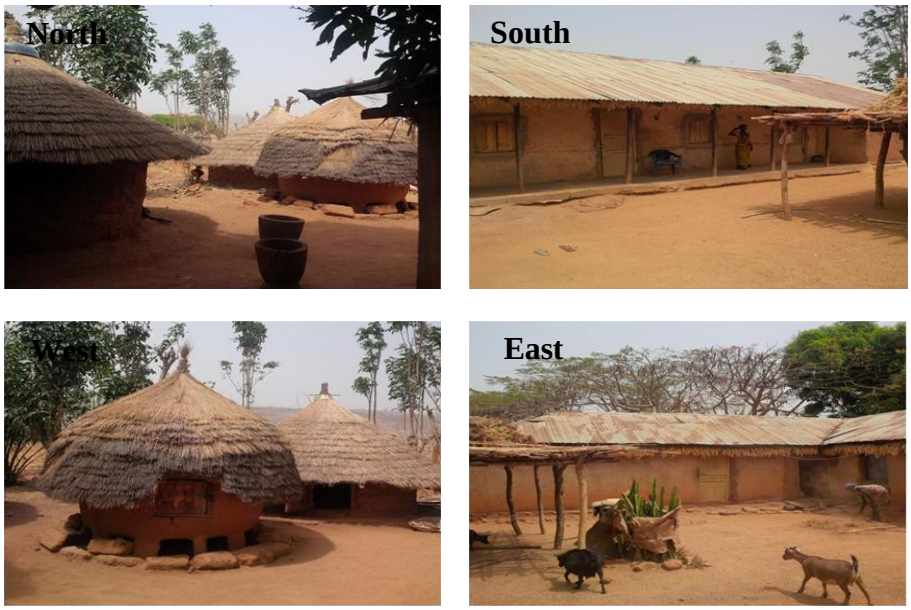


Plate XXVI: Karyyi 4 Compound Arrangement

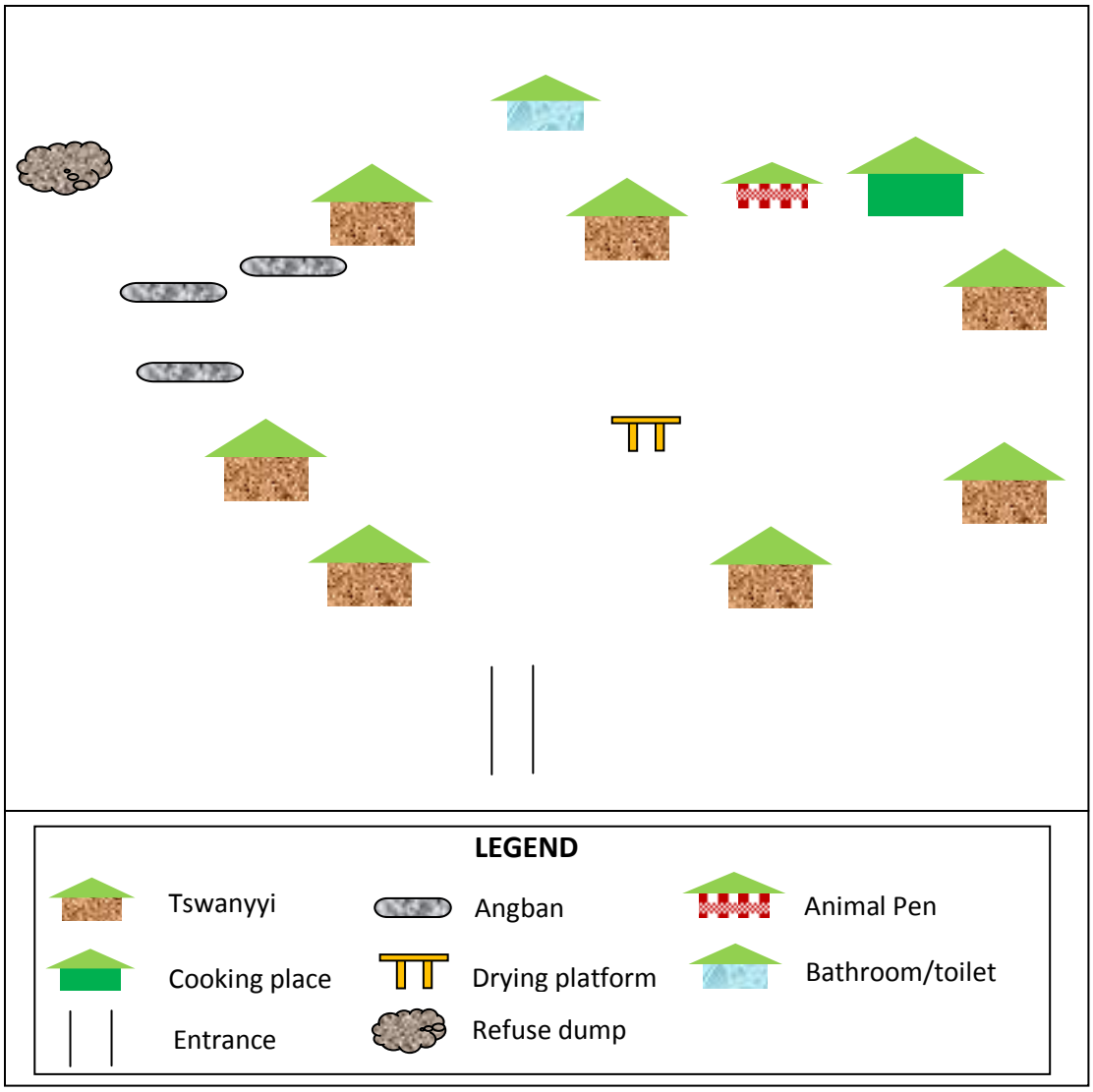


Figure 11: Sketch Map of Karyyi 4

Karyyi 5

The head of this compound is a retired civil servant who is now a farmer and whose harvest is usually bumper with excess transported to nearby markets for sale. Two large granaries are built beside the sleeping structure at the southern part of the compound. In front of the granaries is the kitchen situated and the bath place/toilets are built behind the granaries. The

bath place and toiletin Duhwan are usually built side by side with either mud bricks or with strong sticks arranged in a square form with a small door created. The ones made of sticks are usually open without a roof for both the bath place and the toilet. They are usually also not floored but a big flat stone or an old zinc sheet is placed inside where one can stand while bathing. Some toilets are floored with broken pieces of pots and a zinc sheet also used to cover the mouth of the toilet. The grindstones found in this compound have deep hollows and are used for feeding chickens and dogs (Plate XXVII). The use of grindstones according to oral tradition is no more in vogue in Duhwan as it is seen as tedious and time consuming compared to the use modern machines to grind. A concrete slab, rectangular in shape is locatedat the eastern part of this compound and informant said it is being used as a sitting place for men to eat especially when they are back from the farm (F.K. Ayuba, personal communication, April 16, 2016). It is also used during family meetings where the elders sit on during the meetings and the meetings are usually held in the night. The compound is fenced with thick banana trees instead of the conventional bricks; this serves both the purpose of fencing and food, wherethe fruits of the banana trees are harvested for consumption. A burial place is secluded at about 50metres from the granary place at the western part of the compound, where family members are buried with their names written on the graves. Most families in Duhwan create a burial place behind the living houses, but few families bury their dead far away from the living compound at about one kilometer (or less than) away. The place must also be a family land, even though it is far from the living area. There is no central cemetery in Duhwan but each family/clan has a burial place.



Plate XXVII: Karyyi 5 Compound Arrangement

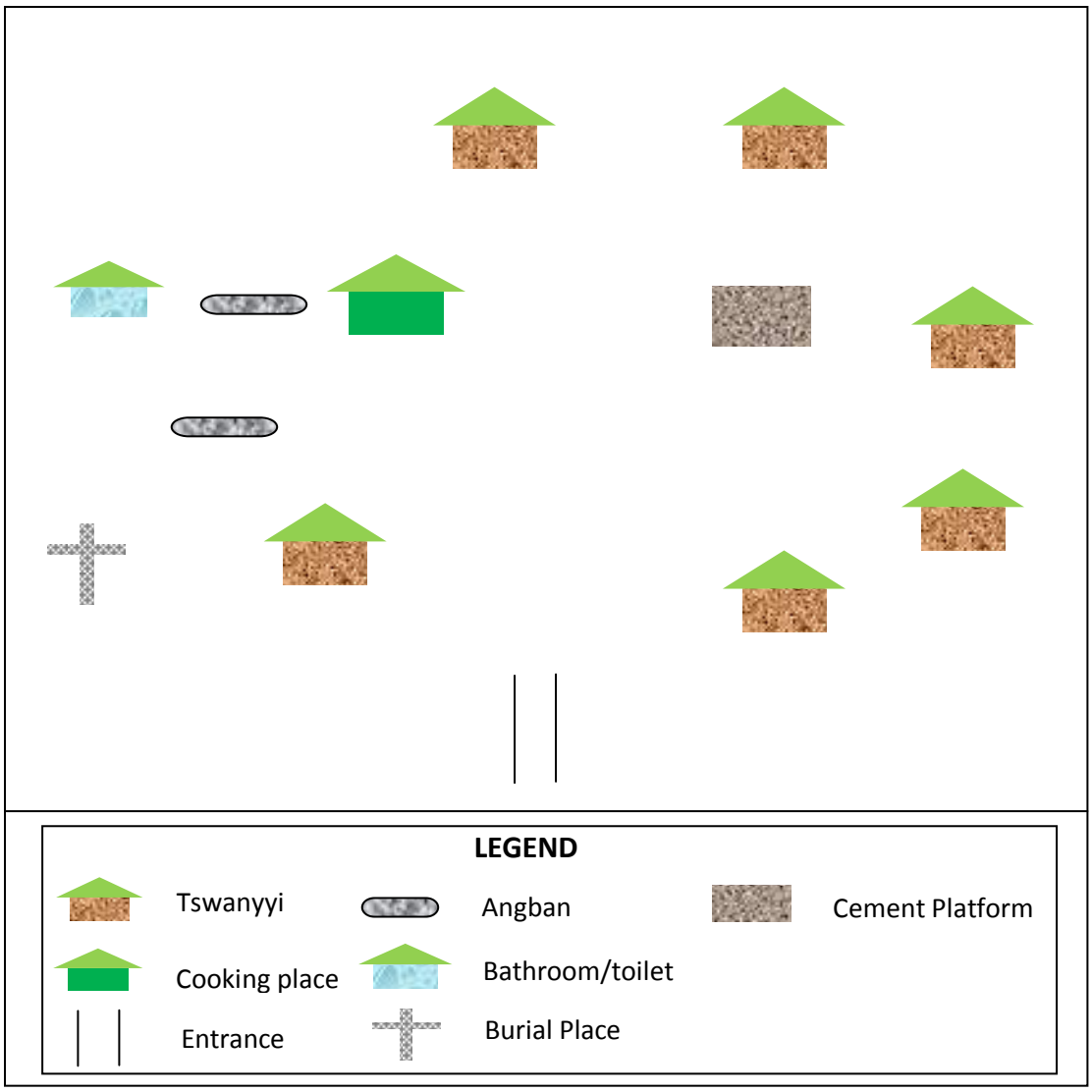


Figure 12: Sketch Map of Karyyi 5

Karyyi 6

All the structures in this compound areroofed with zinc sheets except the granary which is thatched. The compound consists of a small family of five (father, mother and three children). The first structure at the entrance of the house is a living room where visitors are received and entertained. The second structure is the parents' sleeping room while the third belongs to the children. The kitchen and bathroom which have small openings as windows are erected beside

the children's room. Just like it is found in most compounds, clay pots are used to store drinking water kept in the kitchen(Plate XXVIII). The size of these pots also depends on the size of the family. Other plastic containers are also used to store water for domestic use. Most of the doors of these structured are padlocked for security purposes. The arrangement of this compound is in the form of an L-shapet not rectangular, which is due to the small size of the family



Plate XXVIII: Karyyi 6 Compound Arrangement

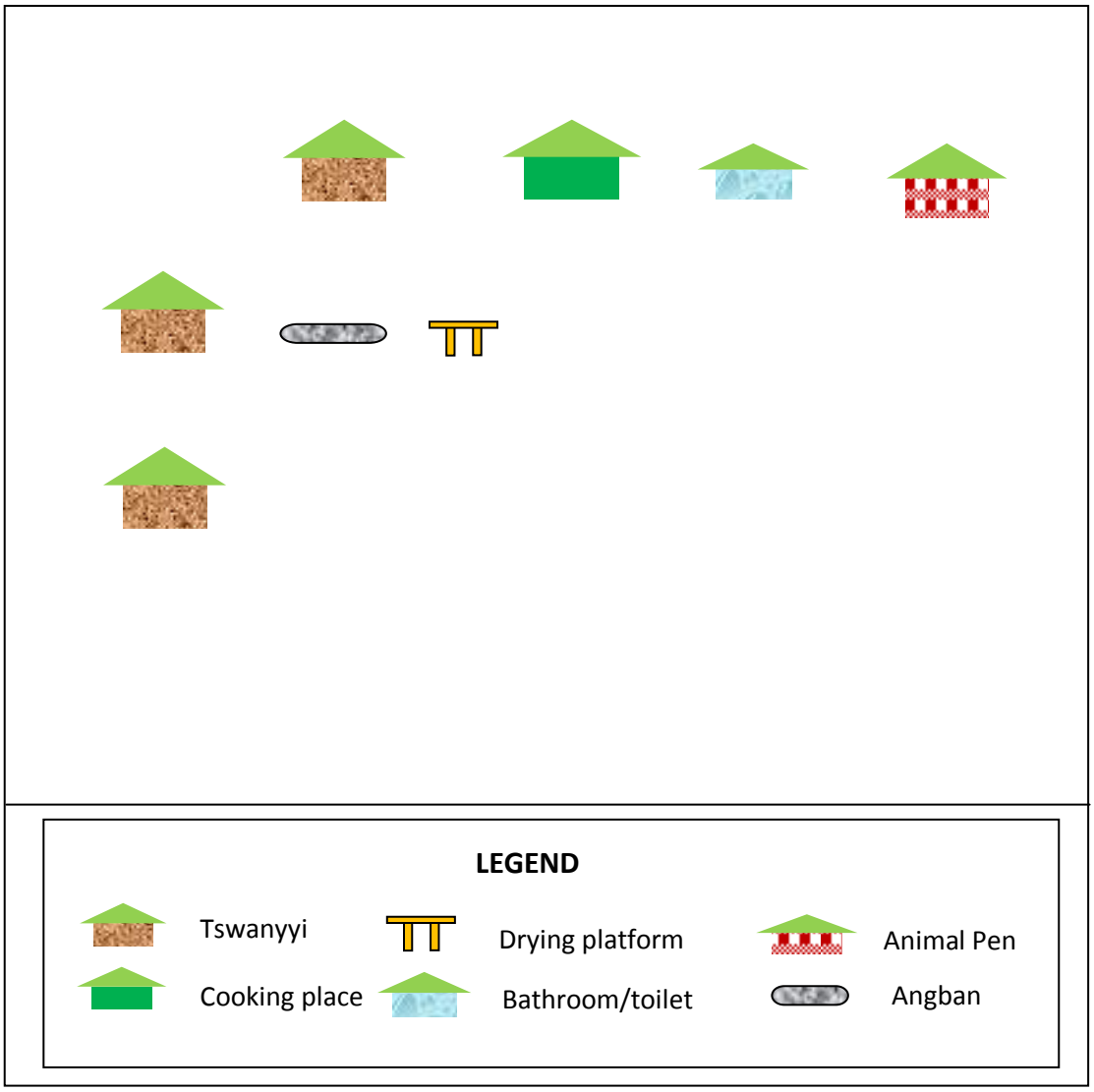


Figure 13: Sketch Map of Karyyi 6

Karyyi 7

At the entrance of this compound is an uncompleted five bedroom flat belonging to the head of the family who is a retired military man.The compound consists of five sleeping rooms, a kitchen, chicken pen, large granary and a piggery by the eastern part of the compound. Three cooking stone boulders (a hearth) arranged in a triangular shape are located in front of the

kitchenat the southern part of the compound (Plate XXIX). According to the *Anaa- karyyi* (T. Yabvo,personal communication, April 16, 2016), the cooking spot is usually formed during the dry season (when there is no distraction by the rain) in order to minimize inhaling smoke by cooking inside the kitchen. Although the sun could be scourging at times when cooking outside but it is still preferred to cooking inside the kitchen which has small opening for the escape of smoke. A large piggery found at the eastern part of the compound produces pigs in large quantity for commercial purposes which go a long way in solving some financial needs of the family (C. Kanchei, personal communication, April 16, 2016).



Plate XXIX: Karyyi 7 Compound Arrangement

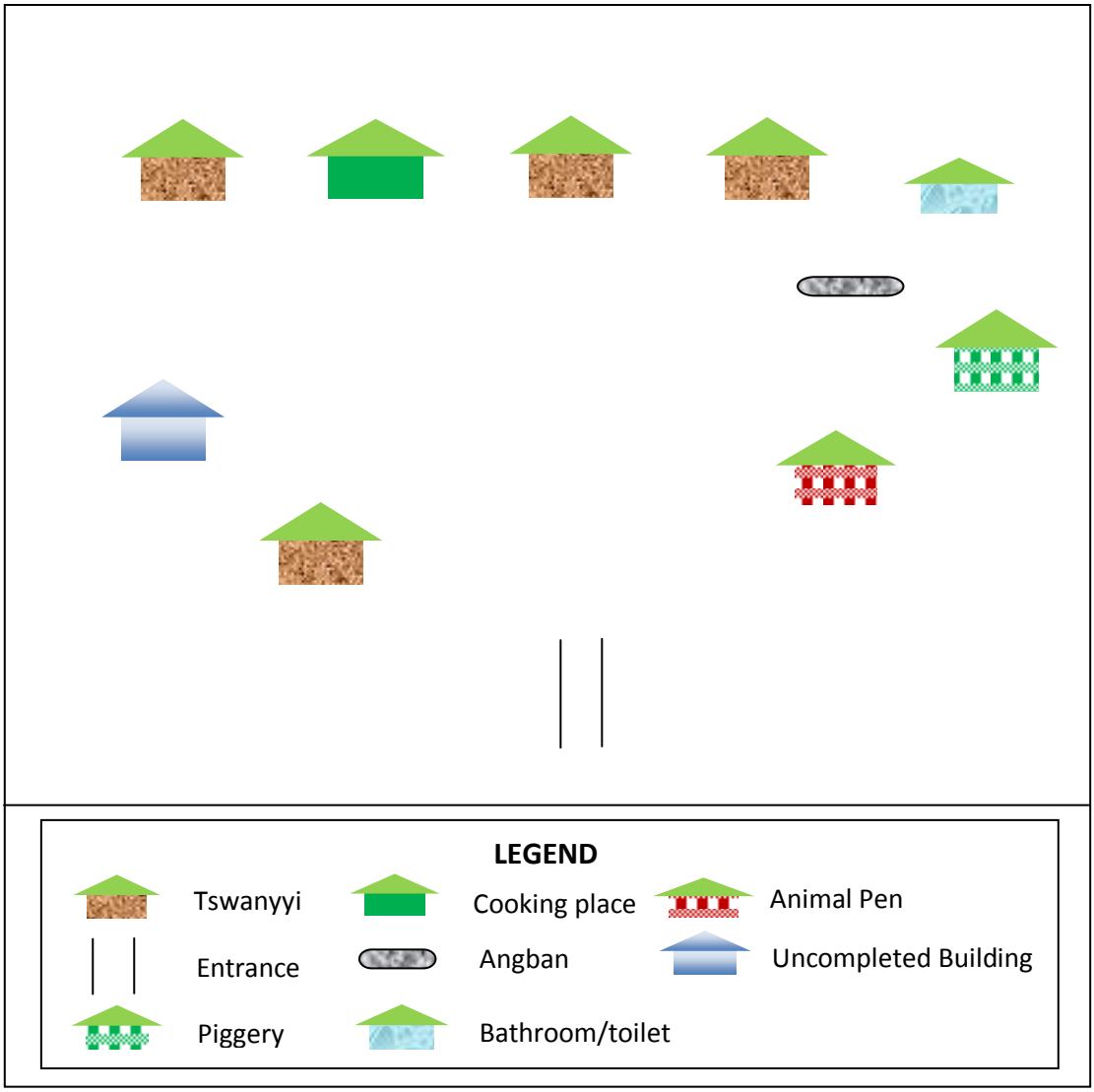


Figure 14: Sketch Map of Karyyi 7

4.4.3 Ethnographic Study of Atakar Pottery

The use of pottery wares has always been a major part of human existence, and this is why pottery at archaeological sites speaks volumes on social, religious, economic and political behaviour. Other materials such as leather, baskets, wood, stone and metals were used as containers in prehistory but they never replaced ceramics nor were they replaced by ceramics (Paterson and Balme,2009). Pottery raw material(clay) is ubiquitous across the earth, easy to

procure and handle, and pliable into any desired shape. The nobility of pottery is being narrated by Paterson and Balme (2009, p.23) below:

> Ceramics are heat tolerant beyond the cooking temperature range, unattractive to pests, waterproof, sanitary and easy to clean, non biodegradable and yet recyclable, sufficiently sturdy and light-weight to transport goods overseas, and both cheap enough to make at home and sufficiently elegant to serve an emperor. As with other materials, there are drawbacks; ceramic production does require fuel and pottery can fracture easily. However, the fuel can be as cheap as cattle dung and broken pots can easily be replaced and recycled.

Pottery in Africa is a renowned craft in almost every society including Duhwan. The craft has been practiced by the people of Duhwan in the past but has been deserted lately. Until the late seventies, many potters were found practicing the craft in Duhwan and some of them are still alive today but not practicing it any longer. According to some of them, the reason for their abandonment of the craft was as a result of low patronage as people began to value metal wares more than pottery ware. People these days only use clay pots for water storage because they make drinking water cold than the one stored in plastic or metal containers. Other uses of containers are relied on metal products. Even though, the people rarely patronize pottery ware but the use of clay pots to store water is still in high patronage by the people as only few can afford modern electric fridges. The use of smaller containers also for cooking herbs is also practiced by the people. Palm wine tappers which abound in the land also use clay pots to fetch their wine from the tree. All these pottery wares according to oral tradition are obtained from a neighbouring community called Atakar, which history has it that they (Atakar people) share ancestry with the Bajju. Atakar is about one hundred and five kilometres from Duhwan. Therefore, an ethnographic survey was conducted at Atakar in order to have a clearer picture of

what oral tradition is saying and also to compare the pottery obtained from the two sites, thereby drawing their relationships presently and in time past.

The people of Atakar from time immemorial have been known with pottery making. There is hardly a family that does not have a potter presently and their wares are today sold in almost every market located in southern Kaduna. There is a central quarry located in a place called Tacheran which is about three kilometers from the settlement of Atakar but pottery activities are still carried out behind their houses. This made the survey to be conducted in the settlement without having the need of going to the central quarry since every question could be answered here among the people. The survey was conducted through personal participation and observation by the surveyor.Six potters were interviewed during the survey and the oldest among them made a small pot for further illustrations. According to her (A. Boniface, personal communication, February 17, 2017) she has been practicing the craft before she got married for over forty years now. She has taught all her daughters the craft and even some of her grand children are already learning. This was seen by the ability of her 3-year old granddaughter who broke and arranged the sticks used by the woman to decorate the pot she made during this survey. Some aspects of the craft are not being taught directly to the children but they learn them by observation from their mothers while making the wares. According to Angelina (potter), she was able to build a house where she lives today from the proceeds of pottery business. She has been feeding her family and paying her children's school fees since the demise of her husband from the same business. She makes different sizes ranging from small ones for cooking herbs to large ones for brewing *nkwa*. The prices range from 500 – 3500 naira. She produces from fifteen to twenty in a week depending on the demand of the week because she mostly produces them based on orders. Most of the potters are also farmers and it's not an exclusive of the women

alone but practiced by both sexes, although ninety percent are women. The digging of the clay is mostly done by men, where the women buy from them or they go with their male children to the quarry to dig the clay for them (B.Ango, personal communication, February 17, 2017). Angelina, because of old age does no longer go to the quarry to mould her clay but sends for the clay and forms her wares just behind her house at her convenience (Plate XXX).



Plate XXX: Potter's Workshop

Pottery making in Atakar just like other parts of central Nigeria involves five basic stages. Angelina procures her raw material(clay) from Tacheran and mixes it with a little portion of clay dug around the house.After mixing the clay with water in a container, the mixture is placed on a grindstone and a smaller stone is used to heat the mixture for a homogenous mass before forming the ware(Plate XXXI). The next stage is forming the ware, where layers of clay are being added until when the desired shape is achieved(PlatesXXXII). A piece of clothes dipped into water is used to smoothen the edges of the pots and the back of a mango seed is also used to smoothen the entire body of the pot (Plate XXXIII).



Plate XXXI: Mixing of Clay



Plate XXXII: Forming of Pot



Plate XXXIII: Using Clothing Material to Smoothen the Vessel

When the pots are formed, they are then dried for a few minutes under a regulated atmospheric condition (usually under the tree) in order to avoid being exposed to too much sun rays. At a leather-hard stage is the decoration applied. The decoration type depends on the desire of the potter not the buyer or user. The skill exhibited here shows the potter's creative and aesthetic values. During this survey, the potter made two types of decorations on the illustrated pot by using sticks and rolled threads as instruments for the decoration. According to the potter, these are the basic and general decorations used by most potters in the community. To achieve this, four or more sticks are cut into the same length and used to draw lines on the pots(grooves) and strands of thread are twisted together to form a thicker rope which is rolled on the pot to achieve the second type of decoration (roulettes) (plates XXXIV-XXXVI).



Plate XXXIV: Use of Broom Sticks for Decoration



Plate XXXV: Use of Twisted Thread for Decoration



Plate XXXVI: Instruments used for Smoothening and Decorating Pots

A clothing material is wrapped round the pot and the inside of the pot is stocked with nylon bags and kept aside to dry for few minutes before the base of the pot is formed.

The next stage after forming the base of the pot (plate XXXVII) is the firing of the pots which the surveyor could not witness because the formed clay must be allowed to dry for some hours before firing takes place (plate XXXVIII) and the researcher could not wait due to the long distance from the researcher's lodge to Atakar.



Plate XXXVII: Using Mango Tree Seed to Smoothen the Base of the Vessel



Plate XXXVIII: Pots Ready for Firing

The next stage after firing is the application of slip on the pot which is usually black in colour, gotten from soaked locust beans leaves (Plate XXXIX).A bunch of leaves is used in applying the slip on the pots.This is just to add beauty to the pots but not all pots are painted with this black-coloured slip but some are left without adding any slip on them but sold or used like

that(Plate XL). The slip is appliedimmediately after firing, when the pots are still red hot- this enables the colour to stick well on the pots. By the end of this fifth stage of production, the wares are then ready for onward conveyance to nearby markets and some are left at home as buyers still come home to buy. Some of the old big pots produced by Angelina over thirty years are still in use today, although some of them have broken edges as noted by the researcher (Plate XLI).



Plate XXXIX: Coloured Fired Pots



Plate XL: Non-Coloured Fired Pot

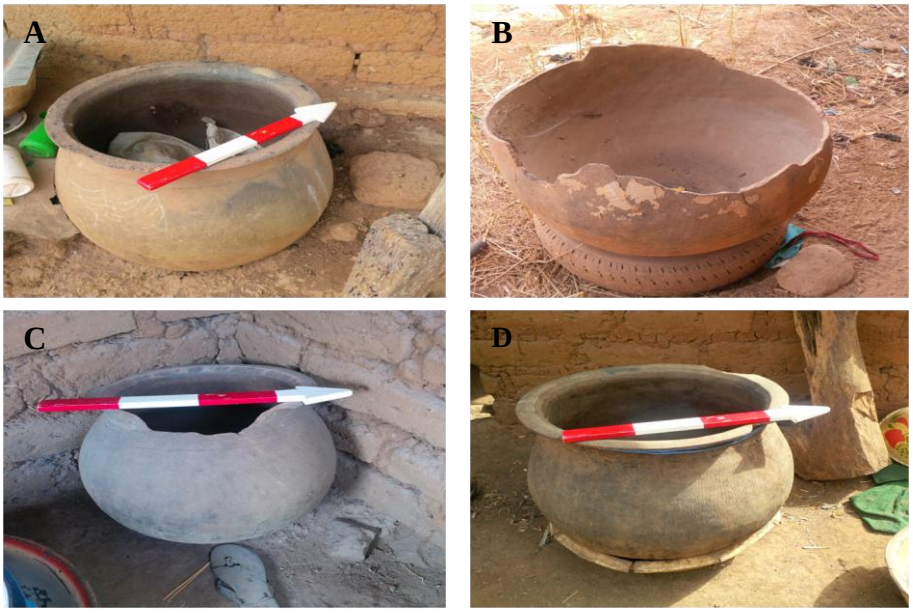


Plate XLI: Old Pots Made by the Potter (Angelina)

CHAPTER FIVE

CLASSIFICATION, ANALYSIS AND INTERPRETATION OF FINDS AND FEATURES

5.1 Introduction

Objects made by man have a number of characteristics that are helpful in understanding past human behaviour. These characteristics provide the basis for sorting and classification, and they are related to the differences among objects. These differences are usually due to variation in raw material, technique of manufacture, function and style (Price,2006). Classification is the process of ordering or arranging objects into groups based on shared characteristics termed attributes. Classification is the cornerstone of all archaeological research because it is based on the recognition and explanation of variability in the archaeological record (Sharer and Ashmore, 2003). It is carried out to create order from apparent chaos in the archaeological record by dividing a mass of undifferentiated artefactual data into groups or classes based on their shared attribute (Bakinde, 2011). With classification, the archaeologists will be able to summarize the characteristics of many individual objects by listing only their shared attributes often referred to as types. Types represent clusters of attributes that occur together repeatedly in the same artefacts (Bakinde, 2011).

There are two broad categories of classification in archaeology-taxonomic and paradigmatic approaches. Taxonomic approach involves a series of decisions that break the larger collection of artifacts into ever smaller groupings; the divisions at each decision point are based on the alternative states of one or several attributes. Paradigmatic approach on the other hand weighs all attributes equally and most statically derived typologies have tended to be of this approach (Sharer and Ashmore,2003).

During this research, the taxonomic approach was employed. This involves the use of various modes in order to make meaning out of the archaeological record obtained from the site. There are basically three interrelated modes used in classifying cultural materials most especially pottery materials and two were employed in classifying the cultural materials from Duhwan. The three modes are: form and function, technological and stylistic or fabric mode. The technological mode is used to analyze the manufacturing as well as the constituent attributes of the artifact. The form and function mode is used to analyze the shape attributes and the metric attributes such as body shape of the artifact. The stylistic or fabric mode is used for colour and decorative attributes analysis(Bakinde, 2011).

5.2 Classification of Finds and Features

Pottery was the predominant finds found on this site, with a total collection of one hundred and seventy three (173) potsherds which were randomly collected around the whole site. The below table is the summary of the features found on Duhwan hill:

Table 1: Summary of Features on Duhwan Site

	Site 1	**Site 2**	**Site 3**	**Site 4**	**Site 5**	**Site 6**	**Site 7**	**Total**
Compound Wall	2	3	-	-	-	-	3	**8**
Cave	-	-	-	-	2	-	-	**2**
Mound	-	-	2	-	-	1	-	**3**
Agyang(War Front)	-	1	-	-	-	-	-	**1**
Grave	-	-	2	-	-	-	-	**2**
Monolith	-	-	-	1	-	1	1	**3**
Ruins of Defensive Wall	-	-	1	-	-	-	-	**1**
Rock Hollow	-	-	1	-	-	-	-	**1**
Grindstone	-	-	4	-	-	2	1	**7**

Analysis of Potsherds

Pottery in archaeologicalrecords are the most durable objects because of their ability to survive different climatic conditions for a long period of time either buried beneath the earth or on the earth surface. Form and function analysis and fabric analysis were used in classifying the potsherds collected from Duhwan hill. These two analyses are both dependent on visual observation.

Forms and Functions Analysis

This deals with two important attributes of pottery- vessel parts and rim forms, which largely determine the shape and size of the pottery vessel under study.

Vessel Parts

Every pottery vessel is generally made up of four different parts which are the rim, the neck, the body and the base. The rim is the uppermost part of the vessel which is also called terminal point. The neck is that part that joins the body of the vessel to the rim. Although there are vessels that do not have necks- these are identified as bowls. The next part is the body of the vessel and the last is the base which is the seat of the vessel (Bakinde, 2011).

At Duhwan hill, three parts were identified from the potsherds collected. There were one hundred and seven (107) body parts which constitute sixty two percent of the potsherds, forty three (43) neck parts (twenty five percent) and twenty three (23) rim parts which constitute thirteen percent of the potsherds collected.

Table 2: Summary of Vessel Parts

Vessel Part	**Quantity**	**Percentage (%)**
Rim	23	13
Neck	43	25
Body	107	62
Total	**173**	**100**

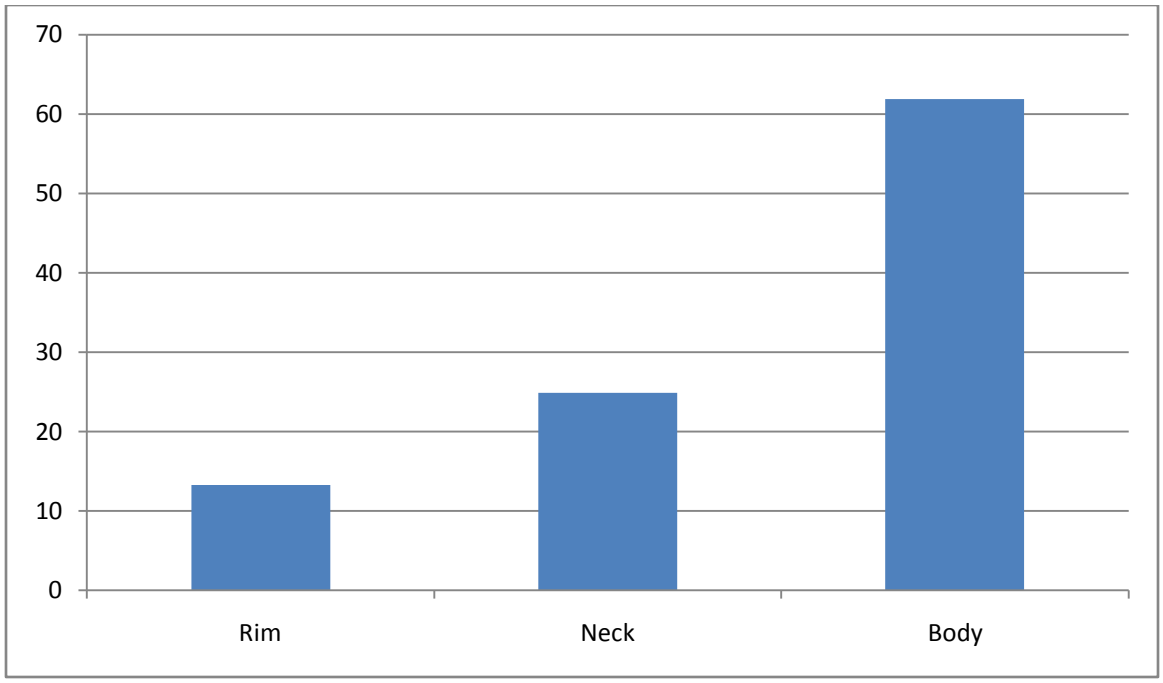


Figure 15: Bar Chart of Vessel Parts

Rim Forms

In order to determine the nature and provenance of a vessel found in any archaeological site, the study of the rim morphology of such vessel is unavoidable. The rims from this site were grouped under two categories- bowls and pots. Vessels with a rim diameter larger than their projected height are termed as bowls while those with a rim diameter lesser than their projected height are termed as pots (Shepherd 1985 as cited in Bakinde, 2011).

From this site, four (4) bowls and twenty one (21) pots were identified. The bowls were grouped into one because they had similar features and the pots were grouped into seven (7).

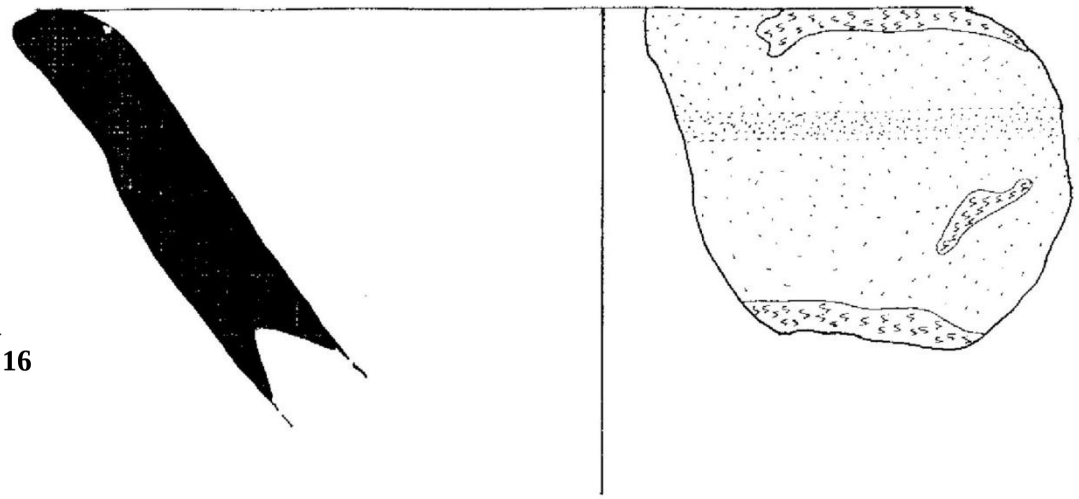
Form 1

This consists of two (2) sherds which have straight rim with squat lip and constitute nine percent of the rim forms. They are everted with a gentle curvature both externally and

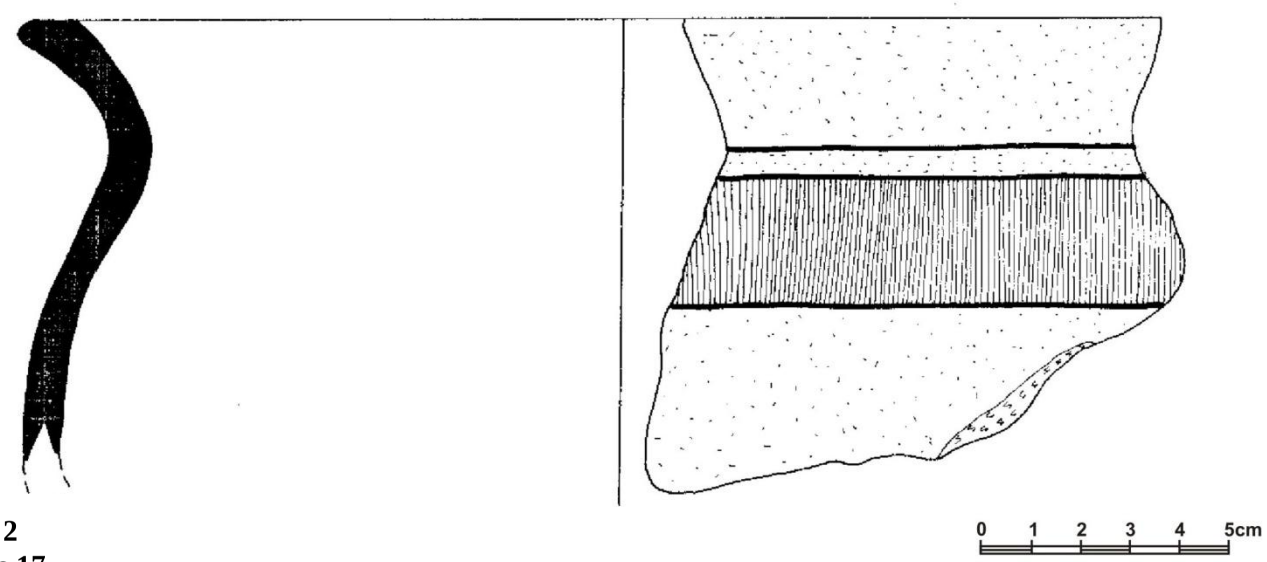
internally(figure 16). Their diameters are between 20 and 22cm and a thickness between 10 and 18mm.

Form 2

This consists of six (6) samples which had sharp curvature externally and internally and constitute twenty seven percent of the rim forms (figure 17). They measured between 22 and 36cm in diameter and between 5 and 15mm thick and they had everted and tapered lip.



Form 1
Figure 16



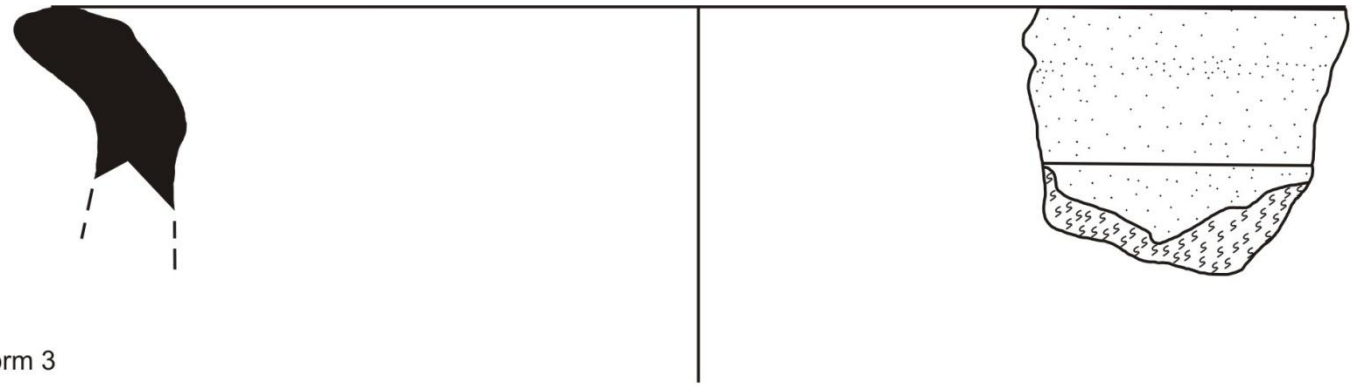
Form 2
Figure 17

Form 3

Three samples were grouped here, having everted, tapered and flat lip. They measured from 16-28cm in diameter with a thickness between 7 and 18mm. They were sharp internally and externally and constitute fourteen percent of the rim forms (figure 18).

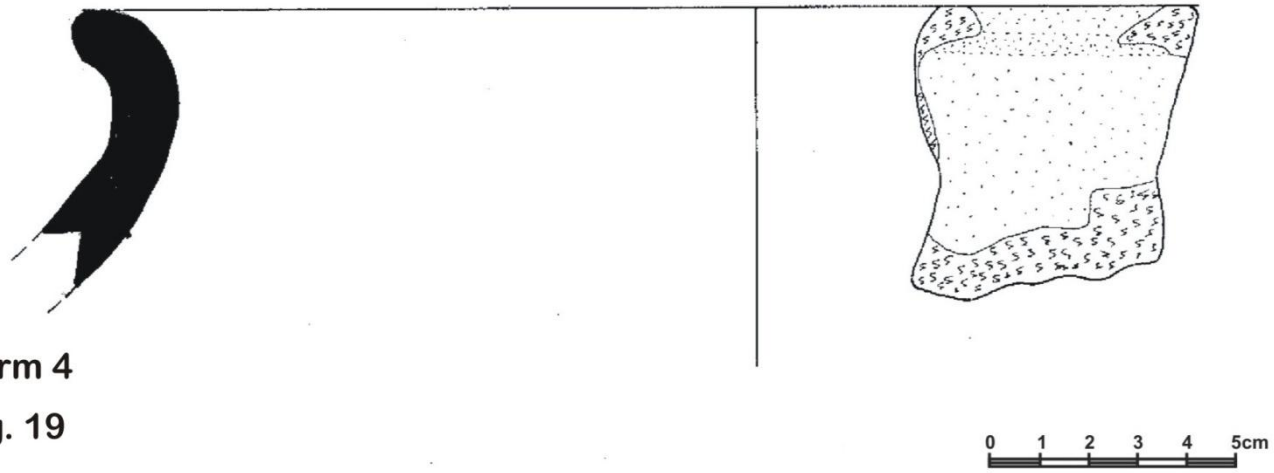
Form 4

This had two (2) samples of rim with an everted and tapered lip (figure 19). The two samples measured 13mm thick and the diameter was between 12 and 26cm and constitute nine percent of the rim forms.



Form 3

Fig. 18



Form 4

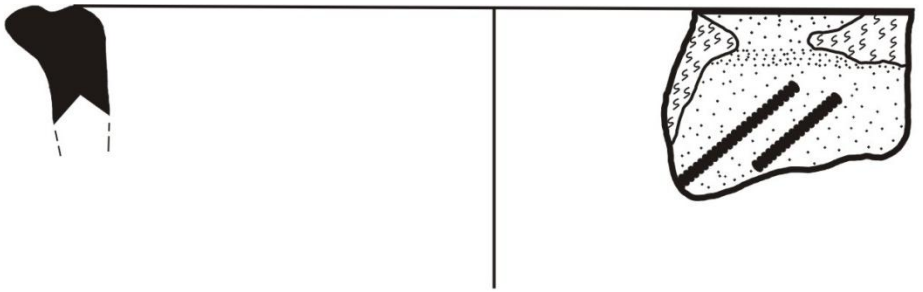
Fig. 19

Form 5

This consists of two (2) samples which were sharp internally and externally and had everted and tapered lip (figure 20). They were between 16 and 24cm in diameter and between 8 and 12mm thick and constitute nine percent of the rim forms.

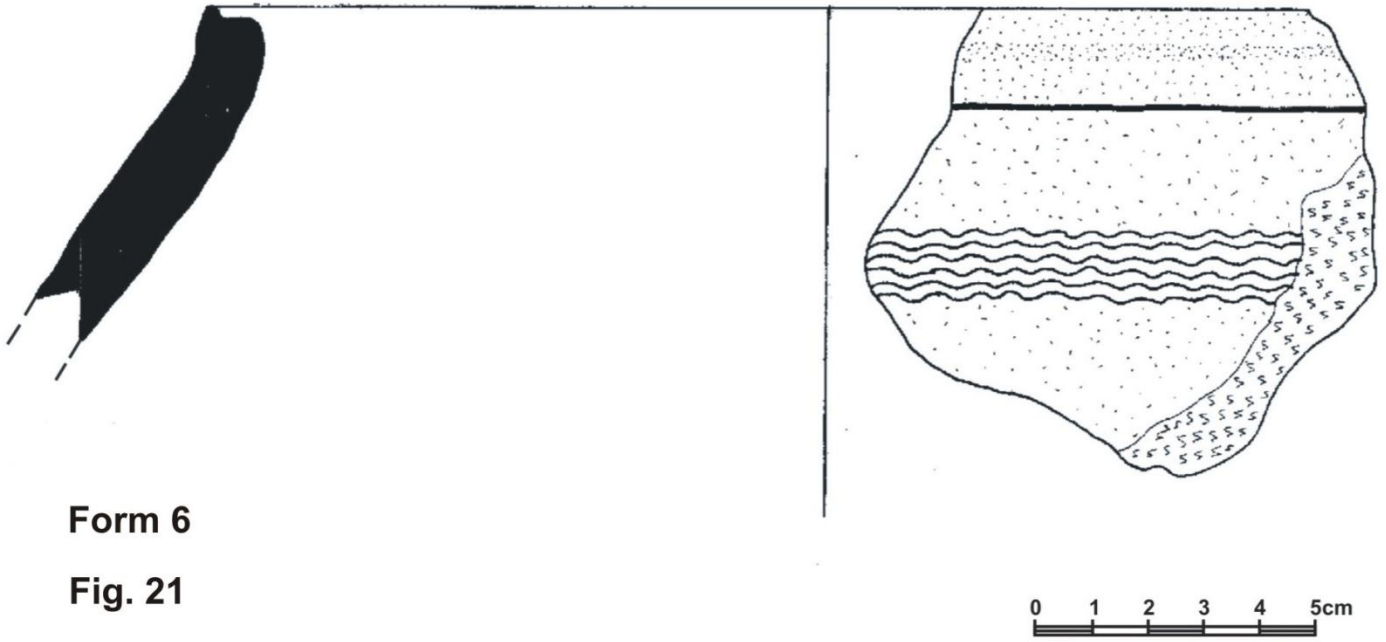
Form 6

This group had only one rim sample which was measured 22cm in diameter and 12mm thick. It had an inverted and flat lip without any rim neck joint which constitutes five percent of the rim forms (figure 21).



Form 5

Fig. 20

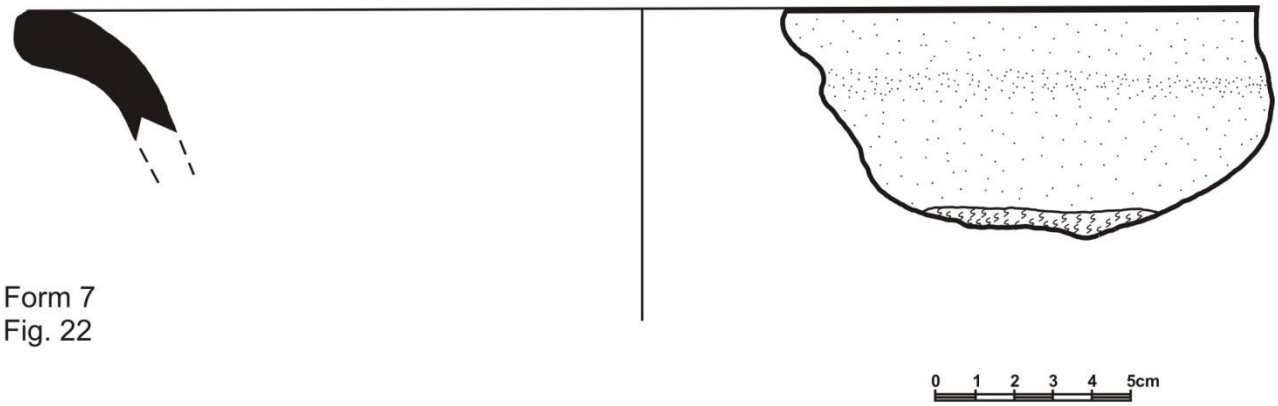


Form 6

Fig. 21

Form 7

This consists of five (5) samples which had everted with round lip and was externally gentle and internally gentle (figure 22). They measured from 24-36cm in diameter and from 9-19mm thick and constitute twenty seven percent of the rim forms.



Form 7
Fig. 22

Table 3: Summary of Pot Forms

Form	Quantity	Percentage (%)	Rim Thickness (mm)	Rim Diameter (cm)
Form 1	2	9	10-11	20-22
Form 2	6	27	5-15	22-36
Form 3	3	14	7-18	16-28
Form 4	2	9	10-13	12-26
Form 5	2	9	8-12	10-24
Form 6	1	5	12	22
Form 7	6	27	9-19	24-36
Total	**22**	**100**		

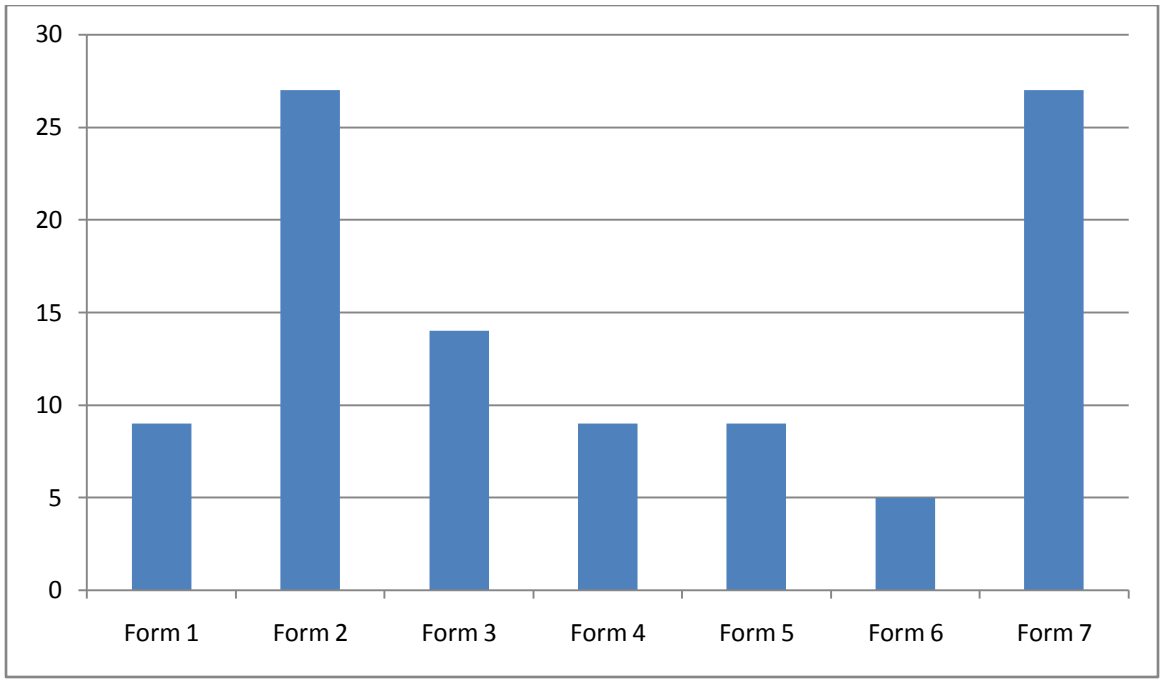
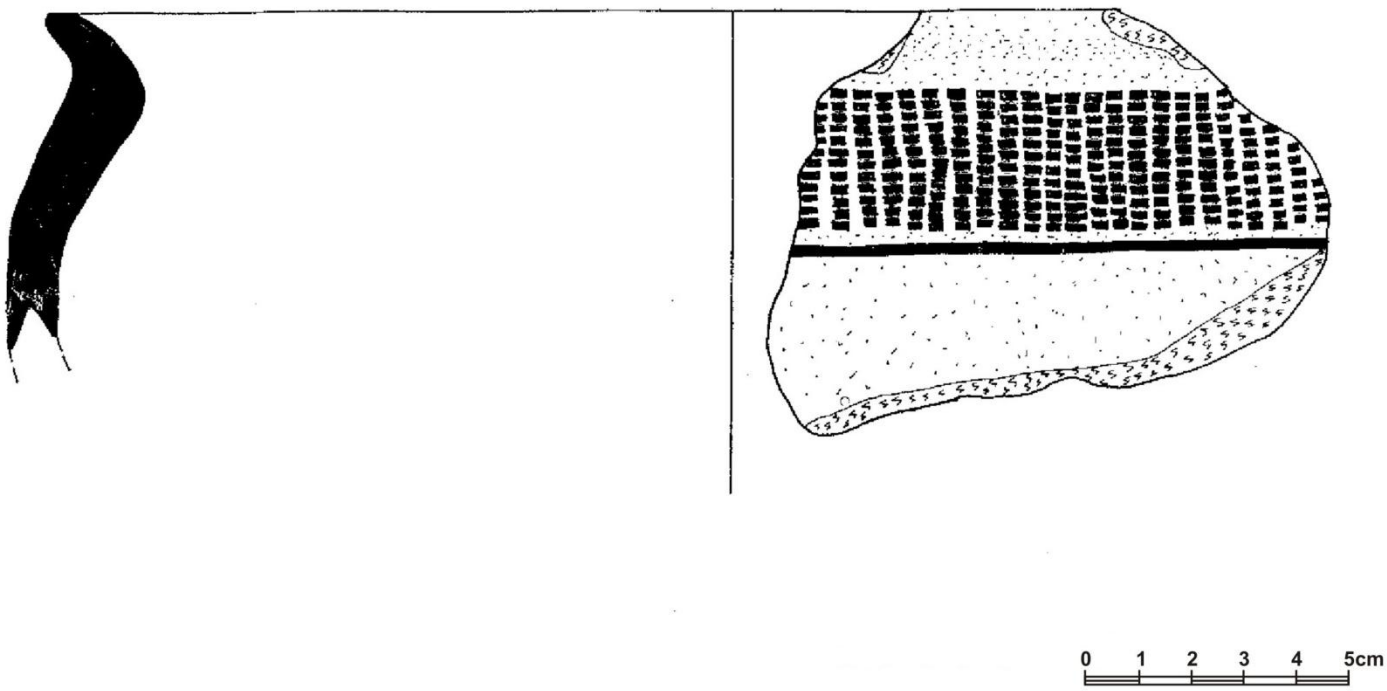


Figure 23: Bar Chart of Pot Forms

Form 1 (Bowl)

There were four (4) rims identified as bowls and possessed similar features. They measured between 20-24cm in diameter and between 8-10mm in thickness (figure 24). They were everted and sharp internally and externally.



Form 1
Figure 24

Fabric Analysis

This analysis involves the observation of the stylistic attributes of the sherds, which are the colour and the decorative motifs(Anderson, 1984 as cited in Bakinde, 2011). These attributes are used in the below analysis:

Colour

It has been argued that colour does not give an accurate clue to the chemical composition of clay but can only serve as a simple direct criterion for classification when firing conditions are standardized (Anderson, 1984, as cited in Bakinde,2011). For example, an oxidized fabric is produced when all carbon in the fuel is burnt. This leaves a surplus of oxygen in the kiln atmosphere, which results in a light brown or red surface colouring (Anderson, 1984, as cited in Bakinde,2011). A reduced fabric is produced when fuel is not fully burnt. Soot and carbon monoxide are carried into the kiln creating pottery with a grey or black surface (Bakinde, 2011). Another important colour that may result is one in which the core of the pot may be of a different colour to that of the surface if the firing is not long enough. Apart from all the above, the surface of the pot may be patchy in colour due to the pot's touching during firing or due to stacking when the bottom or inside may be of a different colour from the top or outside (Bakinde, 2011). Nevertheless, vessels in a white fabric may retain their colour after firing because there is no iron oxide in the clay (Anderson 1984, as cited in Bakinde, 2011).

The munsell colour chart was used to determine the colours of the pottery collected from Duhwan hill and four groups were recognized:

Table 4: Summary of Colour

S/N	Colour	Quantity
1	Light Brown (7.5YR 6/4 Munsell)	32 potsherds
2	Brown (7.5YR 5/4 Munsell)	57 potsherds
3	Brown (7.5YR 4/2 Munsell)	21 potsherds
4	Black (7.5YR 2.5/1 Munsell)	42 potsherds

Decorative Motifs

A decoration is any impression made on an object to add aesthetic value, identity and other important features of interest to the potter (Bakinde, 2011). Decorations can also show the types of crops produced by the people at the time of manufacturing such pottery wares. Such decorations depict some aspects of the crops or for example, corn husk can be used to draw roulette decoration on pottery. These decorations are usually applied at the leather hard stage of the pottery and become permanent when dried. The decorations found on the potsherds from the study area were both single and composite decorations.

The study of decoration on pots is one of the most widely reported aspects of pottery analysis. Unlike stones and other artifacts or materials found on archaeological sites, pottery is formed and allows for a wide range of creative expressions. In many regions of the world, archaeologists have noted that pottery decorations became standardized at different times during prehistory (Lizee, Prindle and Plunkett, 1995). As a result of this, decorations on pottery may have served social or ethnic markers. At the same time differences have been observed within types and traditions which can be used to describe social and political organization (Matoh, 2012). The single decorations from the study area are grouped below:

Roulettes

This form of decoration is achieved using an object to roll over the pot in order to achieve a repeated impression at the leather stage of the pottery. Three types of roulettes were identified from the potsherds collected from the study area. Six (6) were checker roulettes, Five(5) were fine string roulettes and another six(6) were twisted cord roulettes (plates XLII,XLIIIand XLIV). These constitute twenty seven percent of the single decorative motifs.



Plate XLII: Checker Roulette



Plate XLIII: Fine String Roulette



Plate XLIV: Twisted Cord Roulette

Stamping

Stamping as a pottery decoration is achieved with a stamp-like object placed on the pottery as a stamp. There are different types of stamping achieved using different objects like

comb-like objects, corn-like objects etc. Just one (1) sample was collected under this category from Duhwan site (PlateXLV). This constitutes two percent of the single decorative motifs.



Plate XLV: Stamping

Notching

This is mostly achieved by using a sharp object to chip off bits of clay from the surface of the vessel. One (1) sample of notching was identified from the study area (PlateXLVI) and also constitutes only two percent of the single decorative motifs.



Plate XLVI: Notching

Grooves, Incisions and Channeling

These decorations are grouped together on account of their mode of execution as well as the instrument used in achieving the decoration and they constitute sixty nine percent of the single decorative motifs. They are mostly executed by drawing a knife-like object across the surface of the vessel while at the leather-hard stage. The instruments used in depicting incisions are as thick as 2mm in diameter while that of grooves are as thick as 5mm. Channeling on the other hand is achieved by repeating the same pattern several times across the surface of the ware. They are usually a band of multiple horizontal depicted lines. Grooves and incisions could be horizontal, vertical or oblique when depicted.A vessel could have various bands of these depicted lines and would still be classified as having a single decoration because all the depicted lines (grooves, incisions or channeling) are similar. At the study site, four categories (PlatesXLVII,XLVIII, XLIX and L) of this group were identified:

Thirty four (34) horizontal grooves and incisions

Five (5) herring bone and vertical grooves

Two (2) oblique and horizontal grooves

Two (2) wavy and horizontal grooves



Plate XLVII: Horizontal Groves and Incisions



Plate XLVIII: Herringbone and Vertical Grooves



Plate XLIX: Oblique and Horizontal Grooves



Plate L: Wavy and Horizontal Grooves

Table 5: Summary of Single Decoration

Decorative motif	Quantity	Percentage (%)
Grooves, Incisions and Channeling	43	69
Roulette	17	27
Stamping	1	2
Notching	1	2
Total	**62**	**100**

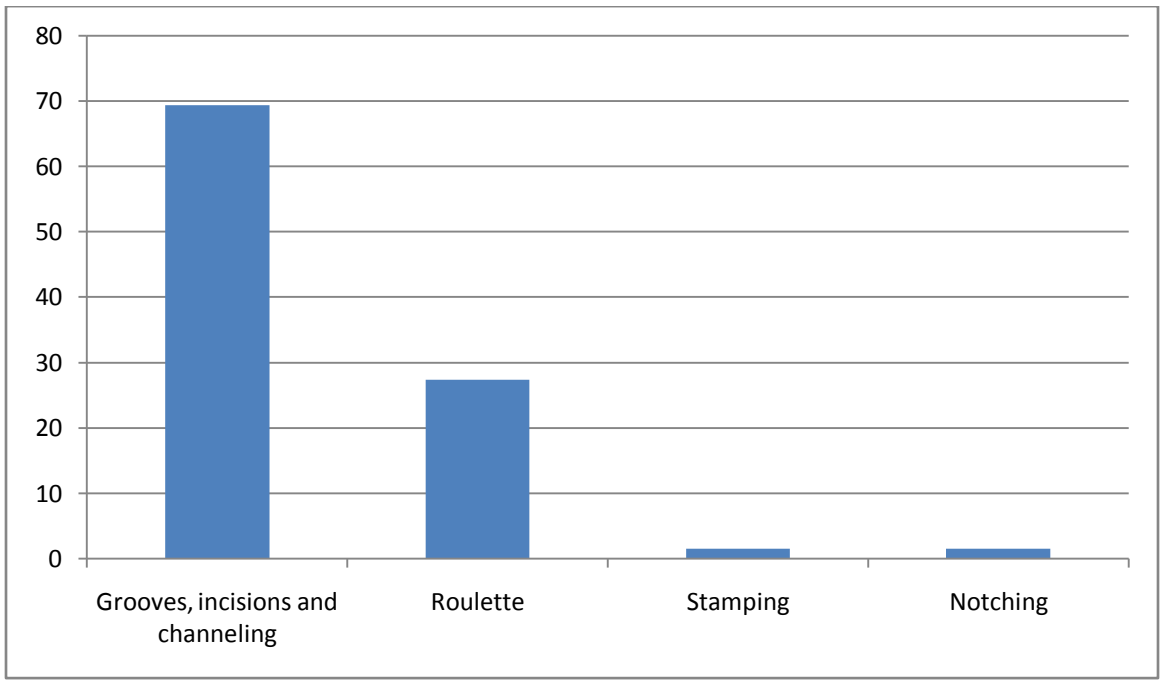


Figure 25: Bar Chart of Single Decorative Motif

Composite Decorations

These are decorations that consist of more than one type of decoration on a pottery ware. It could be a multiple banded grooves, incisions or channeling together with roulettes. The grooves, incisions and channeling could also be horizontal, vertical, oblique or wavy, depicted alongside different types of roulettes. Roulettes are of different types such as cord roulettes, fine-string roulettes, carved roulettes (checker pattern, chevron, mat-like pattern, grain-like pattern)

etc. Composite decoration could also be a combination of some of these-grooves, roulettes, stamping, pinching, striations and perforation.

The potsherds identified under this group were fifteen (15); nine (9) fine-string roulettes with grooves which constitute sixty percent, one (1) checker with grooves (seven percent), one (1) pinching, grooves and roulettes(seven percent), two (2) carved wooden roulettes and grooves(twelve percent), one (1) notching and carved wooden roulette(seven percent) and one(1) fine-string, notching and grooves which constitute seven percent of the composite decoration(Plate LI-LVI).



Plate LI: Fine String Roulettes and Grooves



Plate LII: Checker Roulettes and Grooves



Plate LIII: Pinching, Grooves and Roulettes



Plate LIV: Carved Wooden Roulettes and Grooves



Plate LV: Notching and Carved Wooden Roulettes



Plate LVI: Fine String Roulettes, Notching and Grooves

Table 6: Summary of Composite Decorations

Decorative Motif	Quantity	Percentage (%)
Fine string roulette and grooves	9	60
Checker and grooves	1	7
Pinching, groove and roulette	1	7
Carved wooden roulette and grooves	2	12
Notching and carved wooden roulette	1	7
Fine string roulette, notching and grooves	1	7
Total	**15**	**100**

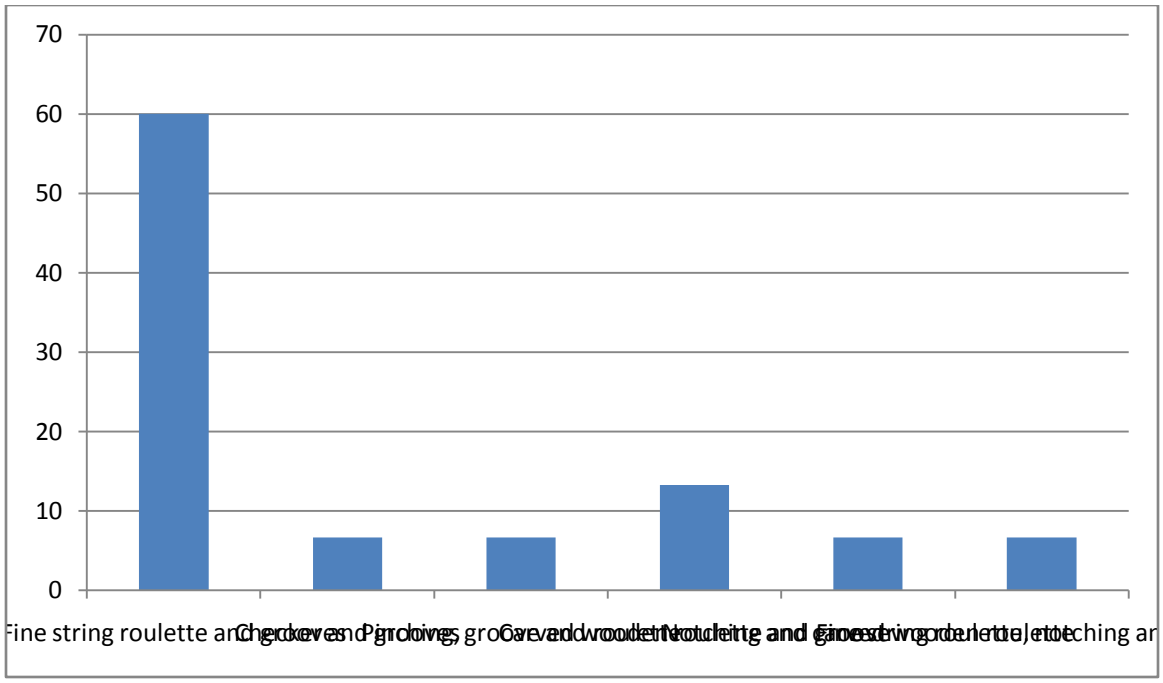


Figure 26: Bar Chart of Composite Decorative Motifs

5.3 Interpretation

Data in archaeology speaks little sense without the interpretation of the archaeologist. It is the inferences drawn from them (data) that make them worth the archaeological study. In archaeology, to discuss a data means to interpret the data in order to make meaning out of it. Therefore, interpretation means the meaning archaeologists infer from their analysis and synthesis of data (Andah and Okpoko, 1994). It involves careful judgment as to appropriate meaning to artefacts often taking into account their context. It is in fact the most challenging part of archaeology and sometimes the most exasperating (Price, 2006). The speculative nature of archaeological interpretation makes it raise more questions than answers. These numerous questions are what push archaeologists to seek for more answers, thereby resulting to a much standing knowledge base.

The place of interpretation in archaeological research cannot be over emphasized, because without interpretation, artefacts will be less significant, as their value is dependent on

what is written about them. The particular kinds of features and finds found in a settlement are linked to the particular kinds of activities that took place in such a settlement in the past. In order to interpret the data from this research, a theoretical framework (as discussed in chapter two) was chosen as a guide. The local field guides also helped in giving meaning to some of the features identified on the site. The finds and features identified at Duhwan hill are interpreted below:

5.3.1 Potsherds

The art of pottery is presently extinct in the present Duhwan, which according to oral tradition (I.Abvot, personal communication, April 15, 2016) was as a result of the invention of modern metal and plastic containers for cooking and storage respectively. The fragile nature of pottery attributed to the abandonment of its use for other durable and stronger wares. Pottery making was practiced in Duhwan in the past and according to one of the surviving potters (L. Timothy, personal communication, April 15, 2016), the source of raw material was still on the hill and the wood used for firing was also sourced locally. The end products of pottery were used for cooking, serving food, cooking of herbs, brewing of *nkwa*, water and grain storage. The sizes of these wares largely depend on the function they are meant to serve and their names are also dependent on their function. At Duhwan, the smaller ones are used for cooking food and herbs, serving food and fetching of water from the stream. The larger ones with wider mouth are used for brewing *nkwa*. Two types of pottery form were identified from the potsherds collected at Duhwan hill. According to oral informant (S. Abvot, personal communication, April 15, 2016), the pots were used for cooking of food, cooking and storing of herbs, fetching of water, palm wine tapping and the bowls were mostly used for serving soup.

The sourcing of raw material locally suggests how the people in the past had studied their environment by getting these raw materials from their immediate environment. The digging of

clay for pottery is not just done any how but the soil from the place where it is dug must have been tested and seen to be suitable for production. The production of pottery is usually done during the dry season when the rains are over and by then the people are done with farming activities, and need to be engaged doing something else before the commencement of the next farming activities. This shows how the people were settled on the hill and not nomadic, moving from one place to the other. It can be inferred that a sedentary community like this must have had a central government leading and guiding the affairs of the people.

Presently, the people of Duhwan do not practice the art of pottery but buy from the Atakar- a neighbouring community which is about sixty (60) kilometers from Duhwan. The ethnographic survey from Atakar shows that the use of pottery among the Atakar and the Bajju are the same. The Atakar potters still produce pots for cooking, water storage, tapping of palm wine and cooking of herbs. The Atakar still prepare their soup using clay pots and every family still retains the use of clay pot for storing drinking water. The presence of potters in almost every family gives hope for the continuity of this ancient tradition/occupation in the area, being one of the few communities that still produce pottery around the southern part of Kaduna state. Some of the potters said they never went through any formal training learning the art but just assumed doing it by daily observation from their parents. This was attested to when a three-year old granddaughter of our informant arranged the sticks used for decoration and gave them to her grandmother to decorate the pot she produced during the ethnographic survey. The potter said she learnt the art from her mother and from time immemorial, the art has been an exclusive of the female folks while the men only help with the digging of the clay. This differs from the oral information gathered at Duhwan which says the art was practiced by both gender in the past. As gathered from the two communities, the art has been hereditary, although people from other

families that do not have potters can come and learn from the families of potters. According to oral informants from the two communities, there are no taboos attached to the art both in the past and at present. According to oral tradition, the Atakar used pottery wares as trade commodity with the Bajju even in the past when there were still Bajju potters. This was because the few number of potters in Kajju could not provide all the pottery wares needed by the Bajju, as such they had to buy from their neighbours (the Atakar). Presently, the types of pottery wares the Bajju buy from the Atakar are mostly the medium-sized pots used for storing drinking water which could cool water for a long period of time cheaply without having the thought of getting a modern refrigerator which is too expensive for the average man. The people also see clay pots as medicinal, thereby purifying the water and making it safe for consumption. The chemical components of clay are said to be responsible for the purification of the stored water. Smaller pots with lids are also still patronized by the Bajju from the Atakar, which are used for cooking special traditional soups like *kamanda* which they believe tastes sweater when prepared in a clay pot. This soup is usually prepared for fresh nursing mothers because it is believed it gives them strength and aids in the production of breast milk for the new born. Another pot being patronized by the Bajju is the pot used for tapping palm wine. Palm wine tappers generously use this type of pot to hang on the palm tree where the wine goes into. There are also medium-sized pots with covers used for preparing herbs especially herbs concocted for the treatment of infant sicknesses like measles, malaria and dysentery. The Bajju also purchase such pots from the Atakar for the above purpose till today. Therefore, it is with no doubt that the trade between the Bajju and the Atakar that existed in the past still exists today even though it is now in a lower interactive level with few commodities for exchange.

The analysis of the potsherds collected at Duhwan hill shows different types of single and composite decorations ranging from grooves, roulettes, stamping, notching et cetera. Most of these decorations were similarly seen on the Atakar pottery during the ethnographic survey. The instruments used to achieve these decorations are the same from the two communities as gathered by oral tradition. These decorations show the aesthetic values of the people of both Duhwan and Atakar. Although the similarities of these decorations on the Atakar pottery with that of the potsherds from Duhwan hill could also suggest the pottery used at Duhwan was gotten from Atakar since there is no pottery production presently going on in Duhwan, but the testimony of its (pottery production) existence at Duhwan hill in the past dislodged this assumption. The presence of retired potters at Duhwan shows that the Bajju actually practiced the art of pottery in the past. The extinction of this art at Duhwan was as a result of the invention of metal pots which are more durable. Although, as earlier mentioned, the use of some of these clay pots are till today not exchanged with the modern aluminum ones.

Broken pieces of pots were traditionally used for flooring of rooms, compounds, kitchens and toilets in the past. They were also used for burial purposes among the Bajju in the past. Although burial use of pieces of pottery is extinct now but few people still use the pieces to floor their compounds and kitchens today but use modern tiles/cement to floor their living rooms.

Even though, there is less usage of large pots for grain storage and preparation of *nkwa* among the Atakar and Bajju but there are some of these pots produced by Angelina for the past thirty years still surviving, although some have been shapely altered. These pots range between 13-16cm in diameter and between 16 and 23cm in height (Plate XLIII).

5.3.2 Compound Foundation

A total of seven (7) compound foundations were located on Duhwan settlement hill, which give a clue to their sedentary nature of settlement. According to oral tradition (E. Aduwak, personal communication, April 16, 2016), building houses were communally done in the past without charging the house owner anything. All that he needed to do was to provide the builders with water and food throughout the day(s) of the building. A man can decide to build any size of house structure he wishes to, and the guild members would do it as far as he belonged to the group. The guild consisted of almost all the men in the community and duties were shared among them during building activities. The stronger youths did the most rigorous part of the work. The guild had a leadership which controlled the activities of the group and defaulters were squarely punished through the payment of fines and other forms of punishments. This shows how centralized the people must have been in the past by the existence of this community guild which had an active leadership.

The foundations on the hill were all rectangular in shape and mostly found at the southern part of the site. It can be deduced that the inhabitants studied the environment and saw the place suitable for erecting structures on and were also security conscious by situating their dwelling places close to one another and not scattered around the site. The decision to stay on the hill was also a decision for the promotion of their safety. The rectangular shape of houses (foundations) is still found among the present day Duhwan. The ethnographic studies show that the same people that inhabited the hill are the same people occupying the present Duhwan which is at the foot of the hill. The foundations on the hill were made of granitic stones and according to oral tradition, the whole structures could be erected using the stones in the past and it was gradually replaced by mud but still retained the use of stone for the foundation of the structures. This shows how the

people took advantage of what was available in their immediate environment, that is, the presence of rock boulders which could be easily obtained on the hill for construction of houses. Even when they started using mud to build the structures, the raw material was still obtained from the site.

The houses were built and arranged according to family ties both in the past and in the present. The people (oral guides) could still locate where their clan was situated on the hill as they were told by their grandparents. During the ethnographic study, it was gathered that compounds are situated according to clans, where people of the same clan build their houses around the same location, because the lands are hereditary. Although some clans are further spilt into sub-clans, where a compound can be far away from another compound of the same clan. Even with this spilt; the people still identify the compounds that belong to each clan among them. This shows cultural continuity of their settlement location.

Almost every compound in the present Duhwan has a granary where excess grains are stored. These granaries are circular in nature and built using stones as the foundation, using mud for the structure and the roofs are thatched using long sticks and grasses. The preference for this for grains storage is because, this type of storage facility helps in maintaining stable temperature inside it which helps in reducing damage caused by insects, weevils and rodents(J. Samaila, personal communication, April 16, 2016). Even though there were no visible circular structures on the archaeological site of Duhwan, but according to oral information, the use of granaries for storage among the Bajju has been a long time tradition as the people are always known to be great farmers. The absence of an archaeological evidence of this on the hill is as a result of distortion done by farming and hunting activities. Some of the circular stone arrangements meant

for this (granary) are still noticed on the hill but in a scattered form that could not be photographed for archaeological evidence.

5.3.3 Rock Hollows

The presence of rock hollows in archaeological sites speaks about the activities of the past inhabitants of the sites. Although it has been argued among scholars that such hollows could be formed naturally by weathering activities, but others also argue that they could be artificially formed by man as a form of game meant for relaxation. The Bajju still practice the game today although they use a wooden board to create the holes instead of the rock hollows used in the past. To further counter the notion that the hollows could be formed naturally, weathering activities cannot just form holes systematically arranged in two rows having the same number of holes. They must have been formed intentionally by man to play the game of *zuwak*. It has also been deduced that rock hollows must have been used to pound medicinal herbs because the people didn't want the herbs to be contaminated by using the domestic grindstone. Evidence close to this was found on Duhwan hill where a grindstone depression and rock hollows were found on the stone (Plate XIX). This could have some sense of belief, considering rock hollows that are just one or two found on the rock, because just one or two hollows would not have been used for the game of *zuwak* as the game requires more hollows. The ones with many hollows should be the ones used for the game.

This shows how innovative the people in the past could be, by exploring their environment in order to create a sporting activity that could help them relax their minds and nerves after tedious farming activities of the day. This game would definitely not be the only game engaged by the people but other people would have been engaged playing other games as only *zuwak*would not satisfy the quest for relaxation of the entire settlers.

Games are known for the promotion of friendship, unity and peace which would have been evident among the Bajju of Duhwan in the past. It takes an organized community to organize games among its citizens and it also takes a reasonable number of people to participate in such games. This gives a clue of how organized Duhwan was in the past and also suggests how large the population was in the past which warranted their participation in different games. According to oral tradition, many games like masquerade dance, hide and seek, t*chara*(among the women), *kayirak* etc existed in the past among the people, it is just that these types of games do not have any aspect of them that could be left behind in an archaeological site for the archaeologists to infer on, unlike the game of *zuwak* that can leave evidence in the form of rock hollows.

Beyond some reasonable doubts, it can be inferred that through this evidence, there is a social continuity between the Bajju on the hill of Duhwan and the contemporary Duhwan dwellers.

5.3.4 Monoliths

Three monoliths ranging between 30 to 51cm in height were discovered on Duhwan hill. According to Irimiya Abvot (site guide), monoliths among the Bajju depict some form of religious belief as obtained from other parts of Africa. Spots where monoliths are seen today were usually sacred spots in the past. They indicate sacred centres where ritual activities took place in the past. In most cases the leader of a community summoned the people for a meeting at such sacred places but not all the places were meant for meeting convergence. Some sacred places were exclusively for the traditional priests and other traditional leaders for consultation with their ancestors and also prayed to *Kazzah* on behalf of the entire community (I. Bamai, personal communication, April 16, 2016). According to oral information, some monoliths found

on Bajju sites were used as boundary indicators among clans. These ones were not placed on sacred places. The religious value placed on monoliths in the past shows how the Bajju were religious in the past, believing in the supremacy of a ruling deity. This probably made it easier for them to accept the modern religions brought to them from the west. This also shows how exploitative they were to the environment by exploiting the rock to add to their form of worship and also devising a means of reaching their ancestors, which they believe they still guide them even in death.

5.1.5 Ruins of Defensive Wall

The presence of a defensive wall in the past around Duhwan hill is evident today with its ruins standing on the hill. Oral tradition (E. Aduwak, personal communication, April 16, 2016) has it that the building of defensive wall in the past was a communal activity. In the past heavy stones were used in building this type of wall and it was so compacted that it could hardly allow the penetration of the enemies' weapons through it (K. Labesa, personal communication, April 15, 2016). Defensive walls are a common feature found in most hill top settlements in Nigeria, as they were used as a form of defense against the invasion of the enemies. They were erected to a reasonable height that could allow the inhabitants to sight the enemies from afar and arm themselves properly. The Duhwan hill wall was also built in order to guard against the entrance of harmful animals to the settlement areas. Defensive wall in a typical African society could also safeguard the destruction caused by erosion on the people's farms and structures.

The ability of the people to erect a community wall shows how they were able to harness the available resources of their environment to guard against external attack. It takes a centralized society to be able to organize the building of a defensive wall, which shows the existence of a centralized government among the Bajju in the past, where the lower class citizens

were responsible for the rigorous labour of the community. Their readiness to obey instructions and participate in the labour also shows how organized, orderly and law-abiding the citizens were to their leaders who were not necessarily colonial masters but chosen among them. The building of defensive wall on Duhwan hill also shows the architectural endowments of the people by being able to construct a wall that could stand and serve them for many years, as the destruction of the wall just started some few years ago according to oral information (H. Tambiyi, personal communication, April 16, 2016).The activities of farmers and hunters on the site have already poised a total threat on the wall. Any delay of further archaeological survey on the site would likely meet nothing on the spot where this wall stood in ruins during this survey.

5.1.6 Graves

In most African societies, burials/graves are held in high esteem especially in showing respect to the dead and to the ancestral authority which call the dead. In some societies, graves are covered with stones as was seen in one of the graves found on the study area. The absence of stones on the second grave was as a result of destruction caused by farming activities (Y.B. Timothy, personal communication, April 14, 2016). The dead were buried facing the east in Kajju and the ceremonies that accompany burials were determined by the age of the deceased and also by the nature of the death. No ceremony followed the dead of a child or a man/woman that died as a result of natural disaster. There was celebration whenever an old person died which took place for three to six days before the final interment. People who were known with *bakut* were buried away from the community while those considered free of *bakut* were buried within the family compound. The funeral rites were always done with the intention of escorting the dead for a journey from the world of the living to the world of his or her ancestors. This shows how religious the people were in the past by believing in a life after death. Burying the dead close to

family compound shows cultural continuity among the Bajju, because the two graves found on the archaeological hill-top site were located close to compound foundation, which means burials were done close to the family compound also in the past.

In the past, the Bajju built their graves round at the entrance but made it rectangular inside to enable the dead lie flat on the ground, and was between four to five feet deep. Pieces of pottery were used to decorate the inside of the grave before closing the grave. This was a show of respect and love to the deceased by his or her family (H.B. Bassahwa, personal communication, April 15, 2016). In the present Kajju, graves are built in a rectangular shape, decorated with modern tiles and dug as deep as six feet.

5.1.8 Caves

Caves are common phenomena on hill-top archaeological settlements, as they served as natural shelter to man in the past. They were used as resting place, protection against the scourging sun, protection against harmful animals and enemies in the past. Although it depends on the size of the cave, areas with caves usually have large number of people settled in such area that was why they could attract the provocation of neighbouring ethnic group attacking them. This kind of settlement also attracted the attack of Hausa-Fulani invaders in the past among the people of central Nigeria. Two caves were located on Duhwan and according to oral informant (S. Abvot, personal communication, April 14, 2016), they were used as hiding place for the entire Bajju against inter-ethnic attack and also against Hausa-Fulani invaders. Water flows through one of the caves now but according to oral informant it was not like that in the past. It was without any water channel in the past but the water channels were outside the caves but with time the water channels shifted towards the cave, as people don't longer live there. The presence of caves on Duhwan hill shows how the people utilized their environment judiciously by

exploring its potentials for their protection and safety. According to oral tradition, the Bajju warriors stood on a rock boulder outside the cave to sight the enemies while the women and children remained inside the cave. This shows that the Bajju had an organized armed fighters and it takes a civilized or centralized community to have armed fighters. Without much reservation, it could be deduced from this that the Bajju were a centralized community. The spot where Agyang died which the people revere as a war front further shows the existence of an organized army among the Bajju in the past.

5.1.9 Mounds

In archaeological investigation, mounds give clues to human activities, because mounds have been formed as a result of different reasons throughout history, such as ceremonial, burial and commemorative reasons. A mound is usually a topographically higher elevation on any surface which consists of heaped pile of earth, gravel, sand, rock or debris, and the ones found at Duhwan hill were heaped of sand. Excavations on mounds are usually the best answers to questions of what such mounds are made up of. As the ones at Duhwan, even oral tradition doesn't have a clue of what the mound is made up of but further extensive archaeological investigation such as excavation could reveal what lies beneath the mounds found on this site. Nevertheless, it shows the habitation and the cultural use of the land by the people as these mounds could suggest cultural activities of the people on the site.

5.1.10 Grindstones

Grindstones found on archaeological sites show human activities on the sites in the past. It suggests a sedentary lifestyle because it is only a settled society that could devise such means of taking care of its daily needs. It also suggests an agrarian society as those stones were used to

grind grains in the past. About seven (7) grindstones were found on Duhwan hill and according to oral informants (E. Kure, personal communication, April 15, 2016), they were used to grind grains into powder form used for preparation of *nhwuu* and *duttuk* -staple foods found among the Bajju. They were also used for grinding vegetables for consumption and also for grinding herbs used for curing different ailments. This shows how the people had knowledge of how their bodies functioned, thereby taking care of any dysfunction noticed in the body through the application of such herbs as medicine for the body. Grindstones were crafted from granitic rock and it was an exclusive of the men's job among the Bajju in the past (A. Bala, personal communication, April 16, 2016). This division of labour shows how centralized the Bajju society was in the past and the presence of these grindstones on the site shows how the people utilized the available natural resources found in their immediate environment to meet their daily pressing needs.

During the ethnographic survey in the present Duhwan, not all the people still utilize the importance of grindstone for domestic use, as most of them have resolved to the use of modern grinding machines for grinding their grains and the use of wooden mortar and pestle for pounding purposes. The few grindstones seen around the compounds are used as animal feeders and for sharpening of iron implements.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

In Central Nigeria, a lot has been done but most sites around the Bajju ethnic group are yet to host the visit of archaeological spade on their soil.This quest led to the undertaking of this research. The research aimed at reconstructing the past lives of the people that lived on Duhwan hill and was attained through the use of the following research methods; oral tradition, consultation of written documents, archaeological survey and ethnographical survey. Some literatures written by the Bajju were reviewed, although they were mostly documents written by historians and ethnographic reports of colonial leaders found at the National Archives, Kaduna. In order to interpret the features found on the site, a theoretical framework needs to be used. This necessitated the choice of phenomenology as the theory considered suitable for the interpretation of the data gotten from Duhwan hill.

Duhwan enjoys a climate that enables it produce grains, fruits and vegetables during the raining season while the dry season comes with a hazy harmattan wind, blown from the Sahara desert. It's a rocky site with a reddish-brown soil which is usually sand stoned with little gravels. The people of Duhwan get their water for domestic use from the streams found around the settlement, although some compounds have wells dug within the compounds and few individuals sang boreholes in their compounds. The houses at present Duhwan are arranged in a linear form and most compounds also arrange their structures in a rectangular form. The inhabitants of the present Duhwan are mostly farmers with few others at the State civil service. History has it that the Bajju migrated from Bauchi, through Jos-Plateau down to southern part of Kaduna state and settled there. Baranzan is said to be the founder of the Bajju, even though some Bajju clans claim

they don't belong to the progenity of Baranzan. This demands more researches to be conducted on the site to prove these different versions of the Bajju history. Some of the traditional rites of the Bajju with few among them still in practice today are; *nat-yei-za, ya dikan, abvoi, hyyuk kabuwa* and *hyyuk yak.*

The archaeological survey at Duhwan hill was conducted with the help of local site guides and finds and features were identified from the site. Potsherds were randomly collected and features such as mounds, compound foundation, ruins of defensive wall, caves, rock hollows, monoliths, grindstones and graves were identified and depicted in an archaeological site map.

An ethnographic survey of the settlement of the present Duhwan was conducted, and during this survey, seven compounds were selected and studied. This survey shows similarities in the building and arrangement of houses between the compounds on the abandoned settlement hill and that of the present Duhwan. This is shown in the rectangular shape of the houses and compound arrangement. The people of Duhwan do not produce pottery today but buy their pottery from Atakar, a neighbouring ethnic group. As such, an ethnographic study of Atakar pottery was also conducted. At the end of the survey, some similarities (especially in the decorations) were seen between the Atakar pottery and that of the Duhwan using the potsherds collected at the archaeological site of Duhwan hill for the comparison.

The finds and features identified from Duh wan hill were classified and analyzed. Fabric analysis and forms and functions analysis were applied during the analysis of the potsherds collected. Single and composite decorations were identified on the potsherds, such as grooves, roulettes, notching, incisions and stamping. Two forms of pottery were identified- pots and bowls.

Archaeological features are of less importance if they are not interpreted archaeologically. Therefore, the features identified on the archaeological site of Duhwan hill were interpreted where inferences were drawn from each feature.

6.2 Conclusion

Today, human destruction on archaeological records continues at a frightening pace, through land drainage, plowing, building work, looting et cetera. This causes the drive to study and document the finds and features on Duhwan hill-top settlement for posterity. At the end of the research, an archaeological site map was produced showing the features identified on the site. As of the point of carrying out this research, there was no document on the history of Duhwan until when the research was conducted. In order to put this document together, some methods of research were employed; oral tradition, consultation of written documents, ethnographic survey and archaeological survey. All these methods were chosen because relying on just one method could not adequately answer all the likely questions about the past life ways of the people that inhabited Duhwan hill in the past, and reconstruction of the past life ways of the Duhwan people is the sole aim of this research. Each of these methods has its own shortcomings; hence they complement each other in providing information concerning a settlement or people. For example, oral traditions are part of an ongoing culture, and for this reason, they can raise some ethical concerns if they conflict with archaeological data (Thomas and Kelly, 2006). Oral traditions are often selective in what they remember or alter the nature or sequence of events over time to suit particular political needs. Oral histories can also change over time, and the older the events described, the greater the likelihood that some elements have been dropped and others added (Thomas and Kelly, 2006). This was part of the problem with the oral tradition collected at Duhwan. The migration history and the accounts on the progenity of the Bajju are already

influenced politically. The books reviewed during this research which were written by indigenous scholars (mostly historians) about the Bajju history were also influenced by politics. In this case, the consultation of primary source materials at the National Archive Kaduna became necessary. This to some extent revealed some undiluted documents written about the history of the Bajju. In one of those documents, it was revealed how Baranzan was a paramount chief of the Bajju whose palace was at Dibyyi in the 18thC A.D and not the founder of the Bajju.Although this has added to knowledge on the history of Bajju, but the outcome of the research is not a conclusion but it is just a platform (preliminary study) for further researches on Kajju to be built upon. These further extensive researches could reveal more on the history of the people, especially on the migration history, the history of the founders/ancestors and the likely date for the peopling of the land.

Observations made in the present can have tremendous influence on our interpretation of the past; thus the relevance of ethnography in archaeological investigation. Settlement pattern data are also used as a basis for making inferences about the social, political and religious organization of prehistoric cultures. The study of Duhwan settlement reveals the relationship between the present Duhwan settlement and the extinct settlement of the hill. This shows that it is the same people occupying the present Duhwan that lived on the hill in prehistory. This was ascertained through their arrangement of structures and building of houses in a rectangular form in both the extinct and extant settlement. This shows cultural continuity between the two settlements. During the archaeological survey, the local guides could still point out the location of their clans that existed on the hill in the past. One was at site 3 while another at site 7, as they were informed by their grandparents.

Archaeologists interpret things that they do not understand, that is, interpretation occurs only when something is confusing, incomplete or cloudy (Tilley, 1994). The contextual approach employed in the study of Duhwan hill-top settlement was in order to understand human-land-environment relationships. The land is endowed with natural resources which could have resulted in the scheduling of human activities in resource exploitation as a strategy to adapt to the cultural landscape. This is attested to by the presence of rock boulders used in carving grindstones, monoliths and rock hollows. Other endowments are the caves and thick vegetation which must have aided in the security of the land in the past. The thick vegetation was exploited for woods, food and herbs. This means the people had almost every resources needed for their livelihood while on the hill and needed not to be roaming about in search of resources. The people did not only use the forested area to search for food but the plane lands on the hill were cultivated in the past, suggesting the sedentary and agrarian nature of the people in the past.The division of the settlement into seven sites clearly shows the places inhabited for living and those mainly for cultivation. Site 3 which is the largest has more cultural materials than other sites. Although no compound foundation was found on this site but it must have been as a result of farming activities. The identification of grindstones, rock hollow, mound, baobab tree and graves shows that this particular place in the past was used for habitation. The testimony of one of the local guides (I. Abvot, personal communication, April 15, 2016) to belong to the clan that existed on that place further proves that the place was a habitation site in the past. The same thing is applicable to site 7, where cultural materials also abound more than some other sites. The presence of grindstones, compound foundations and monolith also shows that this particular place was used for habitation, which was also proved by oral informant (C.A. Zechariah, personal communication, April 15, 2016) during the survey that the place was the location of his

clan in the past, as he was told by his grandparents. Between site 1 and site 2 is a vast land which is observed to be uninhabited and short of cultural materials - not even potsherds were identified around that area.Presently, even farming activities are not carried out on the place as it is considered not suitable for planting any crop. This gives a clue to the exploitation of the environment by the past inhabitants , that they studied the environment so much and could observe places not suitable for any gainful activities to be carried out on it and not also good for habitation. Thereby, avoiding such areas permanently throughout the period of their occupation of the hill. This contextual approach to the study of Duhwan hill, which is proved by the production of an archaeological map will go a long way in helping other researchers when trying to place suitable portion for excavation without much stress of going round the whole site first.

Theories help in the interpretation of archaeological data and phenomenology is considered ideal for studying the site of Duhwan hill-top. This theory implies that the researcher should be on the site and feel what the past inhabitant felt in order to be able to deduce the activities that took place there in the past which was largely influenced by the environment. Considering this, the researcher observed that the inhabitants enjoyed the rocky environment of Duhwan hill by exploring it to make a living. Aside moving to the caves for safety during external attacks, the scourging nature of the sun on the hill can make the inhabitants move into the caves and stay there until when the temperature goes down. This inference was drawn as a result of how the weather was felt during the various days that the researcher visited the site. The presence of a thick vegetation some meters away from the habitation area also suggests that wild animals must havebeen staying in the forest-like environment, which might likely attack the inhabitants, especially children anytime of the day. The cave also must have served as a safety ground during such attacks. Phenomenology is basically the landscape study where the

researcher uses his or her senses to interpret a site. This means it must not necessarily mean the environment must be felt directly by the researcher but other senses could also be used to understand the environment. For example using the eyes, where the researcher interprets based on what he or she can see. Therefore it is not until the whole six senses are employed before the theory can be used judiciously, but when some (senses) are used, the theory can adequately be applied. Some scholars like Drewett (1999) have criticized this theory which for the researcher the criticism is justified; he said the present environment can be different from the past environment – that it requires the researcher to feel what the past inhabitants felt is just an assumption but not as realistic as it stands. Changes had already occurred over the years. Distortions had been planted on the site and weathering and erosions have disfigured the original looks of the landscape. The environment in the past may have been very different from the environment today. Clearly, large scale environmental changes like the movement of ice sheets and rises or falls in sea level, can dramatically change whole landscapes (Drewett 1999). Equally, very small scale changes through human or natural agencies can change local landscapes, both during the life of a site and after its desertion (Drewett 1999).

The hundred percent application of phenomenology in an archaeological interpretation can only be possible during the study of a site which has not been distorted at all – and this is not possibly found. It can only be possible if the site over the years have been put under close supervision with heavy security measures mounted around the site. Even though that is done, what about natural distortions by weathering and erosions which can hardly be prevented? These shortcomings of the theory (which every theory has) make it important that other methods could be used along with the theory in the interpretation of the data of any site under study. In the case of Duhwan hill, the application of oral tradition, written documents, contextual study of the

landscape, ethnographic survey and visual laboratory analysis of finds and features were employed during the study. The fusion of all these, enabled the researcher to interpret the data found at the study site.

A number of challengeswere encountered during this research, one of these was language barrier especially at Atakar during the ethnographic survey on pottery. Even though the researcher is from Kajju, but the Jju accent spoken by the old people interviewed was rarely understood by the researcher. In these two scenarios, the services of interpreters had to be employed for effective communication and understanding of the information granted.

Research of this nature demands a long period of camping around the site for easy accessibility or a quite number of visits to the site, but lack of adequate finance, inadequate research time frame, and long distance from the research institute to the research site hindered this demand from being attained.

Resistance of some of the locales to be interviewed was an issue during collection of oral tradition. Some oral informants who agreed to be interviewed were also hoarding some information from the researcher which they felt were secrets that must not be revealed. During the ethnographic survey conducted on settlement p, taking of photographs in some cases became difficult, but was done with optimum caution, because some of the compound owners did not trust the researcher in that aspect, as they felt something political or fraudulent was behind snapping their houses for presentation somewhere.

Loss of some pictures due to damage of the storage device of those pictures made it compulsory for the researcher to go back to the field to re take those pictures. This was delayed because the researcher had to wait for the rains to be over before going back to the field and this

elongated the time frame set for site survey. The interruption by rain also increased the number of days planned for collection of oral tradition.

6.3 Recommendation

This research is just a preliminary study; it is therefore recommended that more researches should be conducted on the site in order to have a more comprehensive document on the history of the Bajju. These researches should employ more collection of oral information, excavation, chemical analysis and dating.

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APPENDIX 1
LIST SIX CLANS OF BAJJU (1956)

Tribal Sections	Hamlets	Village Area	Population
Bainduang	Zonkwa	Zonkwa	3,757
	Kurmin Bi		
	Madauci		
	Zonkwa(Hausa)		
	Zuturung Fama	Zuturung	1,538:5,295
	Kangururu		
	Zuturung mugu		
Baimbin	Suryan	Suryan	1,993
	Aduan		
	Arebot		
	Kankada		
	Wadon		
Bainturung	Gidan Jatau	Gidan Jatau	2,813
	Abet		
	Asankwai		
	Farman		
	Ipain		
	Kanyem		
	Unguwar Jatau		
Baintsok	Fadan Kaje	Fadan Kaje	1,506
	Rumfa		
	Tsofon Gida		
	Fadiya Mugu	Fadiya	2,409:3,915
	Fadiya Bosan		
	Fadiya Bakut		
	Fadiya Yazanu		
	Kahon Aruwan		
	Kahon Dok		
	Zagon Finfa		
	Zagon Gajere		
Banewhan	Afana	Afana	1,185
	Katsik		
	Gidan Tagwai	Gidan Tagwai	1,704
	Amfan		
	Bakin Kogi		
	G. Tagwai Hausa		
	Makera Hausa		
	Kamurun Kaje	Kamurun Kaje	1,979
	Kurdan		
	Sokwak		
	Zauru		

	Marsa Chanchuk Kunyai Rikawan	Marsa	2,227:7,095
Batadon	Madakiya Atat Ayagan Bodari Bonkwa Hausawan Matsirga Hurjam Kauraje	Madakiya	3,396

APPENDIX II
LIST OF INFORMANTS

Name	Age	Occupation	Place of Interview	Date of Interview
Irimiya Abvot	52	Farming	Duhwan	April 14, 2016
Francis Kaburuk Ayuba	30	Teaching	Duhwan	April 16, 2016
Yohanna Bakut Timothy	32	Farming	Duhwan	April 14, 2016
Garba Yazonom	55	Hunting	Duhwan	April 14, 2016
Cephas Abrak Zechariah	25	Student	Duhwan	April 14, 2016
Ezekiel Bayei	43	Teaching	Duhwan	April 14, 2016
Simon Abvot	56	Farming	Duhwan	April 15, 2016
James Samaila	49	Farming	Duhwan	April 16, 2016
Silas Turang	76	Tailoring/Retired Soldier	Duhwan	April 16, 2016
Ishaku Bamai	62	Farming	Duhwan	April 16, 2016
Habila Bamai	51	Teaching	Duhwan	April 16, 2016
Ladi Bamai	80	Farming	Duhwan	April 16, 2016
Rhoda Yahaya	81	Farming	Duhwan	April 15, 2016
Ruth Josiah	48	Public Service	Duhwan	April 15, 2016
Benjamin Kure	42	Civil Service	Duhwan	April 16, 2016
Kure Labesa	75	Public Service(District Head)	Duhwan	April 15, 2016
Jatau Duniya	45	Public Service	Duhwan	April 16, 2016
Emmanuel Aduwak	53	Civil Service	Duhwan	April 16, 2016
Adamu Bala	66	Civil Service(Retired)	Duhwan	April 16, 2016
Makama Ango	75	Civil Service(Retired)	Duhwan	April 16, 2016
Shakara Zyom	90	Farming	Duhwan	April 15, 2016
Mugu Yashim	102	Farming	Duhwan	April 15, 2016
Yohanna Gambo	62	Farming	Duhwan	April 15, 2015
Esther Kure	75	Farming	Duhwan	April, 15, 2016
Caleb Kanchei	65	Civil Service(Retired)	Duhwan	April 15, 2016
Haruna Tambiyi	81	Civil Service(Retired)	Duhwan	April 16, 2016
Labara Zakka	88	Civil Service(Retired)	Duhwan	April 16, 2016
Emmanuel Zakka	45	Building/Farming	Duhwan	April 16, 2016
Isa Kazzah	56	Public Service	Duhwan	April 16, 2016
Timothy Clement	58	Civil Service	Duhwan	April 16, 2016

Amon Gaiya	55	Civil Service	Duhwan	April 16, 2016
Hadari Biriok Bassahwa	65	Farming	Duhwan	April 15, 2016
Gideon Yariok	35	Building	Duhwan	April 16, 2016
Lydia Timothy	80	Farming	Duhwan	April 15, 2016
Basahwa Yakusak	38	Farming	Duhwan	April 16, 2016
Kasimiya Zechariah Yabvo	58	Public Service	Duhwan	April 16, 2016
Tabitha Yabvo	44	Teaching	Duhwan	April 16, 2016
Ayuba Bakut	65	Teaching(Retired)	Duhwan	April 16, 2016
Mary James	30	Teaching	Duhwan	April 16, 2016
Lydia Kaduna Christopher	50	Farming	Duhwan	April 16, 2016
Angelina Boniface	60	Pottery	Atakar	February 17, 2016
Esther Boniface	32	Pottery/Farming	Atakar	February 17, 2016
Musa Jatau	26	Farming	Atakar	February 17, 2016
Janyang Manyi	35	Farming	Atakar	February 17, 2016
Batyayi Ango	40	Pottery/Farming	Atakar	February 17, 2016
Rhoda Jerome	42	Pottery/Farming	Atakar	February 17, 2016

APPENDIX III
QUESTION GUIDE

Tradition of Origin

What is your name?

How old are you?

What is your occupation?

Are you an indigene of this village?

What is the meaning of Duhwan?

What brought about the name?

Where did your people come from?

Who founded this settlement?

Where did your people come from?

Why did your people leave your former settlement?

Crafts and Industries

What kinds of occupation did the first settlers engage in?

Did they engage in any kind of craft(s) if yes, mention it/them?

Do you still practice the craft(s)?

What is the significance of this craft(s) to the people?

Did the people use iron implements?

Did they mine, smelt or smith iron?

Is there restriction on who to practice the craft(male or female)?

What type of tools did they produce?

Where is their workshop located?

How did they gain the knowledge of production?

Where did they get customers from?

Did the people use stone tools in the past?

Were they trading on a large scale?

Who were their trading partners?

Do you have professional potters here?

Where is the location of their workshop?

How did they gain the knowledge of pottery production?

Where do you gain your raw materials?

How do you manufacture the pottery wares?

How many can you manufacture in a day?

Where do you carry out the firing of the molded vessels?

What do you usually do with the manufactured pots?

Do you trade with them(pots)?

Where are your customers from?

Is the trading on a large scale?

Who are your trading partners?

Customs and Tradition

What type(s) of festival do you practice?

What is the significance of the festival(s)?

How do you bury your dead?

Are there rituals associated with burials?

Are there festivals or celebrations associated specifically with burials?

Is there any central place for burials?

What are the taboos associated with burials?

How do you organize and celebrate marriages?

When is a man or woman eligible for marriage?

What are the marriage rites?

Has there been any change from what it used to be in the past?

What relationships have existed between you and your neighbours?

Was there a fight or war among you in the past?

Did you win or conquer?

What are the different religions practiced here?

Are there still generational traditions of the people still practiced today?

What do you know about the chronicle of leadership of this land?

How are leaders chosen?

Do you still have traditional worshippers here?

How is their relationship with other religion practitioners?

How do you see your culture, improving or deteriorating?

Do you tell young people about their history?

How do you think your culture can be retained?

Architecture

What influences the type of houses built by your people?

Are there special buildings for rituals and sacrifices?

Are there special houses for professionals such as blacksmiths and potters?

Where do you get your raw materials from?

How do you roof your houses?

Do you have traditional professional architects?

How do they get trained?

APPENDIXIV

COORDINATES OF FEATURES ON DUHWAN HILLTOP SETTLEMENT

Feature	Latitude	Longitude
Compound wall 1	9 42’ 5.5’’ N	8 14’ 21.4’’E
Compound wall 2	9 44’ 7.7’’ N	8 14’ 13.9’’ E
Agyang (War Front)	9 42’ 6.8’’ N	8 14’ 10.8 E
Rock hollows	9^{o} 42’ 10.9” N	8^{o} 14’ 04.7” E
Grindstone 1	9 42’ 10.8’’ N	8 14’ 5’’ E
Grindstone 2	9^{o} 42’ 10.6” N	8^{o} 14’ 4.6” E
Grindstone 3	9^{o} 42’ 12.1” N	8^{o} 14’ 2.6” E
Grindstone 4	9 42 12.4” N	8 14 2.7 E
Mound 1	9^{o} 42’ 10.0” N	8^{o} 14’ 5.2” E
Mound 2	9^{o} 42’ 9.6” N	8^{o} 14’ 4.0” E
Grave 1	9 42’ 12.4’’ N	8 11’ 2.8’’ E
Grave 2	9^{o} 42’ 12.2” N	8^{o} 14’ 3.4” E
Ruins of defensive wall	9^{o} 44’ 16.0” N	8^{o} 14’ 3.0”E
Monolith 1	9^{o} 42’ 19.1” N	8^{o} 14’ 3.7” E
Cave 1	9^{o} 42’ 25.1” N	8^{o} 13’ 34.0” E
Cave 2	9^{o} 42’ 24.3” N	8^{o} 13’ 34.3” E
Monolith 2	9^{0} 42’ 2.9” N	8^{0} 13’ 48.9” E
Grindstone 5	9^{0} 42’ 2.9” N	8^{0} 13’ 48.8 E
Grindstone/stone hollow 6	9^{0} 42’ 2.8” N	8^{0} 13’ 48.9” E
Mound 3	9^{0} 42’ 3.0” N	8^{0} 13’ 49.2” E
Grindstone 7	9^{0} 42’ 21.4” N	8^{0} 14’ 13.5” E
Monolith 3	9^{0} 42’ 21.2” N	8^{0} 14’ 14.5” E
Compound wall 3	9^{0} 42’ 19.3” N	8^{0} 14’ 15.7” E
Compound wall 4	9^{0} 42’ 20.4” N	8^{0} 14’ 15.2”E
Compound wall 5	9^{0} 42’ 19.1” N	8^{0} 14’ 15.9” E