

**AN ARCHAEOLOGICAL SURVEY OF ANKUWA HILLTOP SETTLEMENT,  
KACHIA LOCAL GOVERNMENT AREA OF KADUNA STATE**

**BY**

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**BY**

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DEGREE IN ARCHAEOLOGY.**

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PROF. K.T. ODOFIN  
PROF.J.D. NDERA**

**DECEMBER, 2021**

## DECLARATION

I declare that this dissertation titled '**An Archaeological Survey of Ankuwa Hilltop Settlement, Kachia Local Government Area of Kaduna State**' was carried out by me in the Department of Archaeology, Faculty of Arts, Ahmadu Bello University, Zaria. All works that have cited in this dissertation have been properly acknowledged. No part of this dissertation has been presented elsewhere.

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**Elizabeth GAMBO**  
P16ARAH8002

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**Date**

## CERTIFICATION

This dissertation entitled ‘**An Archaeological Survey of Ankuwa Hilltop Settlement, Kachia Local Government Area of Kaduna State**’ meets the regulations governing the award of the degree of Master in Arts in Archaeology of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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**Date**

## **DEDICATION**

This dissertation is dedicated to Almighty God without who made this work possible. May his name be highly praised forever.

## ACKNOWLEDGEMENT

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## ABSTRACT

*This dissertation titled ‘An Archaeological Survey of Ankuwa Hilltop Settlement, Kachia Local Government Area of Kaduna State’ is an archaeological study of the early settlement site of Ankuwa, which is said to have been inhabited by a group of Adara people. This study was carried out with an aim of reconstructing the past life-ways of the early inhabitants of the site. For the sake of this research, historical archaeology’ theory was employed. Methods of research adopted include oral tradition, archaeological survey, written sources, as well as classification and analysis. The research revealed evidence of past human occupation on the site, alongside the spatial distribution between finds and features on the site. Thus the result of the survey was corroborated with those of the oral tradition and reviewed literatures, which led to a conclusion that the early inhabitants of the site of Ankuwa was a well- organized society who lived a sedentary life, in a natural environment which they adapted to by harnessing the resources it provided them in order to survive.*

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### **LIST OF ABBREVIATIONS**

CSA	-	Circular Stone Arrangement
RS	-	Rock Shelter
BM	-	Burial Mound
XPL	-	Cross Polarized Light
PPL	-	Plane Polarized Light





## CHAPTER ONE

### BACKGROUND TO THE STUDY

#### 1.1 Introduction

Ankuwahilltop is an abandoned settlement situated on one of the highest hills in Adara land, Kachia Local Government Area of Kaduna State. The site is bordered by Banikanwa to the north, Kuturmi to the west, Zonkwa to the south and Gulag to the East. Ankuwa site was previously occupied by some Adara people who are known to the Hausas as Kadara. Adara means a people of the same stock and they speak Edara language. "Those Adara who speak the Edara dialect are predominantly found in Rimau, Kufana, Dutsen-Gayya, Gyengyere, Rafin-Kunu, Ungwankum, Aguba, Kutura, Maro, UngwarGamu, amongst others The Ewengo sub-dialect group of Ankuwa and environs also speak Edara". (Iburu, 1994). But for the purpose of this research, the name Adara will be used throughout instead of Kadara.

According to oral tradition (Fidelis, 2018) the Adara people once occupied both the hill and the plains. Their settlement on the hill was influenced by security factor which helped the Adara to easily sight invading enemy serving as an advantageous position for them over their adversaries during wars. Thus, the Ankuwa hill provided security for them against external threats while the natural planes favoured their agricultural activities which they depended upon for sustenance apart from game hunting. (Fidelis Bardes, 2019) The vegetation cover of Ankuwa site to a great extent, seem to have been affected by human activities such as agriculture, bush burning and felling down of trees probably for fire wood and other purposes.

As they started experiencing peace, in the course of time, the population of the early Ankuwa settlers increased and since they needed more space, they decided to relocate and reside at the foot of the hill and that led to the gradual abandonment of the Ankuwa hill settlement.

This research is therefore significant in the sense that it has attempted an archaeological study of the site of Ankuwa, revealing its cultural significance, in order to have an understanding of the history of the early inhabitants of the site through their material remains. Also, this research, being a pioneer work, is therefore meant to serve as foundation for further studies to be carried out in the area.

## **1.2 Statement of Research Problem**

There are quite a few documented histories about Ankuwa but no archaeological research that has been conducted on the site. And all of those authors like C.K. Meek, H. A.A. Iburu and Yero... did not specifically write on Ankuwa as a single cultural entity in their works, but lumped up its history with that of her neighbours making it vague. Therefore, this research is intended to rectify this problem by studying Ankuwa as a single culture but through archaeological perspective. Also, the destruction of the cultural materials on the site is another problem, which as a result of natural factors such as: rainfall, wind and water erosion, as well as artificial or human induced factors like: farming, hunting, bush burning and cattle grazing. Consequently, the archaeological evidence of early occupation on the site of study are not only exposed to threats but continue to deteriorate and may eventually be lost if nothing is done to salvage the situation since without them there will be no material evidence to prove that the early Ankuwa people once resided on this hill. Therefore, there would not be any archaeological evidence left of the past inhabitants of the Ankuwa hill.

In spite of the acknowledgement of the site of Ankuwa as one of the earliest and major habitational center in Adara history, it has been given little or no attention. For instance, Smith, only attempted to write an account about the general history and migration of the Ankuwa people; Smith (1934) in his report wrote that: "Of all the villages of the Adara in Western

Kachia, Kateri, Bishini and Ankwa were chief villages which were quite independent of each other. Smith also opined that:

### **1.3 Aim and Objectives of the Research**

This study is aimed at producing an archaeological record on Ankuwa culture for future reference before their remains get destroyed. However, the aim was achieved through the following objectives:

- i. Identification and documentation of material evidences on Ankuwa hilltop site.
- ii. Collection and documentation of oral tradition on Ankuwa to have an idea on the site.
- iii. Consultation of documents relevant to the study of Ankuwa settlement, so as to have background knowledge of the site of study.

### **1.4 Justification of the Research**

While in the course of the research, it was observed that no particular attention has been given to the history of Ankuwa as a cultural entity of its own. For example, the few authors who wrote about Ankuwa, lumped up its history with those of other neighbouring tribes such as; McDonald Smith (1934) in his report, he opined "the Adara and the Kagoro were already established when the Zage-zage first came to Zaria. Of all the villages of Kadara in Western Kachia, Kateri, Bishimi, Katambi and Ankwa were Chief villages which were quite independent of each other." another example is (Iburu, 1994), who said that, "The Adara migrated from the East after sojourning in the Chad region with the Beriberi and the Jukun." This was probably around C. 13<sup>th</sup> and C. 15<sup>th</sup> century AD. He added that, during these movements the Adara did not move in isolation. They were with some of their kinsmen who now inhabit the south of Kaduna State, Plateau, Adamawa, Bauchi, Taraba and Niger States. That during the course of movement, some stayed behind while others forged ahead discovering new lands and taking

refuge in most of the colossal inselbergs. The tradition specifically mentioned the kinsmen of the Adara as the Jarawa of Bauchi and Plateau, the Tula of Bauchi, Anaguta, Birom, Jukun and even the Maguzawa who were said to be hunters". (Garba, 1982 cf. Iburu, 1994)

making it ambiguous in their literatures. Also, only a few of the aged men and women of Ankuwa have a fair knowledge of their history. Consequently, most of their young men, women and teenagers, on the other hand, have a poor knowledge of their history. This is an indication that the tradition of the people is barely passed down from one generation to another. Therefore, this research seeks not just to reconstruct the history of the people as a single entity but to do an archaeological documentation of the history of Ankuwa and to link the written history of Ankuwa to the available cultural remains present at the site. This will in turn help them have a record of their origin, cultural history for reference purpose and so that they decide the way forward in the journey of their development.

### **1.5 Scope of the Research**

This research work covers the entire Ankuwa hilltop settlement, 170m north to south and 82m East to West of the site, which forms a part of the Adara area, (bordered by Banikanwa to the North, Kuturmi to the West, Zonkuwa to the South and Gulak to the East) in Kachia Local Government Area of Kaduna State.

### **1.6 Methods of Research**

A number of methods were employed in the course of this research, so as to acquire relevant data as they relate to the history of the site of study. It should be noted that the choice of the methods of research in this investigation is predicated on the theoretical framework, which is 'historical archaeological theory' (discussed below). The methods of research that were used for the study were corroborated together in a bid to actualize the aim of this research, which is to

reconstruct the past life-ways of the early inhabitants of the site of Ankuwa. The methods of research include:

### **1.6.1 Oral tradition**

According to Vansina (1981, 1985), oral tradition is “a testimony transmitted orally from one generation to another”. He also opined that “The African civilizations in the Sahara and south of the desert were to a great extent the civilizations of spoken word...” For this purpose, oral tradition becomes an inevitable source of information to the African archaeologist. Furthermore, Bakinde (2006) stated that oral tradition “is the only source available most especially in a society without written records and where no previous archaeological research has been carried out”. This makes oral tradition one of the primary methods in this research.

In the course of this research, oral tradition was collected from the descendants of the early settlers of the archaeological site of Ankuwa. Due to the problems associated with oral tradition as a source of data to the archaeologist, the data was carefully sieved so as to come up with reliable information. It should however be noted that the data collected is not an end in itself but a means to an end. In the same vein, Aliyu (2006) rightly stated that “...sources like oral tradition...can only serve as a basis for further research, just like hypotheses for the archaeologists to test in the field”. Not as a sole data for archaeological research.

In the course of this work, the oral tradition on Ankuwa was collected. The reason for using this method is to have an idea about the history of the site. The researcher adopted structured interview using a questionnaire guide for each of the informants, cutting across gender and age. Twenty-three people were interviewed in the process. The interview on the people’s history mostly covered aspects of their origin, migration, beliefs, festivities, taboos, culture, social, economic life amongst others. It was also carried out on one-on-onebases.

### **1.6.2 Archaeological survey**

Archaeological survey “is a systematic search of the landscape for artifacts and sites” (Price, 2007:143). Archaeologists carry out surveys in order to search for objects that are of cultural significance that have been discarded either intentionally or unintentionally. Survey is of great importance to the archaeologist because of its capability of generating information that could be unparalleled by the results of excavation (Price, 2007).

An archaeological survey was conducted on the archaeological site of Ankuwa by traversing its landscape to identify and document the various traces and evidences of human activities. This was carried out by the researcher in the month of May 2016, when the rainy season had long passed so as to ensure clear visibility when identifying the cultural materials that are available on the site. In the course of the ground survey, finds were collected for further studies while features were photographed and their geographic coordinates taken. An archaeological map that would reveal the spatial distribution of finds and features was also produced. During this research work, an archaeological survey was carried out on Ankuwa hilltop settlement. The field instruments that were employed in carrying out the survey include: compass, Garmin 78 series Global Positioning System (GPS), ranging pole, a 50-meter measuring tape, photographic scale, a camera and polythene bag for packaging finds on the site and writing materials for documentation.

### **1.6.3 Written source**

This has to do with the consultation and review of relevant documents that relate to the Ankuwa site. Also, this method was employed to source information of what other authors have written on Ankuwa, this as important as it is, serves as basis or a background of study for one to build upon and to cover up for areas of their lapses in this project. The written documents

reviewed include published and unpublished materials such as books, journals, archival materials, maps and diagrams. The various literatures that were consulted in the course of this research were sourced from the Department of Archaeology Reference Library, Department of History Reference Library, Northern History Research Scheme (NHIS), the Department of Archaeology Cartography Unit as well as Kashim Ibrahim Library. Literatures that were sourced for the sake of this research were reviewed in order to form a basis for this research.

#### **1.6.4 Ethnographic studies**

Ethnography is the analytical study of an extant society or ethnic group through an examination of their material, social and linguistic characteristics (Hodder, 1982 cf. Bakinde, 2006). The concept is also concerned with the study of culture of an existing society. Therefore, as a profitable source of interpretation and explanation of archaeological finds and features, ethnographic data was collected and used to interpret Archaeological data of the site. In other words, the study of the present-day Ankuwa pottery is to help one understand the ancient Ankuwa pottery through cultural remains (their potsherds) since those material remains cannot speak for themselves. It helps one to draw analogies between the extinct and extant Ankuwa cultures.

#### **1.6.5 Classification and analysis**

Sharer and Ashmore (2003) attempted to define classification and analysis of archaeological data as methods through which an archaeologist systematically arranges, organizes and gives meaning to the data he/she obtained from the site. Technical and typographic analyses were employed in this work to understand the types, forms of vessels that the cultural remains fragmented from and their mineral constituents. This aspect of the research is very important in the sense that identifying cultural materials that are visible on site is not enough, but the acquisition of

information that will aid in actualizing the aim of the research can only be met if the collected data are classified and analyzed. Thus, the potsherds obtained from the site of study were grouped based on shared characteristics such as; vessel parts, surface finish, decorative motif, paste characteristics, and Vessel forms. This was followed by a thin section analysis of two samples of the sherds to determine the mineral composition of the clay used for manufacture the pottery from which the sherds broke out from. Below is the procedure that was followed in preparing the samples for analysis.

### **Laboratory Analysis**

The samples were cut into dimensions that could be mounted on slides. Each face of the sample was lapped (i.e. grinding to smoothness). Glass slides were prepared thereby making their surface feel rough. This is to prevent the samples from slipping off the glass slides when glued. Then, each sample was trimmed in order to reduce its vertical thickness on the slide.

Lapped faces of the samples were mounted and glued on the glass slides using Aradite type A+B, on an oven set at 95°C. Again, lapping was done on each sample to a thickness of 30µm, while monitoring them through a polarized light microscope. After which a cover slip was mounted on each slide and glued with Aradite type A+B on an oven set at 90°C – 95°C.

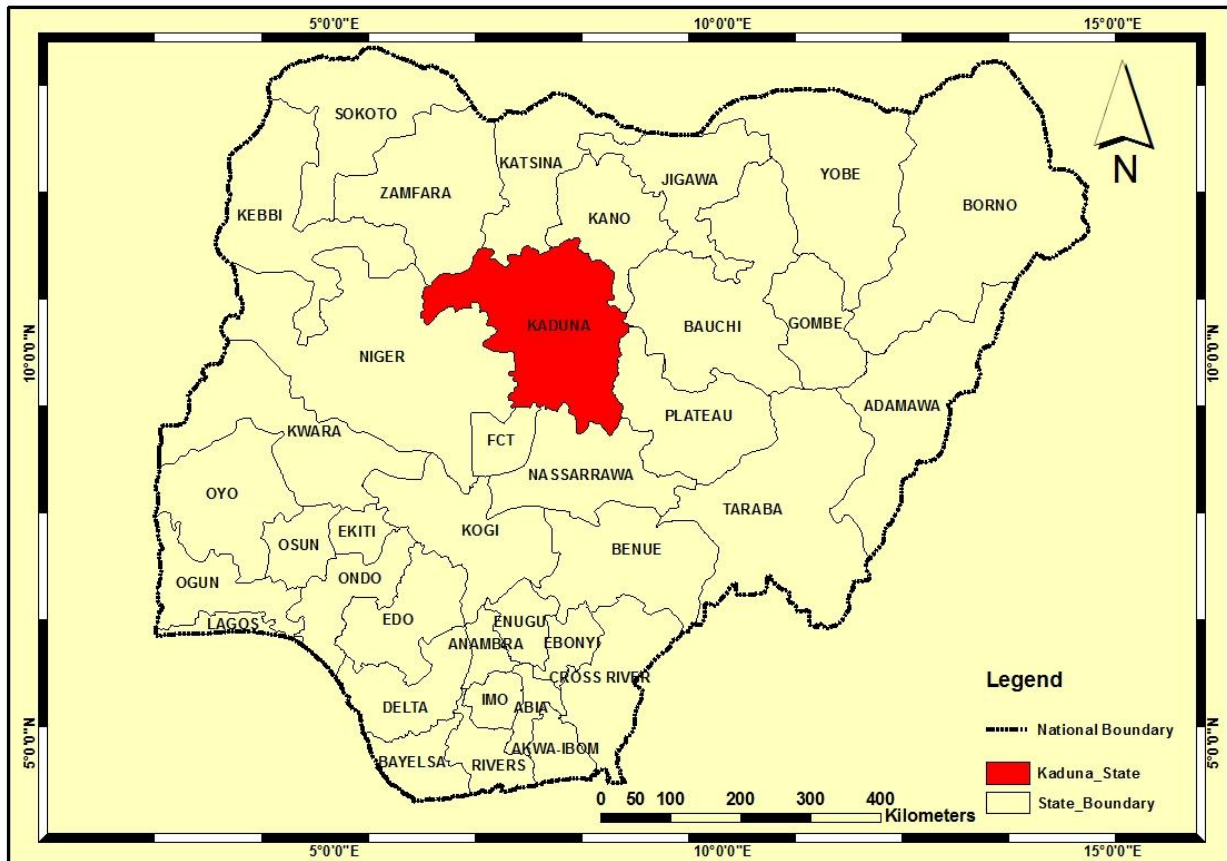


## **CHAPTER TWO**

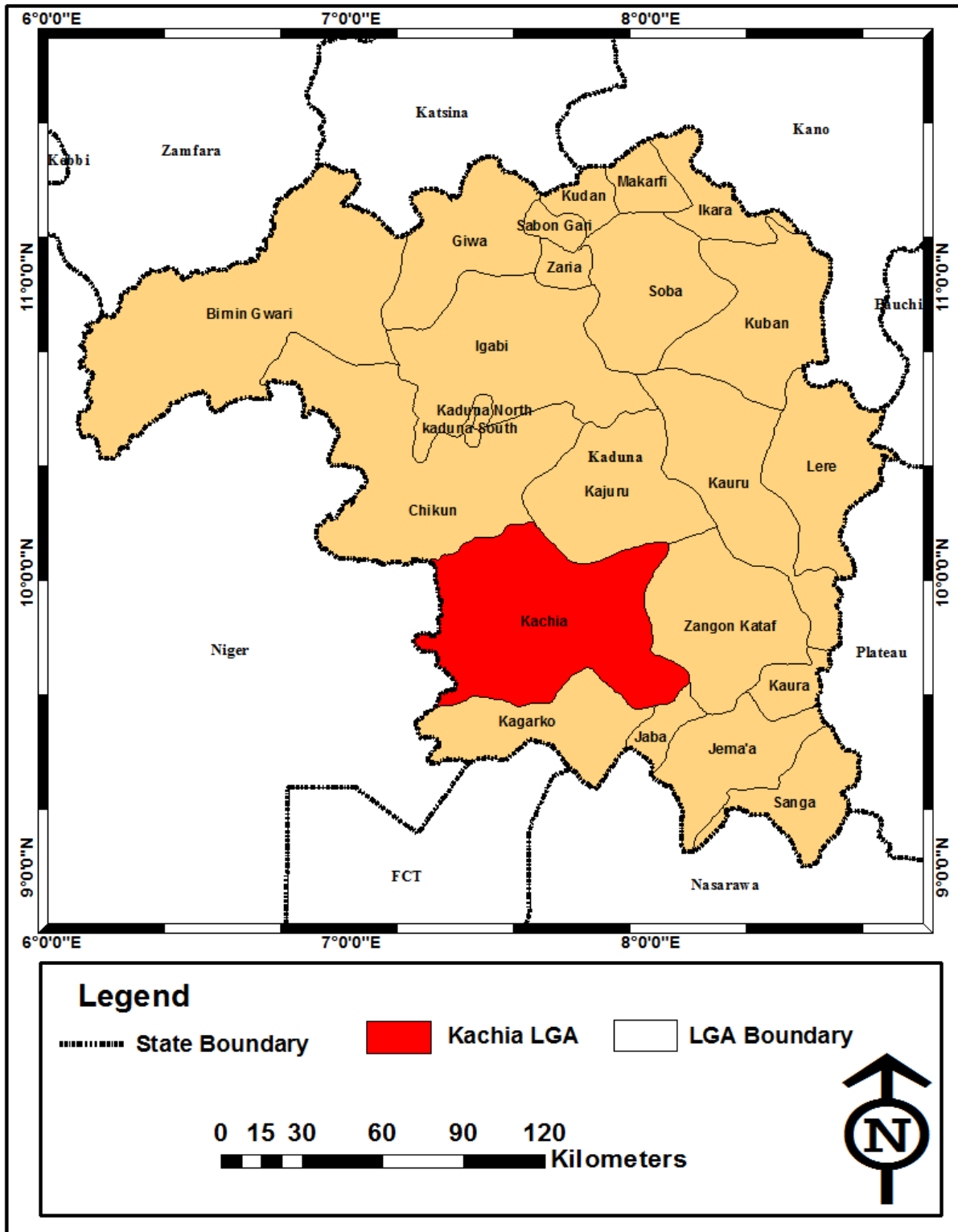
## GEOGRAPHICAL AND HISTORICAL BACKGROUND

### 2.1 Location

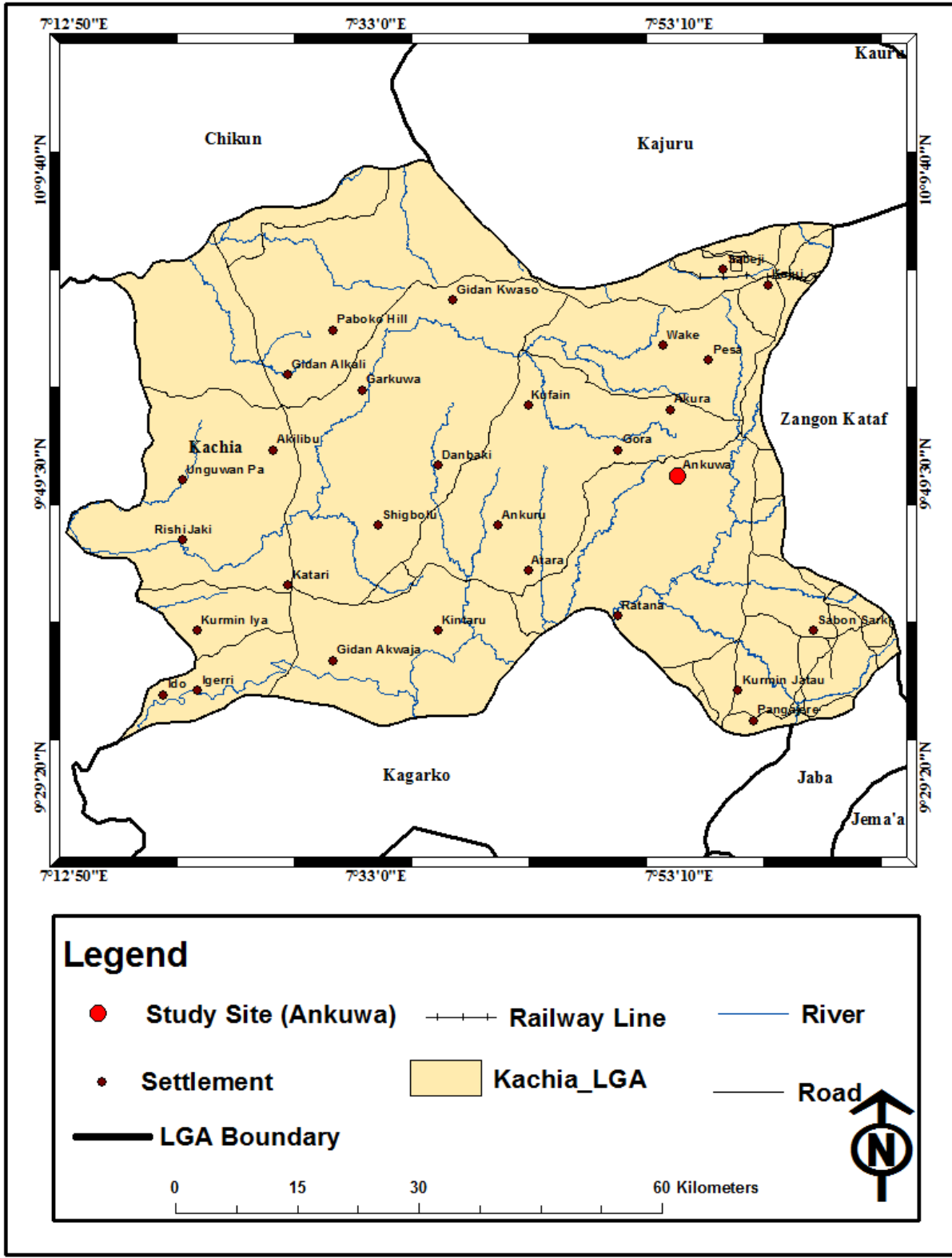
AnkuwaHilltop settlement site is 7 km North of Kachia. The site also lies between latitude  $7^{\circ}51'$  and  $7^{\circ}54'$  N and longitude  $9^{\circ}51'$  and  $9^{\circ}54'$  E in Kachia Local Government Area of Kaduna State. At an elevation of 989.5m above sea level. Bordered by Ugwan Maigari to the North, UngwanPah to the West, Akroh to the South and Bawa to the East. To reach the site, one has to migrate from Kachia North, to Ankuwa village which is a plain and from there, climb up to the Ankuwa hilltop abandoned settlement site. See plates below



**Figure 1: Map of Nigeria showing Kaduna State**  
**Source: Modified from the Administrative Map of Nigeria 2018**



**Figure 2: Map of Kaduna State showing Kachia Local Government Area**  
**Source: Modified from the Administrative Map of Kaduna State 2018**



**Figure: 3 Map of Ankuwa in Kachia Local Government Area of Kaduna**  
**Source: Modified from the Administrative Map of Kachia Local Government Area 2018.**

## 2.2 Climate

The climate of any area or region is characterized by certain principal elements which include temperature, wind and rainfall (pressure, humidity and cloud cover are also important), which vary from place to place and also at different times of the year. The variations in the climate of regions are caused by the earth's movement, which causes the sun to shine on different parts of the earth (either over the tropic of cancer, tropic of Capricorn or the equator). Also, local factors such as relief, distribution of land and sea currents add to climatic variations that are felt in different areas (Iloeje, 1981:20).

The site which falls under the tropical climatic region is characterized by two distinct alternating seasons, which are the dry and the rainy season, each almost lasting six (6) months or there about on a yearly basis. The former begins towards the end of October and ends in the month of March, while the latter intercepts from the month of April and ends in the month of September or early October, with July and August marking the peaks of rainfall. The mean annual rainfall of the area is between 1000mm and 1500mm (Iloeje, 1981:20). The driest month is the month of December which has a 0mm of precipitation, while the peak of precipitation in the area on the average is about 347mm. The area experiences a single maximum rainfall of the orographic kind which is as a result of the presence of hills in the area (Tubayini, 2000: 35).

The average annual temperature of the area is 24.4°C, of which the warmest month is the month of April. It has an average temperature of 27.6°C when the sun is directly over the tropic of cancer (Iloeje, 1981). Also, the months of December and January are coldest periods in the area, when the sun is partly in Southern hemisphere and shines at a low angle, also when harmattan winds blow in from the north which cause the temperature to drop considerably (Iloeje, 1981:20).

The area is characterized by a relative humidity that is over 80% in the morning and recedes to between 50% and 70% in the afternoon during the rainy season (Iloeje, 1981). However, the percentage of moisture in the atmosphere of the area is more in the area during the wet season as compared with that of the dry season.

The climatic condition found in the area around Ankuwa historical settlement site provides a background setting for human activities, such as agricultural practices, hunting of animals as well as building a settlement. This is because climate as a major factor of man's environment influences the vegetation and geology of the area, which supposedly were paramount to the survival of the early settlers of the site of study.

### **2.3 Geology and Soil**

A study of the geology of an area is important in the sense that it helps in the "...understanding of the present landscape and its past configurations..." as well as influencing "...our concepts about the environmental context of human activities in the past" (Greene, 2003:36). The rock type predominant in the site of the study is the basement complex rock which is old, hard and chiefly made of granites. It is as a result of the presence of this rock-type, the area is uplifted to high altitudes to form a highland region simply because they are much more difficult to wear down (Iloeje, 1981:23). This however accounts for one of the factors that bring about high amount of rainfall in the area.

The nature of the geology of Ankuwa historical settlement no doubt could have been one of the factors that led to the choice of habitation of the site by the people who once settled there. Also it is evident that the granitic rocks in the area have been harnessed by the people and modified to meet some of their daily needs- granary foundations, circular stone arrangements, and the monoliths visible on the site of study.

The soil of any area is chiefly influenced by the various climatic factors that act on it, as well as the relief of the area. It should however be noted that soils with differing colours, textures and other characteristics are formed and modified both by natural and human activities (Greene, 2003).

The area is characterized by a tropical soil with patches of red earth. There is also the presence of rich organic matter in the soil which is possibly as a result of the dense vegetation cover of the area. The soils are coarse-textured owing to the fact that they are products of the underlying basement complex and sedimentary rocks which eventually result into the formation of sandy soil in some areas.

presently, some parts of the area are loamy soil while other parts are sandy in nature. There obvious presence of rock boulders, rock shelters and parches of exposed granite floors.

#### **2.4 Drainage**

The drainage of an area is often regarded as the sources of water of the area. According to oral information, the stream is called Awehnrkho, and was the source of water for survival the then Ankuwa people. However, the stream over flow its banks during rainy season but tend to shrink back during dry season. The stream was identified to be located at the north-eastern part of the site, close to a dry pit which seem have been a pond.

#### **2.5 Vegetation**

The vegetation of an area is largely influenced by the climatic conditions of the region (long term or short term) that have direct effect on humans: plants are very sensitive to temperature and moisture (Greene, 2003). As a result, the climatic factors, geology and soil of the area to a great extent determined the type of vegetation of the area. The vegetation type of the

area is typical of tropical savannah woodland which comprises small-scattered shrubs and short grasses.

The area supports a vegetation type that is characterized of plants such as (*Parkia biglobosa*) locust bean tree; (*Butyrospernum paradoxum*) Shea butter; (*Adansonia digitata*) baobab trees; (*Mangifera indica*) mango and tamarind (*Tamarindus indica*) among others (Kaffoi, 2012 cf. Afwai, 2015). Human activities in the area have greatly affected the vegetation of the area, as a result of a phenomenal population growth that was witnessed in the area. For instance, oral tradition claimed that the site used to be thickly forested by tall trees with overhead canopies so that sun rays could not freely penetrate the settlement, hence also contributing to the security of the people, which have provided refuge for nearly all the villages around there, anytime enemies engaged them. But presently, the area is characterized largely by open grassland to the north and more heavily wooded bush to the southern part of it.

## **2.6 Economic Activities**

The major economic activity of the Adara people in general is farming: They grow crops not only for subsistence but also for commercial purpose. They mostly farm food crops for sustenance but sell their surpluses and cash crops to neighbouring villages, and markets where trading activities take place between various Adara groups as well as between the Adara and others. This practice is still done at present. Sometimes, their farmlands are located far from their settlements, this they do in a bid to get larger space for cultivation for larger yields; though sometimes their farmlands are also, situated close to their settlements. This could probably be as a result of the dispersed nature of their settlement, so that each household has a piece of land for planting of crops. Crops that are grown away from the settlements are however, mostly meant for



commercial purpose, but those grown near their settlements are mostly meant for personal or family consumption.

The crops grown by the Adara people include: (*Zea mays*) maize, (*Sorghum bicolor*) guinea corn (*Colocasia esculentum*) cocoa yam, (*Oryza sativa*) rice. (*Pennisetum glaucum*) millet; (*Dioscorea* spp). Yam; and (*Digitaria exilis*) hungry rice.

## **2.7 Settlement**

The settlement of the present-day inhabitants of Ankuwa is a dispersed type of settlement. The houses of the people are remote from each other, linked by footpaths, with farmlands located near their homes. Land ownership is to a great extent managed based on clanship. As a result, each clan has its own land with noted landmarks which it distributes among its members. Lands could also be owned based on inheritance or could be passed down from one generation to another provided it is within the family caucus.

Presently, the people build their houses in a rectangular manner, using rectangular clay bricks, the rooms are roofed with zinc roofing sheets while the granaries mostly located at the middle of their compounds are thatched with grass (plate I). The kitchen is built separately not attached to the main building and sometimes thatched or roofed with zinc sheets. The kitchen and granary are either made in a circular or rectangular manner. The granaries are mostly made up of mud and thatched with grass are suspended from the ground with hewed granites (relatively of the same size) which are hoist into the soil to support or uphold the building.



**Plate I: A Typical Circular Granary of the Present-Day Inhabitants of Ankuwa**

## **2.8 Historical Background**

The Ankuwa people in general have two different traditions of origin, that is, the long distance migration tradition which claims that the people of Adara migrated somewhere from the near East, to north –eastern Nigeria then to Kano before they finally settled in their present-day settlement (at the base of Ankuwa hill); in the course of their migration, some stayed behind while others forged ahead discovering new lands and taking refuge in most of the colossal inselbergs that dot the region mentioned. The short distance migration tradition, claims that the people of Adara migrated from nearby locations like Zonkwa and environs to live together in their present-day location.

The early Ankuwa settlers according to oral tradition once lived on top of the mountain basically for security reasons during wars but as they started experiencing peace, in the course of time, their population increased and since they needed more space, they decided to relocate and reside

at the foot of the hill and that led to the gradual abandonment of the Ankuwa hill settlement. (Iburu, 1994)

### **Cultural practices**

Oral tradition has it that, during the pre-colonial era, there was no other religion known or practiced by the Ankuwa people except idol-worship of the sun, rock wood gods and ancestral worship usually carried out in their shrines which were mostly situated in the forests. Periodically, they celebrated their idol festivals with dances dedicated to their gods during which their masquerade (dodo) appears and dances along with them. Though other religions were later introduced but there are still traditional worshippers in Ankuwa till date.

In terms of marriage, if a man is interested in a girl and wishes to marry her, he will not notify her but will organize his friends to forcefully carry her to his house to make her his wife then he and some of the members of his family will later go to the girl's parents to inform them that their daughter is in his house in case they are wondering her whereabouts, and that she is now his wife and that would be it. But the marriage system later changed in that they no longer forced anyone into marriage instead, if a man wishes to marry a girl, all he was required to do was to chat with the girl, tell her his intentions and if she accepts, then he would have to tell his parents and relatives who will also accompany him on a fixed date to the girl's parents to seek their consent. If the parents agree, they would also inform their clan and eventually make it open to the village to hear their opinion on the matter. If they also give their consent, the groom-to-be will pay the doury which could be in form of cowries, kind (hoes, cutlasses, yams, cocoa yams, cassava or any cereal.) if he is not able to give her parents any of the above, he will either single handedly have to help do farm work for the girl's parents or organize his friends to help him carry out the communal task as his payment for their daughter's hand in marriage or bride price.

But presently, this is not the case because the advent of colonialism and its after effect has caused a change in their marriage system in that, the introduction of Islam and Christianity has brought about the use and acceptance of cash money alongside material things as daury in Ankuwa.

Their political life has been monarchical in nature. The king was the overall head of the village, while they had elders who headed other political offices under the supervision and control of the king. They had a judicial system in which the village chief priest was in charge, he consulted the gods to reveal the cause of the untimely death of a youth who is believed to have been murdered by a witch or a warlock and to seek vengeance for the innocent, afflict the guilty with a terminal disease as punishment/ and to offer sacrifices in order to cure an ailment that was as a result of a transgression or a curse.

During the pre-colonial era, their occupation was basically farming and batter form of trading. Only a few engaged themselves in blacksmithing, architecture, pottery, mat weaving, carving and quarrying.

Their architecture was commonly round or rectangular shape made up of mud blocks for the walls while bamboo and grasses were used to roof the houses. The chiefs' houses could easily be spotted out because of their aesthetic design but usually, that of the king was exceptionally designed with king's portrait on it.

Regarding burials, the Adara celebrated the death of the elderly (*Aperewo*) but bitterly mourned many days for the passing away of a youth this was because, the death of a youth was considered abnormal and was believed to have been as a result of either a curse or witchcraft activities. Therefore, if a youth dies, the parents or relatives of the deceased would consult the oracle that would seek the gods to reveal the cause of his/her death. Before the youth is buried,

the uncle of the deceased from the maternal side would be informed to tell the other family members before the burial. There was a particular place for burying chiefs and another place where they laid others to rest. They had two types of graves. One was purely rectangular wherein they would make a bed of grass.

The corps was first washed, then would be laid on a mat, carried into the grave, covered with leaves, followed by gravels then sand would be poured to cover it to the brim and finally a stone will be placed on it for a memorial. While the other grave was vertical cylindrical shape top to the base, but also had an inner rectangular chamber at the middle towards the right in connection to it. The dead body was carried carefully and pushed horizontally into the inner rectangular chamber and the hole would be sealed with a stone. Then after a long while when another person dies, they would re-open the grave, push the bones of the one that was earlier buried in the place from the rectangular chamber down to the cylindrical base then they would lay in the new corps into the rectangular chamber. This continued to do until they the grave was filled and it took a long time before they dug another grave this was because deaths were not frequent then and people had longer life-span than as it is at present.

In the past, women of the area were prohibited to see the village masquerade. If she does, she will be cursed to either die or remain barren for life.

All women were also not allowed to go to the shrines except one woman by the name Ayenatu a priestess who performs rituals but is not permitted to disclose the ritual secretes to her fellow women. It was forbidden for a male to wash or dress female corps. Among the Adara, Incest was and is highly forbidden, therefore if anyone commits incest, he/she would remain barren or will continue to have miscarriages after marriage with another except they confess

their faults. With this curse, distance is not a barrier, it follows the transgressor regardless of wherever he/she runs or travel to.

## **CHAPTER THREE**

### **LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

#### **3.1 Literature Review**

Most of the literatures that relate to Ankuwa are historical, colonial anthropological and linguistic works which were mostly lumped up with the studies of other neighbouring cultures. These documents include published and unpublished materials which include; books, journals, archival materials, but the researcher could not find any previous archaeological works on Ankuwa. For instance, Smith, only attempted to write an account about the general history and migration of the Ankuwa people; Smith (1934) in his report wrote that: "Of all the villages of the Adara in Western Kachia, Kateri, Bishini and Ankwa were chief villages which were quite independent of each other. Smith also opined that: "Certain of the Adara of Ankwa (Ankuwa) moved west to what was then Koro country near Dakolo and at the same time, another section from Uruma near Ankwa (Ankuwa), moved and settled at Ishau." Smith, (1934) also wrote, in his report that "the Adara community is in the eastern part of Fuka which is now included in Kuta District. According to him, they said they migrated from their present place, from Ankuwa before the Fulani invasion of 1804 owing to land hunger". On arrival at their present abode; "they settled among the Koros on friendly terms".

Likewise, a brief note was written on Ankuwa by a colonial anthropologist who pointed out that Stanley, (1935) "Traditionally, Kachia was an Adara town which was turned into a Fulani 'encampment' by the Emir Abdul Karim (1834-1846) who was a Sarki in Kachia in the time of Mallam Musa Bani Kanwa and, Kuturan.

Gunn(1956) wrote a note on "Kadara" that among them are roughly eight local groups, though these are said not to be really exclusive". He gave the eight local groups as:

1. *Libere, Idon and Doka (Kajuru District)*
2. *Iburu (Kajuru District) and Afogo with Kaliah and Gefe (Bikaratu District)*
3. *Iri (Kajuru District)*
4. *Kufana with Dan-Bagudu and others (Kajuru District) an*
5. *Doka (Bishini District)*
6. *Kalari (Bishini District)*
7. *Agunu (Kachia District, linked with Ikulu*
8. *Ankwa, closely linked to Kuturmi, who claim that Munko and Gora hamlets of Ankwa are Kuturmi in origin*

Smith (1972) in his book, 'The Structure of the Northern Kadara', divided the Adara into two (2) groups. The first group according to him was referred to as the true Adara and the "KajuruAjure". He did not say which groups the Ajure belong to. Smith further stated that, the Adara believed that 'death is thought to be a medicine, acting against persons who break taboos, and for the aged.

"Meek (1931) is quoted by Iburuas having said that during his visit to the Chief of Ankuwa, the King informed him of kinship links between his people (the Adara), Ikulu, Surubu and Kaje (Bajju)".

While Yero, (1989) is of the view that a "clear memory of the distant past of the Adara is lost but rests on oral tradition which suggests that, the origin of the Adara people originally came from around Kano". This tradition attempted tracing their origin to Kano without giving

an appropriate date as to when this settlement took place and where they came from before occupying that region.

Elaborating further, he stated that: "It is believed that the area of lands greatly occupied by the various Adara groups is marking a fraction of what instituted the tribes' migration route from the now Hausa land (Kano)". This, as put forward by him can be traced to a straight line from Kano through present day Paikoro Local Government Area of Niger State. It is however worthy of note that, all the people enclosed in this colossal path, except for Hausa/Fulani, are Adara people.

He further suggests that the various Adara groups did not migrate at once in mass at a particular point in time but in groups and at different times. Though, those of them who were left behind, were cut-off from their kinsmen for years in the wilderness, and in the course of time developed a distinct dialect cluster along the lines of influence of their neighbours. It is not surprising therefore, now to find an eight Adara sub-dialect groups all over the land.

It is however important to note that, there is a linguistic and cultural disparity between the Bajju and the Adara of Ankuwa. Although they claim a common ancestry, this cannot easily be substantiated. The Adara based on linguistic studies, belong to the 'semi-bantu' groups of languages which occupied the Benue-Congo region of the Eastern Plateau. (Meek, 1931; Smith, 1971 cf. Iburu 1994).

Another tradition according to (Iburu, 1994), has it that, "The Adara migrated from the East after sojourning in the Chad region with the Beriberi and the Jukun " This was probably around C. 13<sup>th</sup> and C. 15<sup>th</sup> century AD. He maintained that, during these movements the Adara did not move in isolation. They were with some of their kinsmen who now inhabit the south of Kaduna State, Plateau, Adamawa, Bauchi, Taraba and Niger States. During the course of movement,



some stayed behind while others forged ahead discovering new lands and taking refuge in most of the colossal inselbergs that dot the region mentioned. The tradition specifically mentioned the kinsmen of the Adara as the Jarawa of Bauchi (also known as the Bantoid who are some hundred years on the Plateau), and the Tula of Bauchi, Anaguta, Birom, (which are Platoid which are about 400 years on the Plateau) Jukun and even the Maguzawa who were said to be hunters”.(Garba ,1982 cf. Iburu, 1994)

### **3.2 Gap Analysis**

The gap this research seeks to bridge is primarily based on the inadequate attention the Ankuwa site has received from authors. It has been observed from the reviewed literatures, that none have studied the history of Ankuwa as a single entity. Though Iburu (1994) attempted to study the history of the Adara people but since his work is simply a historical project which exclusively depended on oral and written sources, he did not relate the history of the people to their Archaeology or material culture which they used and left behind on the site. This research has therefore covered that aspects by relating the cultural materials on the site to the oral tradition and written history of the Ankuwa people.

### **3.3 Theoretical Framework**

The theoretical framework that was adopted for this research is ‘historical archaeology’. Several scholars have defined historical archaeology as the study of societies for whom there are written texts available (Beaudry, 1988; Little, 1992 cf. Hicks and Beaudry, 2006). And the study of societies involved with or affected by European expansion from 15<sup>th</sup> century (Schuyler, 1978); Deetz, 1991, cf. Reid and Lane, 2004). These definitions of “historical archaeology” as at then, do not actually suit the African continent and its experiences, especially the West African region. This is because the application as used in Europe has its chronological limitation, since European

texts only appeared in North and Eastern Africa from the 16<sup>th</sup> century upwards and was only restricted to coastal areas of Africa mostly North and East Africa. (Westler, 1998).

However, some European archaeologists made several attempts to establish the concept of Historical archaeology with the hope that it would gain universal acceptance. In the longrun, “their efforts paid off when they tried “...realigning research agendas away from the confirmation of the contents of documents to questions yielding ‘insight into the unintended, the subconscious, and into the world views not apparent from written records” (Stahl, 2001, cf. Robertshaw, 2004). Therefore, this made the theory to become a world-wide phenomenon and so justifying its application to the African situation and to this research as well. This led Archaeologists to redefine the concept ‘historical archaeology’ in such a way that it can be applied anywhere not just in Europe but also in the African continent.

Consequently, Hicks and Beaudry are of the opinion that “historical archaeology works on material remains of situations from which no written records survived as often as it does at sites for which rich documentary sources exists” (Hicks and Beaudry 2006). Orser also defines historical archaeology as a set of methods that employ the use of written documents, oral histories and archaeology as sources of data for historical reconstruction (Orser, 1996, cf. Robertshaw, 2004).

Therefore, for the purpose of this research, historical archaeology was employed and so the research involved the use of sources for historical reconstruction such as oral tradition(s) as well as available written documents on Ankuwa in order to efficiently study, explain and interpret the archaeological data visible on the Ankuwa hilltop site.

Concerning Ankuwa site, there are no written archaeological documents, only a few colonial and historical documents. This however, does not; in any way hinder the application of

Historical Archaeology theory to the site. This is based on the argument that oral tradition could substitute written documents which African historical archaeologist adopted as a key research method in the study of African societies (Hicks and Beaudry, 2006).

This concept is considered to be more suitable to the study of the site of Ankuwa, because its boundaries and potentials are limited only by the creativity and innovation of the researcher. Also, despite the fact that the concept has been defined by oral tradition, written materials and archaeological survey, it defies the narrow theoretical or methodological boundaries (Hicks and Beaudry, 2006). Therefore, historical archaeology, if applied to any archaeological study could produce a non-constricted explanation or interpretation.

For the purpose of this research, historical archaeology will be adopted. As a result of this research will make use of archaeological survey, alongside oral tradition in corroborations with available written records on the site of Ankuwa in order to efficiently interpret the archaeological data visible on the site of study. In the course of this research, historical archaeology was used to interpret all the Archaeological data found on the site of study.

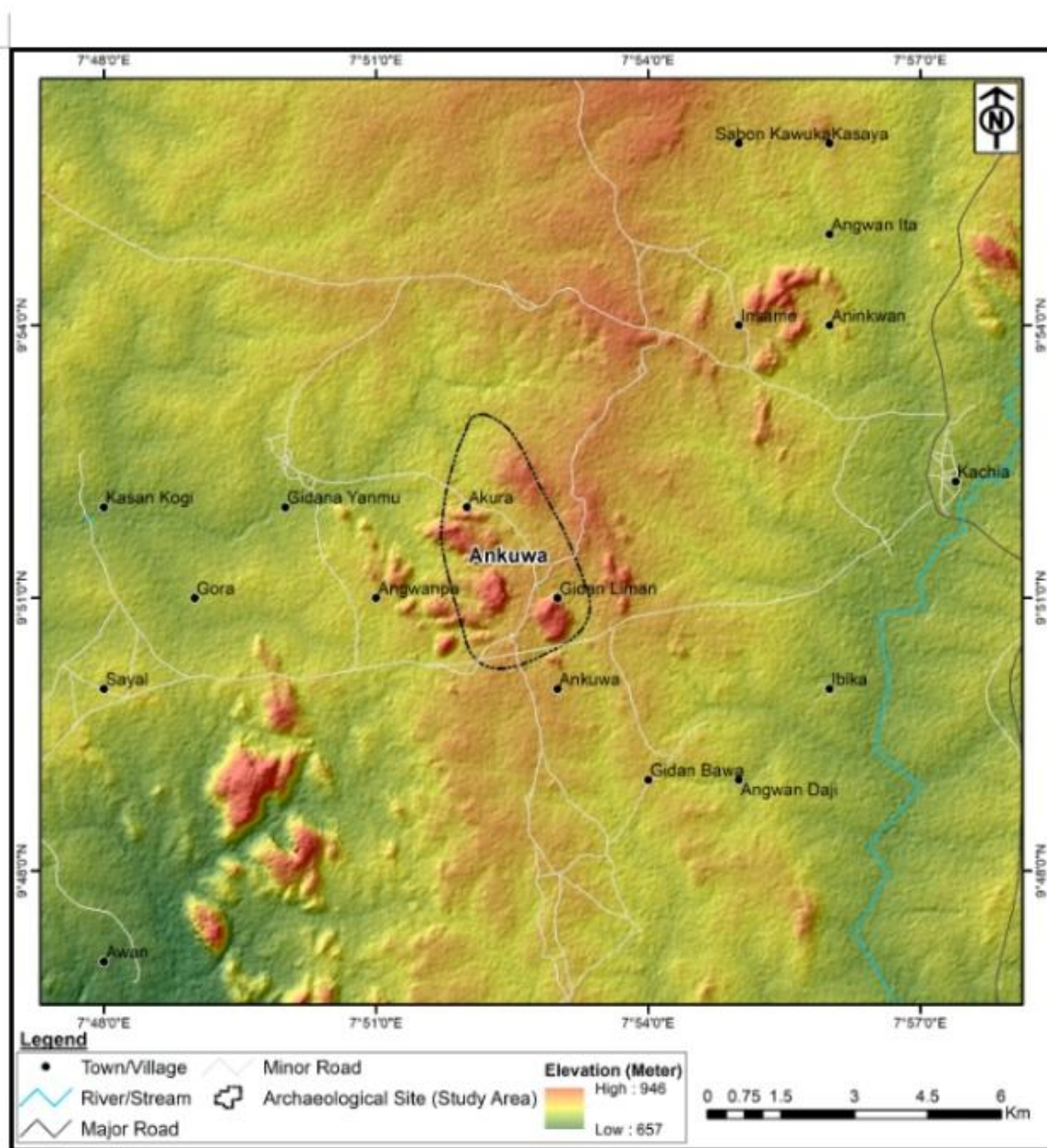
## **CHAPTER FOUR**

### **ARCHAEOLOGICAL SURVEY**

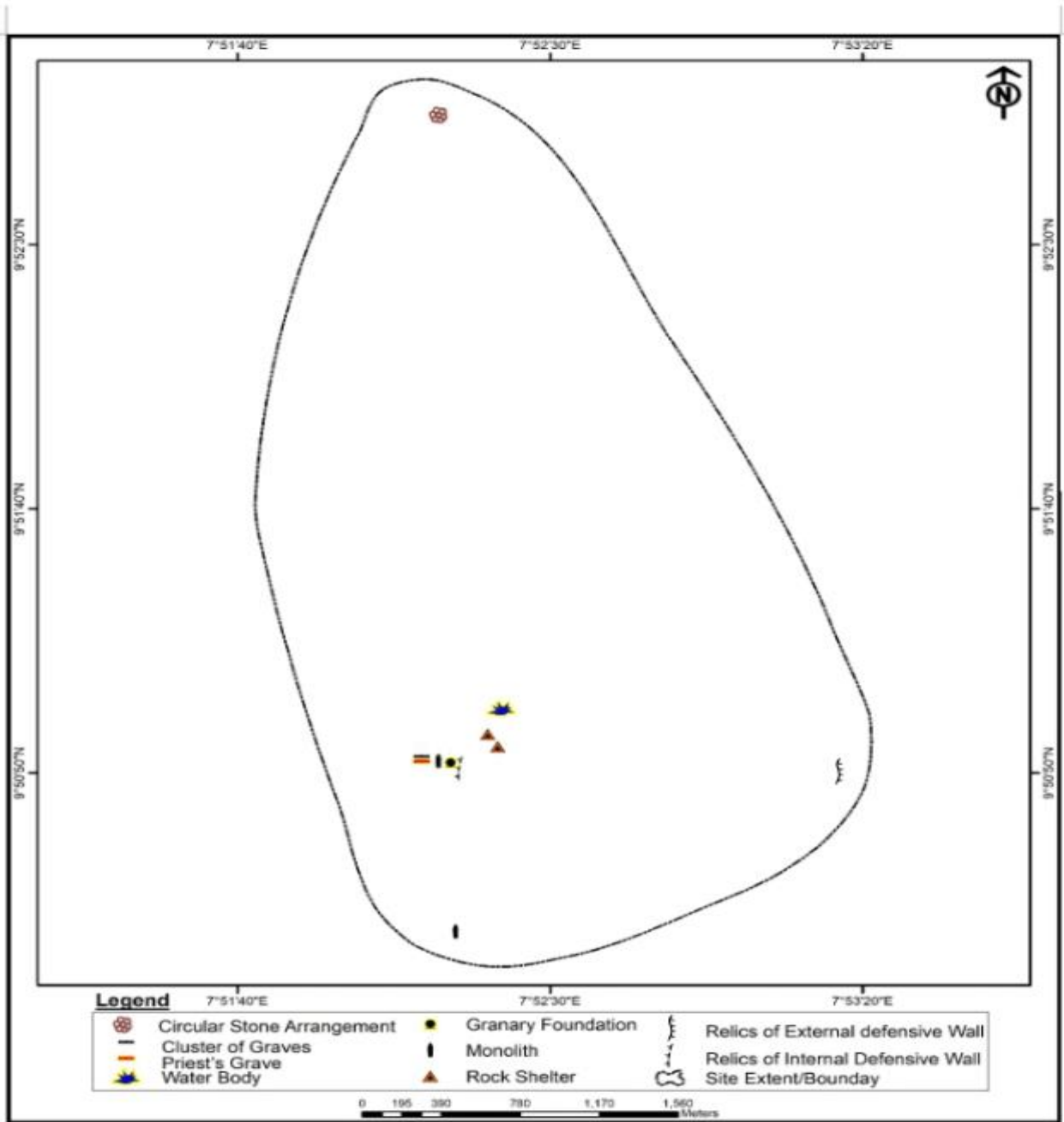
#### **4.1 Introduction**

An archaeological survey was carried out on the historical site of Ankuwa by the researcher who traversed the landscape to identify and document the archaeological evidences of past human activities on the site. The survey was conducted during the dry season March 2016 to ensure clear visibility for the identification of artifacts and features on the site.

In the course of the ground survey, geographical coordinates and photographs of the cultural materials were taken and other finds were collected for further studies. As a result, an archaeological map was produced showing the spatial distribution of those finds and features on the site. (fig. 4) The instruments employed for the work includes: A Global Positioning System (GPS): Garmin 78 series, 50-meter measuring tape, range pole, photo- scale, camera, and artifactcollection bags. See figure:4 a pictorial representation of the surveyed site on the next page.



**Figure: 4** topography of Ankuwa Archaeological site (study area) and Environs  
 Source: Modified from <https://www.openstreetmap.org/#map=6/9.117/8.674> 2018



**Figure: 5 Distribution of Features in Ankuwa Archaeological Site 2018**

## **4.2 Site Description**

The extent of Ankuwa site is 170meters North to South and 82meters East to West. (13940<sup>2</sup> meters) The site is within the tropical savannah region with an undulating topography, except its north-western part which has a gentle slope. As a result, the site has varying elevations. The site is characterized by grasses, trees, rockboulders, a stream as well as patches of exposed flat granite floors, where the soil thickness is thin. There is also the presence of external and internal defensive walls, rock shelters, scattered potsherds, monoliths, and clustered gravestones, granary foundation, and a circular stone arrangement which on the location which indicate evidences of early human settlement on the site. However, there is the evidence of agricultural activities and bush burning on the site.

## **4.3 Aim and Objectives of the Survey**

The archaeological survey of the site was carried out with an aim to do a graphical representation of the cultural materials on the site on a map order to aid appreciation of the site. This aim was achieved through the following objectives:

- a. To confirm the oral tradition linked to the site through the artifacts and features on the site.
- b. To determine the geographical extent of the site.
- c. To study the cultural occurrence of finds and features and
- d. To document the spatial relationship between those features and artifacts.

The survey was conducted by moving through the site in a north-south manner, at intervals of 2m from east to west to identify and take record of the cultural materials on the site. This was done with the help of two site guides Bulus Na'Allah, Abubakar Engan and Fidelis Barde who

served as interpreter. Samples of potsherds were hand-picked at intervals of six paces in the process of moving through the site.

#### **4.4 Finds and Features**

In the course of the survey, a number of cultural materials were identified on the site of study. The recorded GPS coordinates of the cultural materials are provided in Appendix I of this research. The various finds and features that were identified on the site of study in the course of the survey include:

##### **Potsherds**

These are broken pieces of clay pots or ceramic materials, which were found in a significant quantity scattered all over the site, ranging in size of breakage and thickness. Samples of potsherds were collected by hand-picking and bagged in artifact collection bags, at intervals of six paces while traversing the site as earlier stated. Consequently, a total of 74 potsherds were obtained from the site, which served as data for further study.

##### **Monoliths**





### **Plate: II Monolith I**

Three monoliths were identified to be located at the south-western part of the site. They were labeled monolith I, II, III. These features were measured to have a height ranging from 1.2-1.7m and a width between 10-12cm. The distance of these monoliths from the granary foundation is 9m. The monoliths are made of granite and are found to be hoist in the ground and supported by some small rock boulders which are also made up of granite.

### External defensive wall



**Plate III: Relics of external defensive wall**

In the course of the site survey, relics of an external defensive wall was identified south-south of the site. The wall is located at  $09^{\circ} 50' 50.3''$  N,  $007^{\circ} 52' 16.7''$  E, at an elevation of 808m above sea level. Relic of the external defensive wall is situated about 7m south of the internal defensive wall and at the same time, the ritual place of worship is about 6m north-west of the external defensive wall.

### **Internal defensive wall**



**Plate IV: Relics of Internal defensive wall**

A relics of internal defensive wall were discovered at the site, located at longitude  $09^{\circ} 50' 50.8''$  N,  $007^{\circ} 52' 15.2''$  E, at an elevation of 807m above sea level. The internal defensive wall situated at the south-eastern part of the site, 5m away from the ritual place of worship and from monolith II.

## Circular Stone Arrangement



**Plate V: Circular Stone Arrangement**

A circular stone arrangement was identified in the course of surveying of the site, which was located at the southern part of the site, 13m south- west of the chief priest's grave and 9m south-east of the granary foundation. The circular stone arrangement was located at longitude  $09^{\circ} 50' 54.5''$  N, Latitude  $007^{\circ} 52' 12.2''$  E, at an elevation of 810m at the southern part of the hill and it is 5m in diameter.

### **Rock shelters**

Two rock shelters were discovered in the course of the survey, which were labeled C 'A' C 'B'. The archaeological survey revealed C 'A' to be located at the south-eastern part of the site, 8.3m south of the stream at longitude  $09^{\circ} 50' 57.3''$ , latitude  $00^{\circ} 52' 20.1''$  at an elevation of 851m above sea level. While C 'B', is located at the south-east of C'A' at longitude  $09^{\circ} 5' 15.5''$  N, latitude  $007^{\circ} 52' 21.7''$  E, at an elevation 837m above sea level. The two rock shelters have



heights ranging between 2.2m and 2.7m. C 'A' is like a long tunnel which has an exit at another end.



**Plate VI: Rock Shelter**

### **Dry pit**

Two dry pits were discovered in the course of the research and were designate ditch 'A', ditch 'B'. Ditch 'A' is located at the north-western part of the site, at longitude  $09^{\circ} 5' 04.8''$  N, longitude  $007^{\circ} 52' 15.8''$  E at an elevation of 833m above sea level, about 4m depth while ditch 'B' is located north-eastern of the site'. Oral tradition has it that the pits were dug as ponds, that during rainy season the pits used to be filled with water where the people used to bath.

## Relics of Granary Foundation



**Plate VII: Relics of Granary Foundation**

A relic of granary foundation was located at longitude  $09^{\circ} 50' 52.1''$  N,  $007^{\circ} 52' 13.8''$  E, at an elevation of 808m above sea level. The granary foundation is situated at the south-western part of the site, 2.8m west of the chief priest's grave and 3m east of monolith I. The feature is made of granite rock boulders of different sizes, circular shape which is partially sunk into the ground (plate V). The relic measures 50cm in diameter.



## Group of Graves



**Plate VIII: Cluster of Graves**

During the course of the archaeological survey, a cluster of graves was identified to be located at the north-western part of the site, 3m away from the external defensive wall at longitude  $09^{\circ} 50'54.5''$  N, latitude  $007^{\circ} 52'12.2''$  E at an elevation of 810m above sea level.

### **Ritual place of worship**

A ritual ground place of worship was identified. It is a flat granite rock, it is located at  $09^{\circ} 50'50.9''$  N,  $007^{\circ} 52'14.8''$  E. This feature, according to oral tradition, is regarded as a ritual place where the then Ankuwa hill settlers converged to carry out their traditional ceremonial worship. Also, it is 7m south-west of the internal defensive wall, monolith I is about 5m north of the ritual place of worship.

## **4.5 Summary of Finds and Features**

The table below displays a breakdown of the cultural materials that were identified on the site of study which were revealed as a result of the archaeological survey that was carried out.

**Table 1: Summary of Finds and Features**

<b>S/N</b>	<b>Features</b>	<b>Quantity</b>
1	Potsherds	74
2	External defensive wall	1
3	Internal defensive wall	1
4	Rock shelters	2
5	Ritual place of worship	1
6	Monoliths	3
7	A cluster Graves	1
8	Circular stone arrangement	1
9	Granary foundation	1
10	Priest's grave	1



## CHAPTER FIVE

### CLASSIFICATION AND ANALYSIS OF FINDS AND FEATURES

#### 5.1 Introduction

This chapter discusses the analysis and classification of the finds and features from the study of Ankuwa hilltop settlement. Classification in archaeology serves two distinct purposes: firstly, it concerns the structuring of a researcher's observations into a limited set of groupings that could be said to share the same attributes in a defined way, which allows for the comparison, contrast and explanation of results; secondly, it concerns the provision of terminological convention, usually a set of classes which allows for simplified communication (Lyman, *et al.*, 1997 cf. Clarkson and O'Connor, 2006). Classification is also considered to provide a topic for study, methodological device as well as an explanatory principle (Ellen and Reason, 1979 cf. Adams and Adams, 2008).

Therefore, concerning the potsherds collected from the site of study, typological and thin section analyses were employed in the process of the research to ascertain the mineral constituents of the clay, the type of vessels the sherds represent and possibly infer their purposes.

#### 5.2 Pottery Classification and Analysis

Pottery which is considered as a transitional heat-treated material lying between clay and glass implies containers for the preparation, consumption and storage of food and liquid, or for the storage of other non-consumable objects or materials (Ellis, 2006).

Also, pottery is one of the most durable cultural items in the archaeological record and is mostly found in a fragmentary state as a result of the activities of environmental factors and human activities. The high variability in fragmentation patterns are however based on the shape, density, size, as well as use-discard-depositional history of the vessel (Ellis, 2006). Despite this limitation, as ubiquitous products that are prone to stylistic change in response to new fashions

and customer preference, they act as diagnostic materials or sensitive temporal markers that have the potential to provide insights into issues that relate to cultural change, identities of groups and individuals, social and economic status of a people, emergence of changing practices that relate to consumption of food and drink, patterns of trade and of local and regional variations in trade, as well as technological change and industrialization (Barker and Majewski, 2006). Therefore, it should be noted that the behavioural component of pottery production and usage is the aim of the pottery studies/analysis (Ellis, 2006).

As earlier stated, pottery materials most of the time are commonly found in settlement areas, as they make up the predominant cultural material in most archaeological sites. The same is the case with the Ankuwa site, potsherds appeared to be predominant on the site, which were collected from the site in a systematic manner (walking to and fro in a north-south manner at intervals of 2m) for the sake of quantitative and laboratory analysis. As a result, a total number of seventy-four potsherds were collected to be classified under the following headings:

- a. Paste characteristics
- b. Vessel parts
- c. Vessel forms (Rim forms)
- d. Surface finish
- e. Decorative motifs

### **5.2.1 Paste characteristics**

Paste simply refers to the lump of clay that has been prepared to be used in making an earthen ware. Paste characteristics therefore have to do with the constituents of the lump of clay, with the substances which were introduced into the clay either naturally or artificially – either intentionally or unintentionally by the potter to give it certain behaviours or appearance. As part

of depositional processes, clays possess natural inclusions (not to be confused with temper, defined below), which draws from the formation history of the clay deposit. Some of these inclusions (may include fragments of minerals and rocks, and microfossils) can affect the thermal behavior of clay, but could help in identifying the sources of clay (Ellis, 2006).

In order to deliberately avoid excessive shrinkage and allow for an even distribution of heat on the vessel, thus, avoiding slumping during pottery manufacture, potters add 'temper' to the paste, which is usually a pulverized material that is non-plastic and non-hygroscopic (moisture absorbent). Temper may be made of sand, shell, rock, recycled ceramics, bone, gravel, volcanic glass or vegetal material (grass) (Ellis, 2006). The mineral composition of a paste (either naturally or artificially induced), could be determined through laboratory analysis such as thin section petrography and chemical analysis, while visual inspection is limited to determining the physical attributes of the clay material.

Both visual inspection and thin section laboratory analyses are used in determining the characteristics of the paste. It should be noted that the former criterion for studying the paste characteristics of potsherds has certain flaws. As stated by Ellis (2006), pure, white clays are not common, as a result most clays are stained with iron oxides from the parent rock, and/or picked up during transport, and eventually determining the range of colours in fired clay.

As at the time of research, while at Ankuwa, it was observed that the potter's paste was brown in colour, but after firing the pots appeared to be reddish or rusty brown. Also, in cases where the fuel and pottery vessels are in contact during firing, the vessels might be stained by soot as a result of the smoke from the fuel (Tite, 1999). According to Ellis (2006), such phenomenon could occur if the potter(s) is unable to control the firing temperature as well as the atmosphere (either reducing or oxidizing atmosphere) in the case of an open air firing. Below is

the thin section carried out on two rim samples collected from the site. This was done in order to know the elements and clay constituents in the potsherds recovered from the site. See plate IX and X below

### **Thin-Section Analysis**



**Plate IX: a cross-sectional view of Sample I**



## **Plate X: a cross-sectional view of Sample II**

### **The process followed for the laboratory Analysis**

- i. The samples were cut into dimensions that can be mounted on slides
- ii. A face of each sample was lapped (i.e. grinding to smoothness)
- iii. Glass slides were prepared in order to remove their glossy effect, thereby making their surface feel rough. This is to prevent the samples from slipping off the slides when glued.
- iv. The lapped faces of the samples were mounted and glued on the slides using Aradite type A+B, on an oven set at 95°C.
- v. Each sample was trimmed in order to reduce its vertical thickness on the slide.
- vi. Final lapping was done on each sample to a thickness of 30µm, while monitoring them through a polarized light microscope.
- vii. A cover slip was mounted on each slide and glued with Aradite type A+B on an oven set at 90°C – 95°C. XIV-PPL followed by summary of their constituents on table the below.

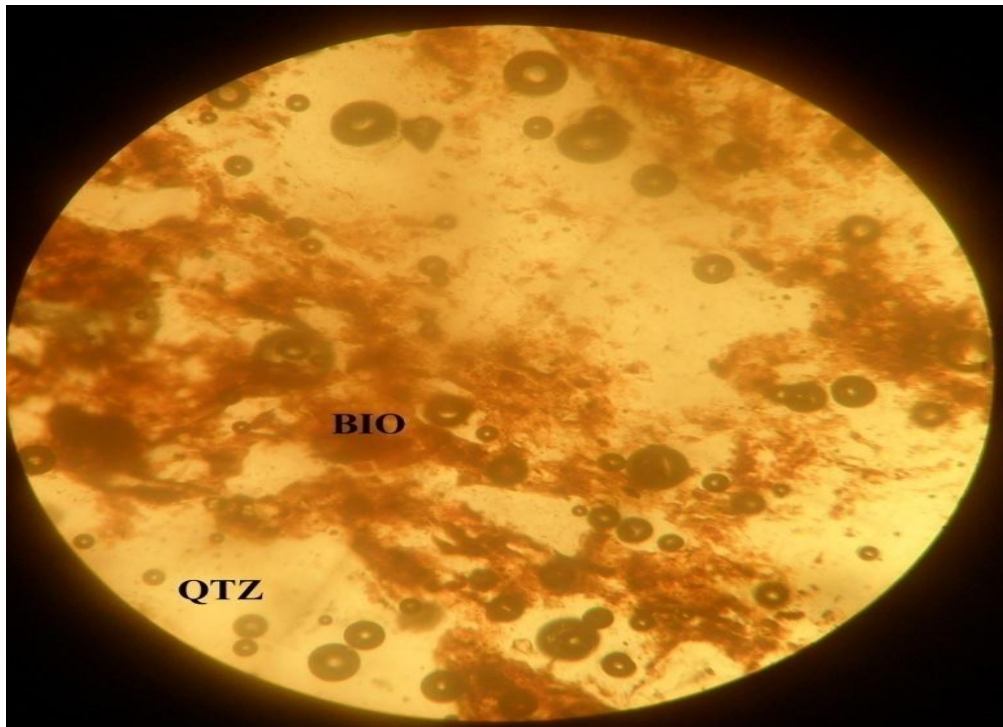
### **Results:**

Below are the findings of the thin-section analysis, as the samples were viewed under Plane Polarized Light (PPL) and Cross Polarized Light (XPL).

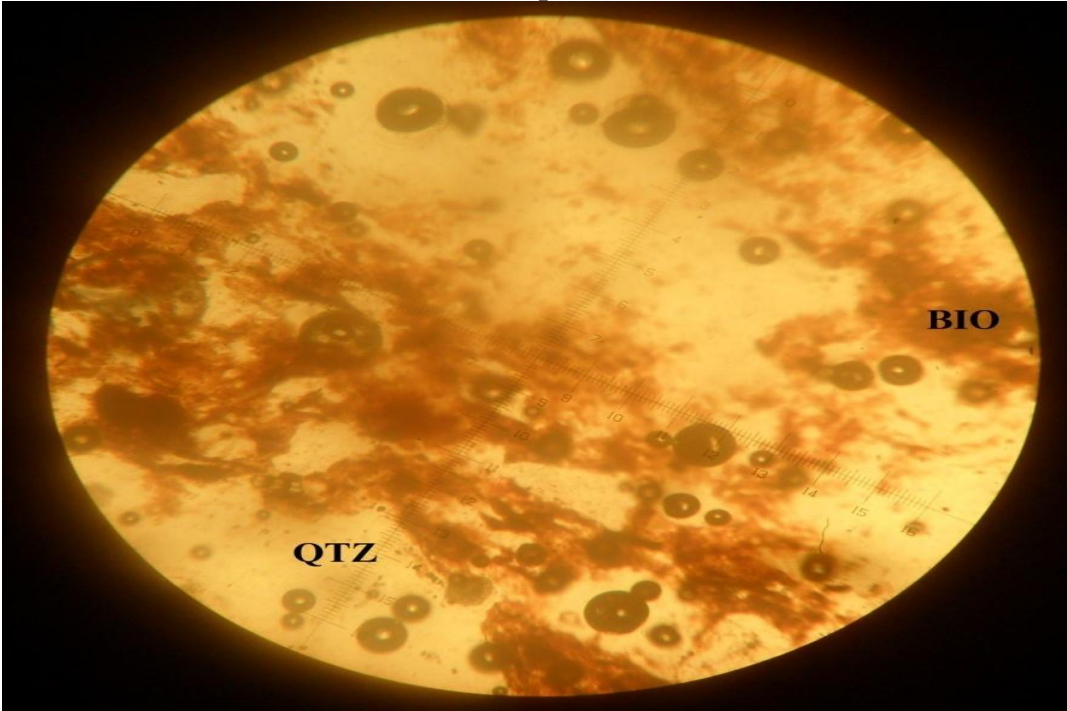
1. Generally, the samples are fine-grained with quartz and feldspar grains (<0.5mm), cemented by clay in its matrix.
2. The feldspar grain is alkali feldspar: it is a microcline type of feldspar characterized by a cross-hatch lining pattern as viewed under XPL.

3. The quartz and microcline have low relief in PPL. That is, the clay appears to be higher than the feldspar (microcline) and quartz when viewed from the profile of the slides.
4. Quartz appears to be colorless (i.e. white), but microcline appears to be cloudy (i.e. grayish) both in PPL and XPL.
5. Quartz grains display wavy extinction in XPL (i.e, when slide is moved on the horizontal platform, under the lens of a microscope, it disappears and reappears in an alternating manner). This is an indication that the quartz grains have experienced deformation (chiefly) due to pressure, and/or temperature (depending on its depth).
6. The quartz and microcline appear to be angular in shape, thus making them to interlace.
7. The quartz and feldspar grains are coarse to porphyritic in places.

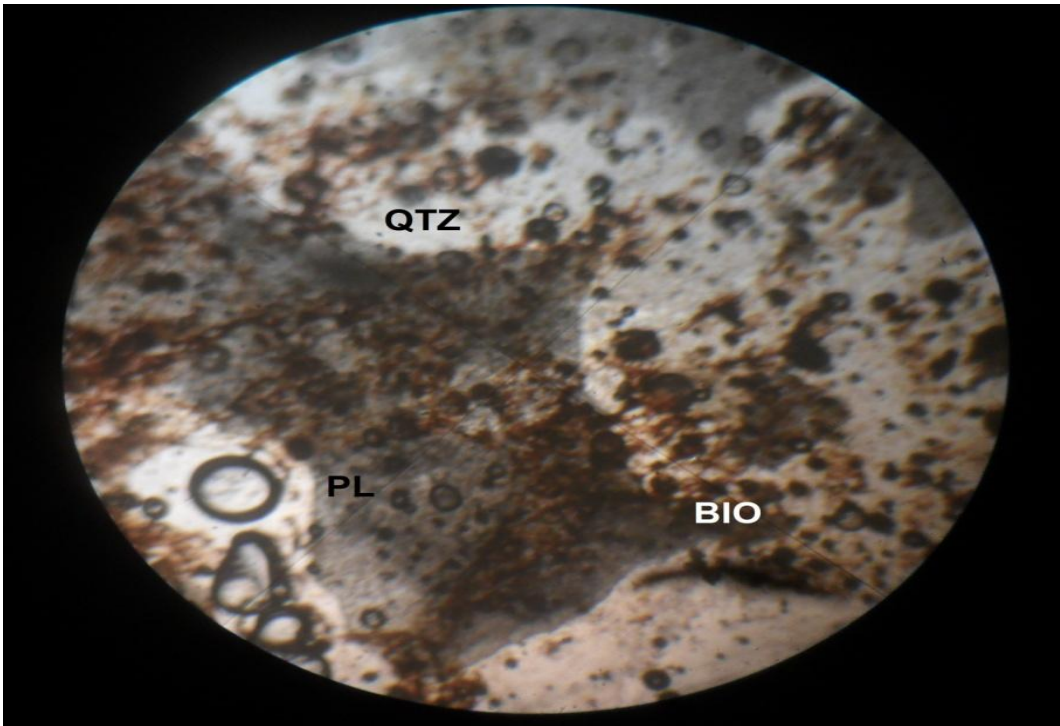
Images of the result of the thin-section analysis are as represented in plates IX-XIV, with a summary of their constituents on table 4.



**Plate XI: Sample I in PPL2**

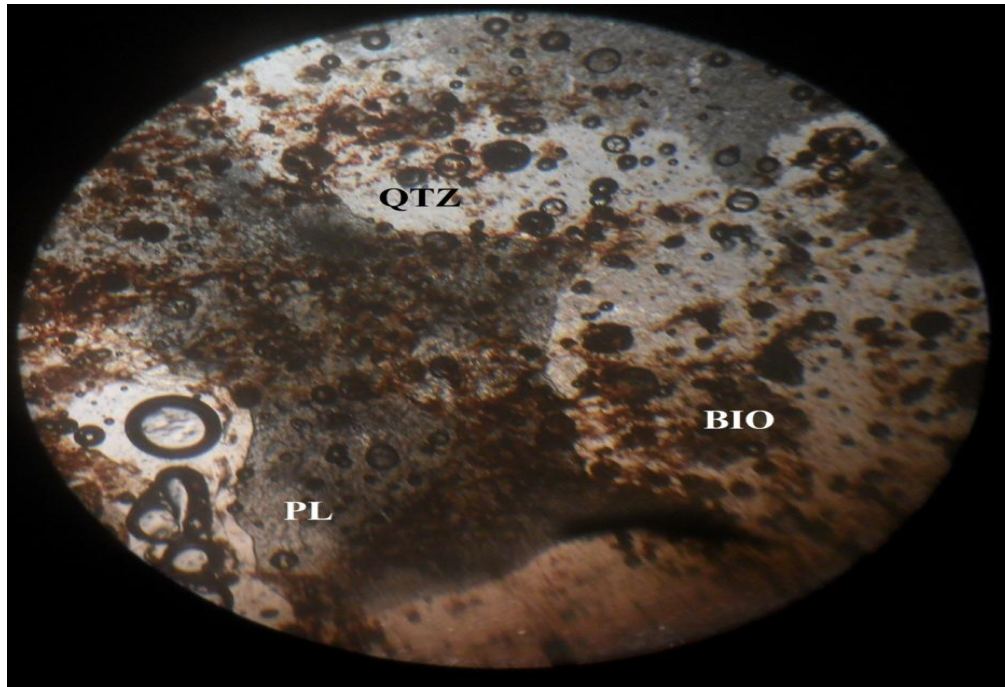


**Plate XII Sample II in PPL**



**Plate XIII: Sample I in XPL2**





**Plate XIV: Sample II in XPL**

**Definition of Terms on the Labeled Tin Section**

**PPL**= Plane Polarized light

**XPL**= Crossed Polarized light

**Minerals Present**

BIO = Biotite

PL= Plagioclase (feldspar)

QTZ= Quartz

**Optical Properties of plagioclase mineral observed**

- Plagioclase observed show a high relief,
- subhedral crystal form
- A gray appearance

**Optical Properties of Quartz mineral observed**

- Show a low relief
- Light appearance

**Optical Properties of Biotite mineral observed**

- It shows a medium low relief
- Brownish in colour shows a preferred orientation
- Subhedral in crystal form

**N.B.:** Plates XI- XIV are all presented in a field view of 4mm and a microscope magnification of x40.



Brown colour on slides represents clay used to produce the pottery. This is a mineral called Biotite and otherwise called mica. It is a mixture of aluminosilicate, fluoride of potassium magnesium and iron.

The black colour represents air pores or void spaces that were created as a result of glass material formed in the course of firing, or worn out in the process of preparing samples.

White colour on all slides represents quartz, while grey colour represents feldspar (microcline).

**Table 4: Estimated Mole by Volume of Paste Constituents**

Sample 1		Sample 2	
Constituent percentage	(%)	Constituent percentage	(%)
Quartz	65	Quartz	70
Feldspar (microcline)	15	Feldspar	15
Clay ground mass	20	Clay ground mass	15

Since we cannot completely rely on visual inspection to ascertain the true colour of paste characteristics of a clay due to certain reasons such as: temperature level of firing or decoration of pottery, the laboratory analysis of these samples has revealed the actual colours and constituents of the samples, and hitherto there seem to be a relationship and resemblance with the soil geology of Ankuwa in conjunction with oral tradition which has it that some of the early inhabitants of Ankuwa were potters. So, there is a possibility that the clay that was used in manufacturing the pottery from which the sample fragmented from could have originated from Ankuwa.

### 5.2.2 Vessel parts

All pottery vessels possess certain components parts that make them up. As a result of the nature of pottery vessels in most archaeological records, only pieces are obtained from the site.

The components that make up a whole pottery vessel may include: rim; neck; body; handle, base; and sometimes lid. In this case, the fragmented components of pottery vessels recovered from the site of study include:

**Rim:** is the top of a pottery vessel, serves as an opening of the vessel through which substances whether liquid or dry could be containerized. Rims are sometimes made to enhance carriage of the vessel. The rim-shoulder of a pottery vessel is of great significance to the archaeologist, as it is mostly used in reconstructing the whole, as will be seen below.

**Neck:** is the part of a pottery vessel that connects the rim with the body of the vessel, which usually gives the rim a degree of curvature, it could be inverted, straight or everted – as preferred by the potter. A neck-shoulder is identified by the absence of the lip which is the tip end of a rim-shoulder, probably due to either usage or the poor preservative condition of the environment which breaks the lip.

**Body:** is the part of a pottery vessel that does the work of containing or holding up any substance poured into it. This could also explain why it is the part of a pot that has the largest surface area. Marks or designs are at times made on the surface of the body by the potter to aid grip and carriage.

**Handle:** is an attachment to a pot principally meant to aid carriage, which is welded or attached to the body, rim or neck (or a combination of both) of a vessel.

**Base:** is that part that forms the foundation or bottom part of any type of pottery vessel which supports and holds together the entire pottery container itself. Without the base, a vessel cannot hold any substance whatsoever that is put into it.

In the course of the quantitative treatment of the pottery samples, it was observed that the number of potsherds that were classified and analyzed is 74. As a result, 5 rim-sherds, 9 neck-sherds, 50 body-sherds and 10 bases were identified from the mass of pottery samples.

### **Classification Based on Vessel Parts**

Vessel Parts	Quantity	Percentage %
Rim	5	6.76
Neck	9	12.16
Body	50	67.57
Base	10	13.51
Total	74	100%

### **5.2.3 Vessel Form**

Vessel form analysis helps the archaeologist understand the descriptive and predictive framework for establishing what particular class of prehistoric vessels looked like and how they might have been used. Potters usually manufacture pots or bowls to serve different purposes of containerization.(Rice, 1987).

Therefore, classification on the basis of vessel form involves studying the profile of a rim, which involves its degree of curvature as well as its orientation (either straight, inverted, or everted). Analysis of vessel form is vital in the sense that it helps the archaeologist in determining the kind of vessel through its sherd thus, aiding in the reconstruction of the whole (vessel type, size and its possible function in the past). It is in this same vein that a pot is identified when the rim diameter is less than its projected height, while a bowl is identified when its rim diameter is more than its projected height (Bakinde, pers. comm., 2015).

Furthermore, to identify the kind of vessel one might be dealing with, it is usual practice to place a rim-herd beneath a flat horizontal platform in order to get its original stance, as it were when it was a whole. Also, the rim is placed over a ‘rim profile chart’ in order to know its diameter while it was still functional. As a result, the orientation of the rim, angle of curvature as well as lip type were considered while carrying out this classification.

From the five rim-sherds that were recovered from the site of study, two were identified to be bowls (table 5) while three were identified to be pots (table 6), and each was reclassified under the following heading, ‘form’ as shown below.

**Bowls**

**Form 1**

Two potsherds were identified to belong to this category. This form was identified to be an everted rim with a round lip. It has a rim diameter of 20-22cm and a wall thickness of 0.8cm-1.5cm.

**Classification Based on Rim Forms**

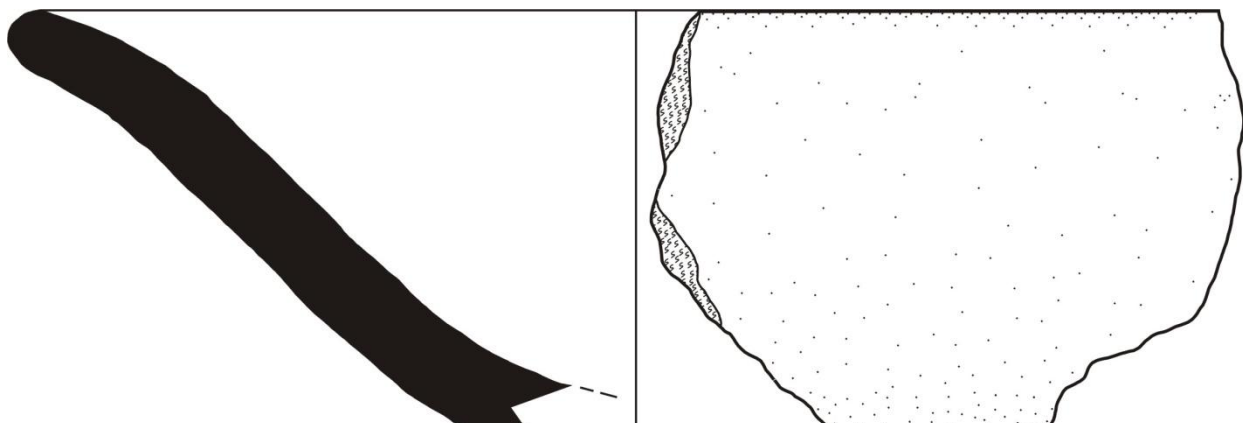
Rim Form	Quantity	Percentage
Bowl Form	2	40
Pot Form	3	60
Total	5	100%

**Bowl form**

Form 1 – Everted rim with round lip

Quantity- 2

**BOWL FORM OF ANKUWA HILLTOP SETTLEMENT SITE**



### Port form

S/N	Form	Quantity	Percentage (%)	Rim thickness (cm)	Rim diameter (cm)
1	Form 1	2	66.67	0.9-1.2	18-29
2	Form 2	1	33.33	1.4	28
	Total	3	100		

### Bowl form

Form 1: Rim thickness = 0.8cm-1.5cm  
Rim Diameter = 20cm-22cm

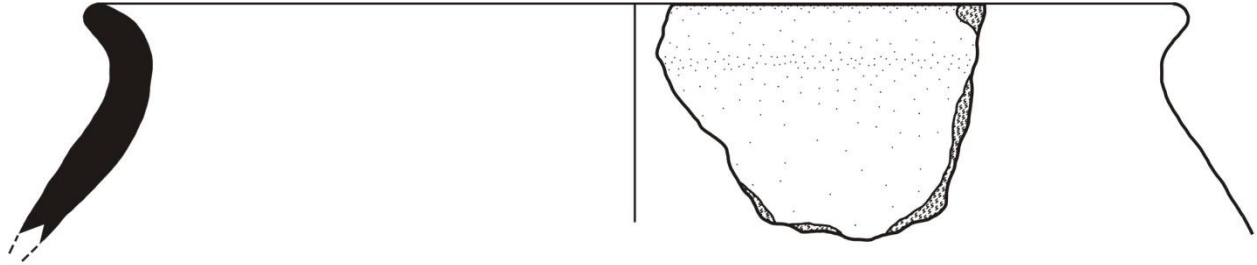
#### Form 1

This form of pots constitutes two potsherds were grouped under this class, and this form makes up 66.67% of the pot forms. The potsherds that were identified under this form are everted with round lip (figure 7). It has a rim diameter between 4.cm and wall thicknesses of 0.8cm.

#### Form 2

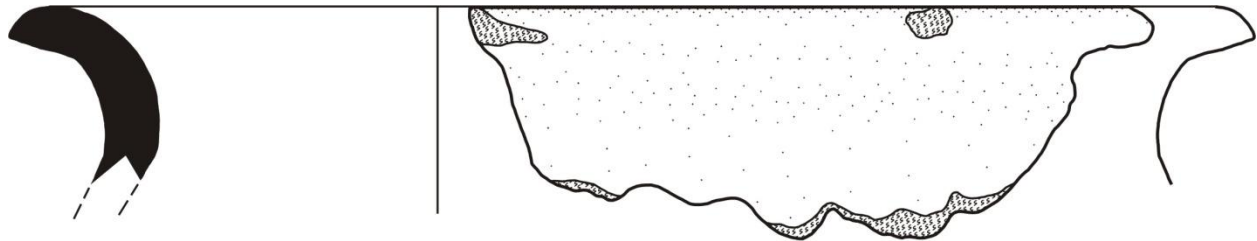
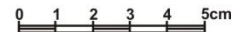
In this category, one potsherd fell under this pot form, which constitutes 33.33% of the pot forms. This pot form was identified to be everted with tapered lip (figure 8). The potsherds that belong to this pot form is diameter 6.3cm and a wall thicknesses of 0.9cm

## POT FORM FROM ANKUWA SETTLEMENT SITE



Pot form 1

Figure 5



Pot form 2

Figure 6



### Summary of pot forms

Port form	Quantity	Rim diameter (cm)	Rim thickness (cm)	Percentage (%)
Form 1	2	4	0.8	66.67
Form 2	1	6.3	0.9	33.33
Total	3			100

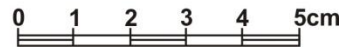
### Base form

#### Round Base

The base form as the name implies, has curved or a seemingly round bottom which constitute about 30% of the total bases.



Base form 1  
Figure 8



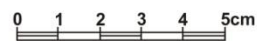
### Plate XV: Round Base

#### Flat base

Under this group, seven potsherds were identified to belong to this category. This form was identified to be flat at the bottom constituting 70% of the entire base form altogether.



Base form 2  
Figure 9





## **Plate XVI: Flat Base**

### **5.2.4 Surface finish**

Surface finish refers to a stage in pottery manufacture, which involves the treatment done on the surface of a pottery vessel by a potter, after production. The potter gets to choose either to apply the surface treatment before firing, which takes advantage of the plasticity and absorptive properties of the clay in its leather-hard stage, or after firing the vessel which could be more complicated since the clay has lost its unique properties: firing is capable of irreversibly changing the fundamental chemistry and crystallinity of a clay (Ellis, 2006).

Surface treatment has served both the purposes of decoration (like firing which also is a contributing factor in determining the colour of pottery vessels) as well as to reduce the porosity of vessels to liquid substances.: It may include the application of plastic decoration (impressed or incised patterns, applied decoration), burnishing, application of a slip and/or mineral pigments, and post-firing treatment by soothing or with an organic coating. While post firing surface treatment includes application of colourants and glazes before re-firing. Pre-firing surface treatment involves decorative techniques such as incising, excising, perforating, impressing and application of slip among others (Tite, 1999; Ellis, 2006).

The end product of every pottery manufacture is such that the surface is smooth with a glossy effect: after applying slip to the surface of a leather-hard vessel, the surface is rubbed with objects such as a piece of leather, polished stone or bone (this is regarded as burnishing which has the effect of aligning the clay platelets in the slip, increases durability and also enhances reflectivity of the surface) (Ellis, 2006). Nevertheless, some pottery vessels, in the long run lose their burnish effect depending on the conditions surrounding their usage and preservation in the

archaeological record. Consequently, their surface becomes rough, or withered in the process of time.

The analysis of surface finish of the 74 potsherds was determined through visual inspection and hand- feel. As a result, the classification on surface finish revealed 51 potsherds are burnished which constitute 68.92% of the potsherds and 9 potsherds are burnished alongside other forms of decoration, which constitute 12.16% of the 74 potsherds. While 14 potsherds identified to be unburnished without any decorations on them, which constitute 18.92% of the total potsherds. See table below.

Table 2.

**Classification Based on Surface Finish**

<b>Surface Finish</b>	<b>Quantity</b>	<b>Percentage</b>
Decorated potsherds	9	12.16
Undecorated potsherds	65	87.8
Total		100%

**5.3 Decorative motif**

Decorative motif can simply be seen as the application of design(s), marks or symbols on the surface of pottery vessels by a potter, when the vessel is at its leather-hard stage. Potters make use of tools or other objects sourced from their environment to make desired markings or drawings on the surface of their pottery. Such tools may include corn-cub, twisted string or twine, carved wood, sharp pointed sticks, mat, corn-husk, comb, among others. They may also employ parts of their body, such as finger(s) to beautify their pottery. Sometimes, finger

impressed decorations can be achieved by the use of finger-nails by pinching or notching the surface of a pottery vessel at its leather-hard state.

In a bid to enhance the aesthetic value of pottery vessels so as to boost buyers' patronage, a potter may choose to apply certain colourants either on aspects of the pot or on the entire surface of the pot (both within and outside the vessel), as desired by the potter (Ellis, 2006).

However, out of all the potsherds collected from the Ankuwa hilltop site, two reddish brown (a neck and a rim) were selected as samples and taken to the Thin Section Laboratory, Department of Geology, Ahmadu Bello University, Zaria for laboratory analysis. In order to understand the physical properties of the paste as well as the potter(s) attitude towards pottery manufacture, a visual inspection of the cross-section of the two (2) expendable potsherds was done. Each sample was sliced into two (2) halves using an electric cutter, in order to reveal the cross-sectional view of each sample (plates XI and XII). From the cross-section view of the samples, it could be observed that the paste is generally fine-grained, with some degree of coarseness and there are pore spaces within the walls of the potsherds. It could also be observed that there is the presence of a core or darker reduced interior, sandwiched between lighter or oxidized exterior and interior surfaces of the profiles of all two (2) samples. According to Ellis (2006), such a phenomenon is indicative of the degree and duration of firing.

Decorations are usually done on pottery vessels for aesthetic purposes in order to suit customers' desires to increase patronage, functionality and also to enhance carriage in cases of movement, particularly for vessels meant for fetching water and other liquids to prevent it from

easily slipping off the hands of the bearer. A pot could be seen to either carry a single or multiple patterns of decoration depending on the potters' choice.

Table 3.

### **Summary of single and multiple Decorative Motif**

#### **Classification Based on Decorative Motif**

Decorative Motif	Quantity	Percentage %
Single Decorative Motif	2	22.22
Multiple Decorative Motif	7	77.78
Total	9	100%

Out of the seventy-four potsherds, it was observed that some had single pattern of decoration, while others had multiple patterns of decoration, which add up to nine decorated potsherds. However, these were classified under the following headings, 'single decorative motif' and 'multiple decorative motifs of which 2 potsherds were identified to have single decorative motif which constitute 22.22% of the potsherds, while 7 potsherds were identified to have multiple decorative motifs which constitute 77.78% of the 9 decorated potsherds. Both single decorated and multiple decorated potsherds were further classified, thus identifying the various patterns of decorations on the surfaces of the potsherds. It should be noted that the execution of the classification was performed through visual inspection.

#### **Single Decoration**

As earlier stated, single decorated potsherds are those with only one kind of decoration. Of all the seventy-four decorated potsherds, 1 pattern of single decoration was identified in the course of classification. Details of these decorative motifs are shown on the table below.

## **Single Decorative Motif**

### **Motif I: Groove**

This is a long or continuous furrow cut or depression carried out by a tool with a blunt tip, which gives a 'U' shape when viewed through the profile of a potsherd, and could be achieved either in an oblique, wavy, vertical or horizontal manner (plate XVII). Seven (7) potsherds carrying this form of decoration were identified. Under this category, only one potsherd was found with a single decoration.



**Plate XVII: incision**

## **Multiple Decorations**

Multiple decorated potsherds are those potsherds that were observed to carry more than one decorative motif on them. A total of 7 potsherds were identified to fall under this category.

## **Multiple Decorative Motif**

### **Motif I: Pinching with grooves**



**Plate XVIII: pinching with incision**

Pinching as a form of decorative motif is simply the pricking off portions of the surface of a pottery vessel using a tip-ended instrument. Plate XVIII is a representation of a body-sherd bearing this form of decoration: the upper part of the sherd bears a single row of pinching, while the lower part of the sherd is seen bearing tiny rows of horizontal groove decoration. Only one potsherd was identified to carry this form of decorative motif constituting 14.29% of the total multiple decorated potsherds.

### **Motif I: Corncob roulette with horizontal Grooves**



**Plate: XIX: Corncob roulette with horizontal grooves**

One potsherd was identified to belong to this category of motifs. The potsherd (identified as a neck) bears at its middle groove decorative motif and double row of corn curb stamps. Six (6) potsherds were classified under this category of motifs, which constitute 85.71% of the multiple decorated potsherds. The body of the representative sample (identified as a body) bears impressions of horizontally executed impressed corn curb roulette which is bounded by two horizontal grooves – one at the top and the second at the bottom – (plate XIX).

### **5.3 Classification and Analysis of Stone Features**

Clarkson and O'Connor (2006) defined a stone artifact, also known as lithic material, as any piece of rock that has either been intentionally or unintentionally transformed as a result of human effort. Scholars have always described lithic artefacts in the context of hunter-gatherer, pastoralist, early agricultural, or other non-industrialized societies.

The study of stone artifacts is of immense significance to the archaeologist for two major reasons: they are usually the most durable which often represent numerous remains of past human activities; stone artifacts for most of human history, have played a very important role in their day-to-day survival in shaping the physical world to their needs; also, they reflect aspects of a people's life in aspects of communicating social, political and ideological relationships or differences, as well as serve as indicators of gender (Clarkson and O'Connor, 2006). It should be noted that stone working in general is a reductive technology involving two distinct techniques: percussion and abrasion. This explains the reason why their chemistry does not change, as opposed to pottery manufacture (Ellis, 2006).

The classification of lithic artifacts is done both on the basis of mineral composition and texture (grain size). The classification of the lithic materials was carried out based on visual identification. Whereby a number of stone artifacts of different sizes were identified in the course of surveying the site, Below, is one of the lithic materials that were identified in the course of the site survey.

### **Monolith**

Three monoliths were identified in the course of surveying the site of study and they were observed to have coarse grains, which is indicative of an intrusive igneous rock origin, with a rough texture: they seemed to have been quarried from other major rocks. The carved structure possesses similar grain size as some of the exposed rocks on the surface of the site. Judging by the grain-size of the feature, they could have originated from an igneous rock.



## **Interpretation /Discussion of Findings.**

### **5.4 Interpretation**

The importance of interpretation in any archaeological reconstruction cannot be over-emphasized; this is because material remains which are products of past human cultures are a means to an end not an end in themselves. Therefore, reporting them alone is not enough for any archaeological reconstruction to be successful. As stated by Sharer and Ashmore (1979), “Interpretation is the meaning the archaeologists infer from analyzed and synthesized data. In its descriptive aspect, interpretation attempts to answer questions such as what happened in the past, when it happened, and where it happened.”

Interpretation of the finds and features that were recovered from the Ankuwa site was made possible through the classification and analysis of the cultural materials obtained from the site of study as well as the collection of oral tradition which was conducted from the present-day inhabitants of Ankuwa. Also, the disparity in the type and mode of executing the decorations that were observed on the classified potsherds points to technological and artistic sense of the potter(s) in the area of pottery making

Designs portrayed on pottery and potsherds tells a story of the history or suggests the style of art, agriculture, social, economic and political life of the people that made them. In this case, different decorations were identified on the surfaces of some of the classified and analyzed potsherds. This is because, the Examinations of the decorative motifs on the potsherds suggests that some of the decorations could not only have been for aesthetic reason, but for functional purposes as well, as some of the decorations were probably to reduce friction in the case of carriage to avoid slipping off from the hands of the holder. And the presence of corn curb

roulette decoration on some of the potsherds recovered from the Ankuwa site suggests that maize was one of the crops the Ankuwa people cultivated.

A visual examination of the profile of the potsherds shows that the grain size of the potsherds is mostly coarse; this could be an indication of crude techniques in processing of the paste. Also, it could be as a result of deliberate application of tamper by the potter(s). From the various decorative motifs that have been identified, it is clear that the potter(s) must have employed a range of tools in achieving their designs, thus, this reflects their technical diversity in pottery decoration. Therefore, the study of pot forms enables us to know whether a pot sherd was a fragmented part of pot or a bowl. This can be understood by studying of the rim size and coverture of the neck of a potsherd. For example, if the rim diameter is greater than the height, this means that the sherd is fragment of a bowl but if otherwise, then the sherd is a fragmented part of a pot vessel.

Classification and analysis of the potsherds recovered from Ankuwa site revealed that the early inhabitants of the site used series of pottery vessels ranging from different shapes, sizes, thicknesses and types, which were employed for several purposes. By the presence of soot on some of the potsherds, one could assume that the people made use of such vessels for cooking, while those of them that had no soot could have been used both for storage and probably for serving. Considering some of the bases of the potsherds recovered from the site, (those without any soot), very thick and weighty, having narrow hollows within, suggests that the vessels could not have been used for cooking but might have been used as medicines containers or for ritual purposes.

The early inhabitants of Ankuwa were responsible for the manufacture of these earthen vessels found and collected from the site, and did not purchase or import them from neighbours,

as claimed by some oral informants if this is true, then probably the raw clay was dug up from the some of the ditches found around the Ankuwa hill but to ascertain this, from the potsherds, the researcher presented some samples to the department of Geology for thin-section analysis and the result of the analysis showed two (2) expendable potsherds. The ‘wavy extinction’ of quartz grains that was observed is an indication of the effect of pressure, which points to the fact that the paste that was used for the pottery manufacture was not collected from the ground surface, but rather was dug up from ground.

The cross-hatch nature of quartz as revealed in XPL, would have been a source of weakness for the paste as it could serve as the source of breakage or crack for the vessel, but its low percentage in mineral constituent as seen on table 5 did not alter the suitability of the paste for pottery production.

The angular nature of feldspar (microcline) and quartz, as revealed by the thin section analysis of the potsherd samples, which causes them to interlace with each other, reduces the chances of breakage of the pottery vessels. The profiles of samples of potsherds that were obtained from the site of study, as revealed by their cross-section view in plates XVIII and XIX, which showed the presence of dark cores is an indication that the potter(s), though at varying degrees of temperature, fired their vessels to high temperatures for considerable durations, as opined by Ellis (2006). This is typical of an open-air firing, which denies a potter the privilege of having maximum control over the firing temperature during firing process. In line with this statement, oral tradition claims that the early inhabitants of the site of study practiced an openair system of firing pottery vessels. The vessels were arranged on the ground surface and are covered with the chaff of processed guinea-corn, which was kindled with fire and left until the

fire fizzles out. Also, the varying colours of the potsherds are indicative of an open air firing technique, as earlier stated by Ellis (2006).

The presence of a ritual place of worship as represented on the site is an indication that the then Ankuwa people could have been traditional worshippers; this is confirmed by oral tradition accounts which claim that the early inhabitants of the site practiced ritual activities on the place. Women, children as well as strangers were not allowed at around the shrine because it was regarded as a sacred place for their ancestral worship and so the people considered the place as holy and treated it with high regards. Therefore, women and children were not allowed to offer sacrifices on their own. Whenever the need arose for them to offer sacrifices, they were required to meet the *priest* and elders who did it on their behalf.

The presence of a monolith on the site also reflects the people's spiritual practices and also, it was used as a sign post. Since the early inhabitants of the site of study considered it a taboo for women and children to step foot at designated portions of the settlement, (i.e.) the monolith area and the shrine areas, a ritual mound could have been a necessity, so that all age grades and genders, especially females, could get to receive spiritual protection and healing among other spiritual services. Oral information has it that the ritual mound used to serve the purpose of healing the people of their ailments, and also for spiritual cleansing.

The relics of the external and internal defensive walls were according to oral tradition for security purpose to protect the inhabitants of Ankuwa from external invasion and threats. It also suggests that the people had a well-organized society with a centralized government that was security conscious; it takes an active leadership system to put security structures in place as well as who to be assigned in handling security matters of the settlement. The use of hewed rocks could probably mean that the people had the knowledge and practice of quarrying. Also, judging

by the large sizes and seeming weight of the rocks that made up the relics of the external defensive wall suggests a large or considerable number labour force did that job because, it could have been impossible for a single person to have lifted up one of those rocks used for that type of walling system.

The circular stone arrangement identified at the site suggests a seating arrangement which was probably meant for elders or communal meetings. Though oral tradition has it that the people met with their priest at that spot to settle disputes or to discuss critical issues concerning their land, one can also infer that the place was like their court.

The presence of a ritual place of worship is an indicator that the people had a traditional religion. Oral tradition has it that they served (*Okohu*) deity alongside ancestral worship, whom they prayed and sacrificed to on the (*paar*) flat ground rock, which they considered to be sacred. They through their traditional priest (who served as a mediator) prayed to their ancestors for healings from any ailments or plagues. Not only that, the people consulted their god (*Okohu*) to reveal the secret or the root cause of a curse raging in a particular family or the cause of an untimely death of a member of their community that was perceived to have been induced by witchcraft. This is done to seek solution to the former and/ or to fish out the culprit in any matter of concern or the murderer of an innocent person. It was a taboo for women to see their village (*dodo*) masquerade and it was also forbidden for them to go to the shrine to perform ritual functions with the chief priest except for only one woman (*Ayenahu*) who was allowed to do so. Though she was by tradition allowed to perform some ritual obligations in the shrine, it was a taboo for her to share any information about secrete and sacred rituals done in the shrine to other fellow women. It was believed that if any of their women happen to see the (*dodo*), she would eventually become barren or may even die as a result.

The early inhabitants of the site of study buried their dead in times past. The presence of a cluster of gravestones indicate that the people had organized burial system and designated a particular place to properly dispose their dead since the graves are not scattered as earlier seen (plate VII). Though, oral tradition has it that some of those tombstones were later replaced and cemented by the present-day inhabitants of Ankuwa. Also, oral information has shown that the people gave preferential treatment to the burial of their chief priest, this is evident in the fact that their chief priest's grave was separate from the graveyard that other ordinary members of the society were buried even though the pits are dug in the same manner.

According to oral information, after the death of a clan head/a king, the stone slab used as covering for the burial pit is removed, as well as the sand and the un-decomposed remains of the earlier buried clan-heads would be pushed downwards from the middle outlet to the bottom of the grave, before laying the fresh corpse of the dead clan head/king in the outlet. After laying the corpse, then they would cover it with sand and lid. Oral account has it that when a male person dies, a (juju) masquerade comes out from the shrine and officiate the burial of the deceased man. In the same vein, male persons were not permitted to dress a female corps, but could bury those corps any day.

But today, the introduction of both Christianity and Islam have however affected the traditional burial practices of the present-day inhabitants of Ankuwa in the sense that a deceased Christian or Muslim is buried in a accordance with the provisions of their respective religion unless if he/she have earlier stated before their demise that they should be buried in the traditional manner.

The rock shelters as claimed by oral tradition served as refuge for the people from the rains as well as the scorching heat of the sun and most importantly, it was a hide out for them from their enemies in times of war.

Vegetation, according to oral tradition, was another factor that attracted the people to the site. Though initially, the place used to be a densely forested area, which provided a thick covering for the inhabitants of the site also for security reasons. All the above factors that led to the choice of this site for habitation by the early Ankuwa people are indications of the kind of climate and soil in the area, even though human activities on the site have negatively affected the environment. This is evident, from the ongoing, that the early inhabitants of the site did exploit the natural resources the site provided in order to ensure their survival. For example, the availability of clay on the site, for pottery manufacture, the grasses for firing their pottery, the stones they probably utilized for granary foundations (which the people probably used to store their harvested crops), land marks and tomb stones.





## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 6.1 Summary

Chapter One gives a brief introduction on Ankuwa. Ankuwa is an abandoned hilltop settlement. the site is 7 km North of Kachia metropolis. The site also lies between latitude  $7^{\circ}51'$  and  $7^{\circ}54'$  N and longitude  $9^{\circ}51'$  and  $9^{\circ}54'$  E in Kachia Local Government Area of Kaduna State. At an elevation of 989.5m above sea level. Bordered by Ungwan Maigari to the North, UngwanPah to the West, Akroh to the South and Bawa to the East. The site was once occupied by some Adara people who fought wars but lived on the Ankuwa hill for security reasons but who after a long while relocated to the base of the hill when they realized that the hill could no longer accommodate them due to their increased population.

In Chapter two, literatures that relate to Ankuwa were reviewed. This was to have a background knowledge of anything that relates to the site. The likes of Gunn, Smith, Stanley, C. K. Meek, Westler, Yero and Iburu whose works dwelt mostly on the historical and Anthropological aspects of Adara people of Ankuwa. Revealed the origin and exodus of Adara people of Ankuwa from the Near East, to Chad, to the present North-eastern Nigeria down to Kano and then middle belt area- Southern Kaduna precisely in Ankuwa and environs. Though they were able to narrate the history of the people, the major lapses of their work was ambiguity in the sense that they muddled the history of Ankuwa people with that of their neighbours- they did not study Ankuwa people as a single cultural entity and most importantly, they did not relate the history of the people to their Archaeology. Consequently, this work intends to close that gap by studying Ankuwa as a single culture of its own and to link their history to the cultural remains they used and left behind.

Chapter three contains the geographical and the historical background of Ankuwa hilltop site. Ankuwa is an abandoned settlement, 7km north of Kachia metropolis. The site lies on latitude  $09^{\circ} 50' 55''$  N and longitude  $007^{\circ} 52' 217''$  E in Kachia Local Government Area of Kaduna State. At an elevation of 989.5m above sea level. Bordered by Ungwan Maigari to the North, Ungwan Pah to the West, Akroh to the South and Bawa to the East

Chapter four specifically deals with the Archaeological survey carried out on the Ankuwa hilltop site. Which led to the graphical representation of the finds and features of the site on a map. the objectives of the survey were not just to confirm the oral tradition linked to the site, but to also determine the geographical extent of the site, study the cultural occurrence of finds and features and to document the spatial relationship between those features and artifacts. During the survey, a number of finds and features were identified such as; potsherds, monoliths, relics of external defensive wall, relics of internal defensive wall, a circular stone arrangement, a rock shelter, a granary foundation and a cluster of graves.

Chapter five discusses the classification and analysis of finds and features from the Ankuwa hilltop settlement. This involves the grouping of artifacts and features discovered at the site of study based on shared characteristics. Which helped in the interpretation and explanation of results of the study. The grouping was done based on; paste characteristics- (clay constituents) which revealed the presence 65% of quartz, 15 % Feldspar and 20% of clay ground mass in 2 samples of sliced potsherds viewed under a microscope. vessel parts-which comprises of vessel forms (bowl form and pot form), while surface finish and decorative motif classification was carried out to ascertain the surface treatment and types of designs done on the outward part of each of the pot sherds- 12.16% of the pot sherds were decorated while 87.8% of the entire pot sherds were undecorated.

An interpretation of the cultural materials that were identified on the site of study was executed. This was done in light of the theoretical framework of the research, which is historical archaeology. The interpretation incorporated the results of classification and analysis, as well as oral account(s) and related literatures so as to ensure a reliable interpretation

Chapter Six gives a summary, conclusion and recommendation by the researcher.

## **6.2 Conclusion**

Ankuwa hill was probably a safe abode for the early inhabitants of the site that was why they dwelled there. Judging from the cultural materials that were identified from the site of study, such as rock shelters, granary foundation and scattered potsherds implying food storage and/ cooking, circular stone arrangement probably a sitting or meeting center for communal discussions, a group of gravestones for burials, monoliths, external and internal defensive walls are all clear indicators that the early inhabitants of Ankuwa hilltop settlement lived a sedentary life. Also, by their walling system, one can infer that they were a well-organized society who had a considerable population with a government who took security issues seriously and probably organized a great labour force who carried out the job of making the external defensive wall round about the settlement and just by mere observation, the large sizes of most of the rocks that make up the wall, suggests that the wall couldn't have been done by a single individual but by many hands who might have quarried and transported the rocks to the place.

## **6.3 Recommendation**

Since this work is a preliminary archaeological study, there is need for excavation and further research work on this particular site in order to unearth and explore its potentialities.

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**APPENDIX I**  
**LIST OF INFORMANTS**

<b>S/N</b>	<b>Name</b>	<b>Sex</b>	<b>Age</b>	<b>Occupation</b>	<b>Type of Information</b>	<b>Place of Interview</b>
1	Fidelis Barde	M	39	Lecturer	Oral tradition	Ankuwa
2	Abubakar Engan	M	39	Medical personnel	Oral tradition	Ankuwa
3	Bulus Na'Allah	M	54	Farmer	Oral tradition	Ankuwa
4	Garba Danbaba	M	70	Retired Surveyor	Oral tradition	Kachia
5	Saraya Danjuma	F	53	Food Seller	Oral tradition	Kaduna
6	Stella Husseini	F	35	Farmer	Oral tradition	Kachia
7	Ubandoma Aboki	M	54	Trader	Oral tradition	Kajuru
8	Hannatu Dauda	F	43	Trader	Oral tradition	Rimau
9	Angelina Aminu	F	52	Farmer	Oral tradition	Rimau
10	Dije Inuwa	F	47	A traditional ruler	Oral tradition	Kajuru
11	Christiana John	F	24	A Poultry Farmer	Oral tradition	Bishimi
12	Manase Luka	M	19	Student	Oral tradition	Kajuru
13	Sabastine Peter	M	55	Farmer	Oral tradition	Kajuru
14	Laitu Ayuba	F	27	Student	Oral tradition	Kajuru
15	Calep Dauda	M	35	Mason	Oral Tradition	Kufana
16	Ibrahim Zure	M	65	Retired Surveyor	Oral tradition	Kaduna
17	Garba Danbaba	M	70	Retired Civil Servant	Oral Tradition	Kachia
18	Abubakar Barau	M	40	Retired Civil servant	Oral tradition	Ankuwa
19	Stephen Yohanna	M	40	Company worker	Oral tradition	Ankuwa
20	Thomas Ango	M	45	Fokanizer	Oral tradition	Zonkwa
21	Peter Dantata	M	41	Clergy	Oral tradition	Kajuru
22	Christian Solomon	M	23	Student	Oral tradition	Kaduna
23	Ayani Peter	F	38	House wife	Oral tradition	kaduna

## **APPENDIX II QUESTION GUIDE**

### **Tradition of Origin**

What is your name?

How old are you?

What is your occupation?

Are you an indigene of this village?

What is the meaning of Ankuwa?

Where did your people come from?

Who founded this settlement?

What made the founder leave the former place?

Why did they leave on the hill?

Did the people later come down from the hill to live on the plain?

Why did they come down to live on the plain?

What evidence can tell of this past on the plain?

What is the hill used for today?

### **Craft and industries**

What was the nature of the occupation of the first settlers?

Were the people involved in any kind of craft, if yes, what type(s)?

How did they acquire the knowledge of the craft?

Do you still practice the craft(s)?

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

Did the people use iron implements?

Did they mine, smelt or smith iron?

What type of tools did they produce?

Where is their workshop located?

Who were their customers?

Did they trade on a large scale?

Did the people use stone tools?

What type of occupation were they engaged in when they came here?

Do you have professional potters?

If yes, where is their workshop located?

Where do you get the clay?

How do you manufacture your pots?

How many types of pots do you normally manufacture?

Where do you carry out your firing of the finished vessel?

After the pots have been manufactured, what do you usually do with them?

Did you trade your pots?

Who were your customers?

### **Customs and tradition**

What type of festivals do you people practice?

What is the significance of the festival?

How do you bury your dead?

What are the taboos associated with burying the dead?

How do you celebrate marriages?

What are the marriage rites? |

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



What type of relationship exists between this village and neighbouring ones?

Did your people fight war in the past?

Were you conquered at any point in time?

What is the dominant religion practiced here?

Are any of the traditions of the people still in practice?

How were leaders chosen?

Do still

have traditional worshippers in this village?

What is the nature of their relationship with other religion?

Do you think your culture is losing its value?

If yes, what do you think is the cause?

Do you tell younger people in this village about their history?

How do you think your history /culture can be retained?

### **Architecture**

What informs the type of houses built by your people?

Are there special buildings for particular purposes like blacksmithing, pottery making, sleeping huts, rituals and sacrifices?

Did the building depict hierarchy or class in the community?

Where do you get the raw materials for the building?

How do you roof your houses?

Do you have professional traditional architects?

What type of training do they undergo before they could practice?

### APPENDIX III: LIST OF FINDS AND FEATURES

S/n	Feature	Latitude	Longitude	Elevation
1	Relics of External defensive wall	09 50 50.3	007 53 16	808
2	Relics of Internal defensive wall	09 50 50.8	007 52 15.2	807
3	Circular Stone arrangement	09 52 54.5	007 52 12.2	851
4	Granary foundation	09 50 52.1	007 52 13.8	808
5	Monolith 1	09 50 20.0	007 52 14.9	808
6	Rock shelter 1	09 50 57.3	007 52 20.1	851
7	Cluster of Graves	09 50 52.9	007 52 12.1	809
8	Rock Shelter 2	09 50 55.0	007 52 21.7	837
9	Monolith 2	09 50 52.1	007 52 13.6	808
	Priest's grave	09 50 52	007 52 12.1	850