AN ARCHAEOLOGICAL INVESTIGATION OF OLD GAWU SETTLEMENT SITES, ABAJI AREA COUNCIL, ABUJA, NIGERIA.

BY

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AHMADU BELLO UNIVERSITY, ZARIA

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BY

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AHMADU BELLO UNIVERSITY, ZARIA

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MAY, 2015

DECLARATION

I declare that the work in this Thesis entitle Archaeological investigation of Old Gawu abandoned settlement sites in Abaji area Council, Abuja has been carried out by me in the department of Archaeology. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this Thesis was previously presented for another degree or Diploma at this or any other Institution.

_____	_____	_____
Name of student	Signature	Date

CERTIFICATION

This Thesis entitled ARCHAEOLOGICAL INVESTIGATION OF OLD GAWU SETTLEMENT SITES, ABAJI AREA COUNCIL, ABUJA by Dorathy KWASAU meets the regulations governing the award of the degree of Master of Arts in Archaeology of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

Chairman, Supervisory Committee Prof. M.K. Aliyu	Signature	Date
Member, Supervisory Committee Dr.(Mrs.) B.N. Mangut	Signature	Date
External Examiner Dr. J. Mangut	Signature	Date
Head of Department Prof. M.K. Aliyu	Signature	Date
Dean, School of postgraduate studies Prof. A.Z. Hassan	Signature	Date

DEDICATION

This work is dedicated to God Almighty, my inspiration and strength.

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My profound gratitude goes to Dr and Dr (Mrs.) Mangut for encouraging me to come back to school, your love and passion for archaeology inspired and also ignited my desire to study further. Thanks a million times for this inspiration. To my supervisors Prof M.K Aliyu and Dr (Mrs.) B.N Mangut, am so privileged to have been guided by such icons in the course of this research, thanks for your scholarly guidance. To all my lecturers I commend your tireless efforts towards improving the quality of this thesis. To my wonderful lecturer Mr. Danbury, you didn't live to see the completion of this research but you effort towards its success cannot be ignored, May his gentle soul rest in perfect peace with the Lord (amen). To Mrs. Firki, Mr. Bako, Mrs. Raji, Mallam Ahmed and Mallam Yahaya thank you for all your contributions towards the success of this work

I wantto appreciate my Husband Mr. Zakari Kwasau for this opportunity to continue with my education, Prince; you are one in a million. To my wonderful soldiers Jezreel and Bright, thanks for allowing mummy study, you are my rock. Serah this study will not have been possible without you, as you took care of my home in my absence, so will the Lord look after you and all that concerns you, thank you so much. To my MUM and siblings, thanks a million for looking out for my kids while I was studying, may the Good Lord bless you all.

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ABSTRACT

This research entitled An Archaeological Investigation of Old Gawu Settlement Sites, Abaji Area Council Abuja, Nigeria was carried out on settlement sites located on the hilltop that makes up the Gawu ridge and also at the foot of the hill. The research is a conscious attempt to reconstruct the early history of the Gawu area using archaeological and historical approaches. Such site in the suburb of the FCT of Nigeria are constantly been destroyed by developers seeking to develop these suburb into befitting satellite towns in the bid to depopulate and decongest the metropolis. This act is carried out constantly without any attempt to document the archaeology of such areas.

Historical and archaeological methods were employed in carrying out this study, these include; the use of written documents and archival sources, the use of oral data collection, archaeological survey, collection of ethnographic data and the classification and analysis of finds and features from the sites. Hence the historical archaeology approach was adopted as a suitable framework to better explain the sites. The finds and features from the Gawu sites include; pottery wares and potsherds, iron slag and implement, spindle whorls, dye pits, cowrie shells, upper and lower grinding stones, caves and rock shelter, ritual places, burial places, rock hollows, market square, ceremonial/ social ground, house/ granary foundations and relics of buildings.

A casual look at the surface cultural materials have suggested the fact that the people did not migrate from Borno as claimed by their oral tradition.it was also established that the sites were contemporaneous And would have existed during the era of early state formation and urbanization.

TABLE OF CONTENTS

TITLE **PAGE**

Declaration ……...……..…..... i

Certification ……..…… ii

Dedication …….…….……iii

Acknowledgements…….……...….iv

Abstract ……..…….v

Table of content ……...…….……vi

List of figures ……...…….xii

List of Tables …….……. xiii

List of charts …….…….…. xiv

List of Plate …….……xv

List of appendices …….....xix

1.0 CHAPTER ONE: BACKGROUND TO THE STUDY

1.1Introduction ……..…….1

1.2Statement of Research Problem ……3

1.3 Literature Review ……...….4

1.4 Aim and Objectives ……...…..……7

1.5 Theoretical Framework ……...……...…7

1.6 Scope of Study ……...…….....9

1.7Significance of the Research …….…….....9

1.8 Research Methods …….…….....9

1.8.1Written sources ……...……..... 10

1.8.2Oral tradition ……...….... 10

1.8.3Archaeological reconnaissance …… 11

1.8.4 Classification and analysis …….……. 12

CHAPTER TWO: GEOGRAPHICAL AND HISTORICAL BACKGROUND

2.0 Geographical Background ……..…… 14

2.1 Location …… 14

2.3 Climate …….…….. 18

2.2 Geology and soil ……... 18

2.4 Vegetation …….. 19

2.5 Drainage ……..... 19

2.6 Settlement Description …….……..... 20

2.7 Historical Background ……...…….…… 21

CHAPTER THREE: ARCHAEOLOGICAL RECONNAISSANCE AND SURVEY OF OLD GAWU

3.0 Reconnaissance ……...……..25

3.1 Survey …….……... 25

3.1.1 Pikunku hilltop site ……..… 27

3.1.2 Tando archaeological hilltop site ……..…….. 39

3.2 The Low Land Sites ……...…….…... 43

3.2.1 Gbiti archaeological site …….…… 34

3.2.2 Fuka archaeological site ……..……..….. 47

3.2.3 Zango archaeological site …….……...…... 53

CHAPTER FOUR: CLASSIFICATION, ANALYSIS AND INTERPRETATIONS OF FINDS AND FEATURES FROM OLD GAWU ARCHAEOLOGICAL SITES

4.1 Introduction ……..…… 57

4.2 Classification of Pottery Wares from Old Gawu Archaeological Sites ……..……. 58

4.3 Classification of Potsherds from Old Gawu Archaeological Sites ……..……. 61

4.3.1 Classification of potsherd of old Gawu archaeological sites based on vessel parts……....62

4.3.2 Classification of potsherds of Old Gawu area based on surface finish …….. 63

4.3.3 Classification of potsherds of Old Gawu area based on paste characteristics ……..……. 64

4.3.4 Classification of potsherds from Old Gawu area based on rim types …….…… 64

4.3.5 Classification of potsherds from Old Gawu area based on decorative motifs ……..……84

4.4 Comparative Analysis of Old Gawu Cultural Materials …….……... 103

4.4.1 Site characteristics …….……..…..103

4.4.2 Material cultural remains ……..…….....…104

CHAPTER FIVE: INTERPRETATION OF OLD GAWU CULTURAL MATERIALS

5.1 Introduction …….……106

5.2 Interpretation of Finds and Feature from Old Gawu Sites ……..……..106

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 Summary …….…… 116

6.2 Conclusions …….…… 117

6.3 Recommendations …….……. 119

References …….…… 122

Archival sources …….…….. 124

Appendix I …… 125

Appendix II ……...128

Appendix III ……130

Appendix IV ……..……...…...…131

Appendix V ……..……. 134

LIST OF FIGURES

TITTLE **PAGE**

Figure 1: Map of Abuja, Nigeria ……...…15

Figure 2: Map of Abaji, Federal Capital Territory ……...…16

Figure 3: Map of Research area in Abaji Area Council ……17

Figure 4: Gawu village and Archaeological sites in the Topophographic

map of Gawu and Environs ……..…….……26

Figure 5: Site Map of Pikunku Archaeological sites…….……36

Figure 6: site map of Tando Archaeological site……...……44

Figure 7: site map of Gbiti Archaeological site..…….……48

Figure 8: site map of Fuka Archaeological site..…….…….54

Figure 9: site map of Zango Archaeological site..……56

Figure 10: Rim types from Gbiti site.……...…….68

Figure 11:Rim types from Gbiti site.……...……...…..……68

Figure 12: Rim types from Gbiti site ……..……..……69

Figure 13: Rim types from Gbiti site …….……...68

Figure 14: Rim types from Gbiti Site …….……..70

Figure 15: Rim types from Gbiti Site ……..……..70

Figure 16:Rim types from Gbiti Site ……..……71

Figure 17: Rim types from Pikunku Site …….……74

Figure 18:Rim types from Pikunku Site …….……...…..74

Figure 19:Rim types from Pikunku Site …….……..…..…..75

Figure 20: Rim types from Pikunku Site ….……76

Figure 21:Rim types from Pikunku Site.……76

Figure 22:Rim types from Tando site ……..……..……..78

Figure 23: Rim types from Tando site.……...……..…….78

Figure 24: Rim types from Tando site ……...……...79

Figure 25:Rim types from Fuka site …….……..…..81

Figure 26: Rim types from Fuka site …….……..…..81

Figure 27: Rim types from Fuka site …….……..…82

Figure 28: Rim types from Fuka site …….……..…83

Figure 29: Rim types from Fuka site …….……..…83

LIST OF TABLES

TITLE **PAGE**

Table 1: summary of all find from Old Gawu archaeological sites ……..……58

Table 2: summary of vessel parts from Old Gawu archaeological sites ……..……62

Table 3:classification of potsherds base on surface finish ……...……63

Table 4: summary of vessel forms from Old Gawu archaeological sites …….……54

Table 5: summary of vessel forms from Gbiti ……..……...…….66

Table 6: summary of vessel forms from Pikunku ……..…72

Table 7: summary of vessel forms from Tando ……...…….…77

Table 8: summary of vessel forms from Fuka …….……80

Table 9: summary of Single decorative motifs from Old Gawu archaeological sites ……...….101

Table 10: summary of Multiple decorative motifs from Old Gawu archaeological sites……...102

LIST OF CHARTS

TITLE **PAGE**

Bar Chart 1---------- 101

Bar Chart 2 ---------- 102

LIST OF PLATES

TITLE **PAGE**

Plate I: An aspect of Gawu settlement ……...……...21

Plate II: House Relic A …….…….……28

Plata III: House Relic B ……..……28

Plate IV: a hearth …….……..29

Plate V: A hearth and a lower grinding stone ……...…….29

Plata VI: Granary foundation ……..……..……30

Plate VII: *Gkingota*, the ritual place ……...…….……..31

Plate VIII: Broken furnace ……31

Plate IX: Stone arrangement ……...……..…32

Plate X: *Gule Bne* cave ……..……...33

Plate XI: A rock shelter by the market square at *Gkingota* …….....**.....**33

Plate XII: Recreational/ceremonial ground ……..……...…..34

Plate XIII: Pikunku dyeing pits ……...……..35

Plate XIV: Ggrinding stones at Pikunku ……..……37

Plate XV: Grinding stone B ……..……..……...37

Plate XVI: Buried pot ……..…….…….38

Plate XVII: Buried pot ……..……..…38

Plate XVIII: *Zicba Kuta* ……40

Plate XIX: Two vessels at *Zicba Kuta* ……...…….40

Plate XX: A lower and upper grinding stone ……..……..….41

Plate XXI: Granary/ house foundation ……..……..…42

Plate XXII: Two hearths and a buried pot ……...……...43

Plate XXIII: Upper and lower grinding stone ……...……..…45

Plate XXIV: Gbiti cave ……..……..…46

Plate XXV: Gbiti cave with evidence of the use of fire and ash …….……..……47

Plate XXVI: Fuka ritual place with a hearth …….……50

Plate XXVII: *Zicba Kuta*at Fuka 51

Plate XXVIII: Ritual boulder ……...……..51

Plate XXIX: Burial site with grave indicator …….……52

Plate XXX: Rock Hollow at Fuka ……..……53

Plate XXXI: A cross section of the dye pits at Zango ……...…..……55

Plate XXXII: A globular vessel from Tando ……..……59

Plate XXXIII: A drinking cup from Gbiti ……..…..……..……..59

Plate XXXIV A: A smoking pipe with the stem ……...……..……60

Plate XXXIV B: The smoking pipe showing its decoration ……...……60

Plate XXXV: Two small bowls from Gbiti …….…….……..……61

Plate XXXVI: Single groove …….86

Plate XXXVII: Banded grooves ……86

Plate XXXVIII: Channels ……..…….....87

Plate XXXIX: Row of Notching ……..……..88

PlateXL: Perforations …….…….....88

Plate XLI: Twisted cord roulette ……..……..89

Plate XLII: Incisions ……..……...…. 90

Plate XLIII: Carved wood roulette having a grain like pattern …….....91

Plate XLIV: Carved wood roulettewith a bead like pattern …….91

Plate XLV: Carved wood roulette with a net like impression ..…….92

Plate XLVI: Carved wood roulette with a check like pattern …….92

Plate XLVII: Grain-like pattern with perforation ……..…….93

Plate XLVIII: Grain-like pattern and grooves …….……..….94

Plate XLIX: Grain-like pattern and vertical grooves ……..……95

Plate L: Carved wood pattern and banded arches ……...……95

Plate LI: Grooves on fine string roulette with incision and channels ……..……...……96

Plate LII: Carve wood with gran like pattern, banded horizontal groove ……...…96

Plate LIII: Carve wood with Wavy line and grooves ……..……97

Plate LIV: Carve wood roulette with arches and banded grooves …….……..97

Plate LV: Fine string roulette and banded grooves…….…..…98

Plate LVI: Carved wood roulette and grooves…….……98

Plate LVII: herring bone and grooves…….……99

Plate LVIII: Wavy lines and grooves…….……100

Plate LIX: A row of notching and grooves ……..……...100

LIST OF APPENDICES

TITLE **PAGE**

Appendix I: Question guide ……..…..…123

Appendix II: Genealogical data of Gawu ……..…125

Appendix III: Measurements of Pikunku dye pits ……127

Appendix IV: Measurements of Zango dye pits ……128

Appendix V: List of informants ……..131

CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

The research is an archaeological investigation of Old Gawu settlement sites in Abaji Area Council, Nigeria. Old Gawu is a Gbagyi settlement in Abaji Area Council of Abuja, in the Federal Capital Territory of Nigeria (F.C.T). It falls between latitude 09˚ 12□ 41.1□ N to latitude 09˚ 12□ 03.0□ N and longitude 6˚ 50□ 03.0□ E to longitude 006˚ 51□ 12.0□ E. The town is situated between 50km south-west of Lapai and 40km east of Suleja in Niger State (see fig3).

Old Gawu was chosen for study so as to attempt a reconstruction of its culture history which will help to understand the past ways of life of the Gawu people and the Gbagyi yamma at large. Gawu is blessed with abundant of archaeological remains as well as rich oral traditions, It had a rich economic which has earned it the tag "*Gawu tsauni, hayakin kudi*" meaning the hilltop that smokes wealth (Ciroma, 1995). Despite its rich archaeological potentials, little has been done on the archaeology of old Gawu area. Gawu was a well-fortified society having a standard army, a strong economic background and an advance pottery, weaving and dyeing technology, which could have passed for an early urban center of civilization as attested by early European writers such as (Burnett, 1919) who recorded that the hilltop settlement of Gawu was never sacked by any external forces, this could be attributed to thehills that surround old Gawu which have heights ranging from 230meters to about 610meters above sea level (Balogun, 2001, fig 4) and their belief in the spirits of their ancestor that helps to offer protection byshooting mysterious arrows or sending war bees to attack invaders in the settlement (Shuiabu, per, com,.25,May 2014).

When the capital city of Nigeria was relocated to Abuja in 1976, Old Gawu was merged into the Federal Capital Territory (it was formally under Niger State). Its inhabitants were asked to relocate, and were being given an option to choose between relocating to somewhere in Niger State, or further into the FCT,some opted to be relocated to Niger State due to the affiliation they have with their kinsmen in Suleja Emirate while others stayed back. This relocation finally took place in1982 to a place close to Lambata in Gurara Local Government Area of Niger State and was named New Gawu (Gawu Babangida). This research however is limited to only Old Gawu.

The history of the Old Gawu area would go a long way in understanding the culture and settlement history of the Gbagyi Yamma that settled on most of the hills in central Nigeria, most especially in Niger state and Abuja. The Gawu ridge provided shelter, refuge and also served as a place of religious worship to the Gawun people in the past. The nature of the hill (which prevented horsemen raiding for slave from accessing the hill) and the mystic power the hill is believed to possess provided fortress in times of war of conquest and the Usman Danfodio Jihad.

This research is an attempt at reconstructing the culture history of the people that settled on the Gawu ridge in the past using historical and archaeological methods to identify, document and describe the archaeological materials. The material evidence from this area includes ritual places, Grinding stones, Stone arrangements, granary foundations, relics of buildings, potsherds, cowry shells, spindle whorls, dyeing pits, smoking pipe, buried pots, iron slag, broken furnace, iron implement which were collected from the surveyed sites (Pikunku, Tando, Fuka, Gbiti and Zango).

The research supplemented what is already known from the Pikunku site studied by Magaji (2011) and added to the list of the sites surveyed on the Gawu ridge thereby, giving a

better understanding of the past way of life of the past inhabitants of the Old Gawu hill. As studying other sites would give a broader perspective of the settlement and culture history of the people hence sites such as Tando, Gbiti, Fuka, and Zango were studied alongside Pikunku site

1.2 Statement of Research Problem

Old Gawu as a suburb of the FCT is fast growing and might soon be destroyed by developers seeking to develop the satellite towns in the FCT, and with the current population explosion in the nation's capital, the suburb of the FCT provides a way out to depopulating the metropolis. These satellite communities have been undergoing expansion into towns, which is helping to decongest the metropolitan city.

Old Gawu is not an exception to this recent development and soon it might fall under the heavy clutch of the bulldozer threatening its archaeological remains. As the practice is with most construction companies in the country, this act of demolition of viable archaeological sites are carried out without the services of an Archaeologist to survey and properly document the site. Hence there is a need for a conscious attempt to record and document the sites before they are destroyedthis act can lead to a dearth of information in the reconstruction of the past ways of life of the people in the future.

Although a lot of work has been done on the history and culture of the people of Gawu, most of these works done were from historical perspectives. Only one archaeological investigation has been conducted on one site from the Gawu Area (B.A Archaeology Project by Magaji A.I 2011).

The research was limited to only one cluster of settlements out of the clusters of settlement on the ridge that makes up the Gawu hill, the description of the study area and of the

finds and features was poorly given and the researcher seems to have selected the finds to record and document, hence defeating the main focus of his work (Magaji, 2011:2).

Oral tradition has it that other clans (Yimpa, Kutakpe, Egbin, Bhagdna, Chakpa, Tukpafin and Gbiti) also inhabited the other hills that makes up this ridge, as such there is the need to studyother sites to be able to documented and give a proper interpretation of the peoples' past ways of life. And in the light of the recommendation made by Magaji (2011), of the need for more reconnaissance survey and excavation, the present researcher is of the opinion thatstudying more sites, would give a better understanding of the past ways of life of the Gawu people.

The present researcher believes therefore that studying Pikunku is not enough to give a detailed insight into the past ways of life of the Gawu people, hence the present researcher is of the view that studying more sites on the Gawu ridge will not only buildup on the already existing body of information but also help to broaden our knowledge of the archaeology of Old Gawu area. The sites are also under threat from farming activities and the activities of Fulani herds' men, who keep on vandalizing these finds and features on the site presuming them to be items of idol worship, hence,the need to salvage them from the threats of destruction so as relevant information on the early culture history of the Gawu people can be documented.

1.3 Literature Review

Literature review takes cognisance of views of other scholars that have conducted researches on Gawu history, origin and traditions. Literature review evaluates important work on the Gawu people so to be able to establish a relationship between the past and the present.

Literature on Gbagyi history, origin and migration show that the inhabitants of old Gawu belong to one of the stock of the Gbagyi. These include works of scholars like; Sule Mohammed (1988), Na'ibi and Hassan (1996), Obayemi (1999) and Baba (2003).

Written works on the history and traditions of the Gawu people by authors such as; Baba, (1991, 1995), Ciroma (1995), Musa (2006), Ndanusa .A. (2011) and Abubakar, N.B (2012) were also reviewed. However, all these written records were written using historical sources and mostly focused on the origin, political history, tradition and crafts of the people after their contact with the Europeans (historical times). Little has been done in documenting the prehistory of Old Gawu except for one archaeological work undertaken in 2011 by Magaji Ibrahim.

Ciroma (1995) and Baba (1998) described the people of Old Gawu and its environs. They have similar views on the origins and traditions of the Gawu people, having migrated from Zazzau down to their present day location, however this can be seen as an attempt to link the Gbagyi people to the Hausa state of Zazzau (as is the case with most history of migration in north central Nigeria) but it is common knowledge that the Gbagyi people have been proven to be indigenous to their present location (Obayemi, 1999).

Baba (1991) did extensive work on cloth weaving in Gawu district extending from Old Gawu to New Gawu in Niger State. In his research, he discovered that the craft was gradually dying in Old Gawu while it was still practiced in New Gawu, which could be attributed to most of the families engaged in weaving relocating to New Gawu in1986, however this craft have also

been abandoned in new Gawu except for very few individuals that still practice the craft but only on demand.

Ciroma (1995), in his book "*The Gawun History and Traditions, 1737 to Date"* tried to narrate the history of origin of the Gawu people and their cultural practices based on oral traditions and archival sources. He tried to provide a chronology to the events that took place in the history of Gawu, which of course, is limited to historical periods. Little is known about peopling of Old Gawu before the advent of Kumbo and the first clan to have settled on the Gawu ridge and where they first settled.

An archaeological work was conducted by Magaji (2011) and was limited to reconnaissance and survey of the abandoned hill top settlement. In the description of the area of study, he tried to bring to bear the fact that there aretwotowns bearing Gawu. One is located in Niger State while the other is in Abaji Area Council of the F.C.T. The Gawu in the F.C.T. which is where the study area was located (on a hilltop). However this research work has a lot of lapses that need to be corrected as the researcher failed to properly describe the site under study, record and document the finds and features on the hilltop, which he said were his focus and in this he failed to give proper location of finds and features located on the sites. More over some of the finds that were seen scattered all over the sites such as iron slag, buried pots, granary foundations, were not represented in his work. These finds however were not hidden and not far from the ritual centre, so it could be said that no thorough or extensive survey was carried out or the writer choose what he wanted to document and left out the others.

He was really poor in giving the description of the site, for instance, he made mention of a burial site, ritual site and an industrial site but did not state where they were located or their proximity to his area of study.

There also seems to be a repetition or duplication of features on the site, as represented by the pictures (Magaji, 2011: 18), one relic of a building was indicated as three different relics. In the light of the above, the present researcher feels the site has not been given the needed attention; hence it needs to be re-visited.

1.4 Aim and Objectives

The aim of the research is to attempt a reconstruction of the culture history of the early inhabitants of the Gawu area, using archaeological and historical methods to identify, document and describe archaeological materials from the sites. This aim is to be achieved through the following objectives.

- To document the oral tradition of Old Gawu people, so as to attempt to clear out the disparity in the origin and settlement traditions of the Old Gawu settlement.
- To identify, study and document more sites on the Gawu ridge and its environs which include Tando, Fuka, Gbiti and Zango.
- To conduct a comparative analysis of finds and features from Pikunku and other sites mentioned above, so as to be able to establish cultural similarity, links or otherwise among the Old Gawu abandoned settlement sites.

1.5 Theoretical Framework

In an archaeological research of this nature, it is pertinent to apply a multidisciplinary approach in the study of the human past. Archaeological reconstruction of man's past in west Africa entails the adoption of a multidisciplinary approach which involves the combination of expertise from other disciplines such as linguistics, ethnography, botany, history, geography, anthropology, physics and geology for a holistic understanding of the past due to the limitation

of written sources to just the recent past. However, only archaeological and historical approaches were used during this research work, hence the historical archaeologytheoretical framework was adopted. It is simply put as the archaeology of people who can be investigated through historical documents, it entails the archaeology of literate societies, of societies observed by literate societies and of societies that maintains a historical consciousness by other means such as oral tradition (Wesley, 1998)

The historical approach to this researchentails the collection and use of oral data, use of archival materials, and use of written materials whilethe archaeological data came from reconnaissance and survey, and the classifications of finds and features, in an attempt to reconstruct the past ways of life of the people. Therefore historical archaeology was selected as suitable frame work for a better explanation of the early history and cultural processes of the people of Old Gawu, as the research hypotheses formulated from oral tradition and historical source will be tested against archaeological data to be derived from the archaeological reconnaissance and survey of Old Gawu sites. The application of historical archaeology as theoretical framework, rest on the fact that historical archaeology covers the period with written records as well as the period without written records. Hence, it is a suitable approach for this research, because it covers the entire spectrum of the human past from earliest time to the present.

The application ofhistorical archaeology approach as theoretical framework for the study is meant to improve the scanty recorded history of Old Gawu and it is geared towards a holistic view of past and present life ways of the people in the area. As it is believed that despite the richness of historical records, there are always facts that are not written down, hence the use of archaeological approach to compliment historical records (Ogedengbe, 1998). Therefore to attain

a holistic culture history of the people, oral tradition, written sourcesare employed to complement archaeological evidence from the Gawu area.

1.6 Scope of Research

This research covered the three earliest settlements of the people as recorded by oral tradition. These include; Pikunku (the hilltop site studied by Magaji,2011),Tandosite on the hilltop and Gbiti settlement site. Other sites such as Zango site and Fuka site which are located at the foot of the hill were also studied. However the research was limited to investigations at the surface level, oral data collections, alongside the use of written literature on the history and origin of the Gawu people.

1.7Significance of the Research

This study has increased the number of archaeological sites that have been studied in the Gawu Area. It has supplemented what is already known about the archaeology of Old Gawu and the Gbagyi at large. In addition, the research will try to bring out the cultural similarities and relationships between the inhabitants that settled on the Gawu ridge in the past. It has also shed more light on the already surveyed Pikunku site, studied by Magaji in 2011.

The research though preliminary, has enhanced our understanding of how the resources within the environment were utilized to meet the needs of a society. It has brought to light the relationship between Gawu society in the past and their environment.

1.8Research Methods

This refers to the techniques through which the research objectives can be achieved. The following methods were employed for this research; consultation of written records, collection of

oral traditions, archaeological reconnaissance and survey, classification, analysis and interpretation of finds and features.

1.8.1 Written sources

A review of relevant literature on the research topic is very pertinent. A number of literatures written on the Gawu people and the Gbagyi at large were consulted. This includes the use of library materials, archival materials (the National Archives Kaduna and the Niger state Archives were consulted), maps and geographical information were also consulted. This will enable the researcher to identify the gaps that need to be filled in reconstructing the past ways of life of the Gawu people and help in the interpretation of finds and features.

1.8.2 Oral tradition

Oral tradition can be defined as information stored in the memory and passed on from generation to generation by words of mouth. Vansina (1981) defines it as testimonies from mouth to mouth. This is an important source of reconstructing the prehistory of Africa, as the knowledge of writing did not develop in most parts of Africa on time.

Oral traditions therefore are generally stories about the past that local populations stored and reproduced orally, as a means of preserving their own history and past (Cooper, 2005). The history of written records in most parts of Africa like Nigeria is very recent dating to the contact with the Arabs/Europeans. Therefore, there is the reliance on oral tradition and material culture for any research on most pre-Arab/pre- colonial period. For a proper archaeological research in Africa, there is need for the collection of oral tradition and ethnographic data (Ki-Zerbo, 1981). Thus, due to the dearth of written sources on Gawu past ways of life, oral tradition was used as a research method to complement written records.

The researcher engaged the people in interview on a one on one basis and also in group interviews using a collection of questions prepared as a guide (see app I). Though the questions in most cases led to more questions, they served as a guide toward obtaining oral data. A total of thirty people within the community and beyond, those with the knowledge of the history of Gawu especially those that are about 40 years and above were interviewed. This did not leave out the younger ones as people between the ages of 15 to 30 were also interviewed and they seem to have a vast knowledge about their past and history. The information obtained, helped in the location of sites understudy, identification of finds and features on the site, formulation of hypotheses and to offer interpretations and improve our knowledge on these finds and features. However, bearing in mind the inherent limitations of oral traditions, all oral information were tested against other sources.

1.8.3 Archaeological Reconnaissance

In carrying out a research of this nature, it is appropriate for the researcher to get familiar with the site and identify archaeological finds and features. Archaeological reconnaissance is the systematic attempt to identify sites by traversing an area looking for evidence of past human activities. Reconnaissance can be done in various ways, either by traversing an area on foot, on a horse or on a vehicle. Reconnaissance is a broad range of techniques used by the archaeologist in the location of archaeological sites (Renfrew and Bahn, 1996). Reconnaissance has been defined as an activity directed towards getting information about an area, most especially the distribution of natural and cultural resources over the landscape. It is the first stage in any archaeological field research. This enables the researcher to get familiarized with the site and to understand the spatial distribution of artifacts on the sites. Through reconnaissance it was possible to establish the location, the size and extent of sites studied and the nature and type of

instruments/equipment that will be needed in the detailed study of the site; this set the pace for a proper archaeological survey.

Archaeological survey refers to a systematic attempt to locate, identify, measure and record the features on the site in relation to their geographic and environmental setting (Sutton and Yohe, 2006). It involves a systematic approach to define the approximate limits of the site and also suggest the probable location, nature and function of sub-surface activities on the site (Renfrew and Bahn, 1991).

The method of survey employed, was by traversing the extent of the site in order to observe, measure, record, collect and photograph all finds and features on the surface of the site. This was done by traversing on foot with the aid of a local guide and volunteer informants. Instruments like the ranging pole, photographic scale, measuring tape, camera, Global Positioning System (GPS, Germin 76was used during the survey) and a compass were used in conducting the survey. The survey enabled the researcher to document cultural materials found on the site for adequate description and recording. It also aided the researcher in preparing a map for the study area by recording the distance, direction and bearing of finds and features and in the collection of sample artifacts that were taken to the laboratory for analysis.

1.8.4 Classification and analysis

Classification is the arrangement of cultural materials into groups based on particular shared traits (Sharer and Ashmore 1996). In archaeology, it is a research tool used to distinguish among different artifacts and other cultural materials. Archaeologists classify to help them understand past cultures. In this research, typology and direct observable attributes were used to describe artifact forms such as pottery. Analysis is the process of obtaining useful data from material

objects for archaeological interpretation. Artifacts were classified into; stone tools, iron tools and pottery wares. Potsherds were further classified and analyzed based on vessel forms and parts, decorative motifs, paste characteristics and surface finish.

Classification allows the archaeologist to organize vast arrays of data into manageable units and to summaries the attributes of many individual objects by listing their shared characteristics. It also helps the researcher to be able to suggest series of relationships among the finds.

Analysis on the other hand is the study of a material in order to understand both its constituent elements and their relationships (Sharer and Ashmore, 1979). So many attributes could be used in analyzing a find. These may include; the form of raw material used in the production of the artifact, the morphology of the artifact (size, shape, thickness), stylistic attributes (decoration and color) and the technology involved in making the artifact.

Classification and analysis therefore, helps in the description of site assemblage, and in the understanding of the material culture recovered from a site. It helps to identify the attributes of the assemblage over the years and provide information on the past ways of life of the people which includes; chronology, trade, technology and aesthetic value of the makers of the artifacts (Orton, 2000).

CHAPTER TWO

GEOGRAPHICAL AND HISTOLRICAL BACKGROUND

2.0Geographical Background

TheOld Gawu sites werebelieved to have been inhabited by the Gbagyi group of people about three hundred years ago and were abandoned over a hundred years ago. Its inhabitants are said to have settled on and around the hilltop (Pikunku) for various reasons, which include;

- For defense against external invasion
- For religious worship, as a lot of features that form the bases of African traditional religions were located on the hill top(Ciroma 1995).
- For agricultural activities on the fertile plains.

2.1 Location

Old Gawu abandoned settlement sites are located on and around the ridge that makes up the Gawu hill. Old Gawu is located in Abaji Area Council of the Federal Capital Territory of Nigeria (figs 1-3). It is situated mid-way between Lapai and Suleja in Niger State and at the extreme north-western corner of the FCT. It is situated on latitude 09˚17□ 17.0□ N and longitude 006˚ 50□ 57.6□ E with an elevation of 436meters above sea level to about 636 meters above sea level (fig 3). It is bounded on the east and south by River Gurara and to the northeast by River Jatau. Other smaller streams and brooks run across and around the Gawu Ridge (such as Pikubu stream (Tortoise back), Gondnago, Champa, etc.) most of which take their source from the hill and flow into the Gurara River. The ridge stretches from Gawu to the Northeast to Nagpakuku to the south and Saminaka to the West (fig 4).



Fig1: Nigeria showing FCT

Source: Maps Gallery, Department of Geography, ABU, Zaria

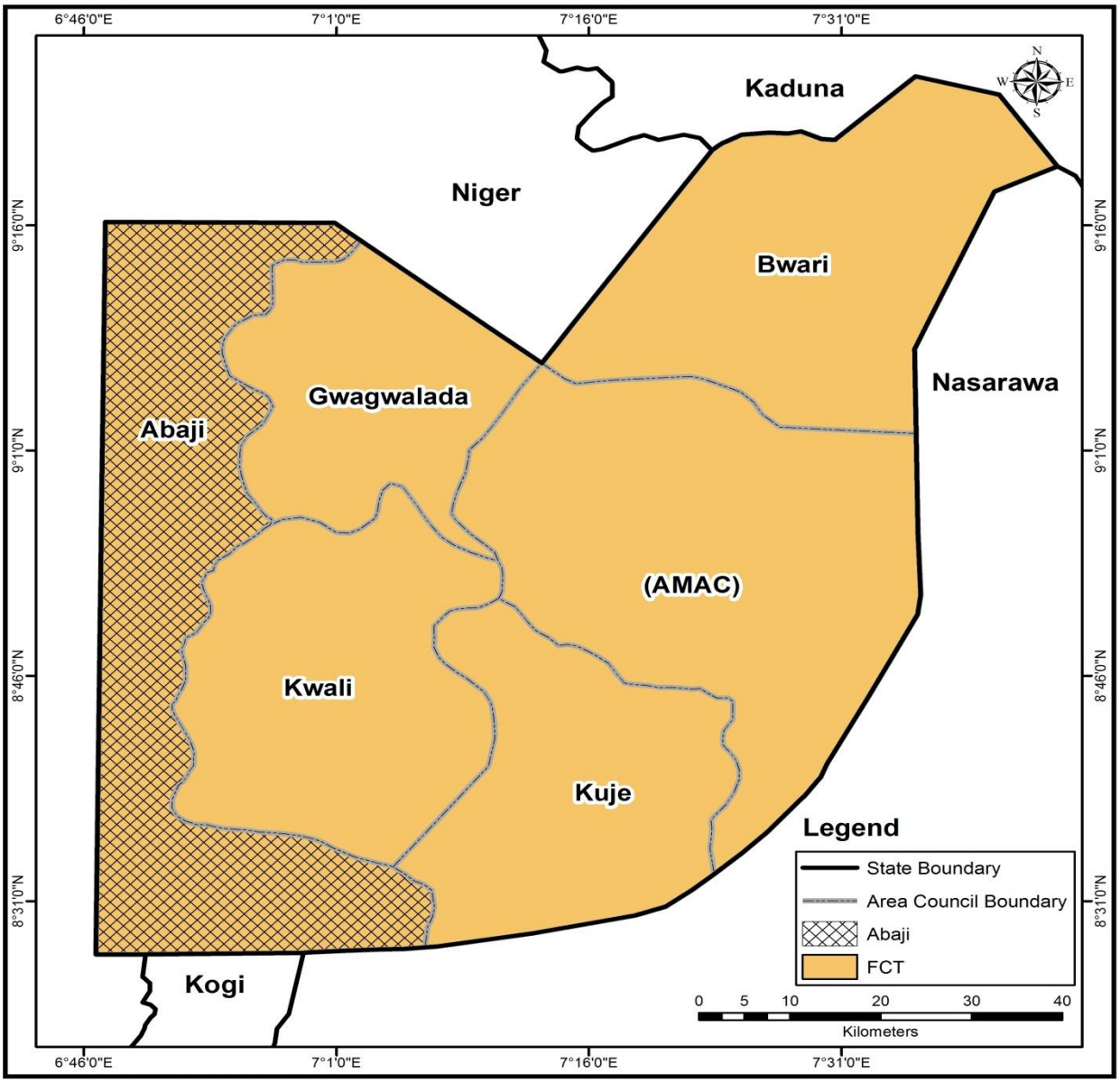


Fig 2: Abuja showing Abaji Area Council

Source: Map Gallery, Department of Geography, ABU, Zaria

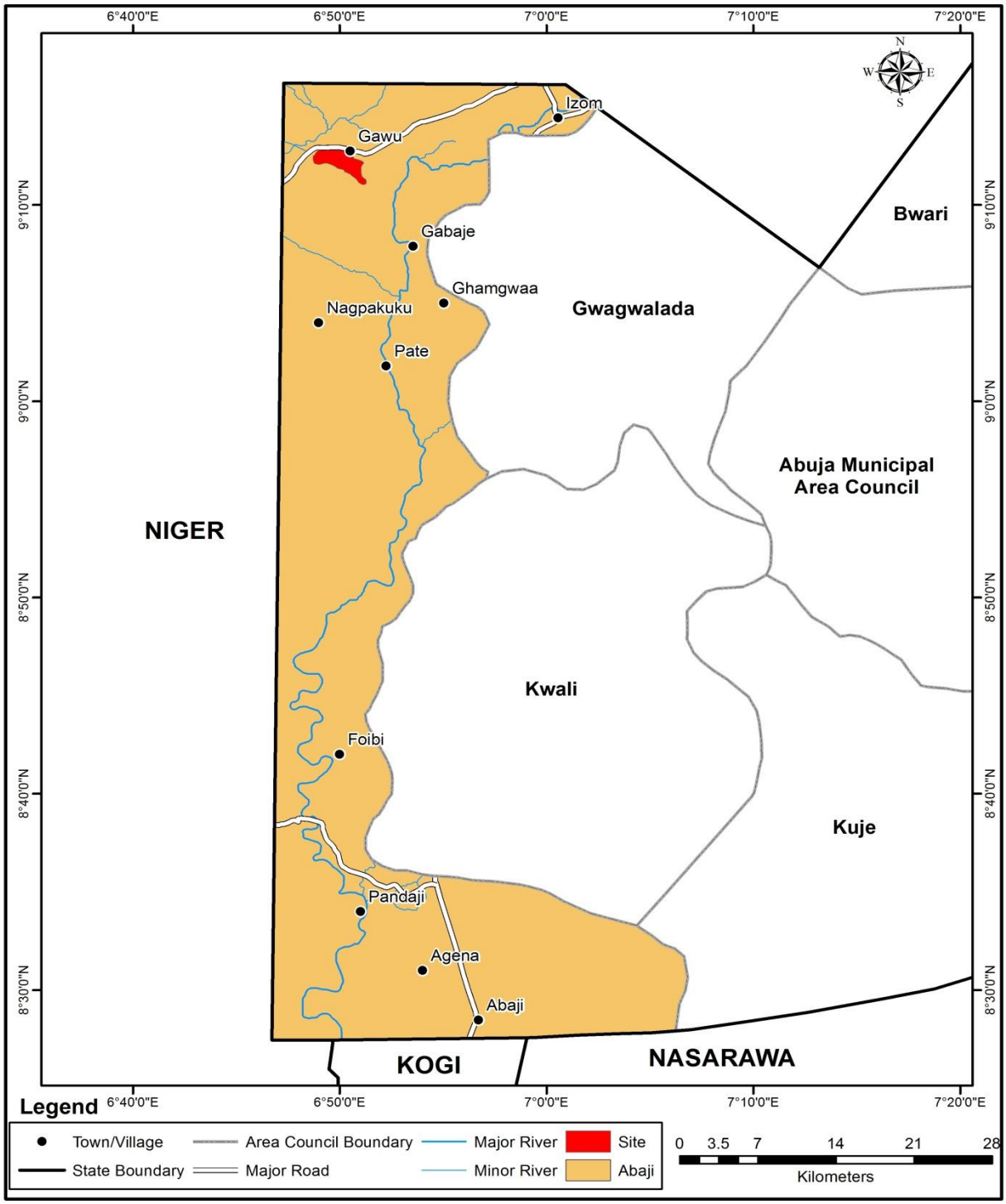


Fig 3: Abaji showing the Study Area
Source: Map Gallery, Department of Geography,ABU,Zaria.

2.2 Climate

Understanding the climate of a place gives a proper understanding of the way of life of a people. The climate of Gawu consist of a well-marked wet and dry seasons (Ayoade 1982). The conducive climate and weather of old Gawu enable them to practice arable agriculture with rains starting from the month of April and becoming heavy in the month of July and subsequently coming to an end in the month of October. It has an ample mean annual rainfall of 1016 mm to 1524mm

(Areola, 1982). The dry season however sets in from the month of November to March with the harmattan wind blowing dusty and cold winds (Ciroma 1995). The two seasons also determine the type of occupation practiced in a particular point in time.

2.3Geology and soil

The Gawu Ridge consists of a complex massively dissected rock outcrop that rises from 230m to over 610m above sea level (Balogun 2001). This hill has an undulating surface and it is bounded on all sides by ridges and scrapes that overlook the surrounding plains which now forms the new settlement of old Gawu. The hill is characterized by a sharp concave break of slope around its margin with a lot of caves and rock shelter all-around it andits geological development must have taken place during the pre-Cambrian or Cambrian periods when rock formation is believed to have taken place (Yoder 1979). There are also many streams that radiates from it in all directions (Balogun 2001).

The soil of the area is mainly the ferruginous tropical soil which supports the cultivationof cash and food crops. The soil must have developed from the drift deposit covering

these rocks hence, producing a dark loamy soil (Ayoade 1982). This could be an influence in their choice of occupation as they are mostly farmers growing arable crops.

2.4 Vegetation

The vegetation of Gawu falls under the Guinea savanna zone with a dense woodland. It is characterized by the *Afezelia Africana (kawo)*and semi deciduous vegetation, among which are;*Diospyro mespiliformis (kanya), Prosopis oblonga (karinya), Azadirachta indica (neem), Tectona grandis (teak) Botassus aethiopium (fan palm), Parkia biglobisa (locust bean), Butyrospenrum paradoxum (Sheabutter tree),Mangnifera indica (mango),Vitex diniana (Dinya),Tamaridus indica (tamarind), Ceibia pentandra (cotton silk tree) Adasonia digitata (baobab tree)* among others. However human activities in the area have made the vegetation become a derived savanna. These are activities such as lumbering and felling of trees for fuel,and clearing of the land for farming and building purposes, this in turn are hampering the survival of cultural materials in the area. Also the absence of tsetse fly infestation in the area has made it conducive for dry season grazing for migratory Fulani cattle, hence exposing the land to over grazing.

2.6Drainage

Old Gawu hill serves as a source of many rivers and streams such as *Kusangb,Nuwa fudna, kemi, Gonndnago,Champa* and so on. These streams flow and drain in to River Gurara and River Jatau, however these rivers are more affluent during the rainy season (Baba, 1991) see fig3. Apart from the little streams flowing from the hilltop, there are also ponds, and natural springs that serve as sources of water supply for the inhabitants even in the times of draught.

2.6 Settlement Description

The study of settlement patterns in archaeological investigation is very important because it speaks a lot about the people in the past and at present. Settlement pattern is concerned with the organization and usage of available space by the people (Giade, 2011)

The settlement type of Old Gawu in the past was the nucleated settlement type where families live in large compounds comprising of their sleeping rooms, kitchen or cooking area and their conveniences. The people live in clusters not far from each other as is the practice with the Gbagyi. The house type in the abandoned settlement were circular in shape and built with sun dried mud bricks, but the house type in the present settlement has under gone some modifications as only a few houses are still circular in shape (mostly kitchens and granaries) and with mud bricks, the mud bricks in use now however are not the "*tumbili"* type used while on the hilltop but mud bricks molded with a mold. And the roofs are now made with zinc in preference to thatch roof used in the past (except for granaries that are still roofed with thatch).

The settlement pattern however at present is more of a linear settlement, having communities like Gawu, Tando and Fuka along the road side and others such as Kitipa, Gbiti and so on dispersed into the interiors(plate I)



Plate I: An aspect of present Gawu settlement pattern

2.7 Historical Background

Oral tradition has it that the inhabitants of old Gawu in the past and at present are the Gbagyi of the west (Nkwa/Yamma) stock, which is one of the two stocks of Gbagyi. Reports of early European writers such as MacDonald Smith (1934) and Mr. Burnett (1919) gave accounts of a people, Gbagyi by tribe, inhabiting the hills of Gawu. There is a legend among the Gawulians thatthe Gbagyi of Gawu were migrants from the north of Borno. It records that this group of Gbagyi were chased out during the islamization period (Baba, 1991).The Gawu people further trace their origin to the Hausa State of Zazzau from where they are said to have migrated following the River Kaduna to the hilltop close to River Gurara, which is a tributary of River Kaduna. These groups are believed to have met other groups inhabiting the hilltop and subsequently these autonomous hamlets merged to become a conglomerate known today as Gawu (Ciroma, 1995). However another tradition claims that the Hausa hunters that established Gawu were not from Zaria, but from Katsina and Daura. It is believed that it was in the course of their journey southward, that they were joined by some people in Zazzau (Abubakar, 1991; Abdullahi, 2012), this tradition is supported by the claim that an area in Gawu was named

Yantumaki, which is probably an adoption of the Katsina's Yantumaki. Some present inhabitants of Gawu still holds and maintain close affinity to Daura (Abubakar, 1991.Ibrahim Imam, per com, 25th May, 2014) This legendary claim to the Hausa State can be attributed to the desire to lay claim to their origin of the royal dynasties of Zazzau, Borno, Katsina or Daura as some Gbagyi communities (Kuta and Paiko) trace their origin to some Kanuri immigrants who imposed themselves as rulers among these Gbagyi communities (Gunn and Conant, 1960). A recent and reliable linguistics research has classified the Gbagyi as belonging to the Kwa group of languages which has their origin at the Niger-Benue confluence area (Obayemi, 1999).

The most popular and most acceptable account among the people seems to dismiss the legend that Gawu was established by Hausa settlers. This account has it that Gawu was a collection of autonomous communities living in hamlets on the Gawu ridge, these communities which some said were the Yimpa, Gbiti and Kutakpe were already inhabiting the area long before the coming of the Hausa. It was not until about the 19th century that these inhabitants of these hamlets who were already related by marriage, decided to come together for mutual protection (Abdullahi, 1991). Another similar version of this tradition which did not dismiss the coming of settlers to Gawu, claim that the hamlets that came together to form the conglomerate known today as Gawu includes; Egbin, Chakpa, Tukpafin, Bhagadna and Kutakpe and subsequently, Gawu was divided into three wards for easy administration (Musa,2006). Gawu therefore can be said to be a marriage of so many independent communities who came together to form a formidable force against its common enemy during the period of state formation, jihad and colonization. These communities, although came together and was known as Gawu, they still maintained their individual identities even to present day.

The historical origin and the peopling of Gawu, is not the only aspect of their past that is beclouded by so many controversies, the source of the name GAWU is also held in obscurity. There are many versions of how this community came to be known today as Gawu recorded from different versions of their oral tradition.

Oral tradition has it that the name Gawu is said to have been derived from a statement made at the potters kiln, where pottery wares were made and fired and because of the much damage of the pottery wares during firing, the people often said" *Egha, a wunya''* meaning "the pottery work has spoilt" hence it was shorten to give *Ghanwum* as it is pronounced by the people.

Another version of the tradition has it that the hunter from Zaria who having settled in so many places (Tapa, then to Jeku near Tunfa) came and settled near a tree called Gawo or Kawo on the Gawu hill among some dispersed settlers (Yimpa, Gbiti and Kutakpe) and as time went on, he became popular and decided to bring the dispersed communities together. It is believed that Kawo or Gawo later became corrupted as Gawu (Musa, 2006).

Oral tradition has that the people who inhabited old Gawu lived on the hilltop for more than three hundred years (not archaeologically proven) before descending to the foot of the hill (Zango) in1889 after their contact with European missionaries who persuaded them to relocate to the foot of the hill for easy accessibility (Ciroma, 1995). Another source has it that the relocation to the foot of the hill (Zango) took place in1926, during the reign of Estu Tukwa Djidji (1924-1933) and this was without the forceful hand of the British Colonial government, as was the practice of the colonial era, where people that were inaccessible were encouraged or forced to relocate to places that more were accessible (Baba, 1998). The relocation however can be said to

be a graduate process from the hilltop to the foot of the hill, which finally ended in 1931 (Mallam Garba, per. com, 25May, 2014).

Gawu since time immemorial has been known to be an autonomous community, which has never been conquered by any forces, until the British colonial rule, when they were brought under the subjection of the Lapai Emirate in 1905 (Ciroma, 1995). However this relationship was not favorable to the Gawu people and there was a revolt, which eventually led to a sessesion in 1954.

Gawu has recorded 22 rulers (Etsu) starting from when with Etsu Kumbo was made the ruler of the community (Ciroma, 1995). Although not a Gbagyi man, his charismas is said to have earned him that position. This tradition seems to link the genealogy of Gawu rulers to Zazzau as is the common practice among most communities in North-central Nigeria. A list of the rulers that have ruled Gawu over time can be seen in appendix ii.

Gawu as earlier mentioned was incorporated into the Federal Capital Territory of Nigeria in 1976, and having an option of remaining in the FCT or being relocated to somewhere within Niger State, the people choose to relocate to a place eastward of the present Old Gawu settlement as the people are said to be an eastward moving people, hence the new settlement, New Gawu located few kilometers away from Lambata, in Gurara local government of Niger State. This relocation to new Gawu finally took place in 1981and in1987 the new settlement was re-named Gawu-Babangida in appreciation of General Ibrahim Badamasi Babangida's contributions to the development of the new settlement, hence the names old and new Gawu.

CHAPTHER THREE

ARCHAEOLOGICAL RECONNAISSANCE AND SURVEY OF OLD GAWU

3.0 Reconnaissance

Archaeological reconnaissance is important in order for the researcher to get familiarized with the site and the features and finds on the site and to also make adequate preparation for a proper survey and documentation of these finds and features. A reconnaissance survey was undertaken in the Old Gawu area, this was carried out by trekking to the hilltop and around the Gawu ridge.

During the reconnaissance survey the researcher was able to recognize that the ancient Gawu inhabitants lived in clusters on and around the Gawu Ridge, which prompted a further survey of some of these clusters,which includes: Gbiti, Tando, Pikunku, Fuka and Zango(fig4).

3.1 Survey

The Gawu people were made up of three autonomous communities that were later integrated into one but still maintained their unique identities as separate clans. These clans used to come together to perform some specify functions such as wars, economic, and rituals in the past. Hence, giving rise to many settlement clusters on and around the Gawu ridge. Thus thefollowing clusters on the hilltop and on the plains were surveyed and documented (fig 4). The survey took place between May and June 2014.

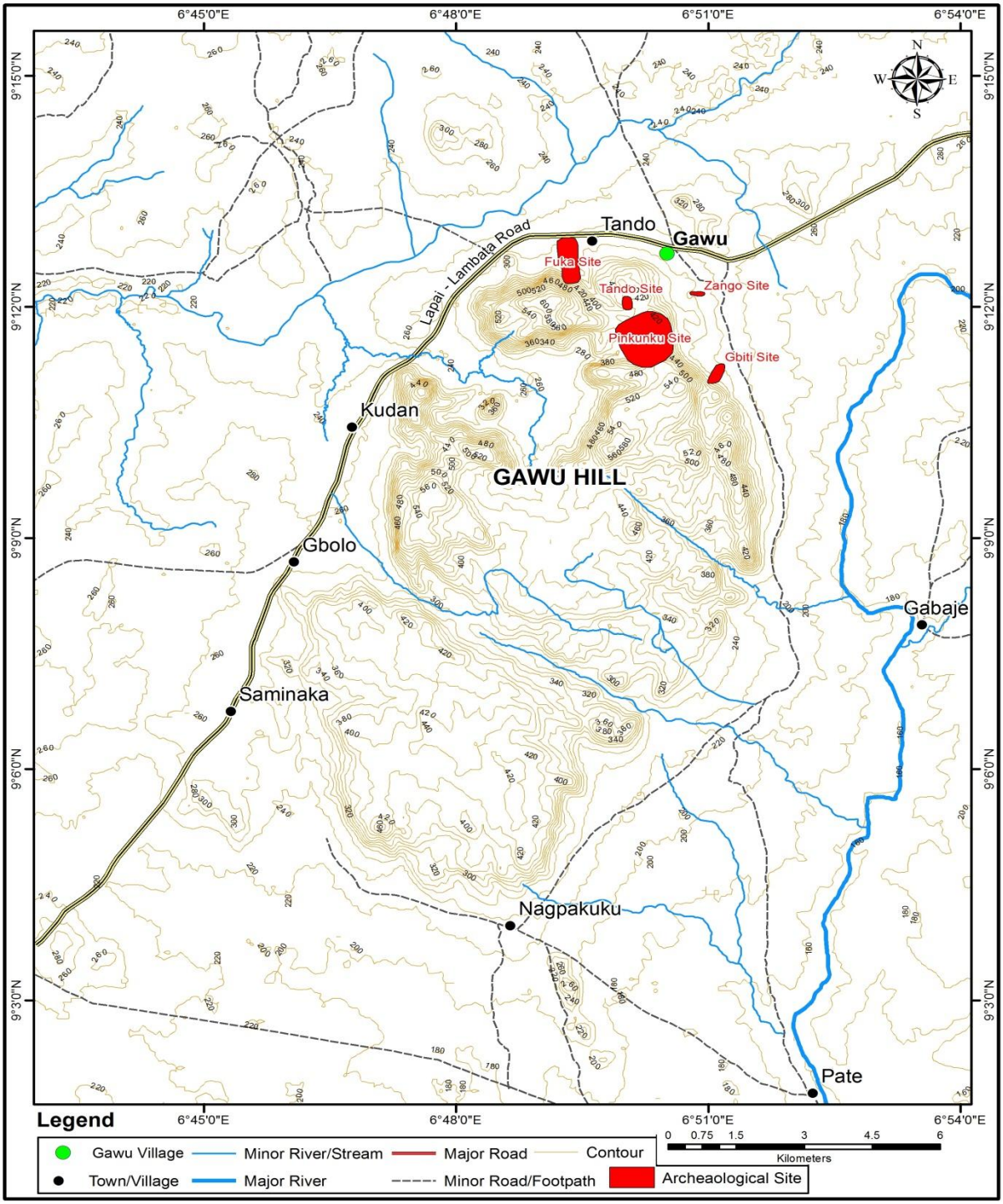


Figure 4: Gawu Village and Archeaological Sitesin the Topographic map of Gawu and Environs.

Source: Map Gallary Geography Department, A.B.U. Zaria

The objectives of this survey includes

- To identify more sites on the Gawu ridge, in addition to the already studied site
- To identify, document, measure and record the finds and features on this sites and to collect finds that will help in understanding the culture history of the people.
- To produce site maps that would show the location of these finds in relation to one another.
- To show the spatial distribution of finds and features on these sites

3.1.1 Pikunku hilltop site

Pikunku hilltop site which is alsoreferred to as "Ghawum" by the people is located on the Gawu ridge. It is the nerve center of the Old Gawu. It houses their central ritual place, social/ceremonial center and the market. It is located on 09˚ 12□ 17.0□ N and 006˚ 50□ 57.6□ E at an elevation of436 meters above sealevel. The Pikunku hill is not a steep one; the settlement has its entrance from the eastern side, with rock boulders arranged by nature which makes this side of the hill easier to climb than other sides. The hill is flat at the top measuring an extent of about 1.296 km^2, the site do not have a defined shape (fig 5). On the hill, there are many water channels that served as seasonal streams where water was obtained for domestic purposes(Bodawa, Per. Com 17 May, 2014). There is however one major streamon this hill known as *Pikubu* (tortoise back). The following finds and features were identified on this hill (fig 5)

3.1.1.1 *Features*

- Relics of Buildings: two relics of building were discovered on the site and were labeled relic A and B. Relics A was located on 09˚11□ 52.1□ N and 006˚ 50□ 15.0□ E. It is

circular in shape and had a diameter of 6.4m. While the relic B is located about 25m from relic A and also circular in shape with a diameter of 3.2m. It is located on 09˚ 11□ 50.9□ N and 06˚ 50□ 24.1□ E. The relics still had three to four courses of bricks on it; these structures were built using the *"tumbili*" (sun dried mud bricks). The "*tumbili* bricks were oval in shape. The buildings seem circular in shape typical of the Gbagyi type of houses. See plates II and III below.



Plate II: House Relic A



Plate III: House Relic B

- Hearths: A total of about 13 hearths were discovered scattered on the site, they range from 0.5 to 0.9m in diameter(plate IV). The hearths are often located very close to a grinding stone, for instance the hearth on plate VI was located 8m to grinding stone B on latitude 09˚ 11□ 50.9□ N and longitude 006˚ 50□ 23.9□ E.



PLATEIV: A Hearth



PLATE V: A Hearth and a lower and upper grinding stone

- Granary foundations: Eight granary foundations were discovered scattered all over the Pikunkusite (because of the large nature of the site, it was very difficult to take accurate distance of one feature from the other). However this granary foundation is located on latitude 09˚ 11□ 51.6□ N and 006˚ 50□ 22.9□ E on an elevation of 451m (plate VI). They measure about 2.8m to 3.3m in diameter. The foundations are made of circular arrangement of stones.
- Ritual place: this is located in the middle of the site; it is referred to as *"Gkingota"* by the locals it is located on latitude 09˚ 11□ 44.6□N and longitude 006˚ 50□ 13.7□ E on an elevation of 436 m. It is conical shaped boulder sitting on another flat boulder (plate VII). It is surrounded by other smaller rock boulders on a very large plain land which is said to have been used for social functions such as festivities and horse riding. It is at the foot of this boulder that rituals were performed. Although no objects where recovered from here.



Plate VI: Granary foundation



Plate VII: Gkingota, the ritual place

- Broken Furnace: a furnace was located on latitude 09˚ 11□ 51.7□ N and longitude 006˚ 50□ 22.4□ E on an elevation of 453m. It is 13m away from a granary foundation and had totally collapsed;only the collapsed wall was visible and some fragments of a tuyere

(plate VIII). It was situated on a rock boulder with iron slag scattered all around. Iron slag was a common phenomenon on the Pikunku site.



PLATE VIII: Broken furnace

- Stone arrangement: theseare stones arranged in a single horizontal line which cut across the path-way that leads from north-eastern corner of the hill (as this is the easiest side to approach the hill from) it is located on latitude 09˚ 11□ 54.3□ N and longitude 006˚ 50□ 16.0□ E. The stone arrangement is known as *"Bosa"* by the local people (plate IX).



PLATEIX: Stone Arrangement (Bosa)

- Rock shelters/ Caves: rock shelters and caves abound on the Gawu ridge. One of Such caves include the "*Gule Bne"* (cave of vultures) which is located about half a kilometer from Gkingota at 09˚ 12□ 15.7□ N and 006˚ 50□ 19.2□ E and about 180m from the foot of the hill. It is inbetween Pikunku hill and Tando hill. It measured 46m from east to west and about 28m from north to south. The cave was covered with dried leaves from a nearby tree hence it was difficult to identify any cultural material remains in it (plate X).



PLATE X: GuleBne cave

- One of the rock shelters is the one located by a rock at the side of a large field which is said to have been the market square when the peoplewere still on the hill top. It is located 17m north-west of Gkingota (plate XI).



Plate XI: A Rock shelter by the market square at Gkingota

- Recreational/ceremonial ground: eight meters away from Gkingota is an open field. A flat land without even a trace of a rock boulder. It is located on latitude 09˚ 11□ 41.4□ N and longitude 006˚ 49□ 56.0□ E on an elevation of 401m. It measured about187m north to south and 223m east to west. The area appears to becircular in nature with big rock boulders round about it.There was no grinding stone, hearth, granary or house foundation on this ground and the land do not have any sign of cultivation in form of ridges on it. The trees on this piece of land appears smaller than others around the hill which could

indicate thatthey started growing after the hilltop must have been abandoned(plate XII).



PLATE XII: Recreational/ ceremonial ground

- Dye Pits: The dying pits are located 15m away from Gkingota at 30˚ NE, and situated at 09˚ 11□ 43.5□ N and 006˚50□ 16.8□ E at an elevation of 433m above sea level. The pits were totally covered up with bushes which had to be cleared up to allow for visibility. The dying pits are 29 in number and range from 0.7m to 1.9m in diameter and a distance of 0.5m to 7m away from each other (appendix iii). None of the pits was still cemented as the cemented walls had all cavedin (plate XIII).



Plate XIII: Pikunku dye pits

3.1.1.2 *Finds*

- Grinding stones: a total of 15 lower grinding stones and eight upper grinding stones were discovered on the site. They range from 04m to 0.7m long and 0.3m to 0.5m wide. They were made from granitic rock except for one located on latitude 09˚ 11□ 51.0□ N and longitude 006˚ 50□ 23.7□ E (grinding stone B) which seems to have been made from an igneous rock. They all had deep hollows in the middle which could have been as a result of constant grinding (plates XIV and XV).

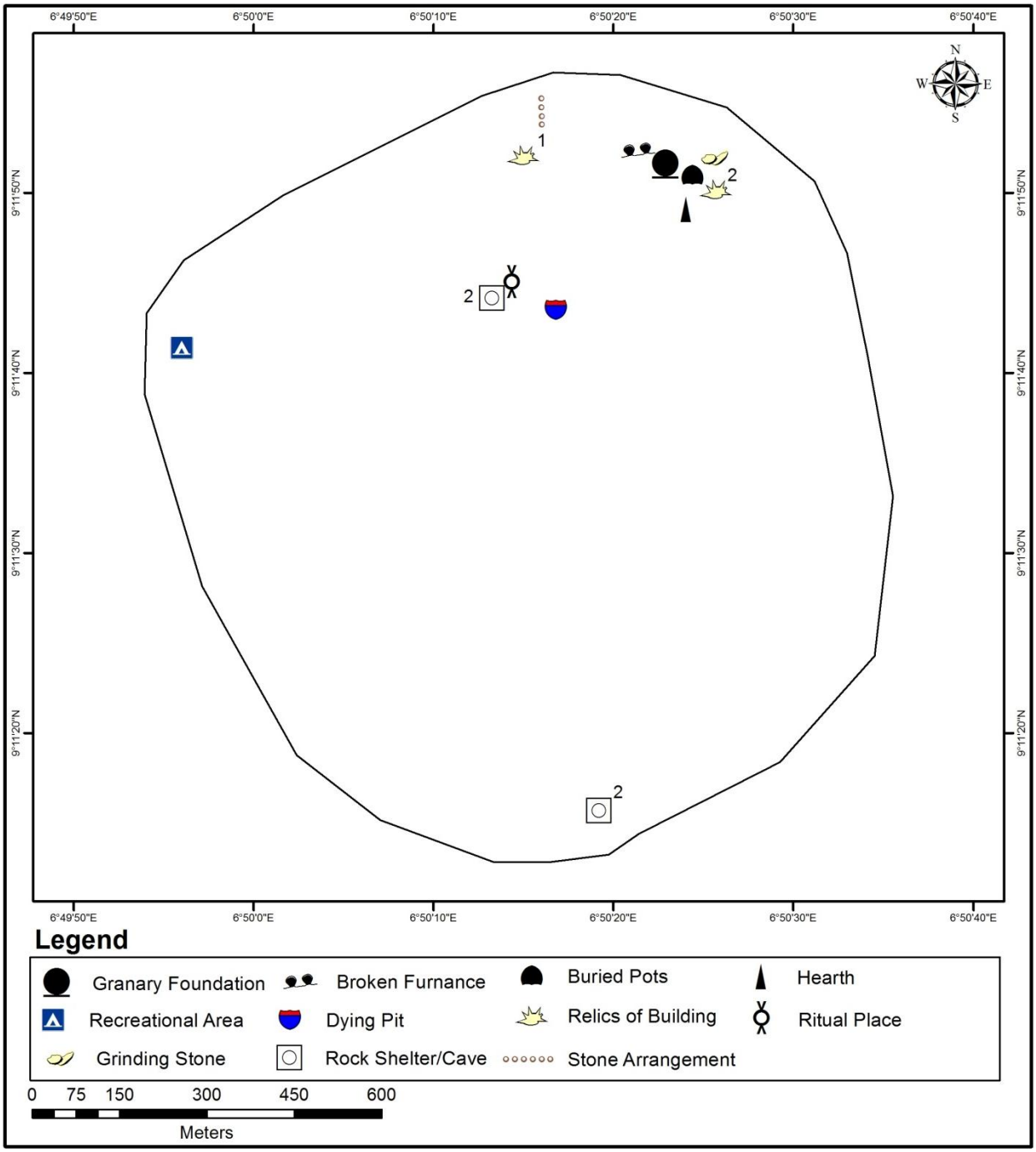


Figure 5: Site Map of Pinkunku Archeaological Site



Plate XIV: Grinding stones at Pikunku



Plate XV: Grinding stone B

- Buried pots: five pots were discovered buried on the site with only their necks still visible. One was located on latitude 09˚ 11□ 50.8□ N and longitude 006˚ 50□ 23.6□ E. It could be deliberate or accidental burial, only further studies can proof this. The pots had decorations on them and measured 17 .5 cm to 23cm in diameter (plate XVI and XVII). They are decorated with grooves and carved wood roulettes.



Plate XVI: Buried pot



Plate XVII: Buried pot

3.1.2 Tando Archaeological hilltop site

Tando is located at a bearing of 280˚ NW and 150m away from the Pikunku hill, there is no clear distinction between the Tando hill and the Pikunku hill as they are joined in a ridge it covers an area of 0.251km^2 (fig 6). It is also referred to as the "*Shegba*" hill and it is situated on 09˚12□ 0.10□ N and 006˚ 50□ 02.5□ E at an elevation of 451m above sea level. Oral tradition has it that it is the ancestral home of the Katakpe clan, one of the first three clans to have inhabited Gawu. It was later integrated and absorbed by Tando who is said to be the brother of Etsu Kumbo (Mallam Shuaibu, per com, 25 May 2014). The hill has the same vegetation and soil type as the Pikunku hill although no house remains were found, a lot of house and granary foundations were discovered on the hill. The following are the finds and features on Tando hill.

3.1.2.1 *Finds and features at Tando*

- Ritual center**:**this is at the foot of a stone arrangement known as "*Zicba Kuta*" it is made up of a flat boulder resting on a conical boulder. It is located on latitude 09˚ 12□ 01.1□ N and longitude 006˚ 50□ 01.9□ E It sort of look like Gkingota turned upside

down (plate XVIII), other smaller rock boulders were scattered all around it.



PLATE XVIII: *Zicba Kuta*

At the foot were two ritual pots, one is decorated and is 0.2m high and 0.1m in diameter. The other is not decorated and has a height of 0.2m and a diameter of 0.1.5m (plate XIX).



Plate XIX:Two vessels at *Zicba Kuta*

- Grinding stones: Eighteen meters from *Zicba Kuta* at an angle of 150˚ southeast, an upper and lower grinding stone were discovered. Grinding stone A is 0.6m long and o.5m wide located on latitude 09˚ 12□ 00.5□ N and longitude 006˚ 50□ 01.7□ E (plate XX). Grinding stone B was located 15m away from house foundation B. Grinding stone C was located 2m from fire place A, it is 0.4m wide and 0.6m long. Grinding stone D was located 8m away from a rock boulder and close to fire place B.



Plate XX: A lower and upper grinding stone (grinding stone A)

- House and granary foundations: A cluster of house foundations was discovered on the hill, although no walls remained located on latitude 09˚ 12□ 02.3□ N and longitude 006˚ 50□ 01.3□ E. These were foundations made of stones and circular in shape typical of a Gbagyi building. House foundation A was located at a distance of 10 m from grinding stone A (plate XXI). House foundation B was located at a distance of 5m at an angle of 330˚ southeast of house foundation A. House foundation C was located at a distance 15m and an angle of 170˚ southwest of house foundation A with a diameter of 2.8m. House

foundation D was located at a distance of25m at an angle of130˚ southwest of house foundation C.it had a fire place and a lower grinding stone was situated 5m away from the house foundation. House foundation E was located 3m at an angle 270˚ southwest, it measured 2.8m in diameter and House foundation F is located 2.8m from grinding stone C at an angle of 250˚ southwest.



Plate XXI: Granary/house foundation A

- Potsherds: a lot of potsherds were seen on the site, scattered all over the surface and samples were collected for classification and analysis.
- Iron slag: there was the presence of iron slag scattered all over the site which could indicate the presence of iron working.
- Whole vessels: two whole vessels were discovered on the hill. Vessel 1 was lying on the surface on latitude 09˚ 12□ 01.8□ N and longitude 006˚ 50□ 01□.3 E (plate XXXII) while vessel 2 was half buried and turnedupside down with its base broken (plate XXII). It was located at latitude 09˚ 12□ 03.4□ N nad longitude 006˚ 50□ 01.7□ E 38m from

vessel 1at an angle of 170˚ south- east.Whilevessel 1 was located 12m away from house foundation E.



PLATE XXII:Two hearths and a half buried pot

3.2The Lowland Sites

Some of the communities that make up Old Gawu did not settle on the hill top, but settled very close to the hill (just at the foot of the hill). One of such community is Gbiti, while some settled on the hilltop and after the war of conquest was over, they relocated to the foot of the hill before moving to their present location, such communities include; Fuka and Gawu

3.2.1 Gbiti archaeological site

The present day Gbiti is located on latitude 09˚11□ 25.2□ north and on longitude oo6˚ 51□ 19.4□ east at an elevation of 292 meters above sea level covering an extent of 0.325km^2(fig 7). It is located about one kilometer off Gawu at an angle of 300˚ northwest. The abandoned

settlement is located on latitude 09˚ 11□ 01.9□ N and longitude 006˚ 51□ 0.45□ E east at an elevation of 305m

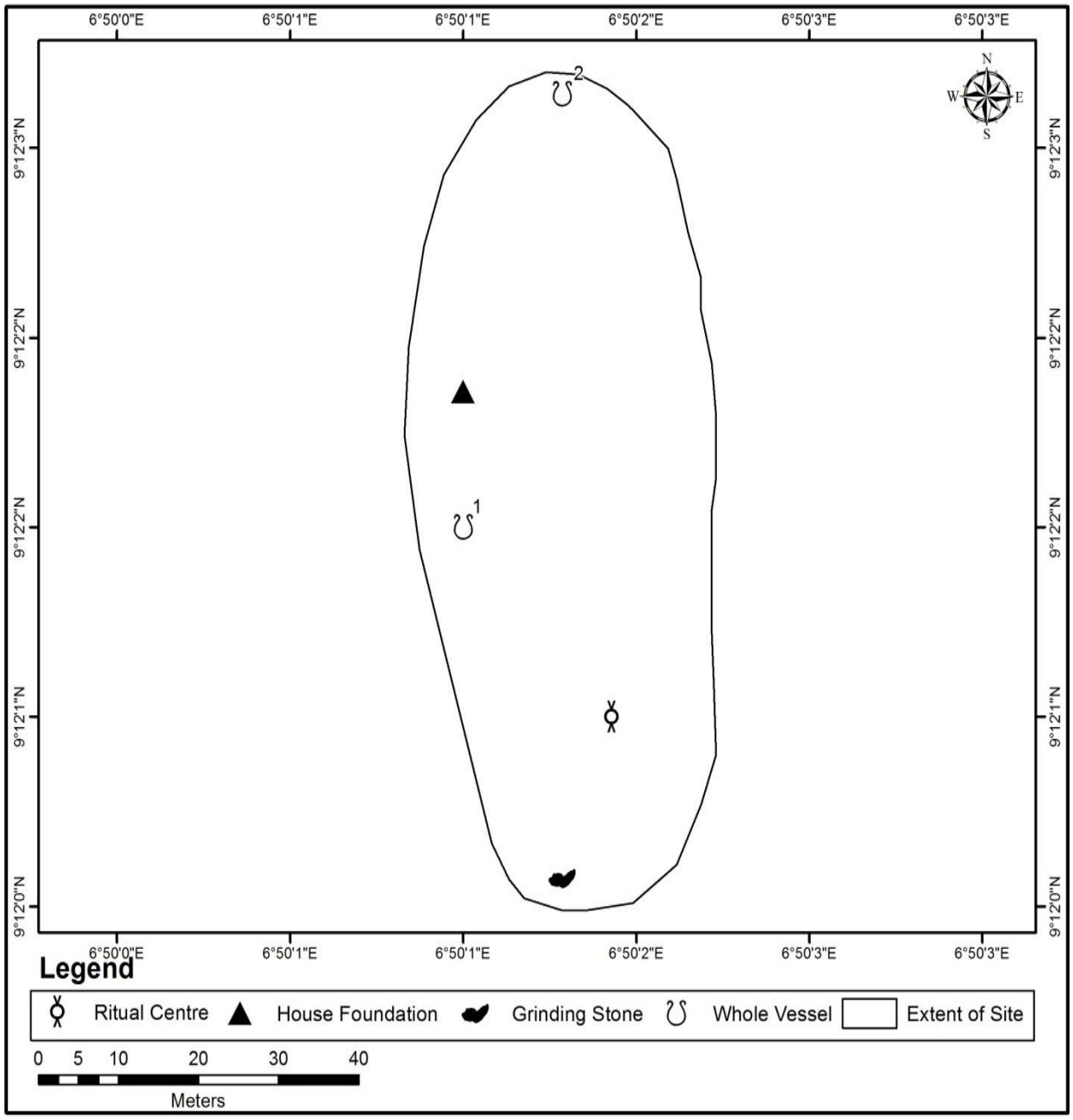


Figure 6: Site Map of Tando Archeaological Site.

Above sea level. It is bounded by River Digkodo to the northwest and river Kutaku to the northeast and the ridge of Gawu hill to the south. Located at the middle of the site is a big baobab tree known as *Kuka Kwali* by the locals. This tree was said to house the war bees that protect the community in times of war.

3.2.1.1 *Finds and features*

- Iron slag: a lot of iron slag was discovered here along with pieces of tuyere but no furnace remains were found.
- Grinding stones: a number of five lower grinding stones were discovered ranging from 0.4m wide to 0.6m wide and o.5m long to 0.7m long. Three upper grinding stones were also discovered. The grinding stone is located on latitude 09˚ 11□ 01.5□ N and longitude 006˚ 51□ 0.50□ E are of granitic rock and had deep hollows on them(plate XXIII)



Plate XXIII: Upper and lower grinding stone

- Cave: the cave is known as "*Tsetsebu Epah*" it is located about 25m from Kuka Kwali on latitude 09˚ 11□ 14.9□ N and longitude 006˚ 51□ 07.3□ E at an elevation of 369m above the sea level. The cave is wider toward the southern end and narrower toward the northern end. It is 10.2m wide at the south and 8.3 meters wide at the north. It measured14.1m east west. There is a water channel in the cave running from the south to the north; this water action has led to the cave having another opening to the north (plate XXIV). On the roof of the cave is the evidence of the use of fire (plateXXV), there were also ashes to indicate the use of fire. A lot of potsherds were recovered from the cave and the full analysis shall be given in chapter four.



Plate XXIV:Gbiti cave (Tsetsebu Epah)



Plate XXV: Gbiti cave showing evidence of the use of fire and ash

- Spindle whorl: a spindle whorl was discovered at Kuka Kwali abandoned settlement site. It is made of clay and has an opening in the middle of it. It is conical in shape had incised decoration on it.
- Cowry: only one cowry shell was recovered from the Tsetsebu Epah site lying on the floor of the cave.
- Iron implement: an iron implement was discovered on the site. It is in the form of a knife but due to the broken tip and the corrosion on it, it is difficult to be certain what implement it is.

3.2.2 Fuka archaeological site

There are two archaeological settlement sites in Fuka in the Old Gawu area, one on the hill top and the other on the plains and because the researcher lacked a site guide to the abandoned settlement site on the hilltop, the researcher was only able to study the abandoned settlement site on the plains.

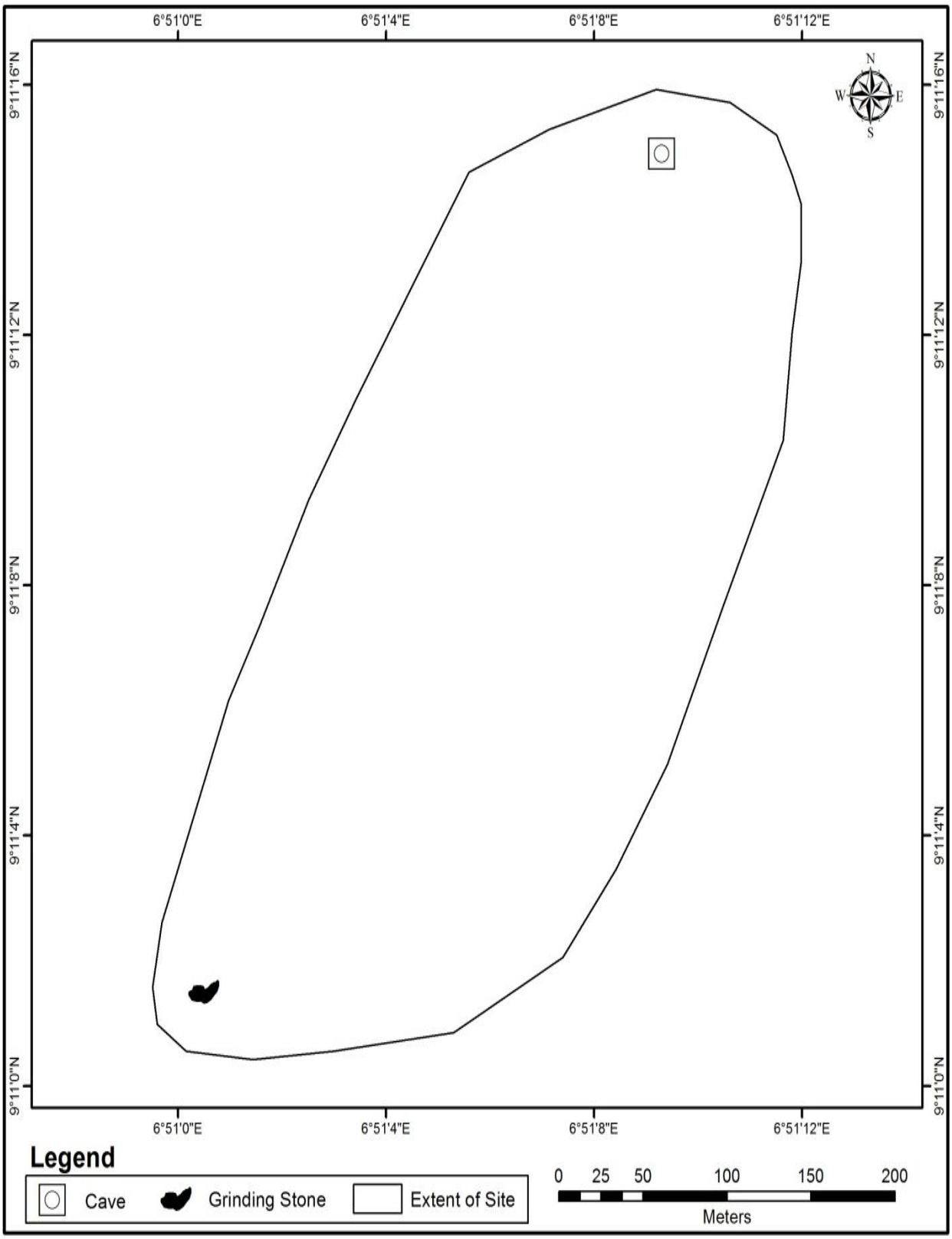


Figure 7: Site Map of Gbiti Archeaological Site.

The archaeological site on the plains is located 43m southeast of the chief of Fuka's palace in the present settlement and it covers an extent of 0.451km^2(fig8) it stretches from the foot of the hill to the present Fuka community. The site has been disturbed by farming activities that it is difficult to make out much from the site. The Fuka abandoned settlement site is held in high esteem in the history of Gawu and Fuka. This is because it is believed to hold the graves or the burial place of the kings of Gawu from Estu Kumbo down to Estu Usuman (1953). The Fuka people have been if the people reject him and whoever they reject as king stands rejected even if the people accept him (Danladi Aliyu,per.Com. 25 May, 2014). Oral tradition has it that they earned this title as aresult of the assistance they rendered to the Kutakpe clan who having killed a hyena where afraid of the consequences that befalls anybody that kills a hyena (the hyena is a scared animal in Gbagyi land and is not killed anyhow).The Fuka clan (who are believed to be migrants from the Fuka around the Kaffin-koro area of Niger State) who were known for having a vast knowledge in medicine helped perform the rituals that will neutralize the consequences on the Kutakpe people and in return asked for the birth right of the Kutakpe people, that is to be their head. This was given to them and they were also conferred with the title "*Zagoi Fuka*" and become responsible for the installation of a new king and for the burial of a dead king in Gawu. However this tradition has changed with the coming of Islam to Gawu, whereby the kings are no longer buried in the traditional way but buried according to Islamicrites.Hence the last king to be buried at Fuka abandoned settlement was Estu Usman in 1953 but they still perform the function of installing the new king of Gawu (Danladi Aliyu,per. Com. 25 May, 2014).

3.2.2.1*Finds and features in Fuka site*

- Ritual site: it is located on latitude 09˚ 12□ 48.3□ N and longitude 006˚ 49□ 14.3□ E at an elevation of 291m, 57m northeastaway from the chief's palace. It is located in an area

with dense vegetation as people are forbidden to cut wood from this area. There were no ritual objects found there except for a fire place which is said to be where the animal scarified was cooked and eaten as no part of it was allowed to be taken home(plate XXVI). Another ritual spot was identified known as *Zicba*, it is a rock outcrop where libations are made to the gods. Tradition has it that the stones radiate with light whenever something good was coming to the community (Danladi Aliyu, per.com 25 May, 2014). It is located about 20m from the first ritual place on latitude 09˚11□ 12.2□N and on longitude 00˚ 39□ 24.3□ E at an elevation of 70.9 meters above the sea level (plate XXVII).



Plate XXVI: Fuka ritual place with a fire place

The third ritual place is located at the chief's palace. It is a boulder of igneous material. The boulder was said to have been located on top of the hill until one day the peoplewoke up to find the boulder has moved itself to the chief's palace, located at latitude 09˚ 12□ 52.3□ and longitude 006˚ 49□ 19.6□ E (plate XXVIII).



Plate XXVII:*ZicbaKuta*at Fuka



Plate XXVIII: Ritual boulder

- Burial Ground: it is located on latitude 09˚ 12□ 41.4□ N and longitude 006˚ 49□ 16.4□ E about 7m northeast of the first ritual site. The site has been disturbed by farming

activities; it was difficult identifying any grave except for a piece of stone which severed as a grave marker. In the light of the above, two graves were identified. Grave A and grave B which were 4m apart from each other. Other graves were not identifiable due to the farming activities on the site (plate XXIX). The stone that severed as the grave maker was no longer standing erect as it has been disturbed by human activities (Danladi Aliyu, per. Com 25 May, 2014)



Plate XXIX: Burial site, with the grave indicator.

- Rock Hollows: this is located on latitude 09˚ 12□ 46.3□ and longitude 006˚ 49□ 16.8□ E at an elevation of 292m and 2m away from the second ritual place at an angleof 163˚southeast. It is a piece of stone lying in isolation with circular impressions on it (plate XXX). The people seem not to have known what it was used for in the past.
- Potsherds: potsherds where picked from all parts of the site for further classification and analysis, (see chapter four)



Plate XXX: Rock Hollow at Fuka.

3.2.3 Zango archaeological site

This site is believed to be where the people of Gawu that settled at Pikunku settled after they descended from the hilltop before relocating to their present day settlement. It is located 45m away from the foot of Pikunku hill to the south-east and about 28m to the present settlement to the northeast. It is located on latitude 09˚12□ 21□ N and on 006˚ 50□ 58.3□ E and covers an area of0.291km^2. The site has been completely vandalized and there are no traces of past human occupation still visible on the surface except for some reddish patches of soil that would indicate red mud which was used for building. The site has completely become a farm land. Seven meters away from the site at an angle of 170˚ northeast is the first cluster of dyeing pits, while the second cluster is located on 09 12 10.8N and 006 50 47.2 E and are four in number (fig 9).

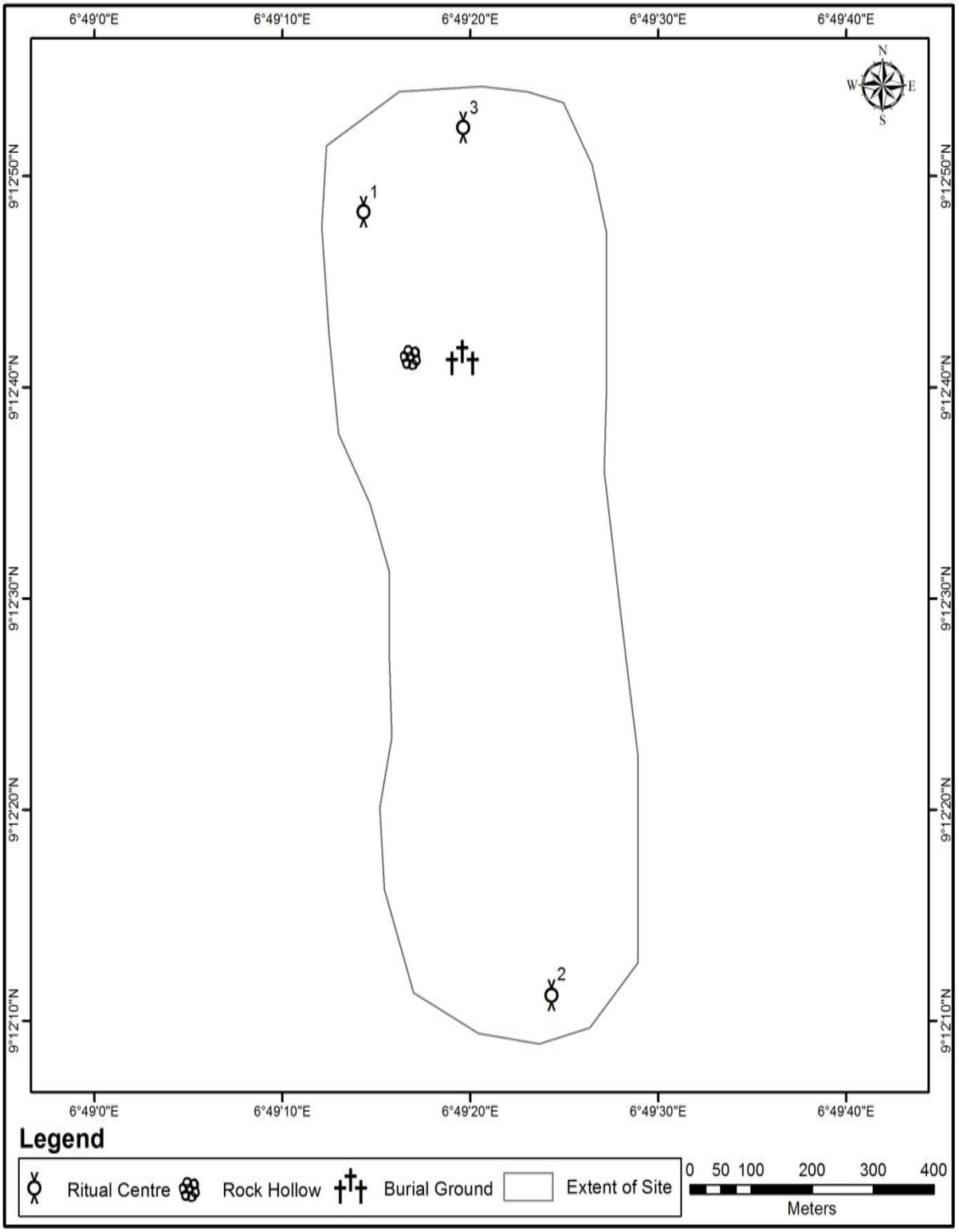


Figure 8: Site Map of Fuka Archeaological Site

3.2.3.1*The cluster of Dye Pits at Zango*

The cluster of dye pits is located on latitude 09˚ 12□ 10.4 N and on longitude oo6˚ 50□ 57.4□ E at an elevation of 308m above sea level covering a land space of 49m north-south and 38.5m east-west . It is bounded by River Fudna to the southwest and River Tsudna to the northeast and at a bearing of 250˚ southwest of the Pikunku hill. The site has 47 dye pits that are still visible (plate XXXI) some are still in good shape while the walls of others have caved in. Some of the walls of the dye pits were filled with iron slag before the white clay was used to cement the wall. They have a distance range of about 1m to 6m apart, a depth of 0.7m to 2m and a diameter of 0.7m to 1.6m. A table that summaries the details of the dye pits is in the appendixIV. No potsherds or other cultural material were recovered from this site.



Plate XXXI:Dye pits at Zango

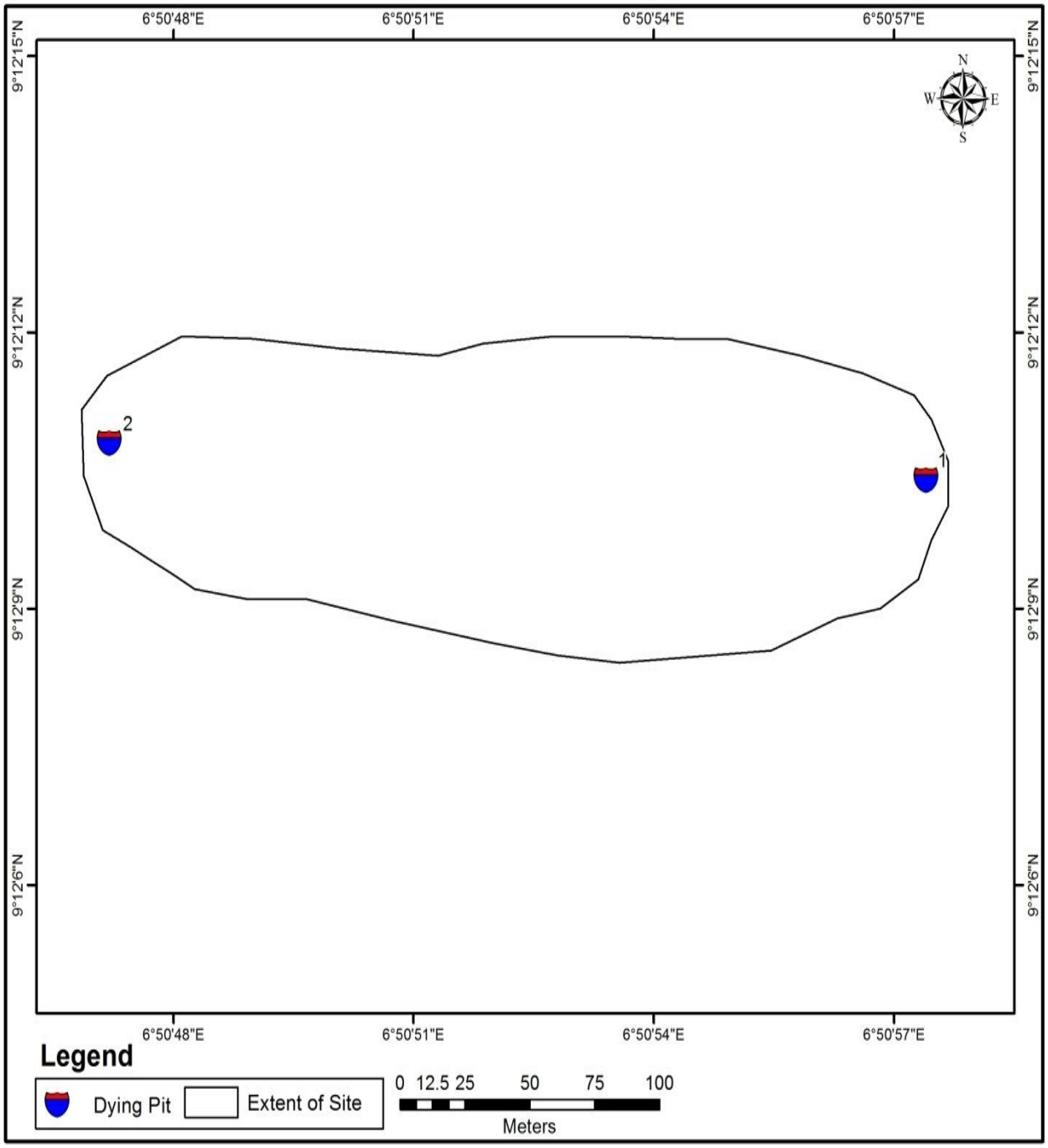


Figure 9: Site Map of Zango Archeaological Site.

CHAPTER FOUR

CLASSIFICATION, ANALYSIS AND INTERPRETATIONS OF FINDS AND FEATURES FROM OLD GAWU ARCHAEOLOGICAL SITES

4.1 Introduction

A lot of finds and features were discovered and collected from the various sites during the cause of the survey as recorded in chapter three, these finds and features were classified based on their attributes in order to give an appropriate interpretation to these finds and features.

This chapter therefore, is aimed at sorting out the archaeological data from Old Gawu area based on site assemblage and to group the cultural materials found on the sites according to some shared attributes. The cultural remains from the Old Gawu sites which includes; Gbiti, Tando, Fuka, Pikunku, and Zango were classified and analyzed base on type/category, and a description of material remains. A comparative analysis was untaken be given at the end to indicate cultural continuity or other wise of the people as well as to bring out the relationships among the people of Old Gawu area. The finds collected from Old Gawu archaeological sites includes; iron implement, spindle whorl, cowry shells, stone tools, pottery wares and potsherds (which formed the bulk of the finds from the sites). See table one for a summary of all the finds.

The features from Gawu sites can be summedup as thus; ritual places, burials, relics of house foundations, relics of building, caves and rock shelter, ceremonial ground and market square.

Table 1: Summary of all finds from Gawu Archaeological Sites

Finds	Gbiti	Pikunku	Tando	Fuka	Zango	Total	Percentage
Iron tools	1					1	0.4
Pottery wares	2	2	1			5	2
Cowry shells	1	1	1			3	1.2
Spindle whorl	1	1	2			4	1.6
Potsherds	62	36	31	38	-	191	74.5
Stone tools	10	36	6			52	20.3
Total	77	75	41	38	-	256	100

4.2 Classification of Pottery Wares from Old Gawu Archaeological Sites

Some pottery wares or vessels were identified during the reconnaissance of Old Gawu area among which are:

- Globular vessel: one globular vessel was recovered from Tando. It has a narrow opening at the top, on the side and at the base. It is beautifully decorated with grooves executed in different dimensions (horizontal, concentric arches and oblique) on a carved wood rouletting. It was also burnished and red slip was applied to it (plate XXXIV)



PLATE XXXII: A globular vessel from Tando

- A drinking cup from Kuka Kwali part of Gbiti. It was decorated with incisions, punch, vertical and horizontal grooves. The cup is burnished and has red slip applied to it (plate XXXII).



PLATE XXXIII: A drinking cup from Gbiti

- Smoking pipe from Gbiti: it was collected from Tsetsebu Epah cave and it is oblong in shape with a pointed base, measuring 11 cm and the stem is broken off(plate XXXIV a).It is decorated with two punctuates, incisions and grooves (plate XXXIVb)



PLATE XXXIV A: A smoking pipe with the stem broken off



PLATE XXXIV B: The smoking pipe showing its decorations (grooves, incisions and punctuates)

- Two small bowls: Two small bowls were discovered at Kuka Kwali in Gbiti,the bowls measured about 4.5 cm high and about 7 cm in diameter. They are not burnished or decorated and no slip was applied to them but fired (plate XXXV)



PLATE XXXV: Two small bowls from Gbiti(Kuka Kwali)

4.3 Classification of Potsherds from Old Gawu Archaeological Sites

Potsherds were collected from Tando, Fuka, Pikunku and Gbiti. Gbiti could be classified into two; the settlement site on the plains known as Kuka Kwali and the Cave site known as Tsetsebu Epah. The potsherds collected during the survey of the sites shall be classified into five distinctive heading which includes the following;

1. Classification based on vessel parts
2. Classification based on paste characteristics
3. Classification based on surface finish
4. Classification based on vessel form

5. Classification based on decorative motif

4.3.1 Classifications of potsherds from Old Gawu archaeological sites based on vessel parts

The parts of a pottery vessel are basically five, these include: the rim, neck, body, base and the handle. Hence into these five parts were the potsherds collected from old Gawu area classified. A total of 191 potsherds were collected from Old Gawu area.Rims were 55, necks 27, body 105, handle 3 and no base. Below is a table showing a summary of the potsherds classification into vessels parts (table 2).

TABLE 2: Summary of vessel parts from Old Gawu Archaeological sites

	Vessel part	Gbiti	Pikunku	Tando	Fuka	Total	Percentage %
1	Rim	18	9	15	12	55	29.3
2	Neck	4	8	9	6	27	14.1
3	Body	44	22	21	18	105	55
4	Base					-	-
5	Handle	1	2			3	1.6
6	Total	67	41	45	38	191	100
7	Percentage%	35.1	21.5	23.5	19.9	100	

4.3.2 Classification of Old Gawu Area potsherds based on surface finish

Surface finish refers to the final finishing given to a pottery wares. Some pottery ware can be smoothen, applied with slip, decorated or left undecorated. This treatment is applied mostly before it is fired while others can be after they have been fired. Out of the 191 potsherds from the Old Gawu Area, 99 were burnished and decorated,63 were burnished but not decorated, and 23 potsherds were unburnished and not decorated while six were unburnished and decorated. Below is a table that shows the classification from each area (table 3).

TABLE 3:Classification of potsherds from Old Gawu archaeological sites base on Surface finish

s/no	Surface finish	Gbiti	Pikunku	Tando	Fuka	Total	Percentage%
1	Burnished decorated	39	24	16	20	99	51.8
2	Burnished undecorated	19	15	8	21	63	33
3	Unburnished decorated	1		3	2	6	3.1
4	Unburnished undecorated	7	3	8	5	23	12.1
5	Total	66	42	35	48	191	100
6	Percentage%	34.6	22	18.3	25.1	100	

4.3.3 Classification of Old Gawu potsherds based on paste characteristics

Paste characteristics refer to the clay constituent which a pot sherd is made of. This includes; the color of clay, temper added to it and the likes. It is the combination of clay and non-plastic inclusion that come together to form the fabric of a piece of fired clay (McIntosh, 1995). There are different standard methods that can be explored in determining paste characteristics of pottery wares, they include; the use of microscope, x-ray diffraction, thin-sectioning and visual

identification. However visual identification and observation was used to analyze the paste characteristic in this research. This is due to a constraint in the availability of these standard methods. As a result, the use of the naked eyes to identify and observe the characteristics of the clay used in the manufacturing of Old Gawu pottery wares was employed.

Out of the 191 potsherds recovered from old Gawu sites, 22 were black in color (which however seems to be as a result of excessive use for cooking hence the mica in them were not very obvious). 148 potsherds were brown and 21 were light brown in color. Almost all the shreds contain mica and quartz. Few had large stone particles, otherwise, the potsherds from Old Gawu area are smooth, with little or no temper added to them, this could be as a result of the use, the pots were put to (fetching of water, cooking, eating bowls etc.).

4.3.4Classification of potsherds from Old Gawu Archaeological sites based on Rim Types

Rim types refer to the degree of orientation and curvature of the rim of pottery and with this, a vessel can be distinguished as either pots or bowls.Out of 191 potsherds, 55 were identified as rims and classified as pots or bowls with different shapes, sizes and rim types. This was achieved using the rim profile chart. The rim plays an important role in determining the form, size and shape of a vessel as the bowls have less pronounced curvatures than pots (Shepard, 1985).

Out of the 55 rims collected, 23 were classified as bowls while 32were classified as pots.The following forms were identified among the Old Gawu potsherds as summarized in the table below (table 4) and as represented by bar chart I. However the rim forms for each site would be analyzed separately to show the distinctiveness and similarities of the sites.

TABLE 4: Summary of vessel forms from Old Gawu Archaeological sites

Form	Name	Gbiti	Pikunku	Tando	Fuka	total	Percentage %
Pot	Everted with Tapered lip	3	3			6	10.9
Pot	Everted with round lip	1	5	5	1	12	21.8
Bowl	Straight with flat lip	5	2		3	10	18.2
Bowl	Straight round lip	3	1	3		7	12.7
Bowl	Inverted with tapered lip	1	-		5	5	9.1
Pot	Flared-out with tapered lip	2				1	1.8
Bowl	Straight with tapered lip	3				2	3.6
Bowl	Inverted with round lip	-	1	3	4	11	20
Bowl	Inverted with ridged lip		-		1	1	1.9
Total		18	12	11	14	55	100

Table 5: Summary of rim types from Gbiti

Type	Name of rim	quantity	percentage	Rim diameter	Rim thickness
Type 1	Slightly everted with a round lip	3	16.7	18	0.8
Type 2	Slightly everted with a flat lip	3	16.7	14	0.4
Type3	Straight with tapered lip	2	11.1	18	1
Type 4	Everted with round lip	1	5.5	14	0.7
Type 5	Slightly flared-out with tapered lip	2	11.1	14	0.7
Type 6	Everted with round lip (Tsetsebu-Epah)	3	16.7	12	0.4
Type 7	Flared-out with tapered lip	4	22.2	12	1.2
Total		18	100		

Type 1from Gbiti

Three out of the nine rims from Kuka Kwali belonged to this category. It has a rim diameter of16cm and a thickness of 0.8cm. it is slightly everted with around lip (fig 10).

Type 2 from Gbiti

Three out of the nine rims from Kuka Kwali belonged to this category. It has a rim diameter of14cm and a thickness of 0.4cm. It is slightly everted with a flat lip (fig 11).

Type 3from Gbiti

It was identified as a straight necked vessel with a tapered lip. Two rims from the nine rims from Kuka Kwali were grouped under this type. It has a diameter of18cm and a thickness of 1cm (fig 12).

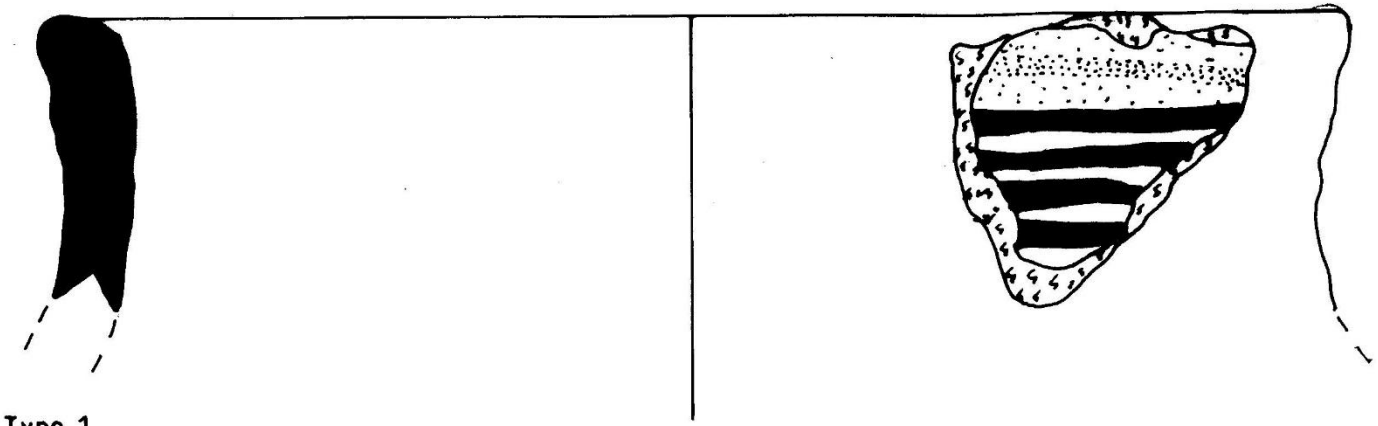
Type 4 from Gbiti

It was identified as everted with round lip, a rim diameter of 14cm and a thickness 0.7cm. Only one rim from Kuka Kwali belonged to this category (fig 13).

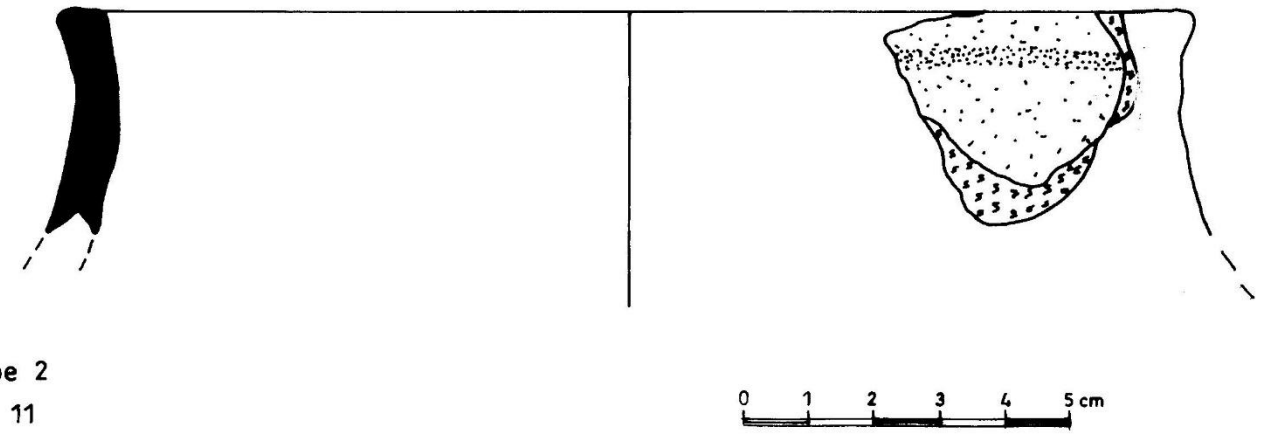
Type 5 from Gbiti

Two out of the nine rims from Tsetsebu-Epahwere categorized under this rim type. It was identified as slightly flared out with a tapered lip. It has a rim diameter of 14cm and a thickness of 0.7cm (fig 14).

RIM TYPES FROM GBITI SITE

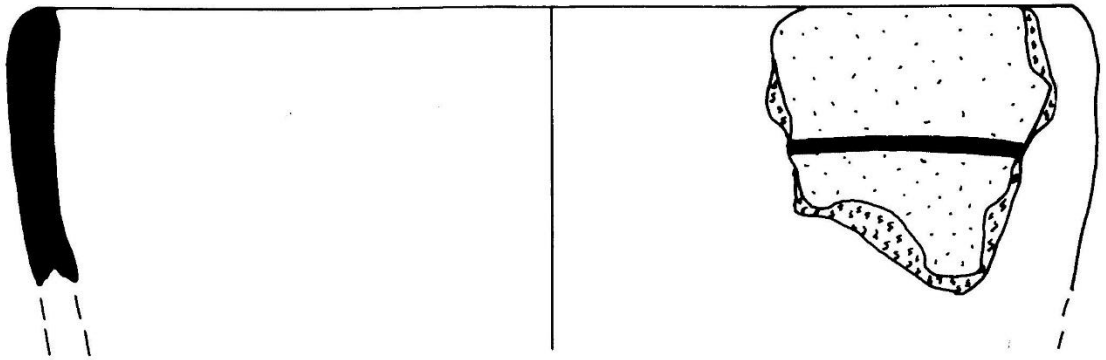


Type 1
Fig. 10

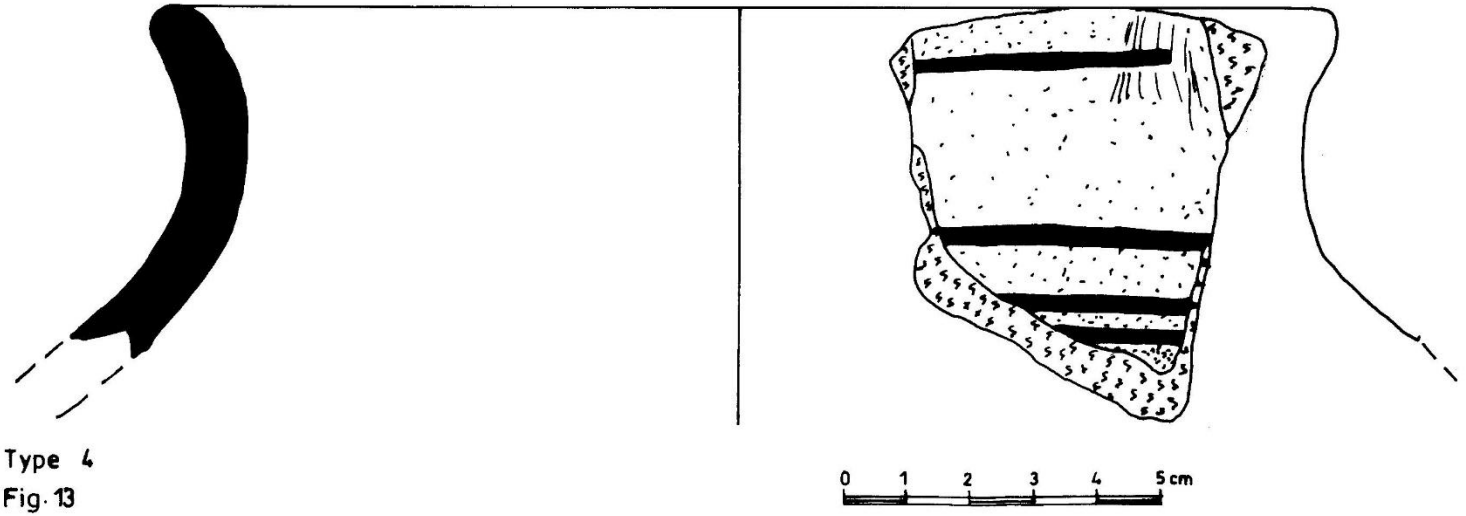


Type 2
Fig. 11

RIM TYPES FROM GBITI SITE

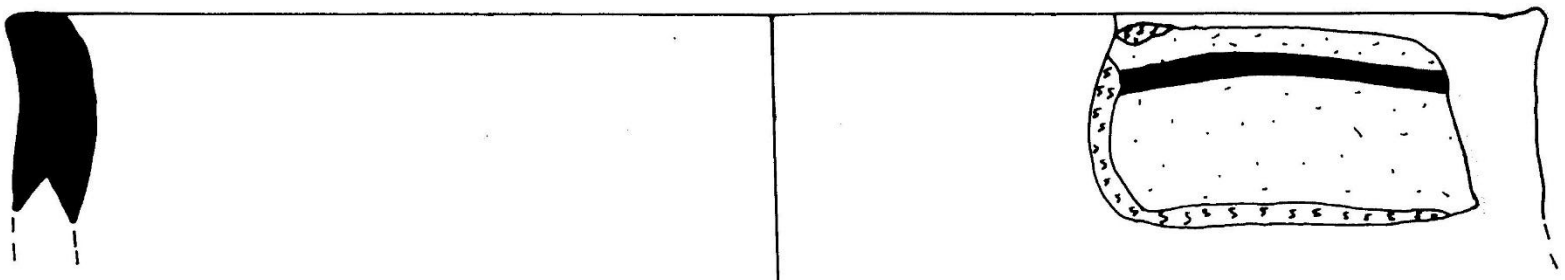


Type 3
Fig. 12

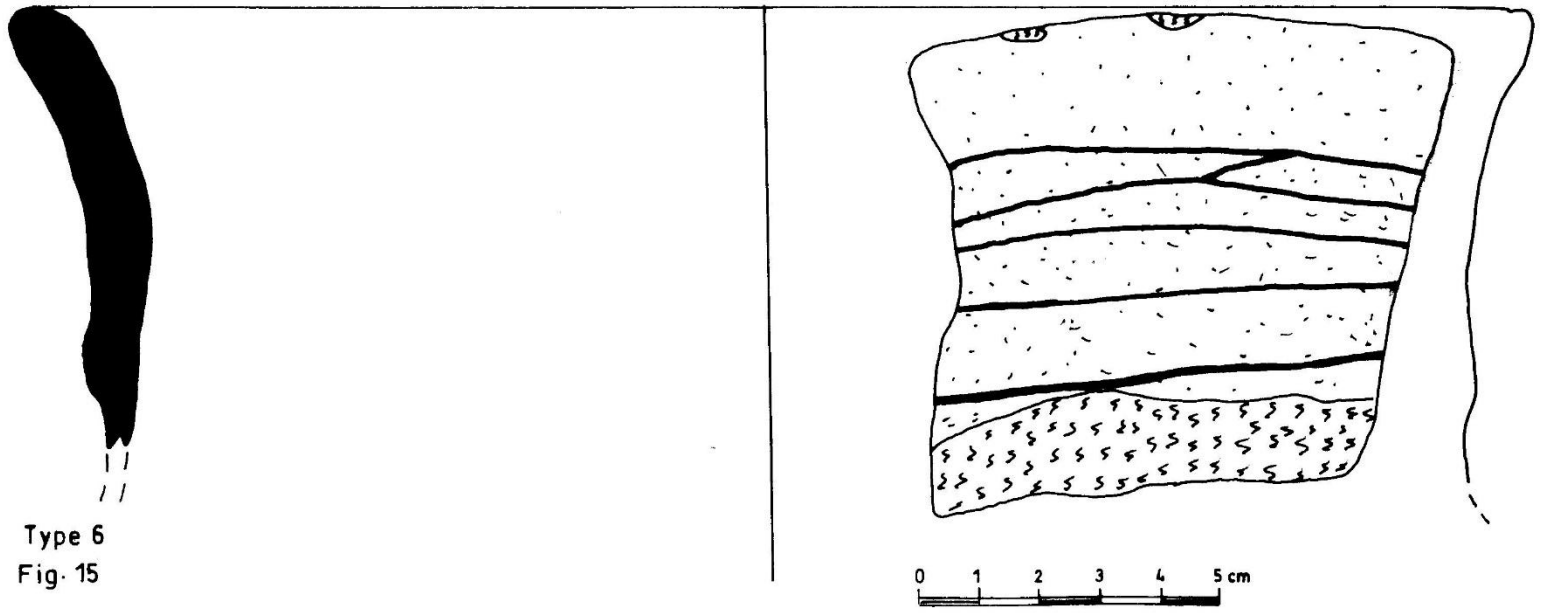


Type 4
Fig. 13

RIM TYPES FROM GBITI SITE

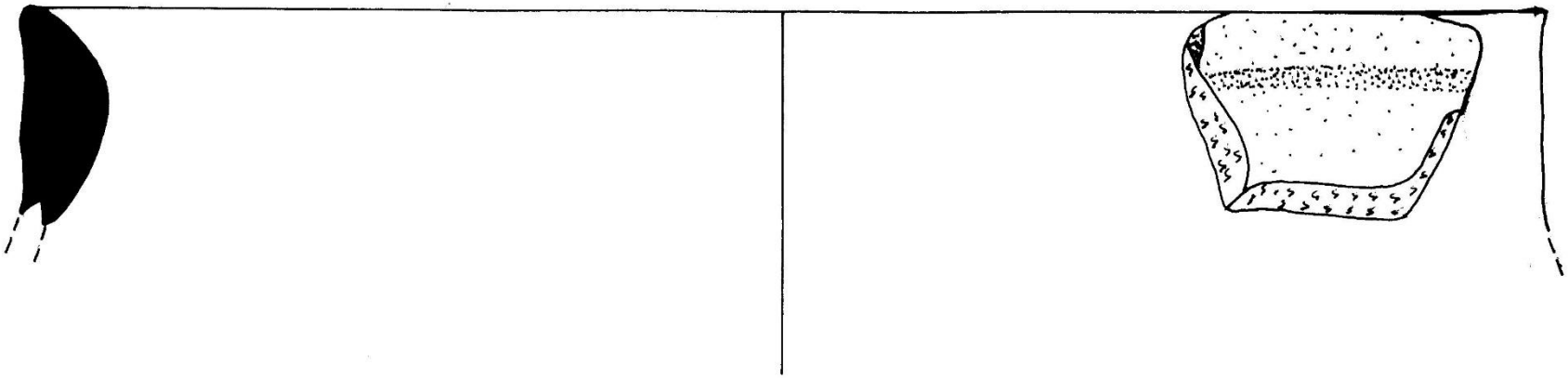


Type 5
Fig. 14



Type 6
Fig. 15

RIM TYPE FROM GBITI SITE



Type 7

Fig. 16



Type 6 from Gbiti

Three rims were identified with this type from Tsetsebu- Epah. It was identified as everted with a round lip, with a rim diameter of 22cm and a thickness of 1cm and had grooves on it (fig 15).

Type 7 from Gbiti

It was identify as slightly everted with a slanting lip.it has a rim diameter of 12cm and a thickness of 1.2 cm, four rims from Tsetsebu- Epah were grouped under this type (fig 16).

Table 6: Summary of rim types from Pikunku

Type	Name of rim	Quantity	Percentage %	Diameter of rim	Thickness of rim
Type 1	Straight with round lip	1	8.3	18	1.3
Type 2	Straight with flat lip	2	16.7	22	1
Type 3	Everted with tapered lip	3	25	24	0.6
Type 4	Inverted with round lip	1	8.3	24	0.4
Type 5	Everted with round lip	5	41.7	24	1
	Total	12	100		

Type 1 from Pikunku

One rim out of the twelve rims from this site has this type. It has a rim diameter of 18cm and a thickness of 1.3cm. It was identified as straight with a round lip (fig 17).

Type 2 from Pikunku

Two rims had this type. It has a straight rim and a flat lip with a rim diameter of 22cm and a thickness of 1cm (fig 18).

Type 3 from Pikunku

It was identified as everted with a round lip, a rim diameter of 24cm and a thickness of 0.6cm. the is decorated on the inside with carved wood roulette with a net-like impression, a horizontal groove and banded grooves, it was also decorated on the outside with banded grooves.Two rims fell under this category (fig 19).

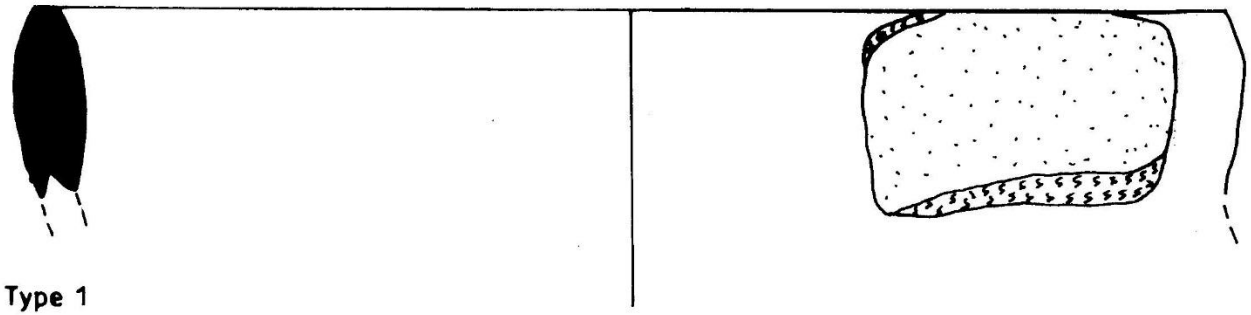
Type 4 from Pikunku

One rim was group under this category. It is straight with round lip, a diameter of 24cm and a thickness of 0.4cm (fig 20)

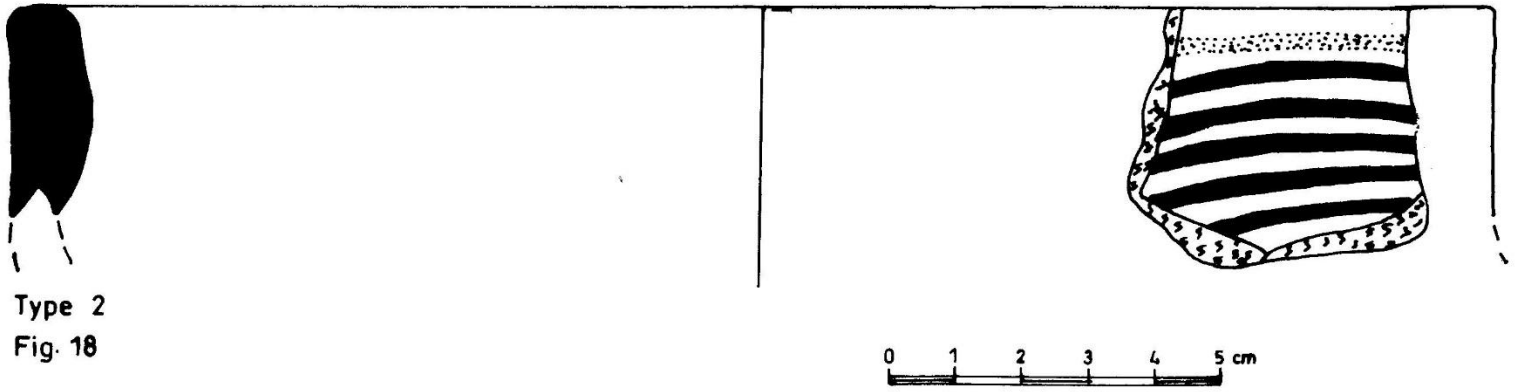
Form 5 from Pikunku

Five rims were grouped under this category. It was identified as slightly everted with a pointed lip, with a diameter of 24 cm and a thickness of 1cm (fig 21).

RIM TYPES FROM PIKUNKU SITE

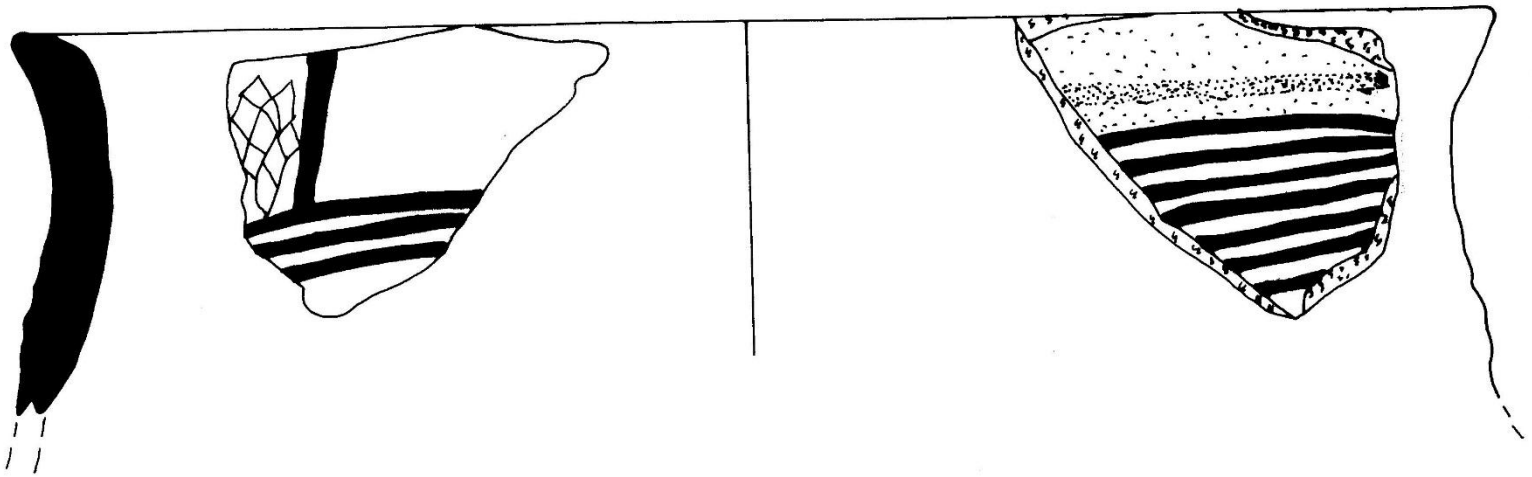


Type 1
Fig. 17

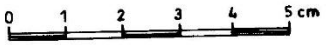


Type 2
Fig. 18

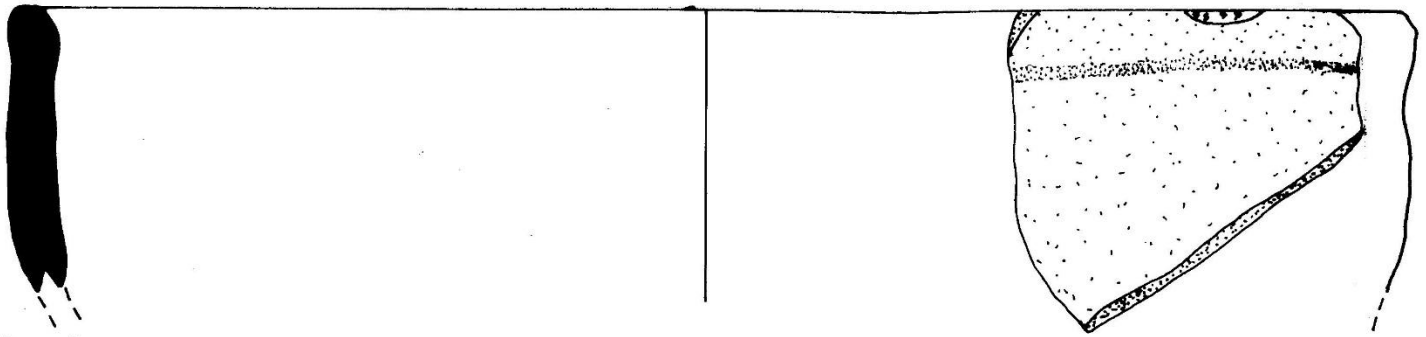
RIM TYPE FROM PIKUNKU SITE



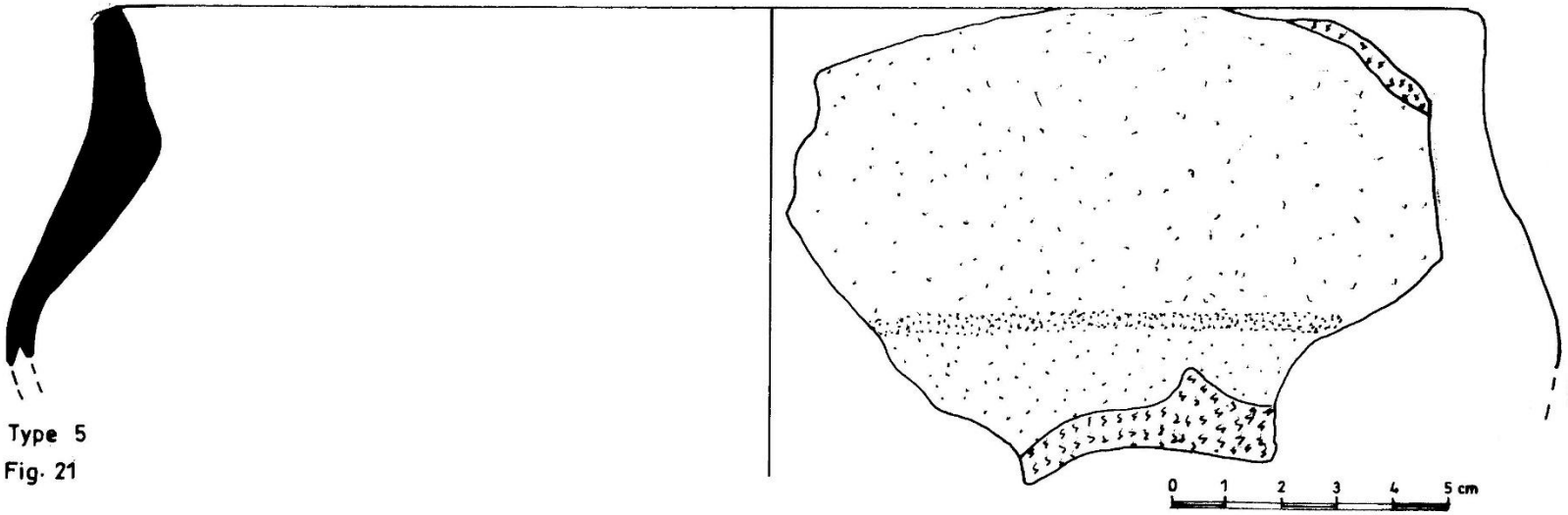
Type 3
Fig. 19



RIM TYPES FROM PIKUNKU SITE



Type 4
Fig. 20



Type 5
Fig. 21

Table 7: Summary of rim types from Tando

Type	Name of form	Quantity	Percentage %	Diameter of rims	Thickness of rims
Type 1	Straight with round lip	3	27.3	18	0.5
Type 2	Inverted with round lip	3	27.3	14	0.3
Type 3	Everted with round lip	5	45.5	24	0.8
	Total	11	100		

Type 1from Tando

Three rims were grouped into this type. It was identify as straight with around lip, with a diameter of18 cm and a thickness of 0.5cm, it was decorated with a carved wood roulette having a grain-like pattern (fig 22).

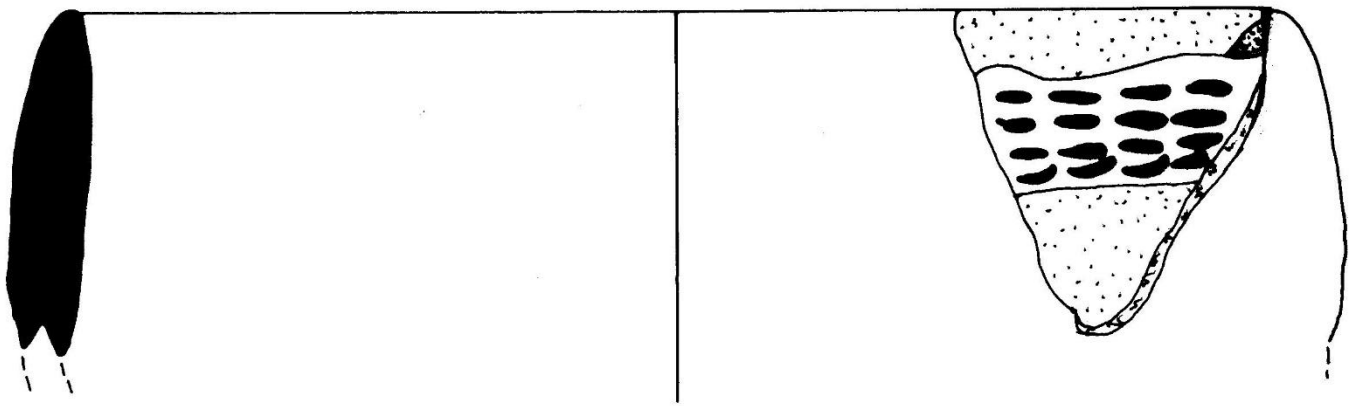
Type 2 from Tando

It was identified as inverted with a round lip, three rims were grouped into this type. It has a diameter of 14 cm and a thickness of 0.3cm (fig 23).

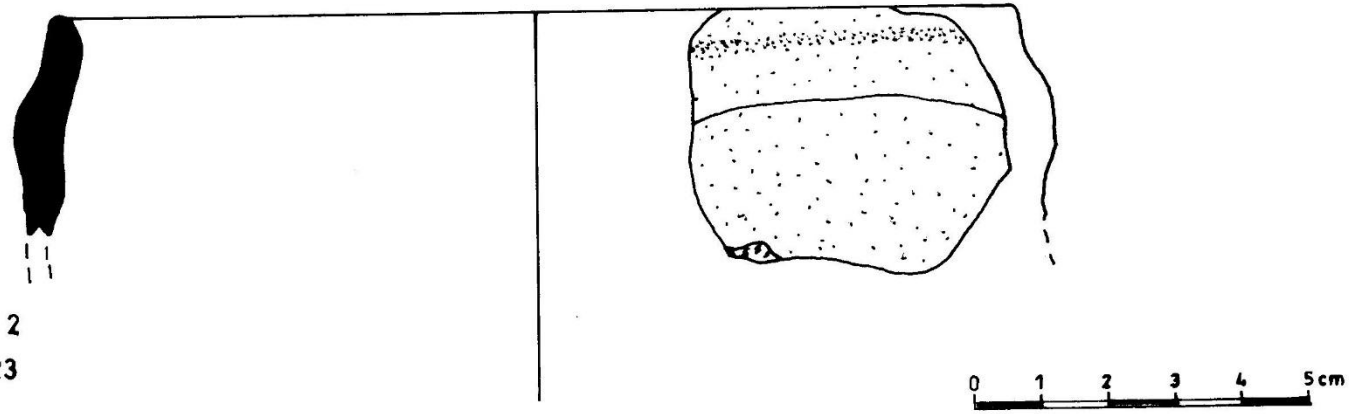
Type 3 from Tando

It was identified as everted rim with around lip. Five rims were grouped into this type. It had a rim diameter of 24 cm and a wall thickness of 0.8 cm (fig 24).

RIM TYPES FROM TANDO SITE

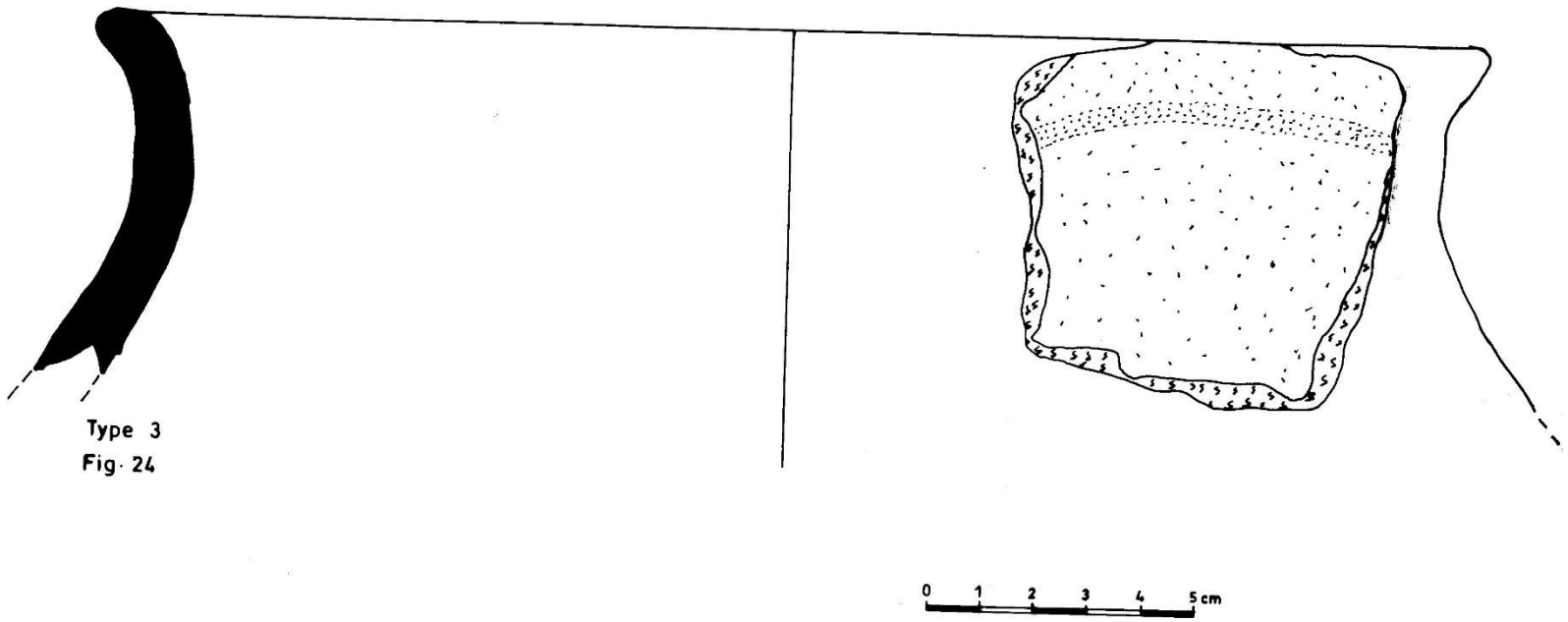


Type 1
Fig. 22



Type 2
Fig. 23

RIM TYPE FROM TANDO SITE



Type 3
Fig. 24

Table 8: Summary of rim types from Fuka

Type	Name of rims	quantity	Percentage %	Diameter of rims	Thickness of rims
Type 1	Straight with round lip	3	21.4	9	0.4
Type 2	Everted with round lip	1	7.1	18	0.8
Type 3	Inverted with round lip	5	35.8	14	0.4
Type 4	Inverted with tapered lip	4	28.6	13	0.7
Type 5	Inverted with ridged lip	1	7.1	14	1
	Total	14	100		

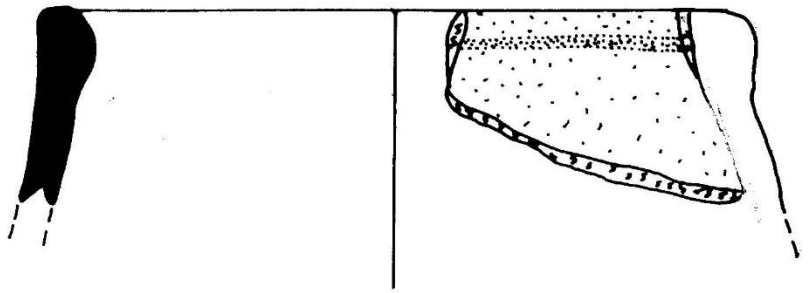
Form 1 from Fuka site

Type 1 was classified as straight with a round lip. It has a rim diameter of 9 cm and a thickness of 0.4cm (fig 25). Three rims were grouped into this category.

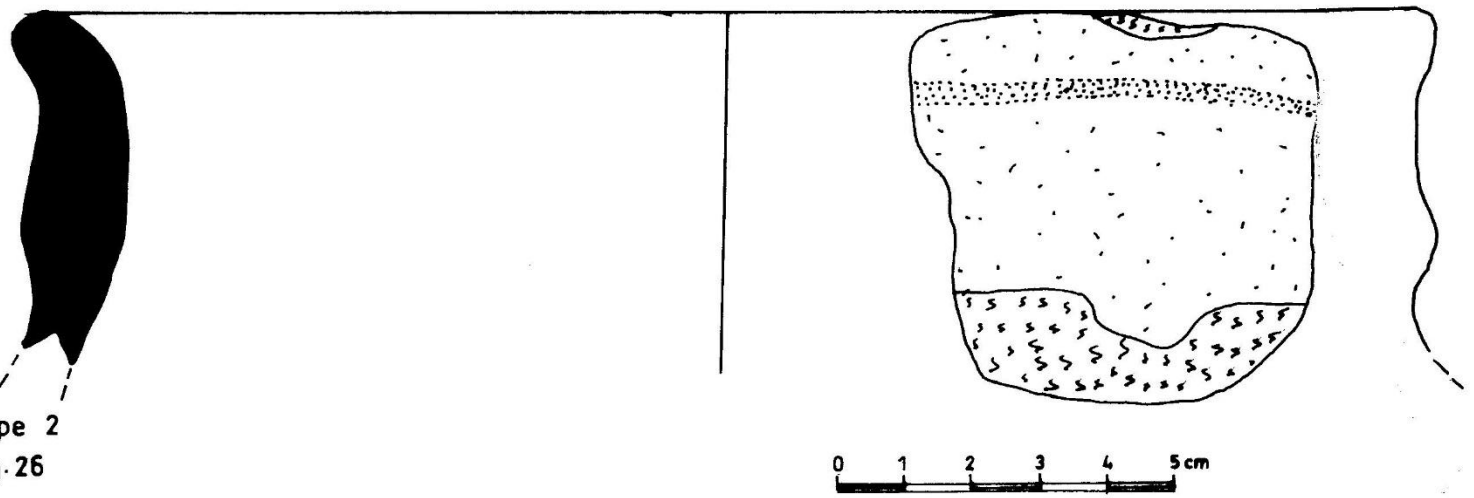
Form 2 from Fuka site

It was classified as everted with round lip, with a rim diameter of 18cm and a thickness of 0.8cm (fig 26). Only one rim was grouped into category.

RIM TYPES FROM FUKA SITE

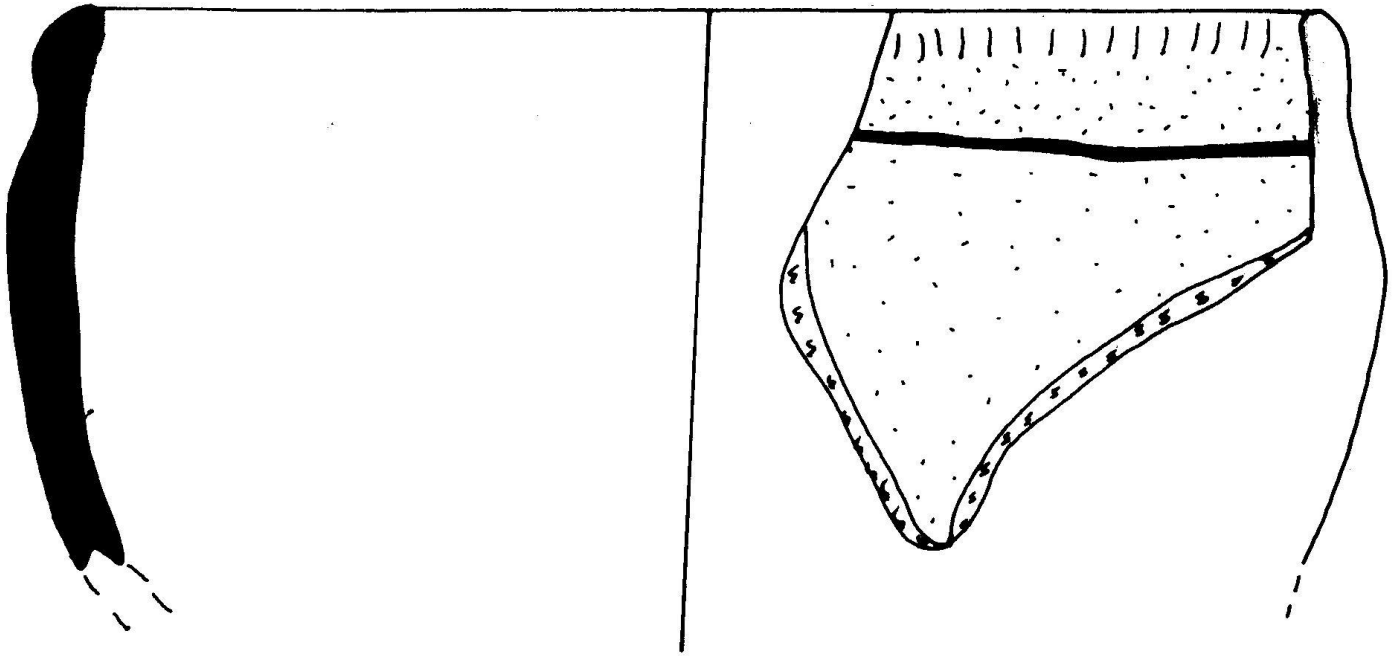


Type 1
Fig. 25



Type 2
Fig. 26

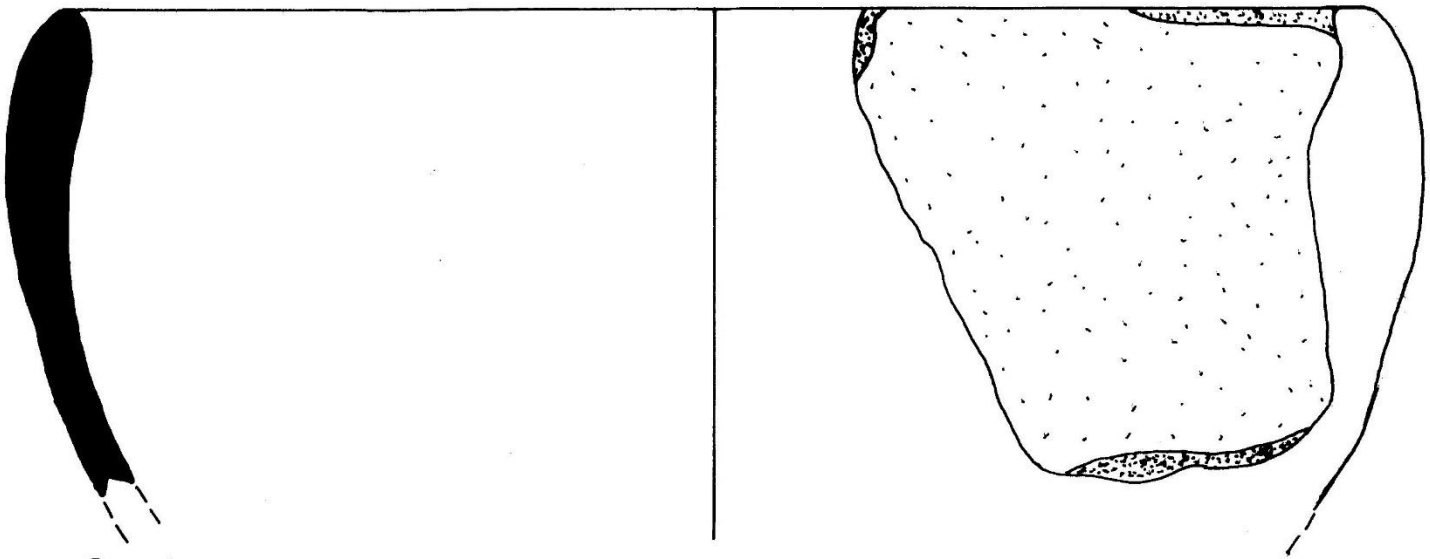
RIM TYPE FROM FUKA SITE



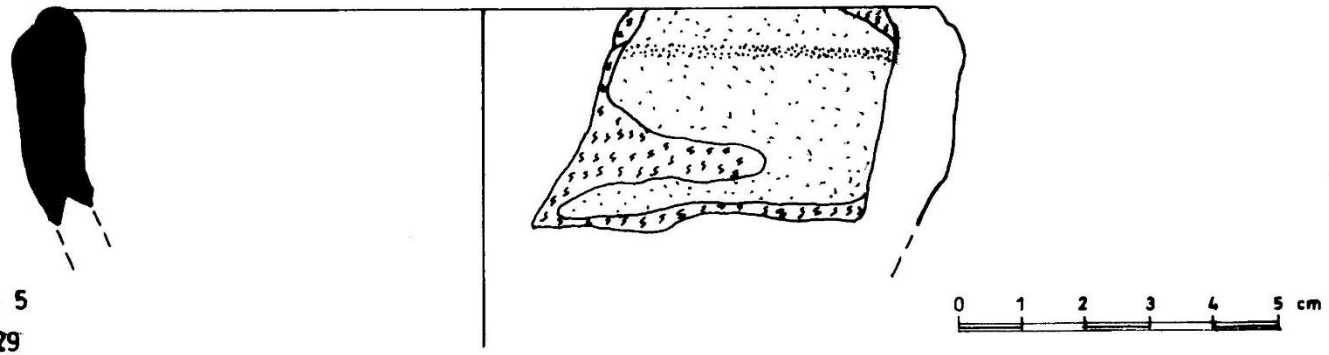
Type 3
Fig. 27



RIM TYPES FROM FUKA SITE



Type 4
Fig. 28



Type 5
Fig. 29

Form 3 from Fuka site

It was classified as inverted with round lip, with a rim diameter of 14cm and a thickness of 0.4. It was decorated with incisions (fig 27). One rim was grouped into this category.

Form 4 from Fuka site

One rim was grouped into this category; it was identified as inverted with a tapered lip, with a rim diameter of 22cm and a thickness of 0.7cm (fig 28).

Form 5 from Fuka site

It was classified as inverted with a ridged lip, with a rim diameter of 13cm and a thickness of 1cm (fig 29). Five rims were grouped into this category.

4.3.5 Classification of Old Gawu potsherds based on decorative motifs

Decorative motifs are the study of the decoration on a pottery ware. The study of decorative motifs in archaeological analysis is very important as a lot of information can be harnessed from it. Decoration on pottery can show the functions which they were put into, which may include; religious, beautification, domestic purposes or otherwise. It could show cultural continuity or other wise of a people, trade contact, and type of food cultivated and eaten. Hence it can help in the reconstruction of the past ways of life of a people.

Decorative motifs are achieved on pottery when they are leather hard using different types of instruments, which may include; sharp instruments, broom sticks, twisted cords, corn cob, carved wood, string to mention but a few.

Out of the 191 potsherds collected form the sites under study, 105 were decorated and 25 decorative motifs derived (table 7). Below are the descriptions of the decorative motifs from the potsherds from Old Gawu area.

4.3.5.1 *Single decorative motifs*

Motif 1

Motif one are groove. It is achieved using a blunt object to draw horizontal, vertical or oblique lines on the pottery while it is leather hard. The groves are classified into three categories. Category one is asingle groove (plate XXXVI). Three potsherds were identified in this category two from Tsetsebu Epah and one from Fuka. Category two is banded grooves, forty potsherds were fell into this category, 12 from Kuka Kwali, 4 from Tsetsebu-Epah, 12 from Pikunku, 3 from Fuka and 9 from Tando (plate XXXVII). The third category is identified as channels, they are achieved the same way as category one and two but using a bigger instrument to achieve wider lines and applied horizontal (plate XXXVIII). Four sherds from Kuka Kwali were classified into this category

Category one: single groove



PLATE XXXVI: single groove

Category two: Banded groove



PLATE XXXVII: Banded grooves

Category three: Channels



PLATE: XX XVIII: Channels

Motif 2

A row of notching in a triangular pattern was identified as motif three. It is achieved by using an instrument to achieve the pattern. Three potsherds were categorized into this group, two from Kuka Kwali and one from Pikunku. Below is a representation of this motif (plate XXXIX).

Motif 3

Motif three was identified as perforations. This is achieved by using the edge of an object to pierce through the pottery ware when it is still leather hard to make holes through it (plate XL). Nine pot sherds were classified into this category, five from Pikunku and four from Tando site. Below is a representation of this motif.



PLATE XXXIX: A row of notching



PLATE XL: Perforations



PLATE XLI: Twisted cord roulette

Motif 4

Motif four is twisted cord roulette. It is achieved by twisting a cord which is rolled over the pottery when leather hard. Four sherds were classified into this category, one each from Kuka Kwali and Pikunku, while two came from Tsetsebu-Epah site (plate XLI).

Motif 5

This motif was identified as incisions; they are achieved the same way as grooves but with a sharper object which produces thin lines. Six sherds were classified into this motif, four from Pikunku, one each from Kuka Kwali and Tando. Below is a representation of this motif (plate XLII).

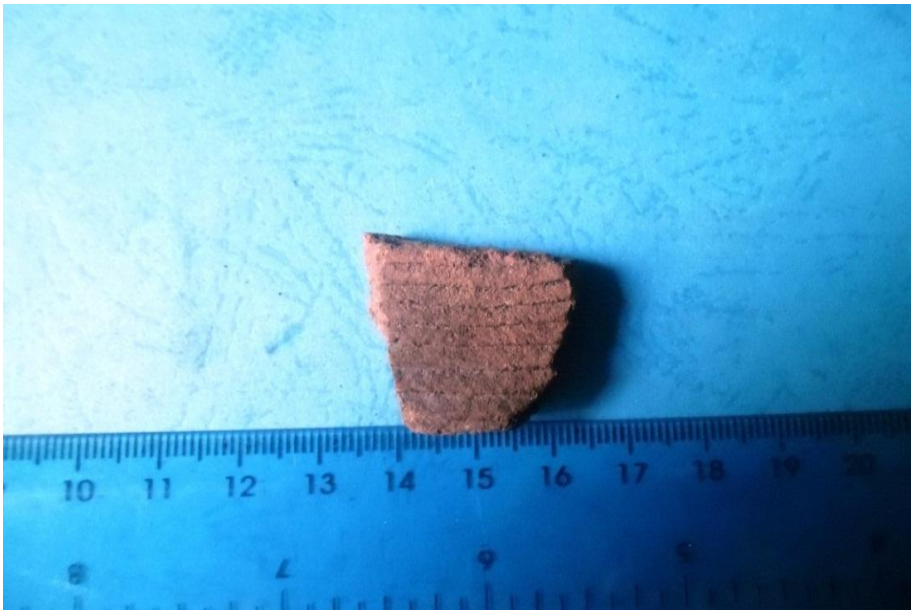


PLATE XLII: Incisions

Motif 6

This motif was identified asa carved wood roulette. This is achieved bycarving a pattern on a piece of wood and then rolled over the pottery to achieve a repeated pattern or impression on the vessel when it is leather hard. Four categories were identified under this motif. Category one has a grain-like pattern. Five sherds were categorized in to this motif, four from Kuka Kwali and one from Fuka (plate XLIII). Category two has a row of a beads-like pattern rolled over it in a single line; two sherds from Pikunku were identified with this pattern (plate XLIV). Category three is a net-impression pattern; one sherd from Tando had this pattern (plate XLV). While category four is a check-like pattern and one sherd from Kuka Kwali had this pattern (plate XLVI).

Category one: carved wood roulette having a grain-like pattern



PLATE XLIII: carved wood roulette having a grain-like pattern

Category two: carved wood roulette with a bead-like pattern



PLATE XLIV: carved wood roulette with a bead-like pattern

Category three: carved wood roulette with a net impression pattern



PLATE XLV: carved wood roulette (a net impression pattern)

Category four; carved wood roulette with a check-like pattern



PLATE XLVI: Carved wood roulette (check-like pattern)

4.3.5.2 Multiple decorations



PLATE X LVII: carved wooden roulette with perforation

Motif 7

Motif 7 which is a multiple decoration was identified as a carved wood roulette having a Grain-like pattern and perforations (plate XLVII). Three sherds were identified with this motif from Fuka site.

Motif 8

Motif 8 was identified as roulette (carved wood roulettes having; grain-like, net impression, fine string roulette)and grooves in different alignment (horizontal, vertical oblique and arches) seven categories were identified under this motif, category one is carved wood roulette with a grain-like pattern and horizontal grooves. Four sherds had this pattern, two from Kuka Kwali site and two from Fuka site (plate XLVIII). Category two is carved wood roulette with a grain-like pattern and vertical grooves. Only two sherds from Tsetsebu-Epah had this pattern (plate XLIX).

Category three is carved wood roulette with anet impression and grooves (banded horizontal and arched grooves). Four sherds had this pattern, one from Kuka Kwali and three from Tsetsebu-Epah all in Gbiti site (plate L). Category four is fine string roulette with incisions and channels (plate LI). Category five is carved wood roulette with a grain-like pattern and horizontal grooves, two sherds from Pikunku had this pattern (plate LII). Category six is a carved wood roulette with wavy line pattern and grooves (banded horizontal and oblique grooves). Only one sherd from Pikunku had this pattern (plate LII). Category seven is a carved wood roulette with a grain-like pattern and grooves(horizontal and arched grooves). Three sherds from Tando had this pattern (plate LIV). Category eight is fine string roulette and banded grooves. Two sherds from Tando had this pattern (plate LVI).

Category one: carved wood roulette with grain-like pattern and horizontal grooves



PLATEX LVIII: Carved wooden roulette and grooves

Category two: carved wood roulette with grain-like pattern and vertical grooves



PLATE X LIX: Grain-like pattern and vertical grooves

Category three: carved wood with net impression and grooves



PLATE L: carved wood roulette and banded horizontal and arched grooves

Category four: fine string roulette with incisions and channels



PLATE LI: Grooves on fine string roulette with incisions and channel

Category five: carved wood roulette with grain-like pattern and banded horizontal grooves



PLATE LII: Carved wood roulette with Grain-like pattern banded horizontal grooves

Category six: carved wood with wavy line pattern and grooves



PLATE LIII: carved wood with wavy line pattern, oblique and horizontal grooves

Category seven: carved wood roulette with grain-like pattern and grooves



PLATE LIV: carved wood roulette with arches and banded grooves

Category eight: fine string roulette and banded grooves



PLATE LV: fine string roulette and banded grooves

Category nine: carved wood roulette and grooves (horizontal and vertical)



PLATE LVI: carved wood roulette and grooves

Motif 9

Motif 9 was identified as herring bone and grooves (plate LVII).one sherd from Kuka Kwali had this motif.

Motif 10

Two potsherds from Kuka Kwali had this motif. It was identified as wavy lines and horizontal grooves (plate LVIII).



PLATE LVII: Herring bone and grooves



PLATE LVIII: Wavy lines and grooves

Motif 11

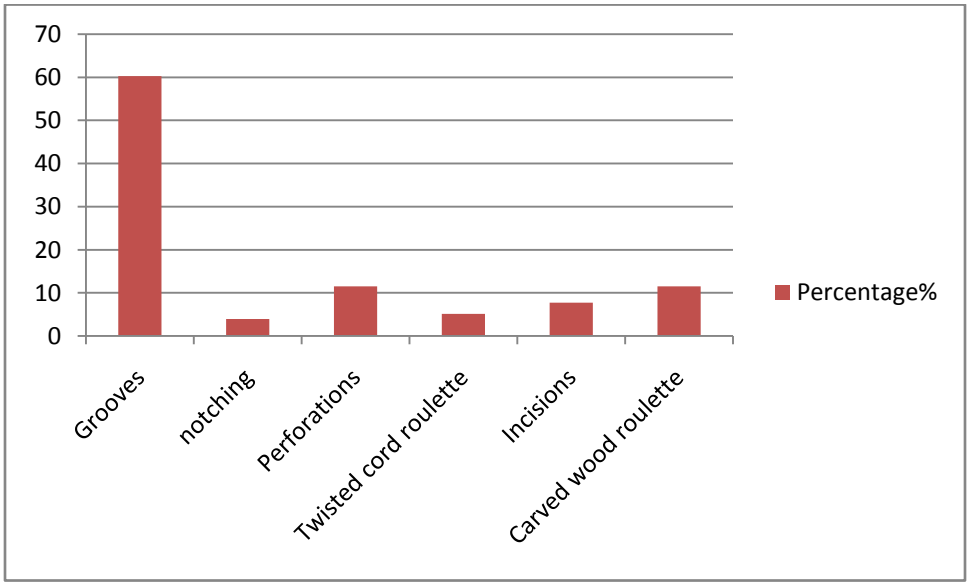
A row of notching and grooves were identified as motif 21. The notching has a regular pattern in triangular shapes (plate LIX). Only one sherd from Pikunku has this motif.



PLATE LIX: A row of notching and grooves

TABLE 9: summary of single decorative motifs from Old Gawu Archaeological sites

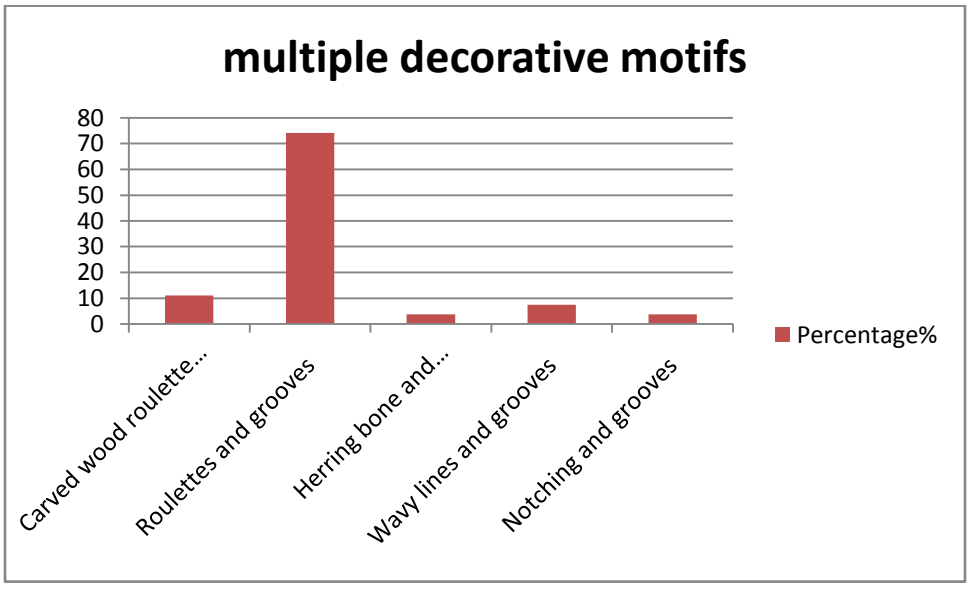
Motifs	Decoration	Quantity	Percentage%
1	Grooves	47	60.3
2	Notching	3	3.9
3	Perforations	9	11.5
4	Twisted cord roulette	4	5.1
5	Incisions	6	7.7
6	Carved wood roulette	9	11.5
total		78	100



BAR CHART ONE: SINGLE DECORATIVE MOTIFS

TABLE 10: summary of multiple decorative motifs from Old Gawu Archaeological sites

Motifs	Decoration	Quantity	Percentage%
1	Carved wood roulette and perforations	3	11.1
2	Roulettes and grooves	20	74.1
3	Herring bone and grooves	1	3.7
4	Wavy lines and grooves	2	7.4
5	Notching and grooves	1	3.7
Total		27	100



BAR CHART TWO: MULTIPLE DECORATIVE MOTIFS

4.4Comparative Analyses of Old Gawu Cultural Materials

As stated earlier, the cultural material remains from Old Gawu archaeological site were compared to bring out similarities or other wise among the cultural materials from the different Old Gawu sites under study, so as to be able to draw inferences and give interpretations to the finds.

The comparison was done by observation of finds and features with the use of the naked eye and from the classification of the finds, the comparism are based on site characteristics and description of material remains.

4.4.1 Site characteristics

Pikunku and Tando settlements are located on the hill top while Fuka, Gbiti and Zango are located at the foot of the hill. There seems to be a similarity on the species of trees on both sites, although the trees are denser on the hilltop than on the foot of the hill. Prominent species common on all the sites are the kawo trees, Shea butter tree, baobab trees, silk cotton tree and the locust bean trees. There are streams surrounding both the settlements on the hilltop and on the foot of the hill. All three sites seems to have taboos as to the cutting down of some specific types of trees, such as the baobab tree that host the war bees at Gbiti, it is also forbidden to cut trees at the ritual centers at Gkingota, Zicba Kuta and even at Fuka. All sites are endowed with such natural features that serve as places of worship, and security. The presence of caves and rock shelter was noticed on all the sites, although it is too early to say if people actually lived in these caves or they were just used for refuge in times of war, however it is only the cave at Gbiti that had the evidence of the use of fire of which more study would have to be carried out to be able to ascertain if it is a recent phenomenon or fire made by striking of stones. All the sites seems to

have only one entrance although they were not fencedbut they settled in areas that were approachable only through one side as the hill is steep and very difficult to climb, hence served as a defense mechanism used to fend off enemies and unwanted guests.

4.4.2 Material cultural remains

Material culture refers to all the things that areman-made, used and discarded in the past. It can also be defined as all the things made and used by a people from which past behavioral patterns can be inferred and reconstructed (Sharer and Ashmore, 2003). Except for a few finds that were not present in all three sites such as broken furnace remains and tuyere which were only identified at Gbiti and Pikunku, all the sites had similarity in the material remains. The Pikunku site was the only site that had remains of houses or structures. Other sites had evidence ofhouse foundations, such as Tando, not much evidence was found in Gbiti due to the farming activities taking place on the site which would have made the remains of buildings or house foundations in form of stones to be piled up in one place to give room for more land. Another find that was present at Tando and Pikunku but was not noticed at Gbiti were buried pots which only further research in form of an excavation can be able to say if they were buried deliberately or not.

However most of the other finds are similar and present in all the sites such as grinding stones both upper and lower grinding stones, except for one at Pikunku which was carved out of an igneous rock, all the others were from granitic rock, having the same type of shape, depressions and sizes. The deep depressions on these grinding stones would suggest long time usage, however as further researches are expected to be carried out in future, only then can more comparism be made on these grinding stones with the ones identified by this present research to

be able to really ascertain, if these three sites (Pikunku, Tando and Gbiti) were the earliest to be settled on.

Iron slag was a common find in all the sites except for Fuka, which was a burial and a ritual site. Only one piece of iron tool was recovered from Gbiti, but the presence of iron working was established in form of iron slag, furnace and tuyere. But except more researches are conducted on the iron working of Gawu area, it is difficult to conclude at this point in time if the evidences for iron working found in the Gawu area were from smithing or smelting. Dye pits were also only present at Pikunku and Zango which according to oral tradition are settlements of the same clan, first at the hilltop then at the foot of the hill. Although those at Pikunku have disintegrated, this would be as a result of it being abandoned for a longer period than those at Zango. In the light of the above, would it be right to say that the Yimpa clan who oral tradition says are the initial settler of Pikunku, are responsible for the evidence ofdyeing technology found in the Old Gawu area or is it a mere coincidence, that both their settlement on the hilltop and the foot of the hill were the ones with the evidence of dyeing?. More research would also help in shedding more light here but from the ethnographic data collected from those who had being involved in dyeing at Old Gawu and Gawu Babangida, it can be deduced that the inhabitants of Pikunku hill and Zango were indeed responsible for the dyeing that took place there.

CHAPTER FIVE

INTERPRETATION OF OLD GAWU CULTURAL MATERIALS

5.1 Introduction

Interpretation is the final and most important step of every archaeological investigation. It is the meaning the Archaeologist infer into the finds and feature identified from a site. In an attempt to reconstruct the past ways of life of a people, material evidence is one of the sources through which this can be achieved. Hence a detailed classification and analysis of finds providesubstantive means of inferring meaning to the material culture of a people. In reconstructing the past, the Archaeologist has to use a lot of tools and techniques,such as the principle of unifortarianism, which tries to explain the events from the past with processes observable in the present (Giade, 2011). Other methods open to the Archaeologist in the reconstruction of the past includes; ethno-archaeological approaches which gives an insight into prehistoric life ways by observing contemporary human behaviors, another method used is the analogy (historical, ethnographic and experimental). It deals with the ways of interpreting archaeological data by comparing them to similar artifacts in use today where a direct historical relationship is known between the archaeological remains and the present day societies (Giade, 2011). Hence the meanings inferred into the material remains from Old Gawu sites were based on these methods along with the researcher's viewson the finds and features from Old Gawu.

5.2 Interpretation of data from Old Gawu sites

The cultural material remains from Old Gawu area has been classified into; stone tools, iron implement/ slag, pottery wares, house/granary foundations, dye pits, burials,

furnace/tuyereand potsherds, spindle whorls and cowry shells. Meanings were inferred into them and the following interpretations made.

AStone tools

A total of 25 lower grinding stones and 12 upper grinding stones were identified in Gawu area. Five lower grinding stones were identified from Kuka Kwali, five from Tando and 15 from Pikunku. Five lower grinding stones were also identified from Kuka Kwali, one from Tando and eight from Pikunku. Thirteen pounding stones were also identified from Pikunku site. The spheroids are said to have been used for shaping the grinding stones and for smoothening them (Badawa, per comm 17 May, 2014).

The siting of grinding stones close to house foundations could show that they were used for domestic purposes. Some were sited very close to hearths, indicating a kitchen or cooking area as is typical in the present day Gawu community. The deep hollowed depressions on the lower grinding indicates long and continuous use, this can go a long way to support the oral claim of settling on the hill top for about three hundred years. All the grinding stones were all made from granitic rock except for one (plate XVI) which was made from an igneous rock. Oral information has it that such grinding stones from this type of material were used for grinding very special items such as herbs and pigments for beautification (Hajiya Gawu per comm 5 October, 2014).

Most of the grinding stones were placed on wedges which is far from what Magaji (2011) identified as lower grinding stone stand, plate XXI shows a grinding stone on a tripod stand which is typical of the present day community as oral tradition attested to the fact, that the wedge was that low so as to ensure grinding on one's knees rather than bending down. The

grinding stones had a specific pattern; they are triangular in shape and also similar to what is obtainable in the present day society, hence suggesting continuity in the tradition of the people.

B Iron slag

Several pieces of iron slag were identified in Old Gawu area. The iron slag was scattered all over the five sites under study but only Pikunku has signs of a furnace and tuyere. Broken pieces of tuyere were also identified at Gbiti. Although one out of the range of hills that makes up the Gawu ridge, is a lateritic hill located at latitude 09˚ 12□ 03.2□ N and longitude 006˚ 49□ 18.3□ E. it is still difficult to conclude whether the iron slag and broken furnace were from smithing or smelting activities despite the fact that oral tradition has it that the people smelted iron in the past, and was used to fashion tools and weapons until the contact with the Europeans which offered them the opportunity of getting other forms of metals.

C Spindle Whorls

A total of four spindle whorls were recovered from Gawu, two from Pikunku and one each from Tando and Fuka. This instrument was said to have been used for spinning cotton which was used for cloth weaving in Gawu. From ethnographic information gathered, cotton was grown in Gawu; women were then responsible for harvesting, preparation and spinning of the cotton into thread (Hassana per com 25 May, 2014). Weaving was a collective responsibility in Gawu as both the male and female, young and old wove. This shows gender role among the Gawu people and how important this tradition was in Gawu. The presence of spindle whorls and dye pits are evidences of an indigenous knowledge system, involving the development of cloth weaving and dyeing from locally made materials found within the environment and from

indigenous technology. Although cloth weaving and dyeing is no longer practiced in Gawu as at present, we can infer that it had formed a basic part oftheir economy could have made Gawu famous among the neighboring communities as oral tradition has it that Gawu fabrics were sold both far and near.

D Pottery

Pottery is one of the predominate finds in most archaeological investigation in most places in north-central Nigeria. This could be attributed to their durability made possible by firing and the fact that once they are broken they do have little or no more value, hence they are usually the most abundant cultural items to be left behind in case of a relocation. No wonder their abundance in archaeological sites where pottery was made or used.

The Gbagyi are well known for pottery making especially those from the F.C.T as records of early European writers attest to the fact that, the pottery from this area is easily the best yet seen anywhere in West Africa (Burnett's report of 1947, cf Ciroma, 1995:64). The Kwali area is also famous for its pottery traditions, hence pottery in Gawu can be said to have been an indigenous practice which has been in practice since time memorable, until the recent past when it was abandoned for iron and steel equipment.

A total of 191 potsherds were collected and classified based on vessel type, vessel form, paste characteristics, surface finish and decorative motifs. The sherds were mostly burnished and brownish in color while very few were light brown and red. Three rim forms were identified from the 55 rims collected from Gawu area; they are everted, inverted or straight rims. Hence the vessel forms (bowls and pots). Some of the rims were decorated on the inside and outside. Most of the decorations from Gawu area were carved wood roulettes, grooves and perforations. Others

include; incisions, twisted cord roulettes, fine string roulettes and notches. The instruments used were from the materials gotten from their immediate environment; this signifies that there was an interaction between man and his environment. The unique decorations also show the aesthetic values of the people as most of the pottery from Gawu area were elaborately decorated.

From the comparative analysis carried on the Gawu pottery, judging from the observation of the colors and decorations on these pottery wares, it can be inferred that the source of clay, technology and technics of pottery making in Gawu area are the same in all the sites.

Some complete or nearly complete pottery wares were recovered from Pikunku, Tando and Gbiti, with very remarkable decorations. This shows the creativity of the Gawu people as they did not only manufacture the normal conventional pottery wares but wares for royalties and the affluent, and this signifies the society had social stratification of the haves and haves-not. The two small bowls used in serving the deceased twin shows their belief in life after dead. Oral tradition also has it that both males and females did smoked tobacco (which was locally cultivated) with the smoking pipe at their leisure time, most especially the adult and the rich. These unique pottery wares goes to show that there was social stratification among the Old Gawu people as was typical of any early state and that they had time for social activities.

E Cowry Shells

Many societies in Africa have used different types of objects as a means of exchange for goods and services, among which were; cowrie shells, manila, gold, silver and the likes. Cowry shells were recovered from the Gawu area, one from Gbiti and two from Pikunku. The presence of cowry shells in these sites could signify the presence of commercial activities. However cowry shells were not used exclusive for commercial purpose alone, they were also used as

objects of adornment and beautification. They were also used as ritual objects in some African communities or as dice used in fortune telling.

The presence of cowry shells in Gawu sites could support the claim of engaging in trade while on the hill top or with other communities. More research in form of excavation would have to be carried out in the said market square to ascertain this claim of Gawu being a large commercial center in the past. Hence we can infer that Gawu though being on a hill top was not in isolation, it interacted with other communities in terms of trade.

Cowry shells were not the only shells noticed in the Old Gawu area, shells such as those of snails and oysters were also noticed. The proximity of the Gurara River from the site could explain the presence of these other shells. Hence it can be deduced that the people had a good knowledge of the resources in their surrounding and maximum these resources to meet their needs and would have traded with other communities as attested by oral tradition.

F House/Granary Foundations

Fourteen house foundations/granary foundations were identified in Gawu area, six from Tando and eight from Pikunku. All were aligned in a circular motion, hence difficult to tell which was a granary foundation or house foundation. Both granaries and houses in present day Gawu community are also aligned in circles. Thedifferences can only be dictated from the size of the structure, as houses would have a wider circumference than granary. This also is subjected to the size of the family, as a larger family would mean a bigger hut andvice versa (Ndatsu, per com, 17 May, 2014). Two relics of building were also identified at Pikunku; they were made from mud blocks (*Tumbili*). The blocks also had a circular alignment and were made froma combination of clay soil, sandy soil and dried grasses mixed with water. No mould was used in

molding this type of blocks; they were shaped with the bare hands while rolling them on the ground and it is allowed to dry up before they are used for building (Ndatsu, per comm 17 May2014). Observing the present day building in Gawu community, one can notice that they still build their houses in circular alignment but not with the *tumbili* blocks any more. The blocks used now are square in shape, this is made using a wooden square mould to form the block using the same raw materials as with the *tumbili* blocks.

G Dye Pits

A total of 76 dye pits were identified from two sites in Gawu area (Zango and Pikunku). As described in chapter three, they are circular in shape and had a diameter of 0.7m to 1.6m. The pits are usually 1m to 2m apart and cemented, however most of the dye pits on the Pikunku hill have already been worn out. Hence it can be deduced that they have been abandoned for a longer period than those on Zango site. This large number of dye pits could suggest the type of economy of Gawu in the past as cloth dyeing can give evidence of a diversified economy, trade and technological development. Oral tradition however, has it that the dye pits were used to dye cloths mostly woven by men as the type of loom they used do not produce very neat clothes hence the need to further beautify it (Garba, per com 25 May 2014).

The dye pits were dug and filled with gravels or lateritic soil so as to make it firm after which it is built up with a whitish clay soil mixed with some substances so as to make it water proof . The pits from Zango site were choked with iron slag before they were cemented, it shows that the community had knowledge of the resources within their environment and they also knew how to recycle their waste product.

H Burials

Man as a higher animal, did cultivate the culture of a conscious and careful burial of its dead unlike other animals. The place of burial was held sacred among most African communities especially those of kings, who are always regarded as custodians of their tradition and religion. Gawu also is not left out of this belief. Burial in Gawu in the past was conducted according to traditional rites and practices until the coming of Islam and Christianity.

The presence of a burial ground in Old Gawu signifies the respect given to kings. Although the burial place has been abandoned since 1952 (Shuaibu, per com, 25 May, 2014) and farming activities have completely destroyed the site. This makes it difficult to really ascertain if the place is a burial place (except for the two stones present as grave makers) hence further research in form of an excavation would have to be conducted to ascertain, if it is really a burial ground and the manner in which they did bury their kings.

I Caves and Rock Shelters

Man has been known to be a cave dweller in antiquity, hence the term "the cave man". In place where caves where available, man utilized them for shelter and security, first from wild animals and adverse weather conditions, and latter from their fellow men in times of war. The study of caves in archaeology is of very paramount importance as they have proven to provide vital information on the past ways of life of man in the past. They provide archaeologist with substantial evidence on the past ways of man as most of the finds in caves are usually found undisturbed. Caves are of great significance to the Archaeologist, in that it does not only provide the archaeologist with details on the environmental changes in the area, they provide a more stable stratigraphy which can help in dating, they also provide more reliable data that can help in

the study of the past ways of man, as man and animals alike are known to have made use of caves where ever they were found right from the stone age hence the study of caves can help to us understand the prehistoric period of man's existence on earth (Gkioni, 2004). Some of these caves were also used as burials in the past, either as a conscious attempt by man or accidentally, hence they could provide information as to the development of man, what he eat, used, and so much more. Example is the Iwo Eleru man whose remains were found in a cave and has been the first evidence of the Negroid inWest Africa. The study of caves can also provide vital information in environmental studies and how the environment affected man and verse versa.

There are so many caves and rock settlers that are scattered on the Gawu ridge which the people explored for security purpose and provision of shelter. Some of these caves are very wide while others are very shallow. Some are believed to have mystic powers, hence the ability to accommodate a large number of persons in times of distress. The caves had evidence of human habitation such as; pottery ware and the evidence of the use of fire in one of the caves at Gbiti. Further researches in these caves would give a better understanding of the past ways of the people.

J Ritual Centers

Gawu ridge was said to have been selected as a place of abode by the community for some obvious reasons, which includes; provision of security, rich agricultural soil and to be closer to objects which were used in their religious worship. The Gbagyi are known to believe in a supreme being known as *Shewko*. This supreme being is however approached through different mediums. Among the Gawulians, different stone monoliths were used as mediums to the Supreme Being, which they held dear to them until the coming of Christianity and Islam.

Five ritual centers were recorded from three settlement sites (Pikunku, Fuka and Tando). The proximity to these places of worship has been attributed to the choice of the site for settlement. These deities they worshiped are said to have offered them protection from their enemies and was one of the reasons behind their victories in warfare (Shuaibu, per com. 25th May 2014). Some of these ritual places are still being visited by the local to pray for one thing or the other and also for pilgrimages by people who today are not even traditionalists (Ciroma, per com. 23 July, 2014). This act shows the continuity of the tradition from the time past to this present generation.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Summary

This chapter summaries and gives a conclusion to the archaeological investigation conducted on some sites in old Gawu area. Although this is not the pioneer work done in Gawu area, this research built upon the already existing knowledge on the archaeology of old Gawu area. The research was broken into six chapters for better coordination.

Chapter one gave a general introduction to the work; what necessitated the research, the scope of the study, review of relevant literature,it pointed out the significance of this study, the methods used in carrying out the research and the excepted outcome.

Chapter two looked at an overview of the environmental features of the area. It gave background knowledge of the geographical location of Gawu, climate obtainable in Old Gawu; it also took cognizance of the vegetation, geology and geomorphology, economic subsistence of the people, settlement type of the society and the historical background of Gawu, from its origin to its present day state as narrated by oral tradition. This is important as most of the tradition of origin which is stored up in the head has to be written down for future generations who might be at a lost if the elders or custodians of these traditions die with these knowledge.

The next chapter recorded the reconnaissance survey conducted on some of the sites of old Gawu which include Pikunku, Tando, Fuka, Gbiti and Zango sites. It dealt with the detailed location of sites, descriptions of sites and recorded the finds and features that were located and

collected from the sites. It also brings our attention to the use of photographic documentation in archaeological investigation

Chapter four recorded the classification and analysis of the material finds and features from old Gawu sites most especially the pottery finds which made up most of the finds from the Gawu area.It also looked at a comparative analysis of the data from the various sites under study.

Chapter five attempted an interpretation of the finds and features that were recovered and collected from old Gawu sites.It provided the possibilities for insights into the behaviors of the people; this was done by drawing inferences and giving explanations to the analyses carried out in chapter four.

The last chapter gave a summary of the archaeological investigation conducted in Old Gawu settlement sites by giving a recap of each chapter. It finally drew a conclusion to the research and also gave recommendations for further research work to be carried out in the area.

6.2 Conclusion

This research though limited to only surface investigations, has shed more light on the archaeology of Old Gawu, it has brought to light how man utilized what was obtainable within his immediate environment to meet his immediate needs, providing his food, shelter, technological advancement and his daily needs. That is not to say that man was solely dependent on the environment, but the environment was a contributing factor to the different developmental stages of man's existence. Old Gawu area provides a good example of how man influenced his environment and how the environment in return influenced man's ways of life. The Gawu people made use of resources within their immediate environment, to develop their technological know-how, religious and social functions and their general well-being.

Although more research is needed to be carried out in the Gawu area before any logical conclusion can be made, however, this notwithstanding, this research has shown that the communities that inhabited the Gawu ridge in the past did so simultaneously, as the finds from the three settlements sites studied showed similarities in the source of raw materials and the technology of production, hence it can be deduced that the communities co-habited the hill at the same time. Although these communities initially had their autonomy, but with time they were be integrated together to form one big, strong and formidable community so as to be able to combat their common enemy that sort to dominate them.

This research although still tentative suggests that the settlement is older than this period in which it is suggested to have been formed (date to the time of Mallam Kumbo). Gawu can be viewed as one of the early states that rose up in the early16th to 17th century, this could be attributed to the fact that, they had a centralized system of government with the seat of authority in Pikukun, which also served as a ritual center, commercial and industrial center. It was well fortified and had a standing army to it defense hence it had the necessary qualities of an early state.

Looking at the importance of the Pikunku site to the Gawu people, one can conclude that Pikunku served as a center of the Gawu civilization that flourished during the periods of its early state formation. Pikunku can also be said to have been a commercial, religious, administrative, social center and the seat of power. Little wonder it is still held in high esteem among the people.

One regrettable thing that has belittled Gawu among its contemporary is the complete abandonment of its traditional craft and technology. Tradition has it that Gawu was known far and near for its cloth weaving and wood carving industries. Gawu traditions hold the claims to

having been established in pottery making, wood carving, cloth weaving and dying. But today none of these crafts are still practiced in the Gawu area which has been attributed to western influence. There is a need therefore to awaken a cultural consciousness among the people. The people should know that self- reliance is the key toa successful economic development and these can be achieved by looking inwards and developing our local industries

Conclusively, the research has been able to add to the number of sites studied in the Gawu area there by giving a better understanding to the early culture history of the Gawu people. Pikunku has been the only site studied before now; however this research has been able to also study Tando, Gbiti and Fuka settlements in addition to Pikunku, which has been able to point out the relationship that existed between the communities that inhabited the Gawu ridge in the past. However more researches in terms of excavation and dating are needed to ascertain this. It has also shed light on the socio-economic aspect of the past inhabitants of the Gawu ridge and hence serves as a basis for future researches.

6.3 Recommendations

Gawu in the past had an economy to reckon with but along the line they lost it. There is a need to educate the populaces of the area on the dangers involved in the abandoning their indigenous arts and crafts. Being in the FCT, the Federal Ministry for Art and Cultureshould take it as a responsibility to salvage what is left of these knowledge systems, by creating programs that would encourage the people to go back and develop their indigenous technologies.

The Federal Government of Nigeria should it see as a point of duty to hire competent hands that would carry out researches to document the past ways of life of the people that originally inhabited the Abuja area in the past so as to preserve their culture and tradition, which

is fast fading due to the influence of westernization and modernization that came with Abuja being the FCT.

There is the need to educate the people on the need to have every aspect of their history documented hence there is no need for them to hold back information that would help in giving a better understanding of their past ways of life and therefore there is the need for future researchers in this area to partner with an insider who has a knowledge of the people's ways of life. These will eliminate the problem of trust and respect for their past as these are some of the excuses given as to why information about their past are withheld from researchers.

Most importantly, there is a need for further research to be carried out in the area, in terms of more survey of other sites and excavations which will help to shed more light on the settlement phases of the people in order to establish a chronology of the occupation of the Gawu area.

The present researcher is suggesting Gawu as a viable site for carrying out, archaeological field schools, as the area is endowed with a lot of sites that can be a study field to the Department for years to come. It is not much of a distance from Zaria and the area is relatively safe, in term of security of life, hence I recommend that the Department of Archaeology, Ahmadu Bello University Zaria, being the closest university to the site, that offers the course of archaeology should embark on a field trip to this area in the bid to document and reconstruct the past ways of life of the people, before the area come under more threats from human activities.

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NAK: Minprof 3624 Lapai District and Village Organisation 1908-1924.

NSAM: Minprof: 49/106/ Gawu Village Affairs.

APPENDIX 1

QUESTIONS GUIDE

Below is the questions guide that aided the coherent collection of oral data.

TRADITION OF ORIGIN

1 where did your ancestors live?

2 where did they come from?

3 did they meet people already occupying the area?

4 who are these people?

5 why did they choose to live on the hill top?

5 who were their neighbors?

6 did they fight wars with their neighbors?

7 who did they trade with?

ECONOMY AND TECHNOLOGY

1 what is the principal source of income for the Gawu people?

2 what type of craft do the people practice?

3 what technology did you use in your crafts?

4 Do you still practice these crafts today?

5 How do you obtain raw materials needed for theses crafts or technology?

6 Who were responsible for pottery making in Gawu?

7 Who were responsible for iron smelting in Gawu?

8 Was there a market for the finished products?

9 What were the market days? Who else did you trade with?

SETTLEMENT PATTERN

1can you name all the early sites occupied by the Gawu people?

2 How large are these settlements?

3 What are the criteria for choosing a site?

4 Did the people on the hill top build house or did they live in caves?

5 How or with what were the houses built?

6 Was the king's quarter built differently from the rest of the people's?

7 How many clans settled on the hill top?

8 Did they have any things in common?

RELIGION

1 what is the belief system of the people?

2 who do you worship as a supreme being?

3 what are the main components of your religion?

4 what are the major religious festivals in your settlement?

5 how are they performed?

6 what is their seasonality?

7 do you have any significant religious rituals associated with these festivals?

8 how do you bury your dead?

9 How do you bury your kings?

10 Do you still observe that practice?

11 If not, why did you stop the act?

POLITICS

1 what type of political structure do you operate in Old Gawu?

2 has it been so from inception?

3 if no, why the change and when did the change take place?

4 who was the first leader of Gawu?

5 What name do you call your leader?

6 How do you choose your leader?

7 How many rulers have you had since inception of Gawu?

8 Are women allowed to rule? If not, why?

9 How long does a ruler stay on the throne?

APPENDIX II

Genealogical data of Gawu

S/NO	NAMES	YEARS OF REIGN	DATE	TITLE
1	Sadu	13	1737-1750	Zhiti
2	Kumbo Mammam	13	1750-1763	Etsu
3	Jatau	10	1763-1772	Etsu
4	Gajere	5	1772-1778	Etsu
5	Cikan	10	1778-1788	Etsu
6	Wago	12	1788-1800	Etsu
7	Lanse	10	1800-1810	Etsu
8	Gani I	9	1810-1819	Etsu
9	Guba	11	1819-1830	Etsu
10	Bako I	10	1830-1840	Etsu
11	Mamman	44	1840-1884	Etsu
12	Kalu	21	1884-1905	Etsu
13	Gero	3	1905-1908	Etsu
14	Baako	3	1908-1911	Etsu
15	Magani	3	1911-1914	Tswadu
16	Gani I	10	1914-1924	Etsu
17	Tukwa I	9	1924-1933	Etsu
18	Gani I	1	1933-1934	Etsu
19	Tukwa II	18	1934-1952	Etsu

20	Gani II	1	1952-1953	Etsu
21	Suman	9 months	1953-1953	Tswadu
22	Tukwa	2	1953-1954	Etsu
23	Abu	21	1955-1976	Dagaci
24	Abu	12	1976-1988	Hakimi
25	Baba	10	1976-1986	Dagaci
26	Abdullahi Angulu	1	1986-1987	Tswadu
27	Bako II	2	1987-1989	Dagaci
28	Abdullahi Angulu	2	1989-1991	Tswadu
29	Mamman S/ Haya	8 months	1991	Galadima
30	Attahiru		1991	Hakimi

The Gawu genealogical dates

Source: Ciroma, 1995: 129-130

APPENDIX III

Measurement of Pikunku dye pits

PITS	DIAMETERS	DISTANCE
A	1.5M	0.7M
B	1.3M	7M
C	1.2M	1 M
D	1.2 M	1.2 M
E	1.3 M	1.5 M
F	1.5 M	0.9 M
G	1.4 M	1.2 M
H	1.2 M	1.3 M
I	1.6 M	1 M
J	1.9 M	1.4 M
K	1.6 M	0.7 M
L	1.5 M	1.1 M
M	0.7 M	3 M
N	0.9 M	1 M
O	1.1 M	1.2 M
P	1.2 M	2.2 M
Q	1.1 M	1 M
R	1.0 M	5.5 M
S	1.2 M	2 M
T	1.0 M	-

APPENDIX IV

Measurement of Zango dye pits

Pit	Diameter in meters	Distance in meters
1	1.3	0.9
2	1.4	1
3	1.6	1.5
4	0.9	1.3
5	1.3	1.2
6	0.9	1
7	1	1.1
8	1.1	2.1
9	1.3	1.1
10	1.3	1.1
11	0.7	3.2
12	1	1.6
13	1.1	2.7
14	1.3	3.1
15	1	1.3
16	0.9	2.4
17	0.9	3.2
18	1.1	2
19	0.9	1.7

20	0.9	2
21	1	1
22	1	1
23	0.8	1
24	1.7	6.2
25	1	1.5
26	1	2.2
27	1	1.5
28	1	2
29	1	1.1
30	1.2	1.8
31	1.1	2
32	0.9	1.5
33	0.9	1.4
34	1	1.6
35	1	2.4
36	0.9	1.3
37	1.2	1.4
38	0.9	1.1
39	0.9	1.0
40	1.1	1.6
41	0.9	1.5
42	0.9	2.2

43	1	2
44	1	1.3
45	0.9	1.8
46	1	1.6
47	0.9	-

A summary of Zango dying pits

APPENDIX V

LIST OF INFORMANTS

S/NO	NAMES of	AGE	GENDER	OCCUPATION	INFORMATION	PLACE	DATE
1	Musa Ibrahim	60	Male	Dagachi	Tradition of origin	Kaura	25-5-2014
2	Adamu Abdullahi	58	Male	Sarki Tando	Tradition of origin	Tando	25-5-2014
3	Ndatsu Moh'd	78	Male	Farmer	Tradition of origin	Gawu	17-5-2014
4	Yatsu Baze	106	male	Farmer	Tradition of origin	Gbiti	25-5-2014
5	Audu Moh'd	52	Male	Farmer	Tradition of origin	Gbiti	27-5-2014
6	Danladi Aliyu	43	Male	Zagwoi Fuka	Settlement history	Fuka	25-5-2014
7	Abubakar Garba	17	Male	Student	Tradition of origin	Gbiti	27-5-2014
8	Iliya Audu	18	Male	Student	Tradition of origin	Gbiti	27-5-2014
9	Moh'd Husseni	16	Male	Student	Ethnography	Gbiti	27-5-2014

10	Audu Ali	17	Male	Student	Ethnography	Gbiti	27-5-2014
11	Umar Yakubu	15	Male	Student	Ethnography	Gbiti	27-5-2014
12	Bulus Gabriel	14	Male	Student	Settlement history	Gbiti	27-5-2014
13	Garba Madaki	118	Male	Weaver	Ethnography	Tando	25-5-2014
14	Shuaibu Garba	60	Male	Hunter	Settlement history	Tando	25-5-2014
15	Hassana Garba	98	Female	Weaver	Ethnography	Tando	25-5-2014
16	Ibrahim Imam	89	Male	Rtd civil servant	Tradition of origin	Kaura	25-5-2014
17	Mohammad Ahmed	28	Male	Farmer	Tradition of origin	Gawu	17-5-2014
18	Ibrahim Abdullahi	27	Male	Farmer	Tradition of origin	Gawu	17-5-2014
19	Musa Badawa	48	Male	Lumbering	Settlement history	Gawu	17-5-2014
20	CiromaSani	57	male	Civil servant	Tradition of origin	Sabo Gawu	25-8-2014
21	Amina	65	female	Weaving	Ethnography	Gawu	25-5-

	Kosodu						2014
22	Mohammad usman	74	male	Hakimi Gawu	Tradition of origin	Sabo Gawu	23-6 2014
23	Adamu Angulu	86	male	Sarki Pada Gawu	Tradition of origin	Sabo Gawu	23-6-2014
24	Adamu Tukura	68	Male	Magajin Gawu	Settlement history	Sabo Gawu	23-6-2014
25	Musa Sarki Abubakar III	76	male	Dagachi Gawu	Tradition of origin	Sabo Gawu	23-6-2014
26	Hajiya Gawu	97	female	potter	Ethnography	Kaffin-koro	5-10-2014
27	Amos Jock	28	male	Civil servant	Field guide		