

**AN ARCHAEOLOGICAL INVESTIGATION OF ZANGANG  
HILLTOP SETTLEMENT SITES IN KAURA  
LOCAL GOVERNMENT AREA OF KADUNA STATE,  
NIGERIA.**

**BY**

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**SEPTEMBER, 2015**

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NIGERIA.**

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**A THESIS SUMMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO  
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REQUIREMENTS FOR THE AWARD OF MASTERS OF ARTS DEGREE IN  
ARCHAEOLOGY.**

**DEPARTMENT OF ARCHAEOLOGY, FACULTY OF ARTS  
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**SEPTEMBER, 2015**

## **DECLARATION**

I hereby declare that this thesis entitled “**An Archaeological Investigation of Zangang Hilltop Settlement Sites in Kaura Local Government Area of Kaduna State**” has been performed by me in the Department of Archaeology under the supervision of Prof. M.K Aliyu and Dr. J.D Ndera.

The Information derived from the literature has been duly acknowledge in the text and a list of references provided. No part of this thesis was previously presented for another dgreee or diploma at any university.

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**Sankyai Obadiah**

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**Signature Date**

## CERTIFICATION

This Thesis titled “An Archaeological Investigation of Zangang Hilltop Settlement Sites in Kaura Local Government Area, Kaduna State” meets the regulations governing the award of the Degree of Master of Arts of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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## **DEDICATION**

This work is dedicated to: God almighty (the omnipotent, the omnipresent and the omniscience) for the gift of knowledge and understanding to put this work together. My parents Mr and Mrs Sankyai Ahu for their wonderful support and for bringing me up the way they did.

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## ***ABSTRACT***

This research is an archaeological investigation of Zangang hilltop settlement sites in Kaura Local Government Area of Kaduna State. The settlement sites were occupied by the Attakar people who speak the Attakar language and display uniformity of cultural traits. The hills in the area provided security to the former inhabitants of the Area during the slave-raiding expeditions.

The various versions of the origin and historical migration of the Attakar people to their present Area of settlement were discussed using oral tradition and written sources. Zangang tradition of origin has been linked to the hilltop settlements because the earliest settlements in Attakar are traceable to the hilltop. Also, the settlement sites in Zangang were occupied according to clans, although some clans in Zangang do not have any relationship with the hilltop settlements. This further suggests that Zangang could be a settlement of mixed origin as stated by Brandt that Attakar appears to be a tribe of mixed origin (Brandt, 1930).

Using the archaeological reconnaissance and survey method, the research yields two hundred and sixty one (261) finds and features which include: Grinding stones, House Foundations, Stone tools, Granary Foundations, Monoliths, Caves/Rockshelters, Hunting Pits, Potsherds, Shrines e.t.c. Interpretation of these finds and features shows that the people were hunters and agriculturalists who also had the knowledge of pottery making. They also practiced magic and believed in supernatural powers such as the Supreme Being (*Gwazi*), the Spirits, Souls of the Ancestors, Totemism, Reincarnation, Witchcraft, Destiny and Morals. All these helped in understanding the social organization and social structuring of the entire Attakar society.

## TABLE OF CONTENT

### **Title:Page**

Title Pages-----	i
Declaration-----	iii
Certification-----	iv
Dedication-----	v
Acknowledgement-----	vi
Table of content-----	vii
List of Figures-----	ix
List of Plates-----	x
List of tables-----	xii
Abstract-----	xiii

### **CHAPTER ONE: INTRODUCTION**

1.0 Introduction-----	1
1.1.1 Statement of Research Problem-----	2
1.1.2 Aim and Objective of the Research -----	3
1.1.3 Scope and Limitation of Research-----	4
1.4 significance of research-----	4
1.5 Research Methodology-----	5

### **CHAPTER TWO: LITERATURE REVIEW AND THEORITCAL FRAMEWORK**

2.1.1 Literature Review-----	9
2.2 Theoretical Framework-----	12

### **CHAPTER THREE: GEOGRAPHICAL AND HISTORICAL BACKGROUND OF ZANGANG ATTAKAR**

3.0 Geographical and Historical Background-----	14
3.1.1 Geographical Background-----	14
3.2.1 Historical Background of Attakar-----	28
3.2.2 Zangang Tradition of Origin-----	31

### **CHAPTER FOUR: ARCHAEOLOGICAL RECONNAISSANCE AND SURVEY OF ZANGANG HILLTOP SETTLEMENT SITES**

4.0	Introduction-----	36
4.2	The Site General Description-----	36
4.3	Datum Point-----	39
4.4	Spatial Distribution of Finds and Features-----	39
4.5	Settlement site ‘A’ Taboci-----	39
4.6	Settlement site ‘B’ SisiniUkok-----	45
4.7	Settlement site ‘C’ Chikaza-----	50
4.8	Settlement site ‘D’ Awai-----	54
4.9	Settlement site ‘E’ Nungang-----	56
4.10	Settlement site ‘F’ ManyiChulum-----	61
4.11	Summary of Finds and Features from Zangang Settlement sites-----	64
<b>CHAPTER FIVE: CLASSIFICATION AND ANALYSIS OF FINDS AND FEATURES</b>		
5.0	Introduction-----	69
5.1	Classification and Analysis of Stone artifacts-----	69
5.2	Pottery Classification and Analysis-----	72
5.3	Interpretation of Zangang Finds and Features -----	97
<b>CHAPTER SIX: SUMMARY AND CONCLUSION</b>		
6.1	Summary-----	125
6.2	Conclusion-----	127
	<b>References-----</b>	<b>132</b>
	<b>Appendix ‘A’ : Question Guide-----</b>	<b>134</b>
	<b>Appendix ‘B’ : List of Informants-----</b>	<b>137</b>

## LIST OF FIGURES

<b><u>Figures:</u></b>	<b>Pages:</b>
Fig. 1: Nigeria showing Kaduna State-----	16
Fig. 2: Kaduna state showing Kaura Local Government Area-----	17
Fig. 3: Kaura Local Government Area showing ZangangAttakar-----	18
Fig. 4: Map of Attakar showing Zangang -----	19
Fig. 5: Sketch map of Zangang Abandoned hilltop settlements finds and features-----	34
Fig. 6: Total Summary of finds and features from Zangang Hilltop settlements-----	68
Fg.7: Summary of stone objects from each settlement site-----	72
Fig. 8: Total Summary of potsherds from the various settlement site-----	74
Fig. 9: Total Summary of paste characteristics of Zangang Pottery-----	77
Figure 10: Total Summary of Vessel Parts of Zangang Pottery-----	79
Figure 11: Total Summary of Vessel Forms of Zangang Pottery-----	83
Figure 17: Total Summary of Surface Finish ofZangangPottery-----	89
Figure 18: Summary of Single Decorative Motifs-----	96
Figure19: Summary of Multiple Decorative Motifs-----	97
 Bowl Forms	
Fig. 12: Form I-----	84
Fig. 13: Form II-----	84
 Pot Forms	
Fig. 14: Form I-----	85
Fig.15:Form II-----	85
Fig. 16:Form III-----	86

## LIST OF PLATES

Plate i:	Vegetational type at the hilltop -----	24
Plate ii:	Vegetational type at the foot of the hill-----	24
Plate ii:	Geology of the Area -----	26
Plate iv:	Drainage pattern of <i>Zangang (Tsantsai River)</i> -----	27
Plate v:	Settlement Layout of <i>Zangang</i> -----	28
Plate VI:	Showing the Datum point ‘ <i>Sisi</i> ’ at <i>SisiNiukok</i> -----	39
Plate VII:	A cave at <i>Taboci (Shrine)</i> -----	40
Plate VIII:	A Rock shelter at <i>Taboci</i> -----	41
Plate IX:	Potsherds in a cave at <i>Taboci</i> -----	41
Plate X:	Hunting pit I at <i>Taboci</i> -----	42
Plate XI:	Hunting Pit II at <i>Taboci</i> -----	43
Plate XII:	Stone monolith I at <i>Taboci</i> -----	44
Plate XIII:	Stone monolith II at <i>Taboci</i> -----	44
Plate XIV:	House foundation I at <i>SisiNiukok</i> -----	46
Plate XV:	House Foundation II at <i>SisiNiukok</i> -----	46
Plate XVI:	Grinding stone I at <i>SisiNiukok</i> -----	47
Plate XVII:	Grinding stone II at <i>SisiNiukok</i> -----	47
Plate XVIII:	Granary foundation at <i>SisiNiukok</i> -----	48
Plate XIX:	Potsherds at <i>Sisiniukok</i> -----	49
Plate XX:	Partially buried pottery at <i>SisiNiukok</i> -----	49
Plate XXI:	A stone tool at <i>SisiNiukok</i> -----	50
Plate XXII:	A shrine at <i>Chikaza</i> -----	51
Plate XXIII:	House Foundation I at <i>Chikaza</i> -----	52
Plate XXIV:	House foundation II at <i>Chikaza</i> -----	52
Plate XXV:	Potsherds at <i>Chikaza</i> -----	53
Plate XXVI:	Foot of a ‘Spirit being’ or Totem at <i>Chikaza</i> -----	54
Plate XXVII:	House foundation I at <i>Awai</i> -----	55
Plate XXVIII:	House Foundation II at <i>Awai</i> -----	56
Plate XXIX:	Magic Ritual Stone at <i>Nungang</i> -----	57
Plate XXX:	A small cave with pots for cooking me at <i>Nungang</i> -----	58

Plate XXXI:	Three stone arrangements for Traditional meetings at <i>Nungang</i> -----	59
Plate XXXII:	A Butchering center at <i>Nungang</i> -----	59
Plate XXXIII:	A shrine for ' <i>Aboi cult</i> ' at <i>Nungang</i> -----	60
Plate XXXIV:	Granary foundation at <i>Manyi chulum</i> -----	61
Plate XXXV:	House foundations at <i>Manyi chulum</i> -----	62
Plate XXXVI:	House Ritual stone ' <i>AfangNok</i> ' -----	63
Plate XXXVII:	ComCorb Roulette -----	90
Plate XXXVIII:	Twisted Cord Roulette -----	91
Plate XXXIX:	Carved wood roulette -----	92
Plate XXXX:	Banded Horizontal and Wavy Groove with twisted roulette-----	93
Plate XXXXI:	Cris cross and horizontal groove with twisted cord roulette -----	94
Plate XXXXII:	Sample of pots from a Traditional herbalist House at <i>Zangang</i> -----	108
Plate XXXXII:	A pot for ' <i>Aboi cult</i> ' at <i>Zangang</i> -----	108
Plate XXXXIV:	A pot for ' <i>Aboi cult</i> ' at <i>Zangang</i> -----	109
Plate XXXXV:	A pot for cooking locust beans and traditional beans -----	110
Plate XXXXVI:	A pot for cooking soup -----	110
Plate XXXXVII:	A pot for storing drinking water -----	111
Plate XXXXVIII:	A pot for brewing local beer ' <i>Burukutu</i> '-----	112
Plate XXXXIX:	A broken potsherds for feeding chickens with water-----	112
Plate L:	<i>Asusu</i> for storing money -----	113
Plate LI:	A woman producing pottery at <i>Zangang</i> -----	114
Plate LII:	Newly produced pots at <i>Zangang</i> -----	114
Plate LIII:	A kiln for firing pottery at <i>Zangang</i> -----	115
Plate LIV:	A house ritual stone ' <i>AfangNok</i> ' in one of the Compound in <i>Zangang</i> -----	117
Plate LV:	A Granary at <i>Zangang</i> -----	122

## LIST OF TABLES

<b>Table:</b>	<b>Pages:</b>
1:Genealogy of Zangang clans -----	34
2:Summary of finds and features from Tabochi settlement site---	64
3:Summary of finds and features from Sisiniukok settlement site-----	65
4:Summary of finds and features from Chikaza settlement site----	65
5: Summary of summary of finds and features from Awai settlement site-----	65
6:Summary of finds and features from Nungang settlement site----	66
7:Summary of finds and features from ManyiChulum settlement site-----	67
8:Total Summary of finds and features from each settlement site-----	67
9:Summary of stone objects from each settlement site-----	71
10:Summary of potsherds from each settlement site-----	73
11:Summary of paste characteristics from Tabochi settlement site-----	75
12:Summary of paste characteristics from Sisiniukok settlement site-----	75
13:Summary of paste characteristics from Chikaza settlement site-----	76
14:Total Summary of paste characteristics of Zangang pottery-----	76
15:Summary of vessel parts from Tabochi settlement site -----	78
16:Summary of vessel parts from Sisiniukok settlement site-----	78
17:Summary of vessel parts from Chikaza settlement site-----	78
18:Total Summary of vessel parts of Zangang pottery-----	79
19: Summary of Bowl forms of Zangang pottery-----	81
20: Summary of Pot forms of Zangang pottery-----	82
21:Summary of vessel forms from Tabochi settlementste -----	82
22:Summary of vessel forms from Sisiniukok settlement site-----	82
23:Summary of vessel forms from Chikaza settlement site-----	83
24:Total Summary of vessel forms of Zangang pottery-----	83
25:Summary of surface finish from Tabochi settlement site-----	87
26:Summary of surface finish from Sisiniukok settlement site-----	88
27:Summary of surface finish from Chikaza settlement site-----	88
28:Total Summary of surface finish of Zangang pottery -----	84
29:Summary of decorative motifs from Tabochi settlement -----	95
30:Summary of decorative motifs from Sisiniukok settlement site-----	95
31:Summary of decorative motifs from Chikaza settlement site-----	95
32:Total Summary of decorative motifs of Zangang pottery-----	96

## CHAPTER ONE

### INTRODUCTION

Zangang hilltop settlement sites are located in the present day Kaura Local Government Area of Kaduna State and a district in the present day Takad Chiefdom. Zangang Attakar is bounded to the North by the Zankan village of the Moro'achiefdom, to the East by the Ganawuri people and Jos trunk "A" road in Plateau state, to the south by the Nisama and Gimi villages and to the west are the hills which are better known as "Attakar hills". The hilltop settlement sites were occupied by a group of people known as the Attakar (Takad) who speak a common language known as the Attakar language and displayed uniformity of cultural traits. They occupy a spur of hills in Takad chiefdom Kaura local government area of Kaduna state. They form part of a number of more or less "distinct tribe" to who meek suggests a general term the "Kataf group". He includes the following: Attakar, Ikulu, Jaba, Kachi-chere, Kagoro, Kataf, Kamantan and Moro'a (Meek, 1931). According to Meek (1931) the Attakar, Kachichere, Kagoro, Kataf and Moro'a speak the same language "provincially included on grounds of vocabulary, in the Nigerian semi-Bantu group of the middleSudanic zone."

Zangang abandoned hilltop settlement sites are located within latitude  $9^{\circ} 28' 20.22''$  N and longitude  $8^{\circ} 36' 50.33''$  E. The settlement sites are characterized by hills underlying by igneous and metamorphic rocks of the Precambrian complex (Falconer, 1911 and Udo, 1970). The abandoned settlements are also characterized by broken plains from which rise steep-sided granites, gneiss and quartzite inselbergs. Several hilly outcrops are visible in the study area which is also demarcated by a river which cut across the various hilltop settlements, this river is known by the Zangang people as Tsantsai River. The abandoned settlement is characterized by six settlement clusters which are Taboci, Sisiniukok, Chikaza, Manyi, Chulum, Awai and

Nungang. Out of these six abandoned settlements, three are located at the top of the hills, these three settlements include: Tobaci, Sisiniukok and Chikaza. Three are also located at the foot of the hills; these are Manyi Chulum, Awai and Nungang. All these abandoned hilltop settlements are located to the south-western part of the present-day Zangang settlement.

According to oral tradition by Ishaya<sup>2</sup> (pers.comm.2013) some of the present inhabitants of Zangang, now living in the plains migrated from the hills to their present settlement. The hills in the area provided security to the former inhabitant of the area during the slave-raiding expeditions this contributed to the hardship the British administrators encountered in Attakar in 1905-1932 (Ngu, 1994). The people were also known to be great hunters and warriors, and the hilltop settlements according to oral information, housed a large number of the Attakarpeople who later moved and formed other villages. In this abandoned settlements evidences of human occupation are found in caves and rock shelters. Other evidences include house foundations, granary foundations, potsherds, stone artifacts, shrines etc.

This research was conducted from an archaeological perspective, the approach involved the use of multifarious sources in order to study and uncover the relatively unknown past of the people using their material remains and through proper archaeological documentation.

### **1.1 Statement of Research Problem**

Zangangfalls within the Nok culture zone which has a unique and interesting history, but despite its rich archaeological materials, the history of the people is not well known. The statement by Brandt as mentioned in the literature review of this work concerning the Attakarpeople is one of the problemsthis research seeks to verify. Brandt in his classification of Attakarvillages and their clans mentioned that “Attakar appears to be a tribe of mixed origin” (Brandt, 1930). His

classification was based on the five major clans of Attakar(see table 1). In his classification he mentioned that only the Attakar in Mafwong (Fadan Attakar) and parts of Ashim and Anturung villages belong to the “peshong”clans. Those in Mifi and Tachira both of “Tcheisang” clan are of “Karshi” origin. Those in “Zangang Kasa”,Aduand part of Ashim all of Tcheisang clan, are of “mixed origin other than Karshiland Bajju” (Brandt 1930). In the light of his analysis and classification one can but summits that Brandt ended up more confused than he actually stated and his classification is faulty because there is no substantial evidence to back it up.

Also, the earliest known written records about the Attakar people were more of political, geographical and administrative and did not pay much attention to the material remains of the Attakar people. These early writers includeD. Cator, H.F. Mathews, C.K. Meek,Ngu, Harold Gunn and P.F. Brandt. Also their research was based on second-hand information which was not accurate in the study of the history of the people.

Among the short comings of history as a discipline is its neglect of material culture, and in places like Africa if the focus of historiographies is to be written records alone then the scope would no doubt be limited to the most recent past (Mangut, 2006).

## **1.2 Aim and Objectives of Research**

The aim of this research is to utilize material culture for the reconstruction of the history of Attakarpeople, with particular reference to Zangang.

The above aim is to be achieved through the following objectives:

- i. To document and study the finds and features on the site.
- ii. To collect oral traditions and ethnographic information that will be relevant for the interpretation of finds and features.

- iii. To examine the nature of the relationship between the various settlement clusters under investigation.

### **1.3 Scope and Limitation of Research**

This research is an archaeological investigation of Zangang hilltop settlement sites located in Tangang and part of Zakum villages of Zangang Attakar. The research covers six settlement sites, there are other hilltop settlements which were occupied by some of the clans in Zakum and Zaguwong villages, and these are Tchesong and Dutsam hilltop settlements. This research did not cover up to these two abandoned settlements mentioned above due to limited time and other research logistical constraints.

The research involved collection of relevant data such as oral tradition and ethnographic information in order to understand the nature of relationships between the various settlements in Zangang, and the nature of the archaeological evidence relating to the history of the people.

In this research, no excavation was conducted and there was no scientific laboratory observation and dating of archeological finds. This problem could lead to gaps and loopholes here and there and possibility of faulty conclusions.

### **1.4 Significance of Research**

The significance of this research stretches beyond archaeological documentation of the history of Zangang people, but the contribution it will make on the general settlement history and the culture of the Attakar people. The research has thus become one of the pioneer researches in this area to document the history of Zangang people supported with much archaeological evidence. The research also has exposed us to the rich archaeological potentials inherent in this area good enough to draw the attention of researchers (most especially archaeologist).

## **1.5 RESEARCH METHODOLOGY**

Archaeology has its methods of enquiry, this includes the various means through which archaeological data are collected for the reconstruction of people past ways of life. In this research therefore, the researcher has made use of methods like reconnaissance and survey, oral tradition, ethnographic survey, classification and analysis of the data that was collected. This methodology was useful because it has contributed a lot in providing a well-documented account of finds and features that were studied.

### **1.5.1 Archaeological Reconnaissance and Survey**

In this research, archaeological reconnaissance and survey was embarked upon as a systematic attempt to evaluate the sites under study. Such a method normally yields data concerning the range (size and internal arrangement) of a site as well as total number and spatial distribution of artifacts, Eco facts and features within such a site and to take necessary measurements (Sharer and Ashmore, 2003).

The reconnaissance was conducted using the ground reconnaissance method which involves walking slowly on foot and traversing the site using visual inspection at ground level in search of cultural materials or artifacts or other indicators, as well as the archaeological survey methods. Using archaeological survey equipment such as the GPS, ranging pole alongside with photographic scale and measuring tapes were used to enable the researcher record, longitudes, latitudes and heights above sea level, taking pictures of features, measurement of heights, circumferences, width and breadth of one object to another. Through this therefore, the researcher was able to know the extent of the site, the topography, bearing, direction,

measurements, geographical and artificial features and also the relationship between one settlement and another.

### **1.5.2 Oral Tradition**

Oral tradition according to Vansina, (1965), can be defined as testimonies of the past which are deliberately transmitted from mouth to mouth and from one generation to another. In his view, such traditions form the main available source for a reconstruction of the past especially in those parts of the world where there are no evidence of writing.

Oral traditions were collected at group and individual level using structured questions. The oral informants fall within the age of 26-81 years and above. They include traditional heads, clan heads, and ritual priest, titled men and women, artisans as well as hunters. The information collected centered on traditions of origin, historical migration of the people from one settlement to another, economy, trade and other aspects of their culture. The informants were selected based on age, sex and the role they play in the community. The oral informants also served as guides during the survey and provided further information during the interpretation of finds and features.

### **1.5.3 Ethnographic Study**

In making use of ethnographic information to understand and interpret the past, archaeologists often assume that some relationship exist between the past and the present, that is, the understanding of the way of life of present inhabitants of an area gives us an insight into the behavior of the past inhabitants of such an area. This is more so if we can establish that the past and the present inhabitants of the area are historically and culturally related. Also the degrees of

relatedness between the past and present inhabitants of any area vary from place to place depending on the degree of population movements.

Ethnographic data was collected about the way of life (culture) of contemporary zangang people such as economy, political system, kinship relation, ideas, and morals, technology, crafts and religions aspects. This information was found useful in the interpretation of finds and features. Also, ethnographic information was collected to compare between architecture, pottery and other material aspect of the people culture found in the present day zangang Attakar.

Furthermore, attempt was also made to show the relationship that exist between the present settlements of Zangang which are now living on the plain land and the former inhabitants of Zangang hilltop settlements thereby tracing any cultural continuity between the present inhabitants and the abandoned hilltop settlements, and to also confirm the claim by oral tradition that the present inhabitants of the area are historically and culturally related.

This comparison was done using analogy, which is the reasoning that infers relationship between archaeological data and ethnographic data. This involves drawing some conclusions that the archaeological data are the same as or similar to those of similar attributes found among modern traditional people. In archaeology it is used to infer the identity of and relationship among archaeological data and or the basis of comparison with similar phenomena documented in living human societies (Tringham, 1978).

#### **1.5.4 Classification and Analysis of Finds and Features**

In this research classification was employed to create order from a mass of unidentified artifacts into groups thus, enabling the researcher to organize his data into manageable units. It also allows the researcher to summarize the physical attributes of many objects by listing only their

shared features. Finds like potsherds were collected for analysis but features like house foundations, remains of shrine, rock shelters, and caves among others were also studied. Basic analysis on pottery was on vessel forms, vessel parts, decorative motifs, paste characteristics and surface finish. The available house foundations and other evidences of human occupation were studied using settlement pattern analysis. And finally, the descriptive and interpretative models were employed in order to understand the processes of objects/tools manufactured their functions and the nature of raw materials used in producing such tools/objects. On the basis of this it helped the researcher in answering certain questions such as their origins, technological and economic activities of the people in the past, their social organization, the people's cultural beliefs and their roles and status in the society

## CHAPTER TWO

### LITERATURE REVIEW AND THEORITICAL FRAMEWORK

#### 2.1 Literature Review

There are few written records on the history, culture and traditions of the original inhabitants of this study area especially from an archaeological point of view. However, some few records that have direct relevance to this research are some of the reports written by the colonialist before independence about the southern Zaria region. This information was collected on the political and historical affairs of the Attakar people. These early writers were D. Cator, H.F. Mathews, C.K. Meek, Harold Gunn and P.F. Brandt.

According to D. Cator and H.F. Mathews (1919), they described Attakar as people who occupy part of the hills in the then Jama'a Emirate who migrated from Bauchi together with the Kagoro, and it is more probable that both these tribes are members of a large group which migrated from north-west Zaria of which the Moro'a, Bajju and Katafare members. The above statement shows that both Cator and Mathews are not sure of the origin of Attakar people. They further described the Attakar people by tribal marks and the similarity of their language vocabulary to that of the Kataf, Kagoro, Moro'a and Bajju, the way they built their houses and the similarity of their customs to other groups mentioned above.

C.K. Meek (1931) in his book said that the Attakar formed part of a number of more or less "distinct tribe" for whom he suggest a general term "the Kataf group". He includes Attakar, Ikulu, Jaba, Kachichere, Kataf, Kagoro, Kamantan and Moro'a. According to C.K. Meek, these tribes speak the same language "provincially included on grounds of vocabulary in the Nigerian semi-Bantu group of the middle Sudanic zone."

Harold D. Gunn (1956) made an attempt to trace the racial affiliation of the Attakar people with other groups such as the Ganawuri and the Bajju which culminated in marriage taboo among themselves in the past. According to Gunn, the Attakar intermarry with the Kagoro, Kataf and Moro'a but never (until in the most recent years) with the Bajju and even the Ganawuri. Marriage between the Attakar and the Bajju was a taboo due to blood relationship which they claim between them. He further stressed that, there is nothing to explain about the marriage taboo among the Attakar and the Ganawuri since there has been no any common ancestral claim between them. He suggested that the marriage taboo between the Ganawuri and Attakar could be due to the considerable period of time that the Attakar spent with the Ganawuri in the course of their movement to their present day settlement. Harold Gunn further has this to say: "Ganawuri are reputed to be the descendants of small groups of many origins fleeing chiefly from the Hausa-Fulani raiders, traditionally, the Attakar (with whom incidentally Ganawuri do not marry) spent a considerable period among the Ganawuri, but preserved their identity and finally returned to their original site over the border of the present day Jama'a division" (Gunn, 1956p. 65-66).

P.F. Brandt (1930) was only concerned with the Attakar in the then Moro'a district, discussed the decentralized nature of the Attakar society in terms of administration which make the colonial domination of the Attakar people a difficult task for the colonialists. This was what Brandt observed when he asserted that "the Moro'a and the Kataf settlers occasioned no difficulty to the British administrators, but the Attakar were a constant trouble" (Brandt, 1930pp. 6). Brandt, however, went as far as attempting to classify various Attakar clans and villages with their origins in which he asserted that "Attakar appear to be a tribe of mixed origin." In his classification he mentioned that only the Attakar in Mafwong (Fadan Attakar) and parts of Ashim and Anturung villages belong to the "peshong" clan. Those in Mifi and Tachira both of

“Tcheisang” clan are of “Karshi” origin. Those in “Zangang kasa”, Adu and part of Ashim all of Tcheisang clan, are of “mixed origin other than Karshi and Bajju” (Brandt, 1930p. 6). In the light of his analysis and classification one can but submit that Brandt ended up more confused than he actually started and his classification is not acceptable by the Attakar people.

Ngu (1994) discussed about the Attakar origin, traditional authority and their economy. He also made mention of the fragmented nature of Attakar society agreeing with P.F. Brandt about the decentralized nature of Attakar and the assertion that “Attakar appear to be a tribe of mixed origin.”

Dandien (1976) an indigene of Zangang, in his unpublished thesis on “The social organization of crafts: A case study of the pottery craft among the Attakar,” discussed the social organization of pottery production, its functions and the role that pottery play on the economy of Attakar. In order to establish the relationship between the early Attakar settlement and pottery production, Dandien has this to say: “it should be noted also that they (the Attakar) must have had a very long time settlement to have been able to established and nurtured the first variable art and culture the Attakar pottery in this area, just like the Nok culture westward” (Dandien 1976). He further emphasized that this is particularly so because there was no threat to their adventures and undertaking. This is more of authentic view and in this case, it implies that the neighboring communities or ethnic groups came much later (Dandien, 1976).

In 2008, Sankyai carried out an archaeological investigation in one of the abandoned settlements in this area where he attempted to document the history of the people using their material culture from an ethno archaeological point of view. His research covered areas such as historical migration of the people, their early technological achievements such as pottery making, blacksmithing and the way they built their houses in the past through settlement pattern analysis.

Shrines and other historical centers in the area were also studied shading more light on the belief system of the people. This was achieved through the use of archaeology, ethnography and oral traditions. The research revealed the existing relationship between the people's culture and the environment in which they found themselves for them to have been able to uphold their early technological achievements up to this present world.

Given the following therefore, it is an established fact that despite the archaeological potentials inherent in Zangang Attakar, there are no much archaeological documented records about the area with the exception of the work conducted by Sankyai in 2008. The available written records seems largely to be on oral tradition, geography, political and administration alone. This gap also posed a challenge and motivation for the current research which is aimed at documenting the archaeological potentials inherent in this area.

## **2.2 Theoretical Framework**

In order to achieve the aim and objectives of this research, a theoretical framework was adopted to aid in the analysis and interpretation of finds and features.

The interpretation of find and features in this research dwelled within the spirit of historical archaeology. John Moreland defined historical archaeology by the presence of written documents in the society being investigated. Historical archaeology tries to blend oral history, textual and material sources into the interpretative narratives (Hicks and Beaudry, 2006). But archaeologists are not satisfied that all is worth knowing is written by literate societies, or recited correctly by oral societies. We must know that there are "non-literate" societies living in historic times, whose stories can only be told by archaeologists. There are also even literate societies that do not know their history because it was not written (Aliyu, 2006).

Based on the challenges above, historical archaeology can be defined as: “the archaeology of people who can also be investigated through historical documentation, it is a branch of archaeology that may draw from two sources of data, archaeological and historical, the defining factor is the existence of two practically independent data set which may be compared, contracted and utilize as sources of hypothesis drawn from one and testable against the other” (Wesler, 1989 cf Aliyu, 2006).

To compare between the archaeological data and historical data it involve the use of analogy. This Involves drawing some conclusions that the archaeological data are the same as or similar to those of similar attributes found among modern traditional people. In archaeology it is used to infer the identity of and relationship among archaeological data and or the basis of comparison with similar phenomena documented in living human societies (Tringham, 1978). This involves the use of the direct historical approach. The direct historical approach as the name implies rests on the assumption that there is a direct link between an existing society and a particular extinct one. In other words, the direct historical approach can only be apply where there is proven evidence that historical link existed between the ethnographic culture and the extinct one (Odofin, 2006).

Material culture is ubiquitous in our everyday lives; we are surrounded by it and arguably can do little without it (Hicks and Beaudry 2006). If we are to understand the forces that shape human society, we must try to interpret these remains, to understand what they were and how they came to rest where they were found, and to infer from them human behavior, social organization, and the relationship between the people and their environment. This can also be achieved through the use of oral traditions.

Oral tradition is another relevant source of documentation archaeology in historical archaeology. Oral traditions are histories that are transmitted from generation to generation through word of mouth. Many oral traditions are part of formalized storytelling practices. Historians and archaeologists alike have demonstrated that oral tradition should be seen as a legitimate source of historical insight. In this view, such traditions form the main available source for a reconstruction of the past especially in those parts of the world without history (Ibeanu, 2006). For example, Ibeanu, in the study of Okigwe and its environs collected oral traditions with a view to understanding among other things, the meanings and uses of aspects of the material culture and people's traditions of origin (Ibeanu, 2006). In this research also, oral tradition was collected to supplement the few existing written records so as to have a better reconstruction and documentation of the history of zangang people.

## CHAPTER THREE

### GEOGRAPHICAL AND HISTORICAL BACKGROUND OF ZANGANG ATTAKAR

#### 3.0 Geographical Background

Attakar is located within latitude  $9^{\circ} 35' 53''$  and  $9^{\circ} 40' 28''$  N and longitude  $8^{\circ} 25' 41''$  and  $8^{\circ} 40' 15''$  E (Microsoft Encarta, 2010). The area occupied by the Attakar people extends from Kagoro in Kaura local government of Kaduna state to Ganawuri and Bachit Districts in Plateau state. The area is bounded in the north by the Ahsholio and Watiyap. West by Kagoro, east by the Ganawuri (in Plateau) and towards the south by Nisama and Gimi. The Attakar occupies the greatest portion of “Kagoro hills” which is better known as “Attakar hills” which are an extension of the Plateau (Dandien, 1976).

Most of the Attakar villages are found on the undulating land between Kagoro, Moro'a, Ganawuri and Bachit district. They include Tachira I in Kagoro chiefdom, Tachira II, in Takad chiefdom, Assu, Takut, Anturung, Ticham, Mafwong (also known as Fadan Attakar), Mifi, Mafan, Zilan, Ashim, Adu, Zangang which is made up of villages like Tangang, Zakum, Tellak, all in Takad chiefdom, Zaguwong and Kagerain Ganawuri district and Mayitand Bachitin Bachit district in Plateau states. Although investigations show that most of the Attakar villages are in Kaduna state. Others are found on and behind the hills between Kagoro/Gidan Waya in Kaduna state and “Hawan Kibon” of Gimi by the Kaduna/Plateau states boundary.

The widespread of the people, according to oral information, came about as a result of the resistance of the colonial domination of the area in the later years of the 19<sup>th</sup> century. With the recent creation of new local governments in the country, a large

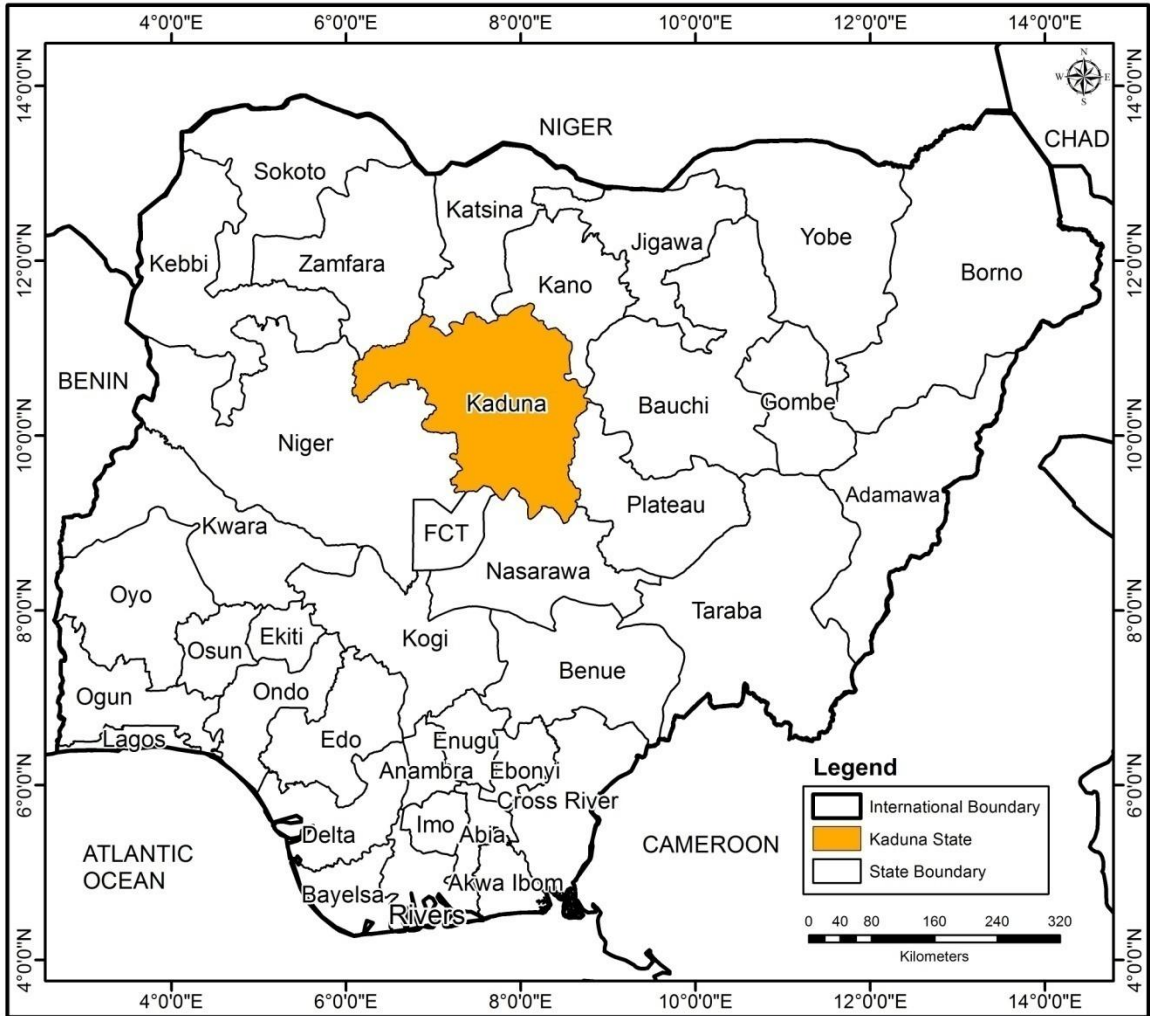


Figure 1 Map of Nigeria showing Kaduna State  
 Source: Geography Department, ABU, Zaria

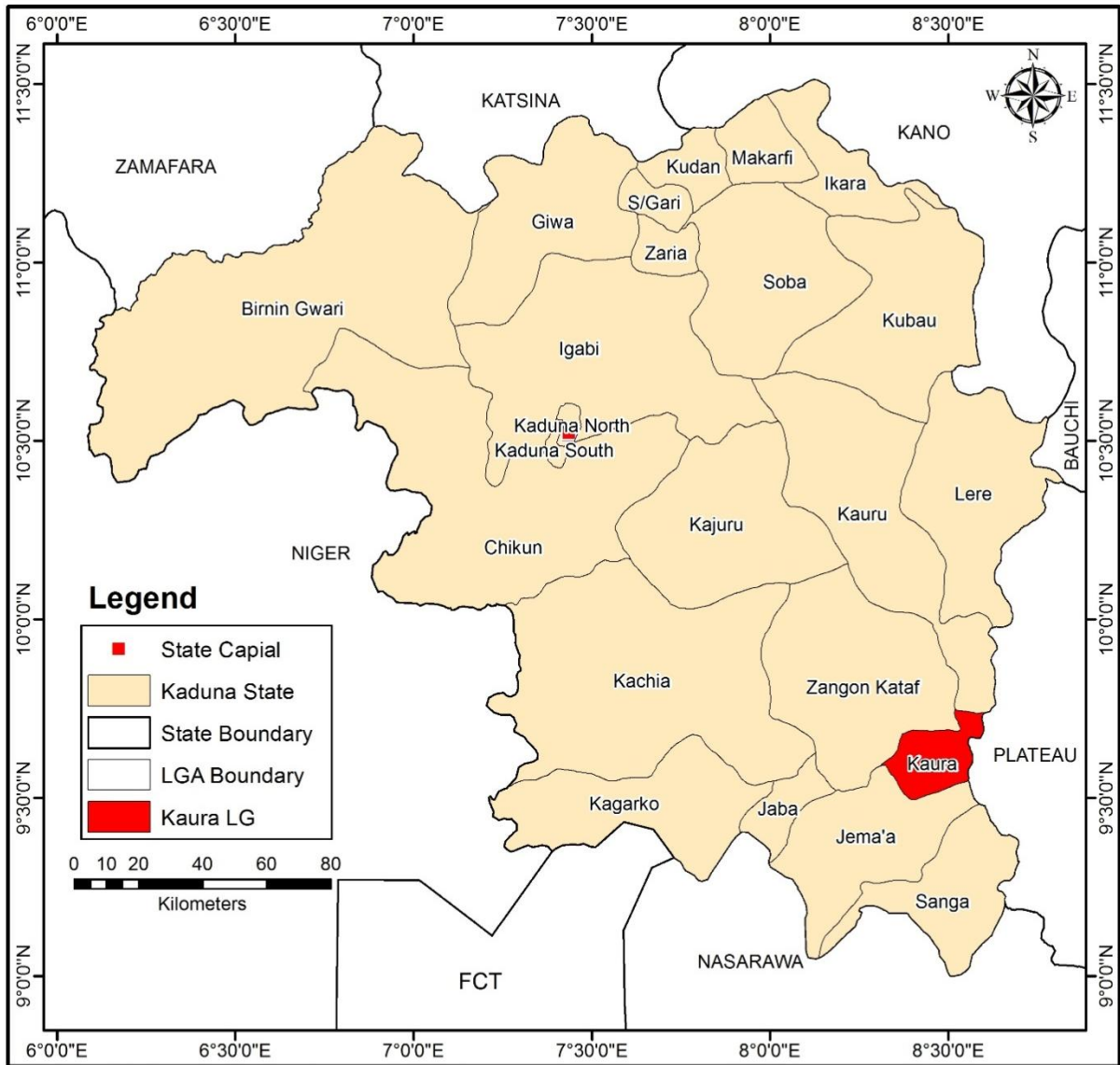


Figure 2: Kaduna state showing Kaura LGA  
 Source: Geography Department, ABU, Zaria

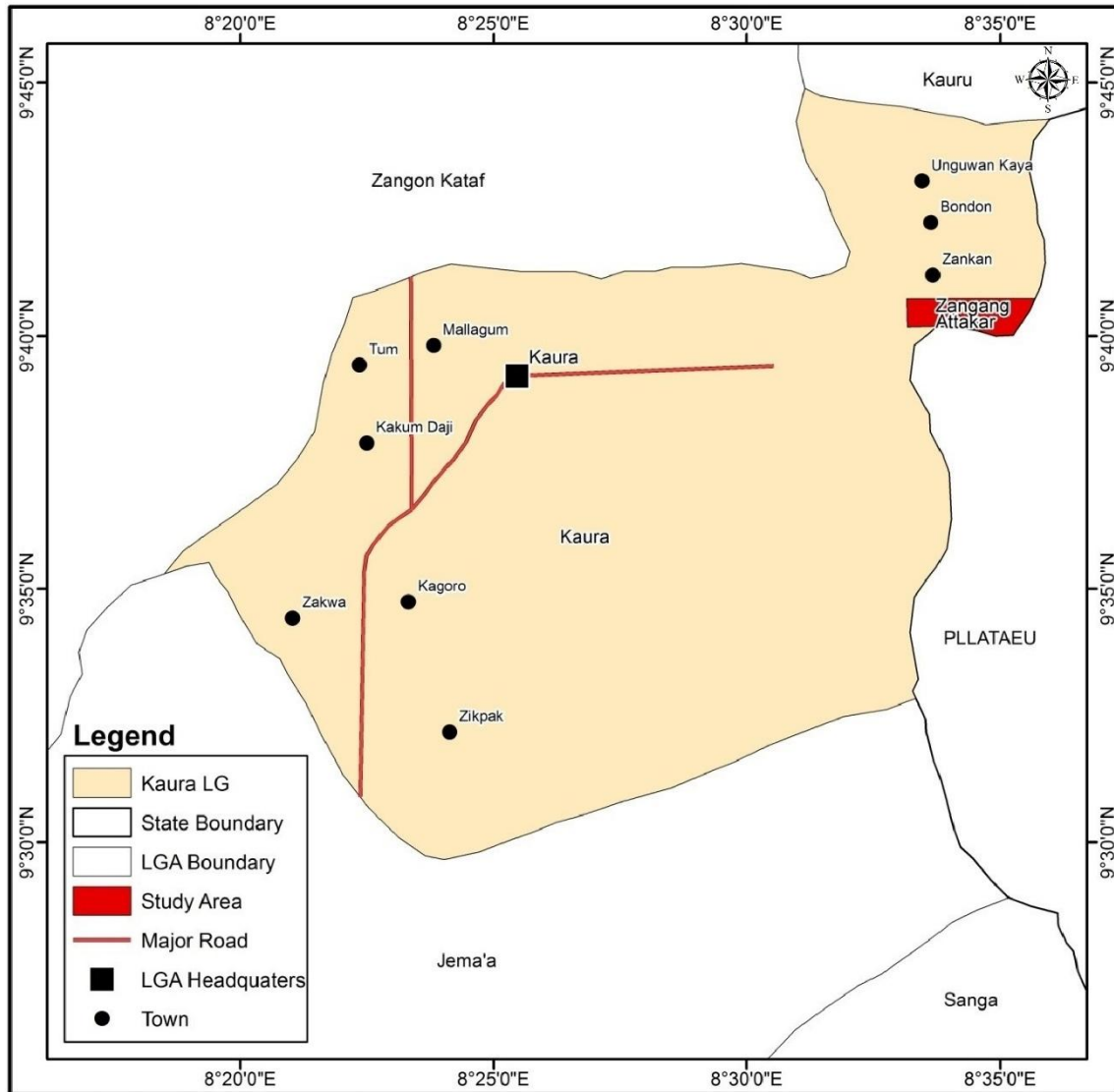


Figure 3: Kaura LGA showing Zangang Attakar  
 Department of Topo Science, Kaduna Polytechnic

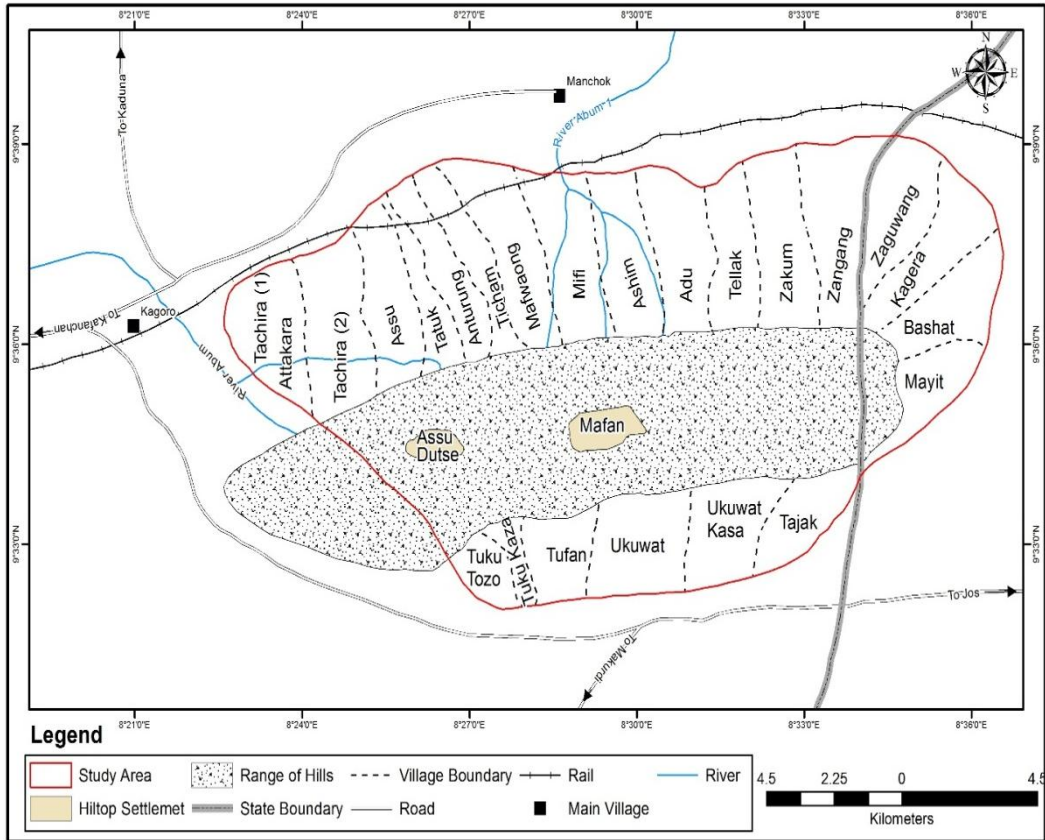


Figure 4: Map of Attakar showing Zangang  
 Source: Geography Departmenet, ABU, Zaria

Percentages of the Attakarvillages are carved into the new Kaura local government. The geographical position of the Attakar people briefly described above implies that some villages are situated in hilly areas.

### **3.1 Location of Zangang Settlement Sites**

Zangang hilltop settlement sites are located in the present day Zangang District of Takadchiefdom, Kaura Local Government Area of Kaduna state. The settlement sites are located between latitude  $9^{\circ}28' 20.22''$ N and longitude  $8^{\circ}36' 50.33''$ E, and covers an area which is approximately 2 x 2 square kilometers. The hilltop settlement sites are surrounded by Lands and villages belonging to the Attakar and Moro'apeople as neighbors. They are boundary to the north by Adu Attakarvillage and North-east by the Zankan village of Moro'a chiefdom, to the east by the Zakum and Zaguwong Attakar villages which extends to Ganawuri District in Riyom Local Government Area of Plateau state. To the south by the Tchesong and Dutsam hilltop settlements which also extended to Nisama and Gimi villages in Tajak and Katsak Attakar. And to the west are the hills which are better known as "Attakar hills" which also extended to Zilan and Mafan Attakar villages which are located on the hilltop. The area studied is accessible through a trunk C road from Zankan to Zakum and Zaguwong villages towards south-west over a distance of about 1km to the foot of the hills through Tangang village which is between Zankan and Zakum villages.

### **3.1.1 Climate**

The climate of Zangang Attakar is a savannah type of climate and is a transitional type of climate found between the equatorial forest and the trade wind hot deserts, where the dry and wet seasons are most distinct, hence the name Guinea Savannah.

At present, the study area is located within the tropical seasonal climatic belt of Nigeria, characterized by distinct wet and dry seasons. The dry season lasts for four months lasting from late December and until early March. The hot raining season normally begins in April and lasts until October. The annual rainfall is about 864mm (34 inches) which is conventional in nature and is almost entirely concentrated in the summer (Adeleke and Leong, 1991).

### **3.1.2 Temperature**

The monthly temperature hovers between 21<sup>0</sup>C and 32<sup>0</sup>C for lowland stations. An annual temperature range of 11<sup>0</sup>C is typical. There is also a distinct drop in temperature in the raining period, due to the over cast sky and the cooler atmosphere (Adeleke and Leong, 1991).

Days are hot during the hot season, noon temperatures of over 38<sup>0</sup>C are quite frequent. When night falls the clear sky which promotes intensive heating during the day also causes rapid radiation. In the night temperatures drop to well below 10<sup>0</sup>C and night frost are not uncommon at this time of the year. This extreme diurnal range of temperature is another characteristic feature of the Guinea Savannah type of climate (Adeleke and Leong, 1991).

### **3.1.3 Winds**

The prevailing winds of the region are the trade winds, which bring rain to the coastal districts. They are strongest in the summer but are relatively dry by the time they reach the continental

interiors or the western coasts of the continents, so that grasses and scattered short trees predominate. The north-east trade winds, in fact blow off-shore through the Sahara deserts and reach the Guinea Coast as a dry dusty-laden wind, called locally the Harmattan. It is so dry that its relative humidity seldom exceeds 30 percent. The harmattan provides a welcome relief from the damp air of the Guinea Lands by increasing the rate of evaporation and resultant cooling effects, but it is such a dry dusty wind that besides ruining the crops, it also stirs up a thick dusty haze and impedes air navigation. However, the dust is believed to improve the nutrient status of the soils (Adeleke and Leong, 1991).

#### **3.1.4 Vegetation**

The vegetation of Zangangis a woodland or bush veldt vegetation type because trees are always present with the luxuriant tall grass. The vegetation is also typified by tall grasses and short scattered trees. The type of trees commonly found in the area includes palm trees (*Elaeis guineensis*), mango (*Mangifera indica*), shea butter (*Butaras pemumparkii*), tamarind (*Tamarindus indica*), locust bean (*Parkia filicoidea*) also called *Doruwa* in Hausa. Baobab tree (*Adamsonia digitata*), rubber climber (*Landolphia leudelofii*), dead palm trees (*Elaeis species*) called *ginginya* in Hausa are also present.

Zangang belongs to the northern guinea savannah vegetation zone. However, it is important to note that the existing vegetation in this area is a function of many years human interference which has been identified by Clayton as “derived savannah”. The term “derived savannah” is defined by Clayton (1961) as vegetation that has been induced by activities connected with farming, through which fire is admitted into non-inflammable or weakly-inflammable forest and

transitional communities. The landscape comprises a mosaic of forest-savannah woodland intermingled with farmlands (Clayton, 1961).

The complexity of the contemporary vegetation reflects both the changes induced by human activities and variations in relief. Relict forest is found at the hilltop areas and at the foot of the ridges as well as along streams. Exploitation of vegetation has been largely for fuel, cultivation, grazing and bush fires.

Trees and plants have to adapt themselves to the savannah climate rhythm of long winter drought and short summer rain. Both trees and plants are therefore deciduous in nature, shedding their leaves in the cool dry season to prevent excessive loss of water through transpiration and lying dormant during the long drought. They have long roots (e.g. Acacias) to search for ground water or broad trunk (e.g. baobabs and bottle trees) to store up excess water. Trees are mostly hard, gnarled and thorny and may exude gum (e.g. gum Arabic). Many trees are umbrella shape to shield their roots from the scorching heat and to expose only a narrow edge to the strong trade winds that blow all year round. Palms which cannot withstand the drought are confined to the wettest areas or along rivers.

The grasses are tall and coarse growing to 2-4m (6-12 feet) high. The elephant grass (*Andropogon gayanus*) may attain a height of 5m (15 feet). The grass which grows in compact tufts has long roots which reach down in search of water. The appearance of the vegetation changes with the season. It appears green and fresh in the rainy season, but turns yellowish-brown and patches with ensuing dry season.



***Plate i: Vegetation type at the hill top***  
(Photographed by: Sankyai Obadiah, 2013)



***Plate ii: Vegetation type at the foot of the hill***  
(Photographed by: Sankyai Obadiah, 2013)

### 3.1.5 Geology and Soils

The geology of the area under study has been variously studied. The region is underlain by igneous and metamorphic rocks of the Precambrian basement complex (Udo, 1970). The area is also characterized by broken plains from which rise steep-sided granite, gneiss and quartzite inselbergs. Extensive belts of phyllites also occur. The phyllites are soft fine-grained and dark coloured rocks, which have been largely invaded by a series of igneous intrusion which gives rise to some of the numerous inselbergs. Apart from areas where recent erosion has removed the surface covering, the plains are covered by sandy drifts which are predominantly of local derivation. They area is also characterized by plain lands with little elevations.

The soil types within the study area fall into three categories: there is the loamy soil which is associated with river courses and could be as a result of over flooding of water within the range of the river. Following this is the clayey soil type mostly associated with swampy areas. It is from such places that the clay used for their potting is collected. The last type of soil is the one that is characterized by sand and granitic materials. This type is adjacent to the hill and could be as a result of the weathered material washed from the hilltop.

Away from the river valleys the main types of soils are the red lateritic soils and the heavier and more fertile blackish soils which occur near the river banks. The lateritic soils are shallow, of low or medium fertility and are suited to crops like groundnuts and millet. Lowland soils called "*fadama*" in Hausa are found in most part of this area which are commonly use for the production of rice. Most of these soils are found in alluvial materials and some variations in texture can be expected. Also there are highly leached and bleached acidic soils known as *podzols*. The population of microorganisms in this type of soil is very small because of the high acidity, hence there is very little mixing of soil materials between one horizon and another.



***Plate iii: Aspect of geology of the Area***  
(Photographed by: Sankyai Obadiah, 2013)

### **3.1.6 Drainage Pattern**

Zangang Attakar is a settlement with constant streams and rivers for source of water. The abandoned settlement site is bisected by a stream that takes its source from the hill-top and flows down to the plains. This stream is popularly known as *Tsantsaiby* by the Zangang people and is one of the sources of River Kaduna. The area under study is also bordered by streams such as *Tsanshim* to the east and *Zang* River to the north. The drainage pattern of Zangang is an antecedent drainage, this is a drainage pattern that is discordant to the structure and is usually betrayed by streams cutting across folds. The discordant pattern is called an inconsequent pattern. Antecedent drainage involves guesses as to the rate of uprising of folds and the rate of down cutting by rivers about neither of which is very much known (Adeleke and Leong, 1991).



*Plate iv: Drainage Pattern of Zangang (Tsantsai River)*  
(Photographed by Sankyai Obadiah, 2013)

### **3.1.7 Settlement Layout**

Settlement may be defined as a group of buildings with people living in them. It is a unit or organized group of men, women, and children making a living out of their surrounding environment. These units vary in size, complexity and stage of development.

The settlement pattern in Zangang is a dispersal type of settlement. These are separate dwelling places that are scattered and isolated one from the other. They are homesteads or one-family residences. They are separated from one another by open country or by geographical barriers, and they are generally at least six hundred meters away from the nearest neighbors. In this type of settlement the life of the people is simple and quite. There is little opportunity for social gatherings; this tends to make the administration of this area difficult.



***Plate V: Settlement Layout of Zangang***  
(Photographed by Sankyai Obadiah, 2013)

### **3.1.8 Socio-Economic Activities**

Agriculture is the main occupation of the people and still remains the chief source of their livelihood. The people are mainly subsistence farmers. Here the principle of division of labour operates smoothly. Men clear the bush, till the soil, make ridges and leave the planting of the crops to the women who also combine this with preparing food for the men and for themselves. The main crops cultivated by the people includes millet (*Penisetum americanum*), guinea corn (*Sorghum*), maize (*Zea mays*), rice (*Oryza glabberina*), yam (*Discorea spp*), cocoyam (*Cococasia antiquorum*), peas (*Unculata*) etc.

The chief cash crops include rice (*Oryza glabberina*), cabbages (*Brassica specie*), garden egg (*Solanum melongena* and *Solanum gelo*), pepper (*Capsicum specie*), and tomatoes (*Licopersium*). Great importance is attached to various kinds of trees and edible fruits. These

includes mango (*mangifera indica*), cashew (*Anarcadium occidentale*), guava (*Psidium guajava*), oranges (*Citrus sinensis*), banana (*Mussa spp*) etc.

The Attakar are blessed with a vast land for cultivation and other economic activities like hunting expeditions and husbandry. But the fertility of this vast land is questionable. Generally the Attakar land is not fertile. With the traditional ways of farming, the productions are usually very low. There are very little shifting cultivation and modern cultivation techniques. Nevertheless, the most recent few years have shown the Attakar people developing an awareness of the utility of modern fertilizers.

Before the introduction of modern fertilizers, the Attakar people used to pay certain amounts either in cash or in form of labour, or both to the neighboring Fulani for cow dung. The families that were unfortunate to miss the cow dung usually have poor harvest those years. Land-ownership is on communal basis, not on individual basis, although the individual has a right to his own portion of the family land.

It will be unrealistic to discuss Attakar economic activities without making mention of their “pottery craft”. Pottery craft in Attakar is solely women assignment. Men consider it quite inferior and “dirty work”. Moreover, the processes of pottery making are so demanding and need an extraordinary carefulness (especially at the early stages) so much so that men appear rather too arrogant to engage themselves in the craft. Men usually engage themselves in hunting expeditions when women are occupied in the processes of pottery making.

The Attakar women sell their pots to many neighboring towns and villages in Kaduna and Plateau states respectively. Also, the people are engaged in a number of crafts. They are blacksmiths, mat weavers, winnowers etc. The most interesting thing about all these

professionals is that they combine such activities with farming. For instance the professional potter will also keep a small farm from where the food requirements could be met.

### **3.2 Historical Background**

The account of the history of the original inhabitants of Zangang is linked with the history of origin and migration of the Attakar people which has several versions preserved largely through oral traditions and a few written records.

The origin of Attakar has been subject to controversy. According to D. Cator and H.F. Mathews (1919pp. 31), “Attakar people migrated from Bauchi together with the Kagoro, but it is more probably that both these tribes are members of a large group which migrated from north-west Zaria, which the Moro’a, Bajju and Kataf are members.”

From the above quotation it can be seen that Cator and Mathews themselves are not sure of the origin of Attakar. The two different origins suggested by them are merely a matter of probability. Brandt on the other hand says that “the Attakar appears to be a tribe of mixed origin” (Brand, 1930 p. 6).

These two different suggestions by Cator and Mathews are hardly accepted by the Attakar people, for as far as the Attakar and the Bajju are concerned, the founding fathers of Bajju and Attakar were two brothers who migrated from Miango near Jos, Brandt appears to be more realistic when he says “the Attakar appear to be a tribe of mixed origin” because some clans in Attakar are found mixing in the habitation history of Attakar which is traceable to the abandoned hilltop settlements (Ngu, 1994).

Brand, however, went as far as attempting to specify various Attakar clans and villages with their origins. He asserted that only the Attakar in Mafwong (Fadan Attakar) and parts of Ashim and

Anturung villages belong to the “peshong” clan. Those in Mifiand Tachira both of “Tcheisang”clan are of “Karshi” origin. Those in “Zangang kasa”,Adu and part of Ashim all of Tcheisangclan, are of “mixed origin other than Karshi and Bajju”. On the light of his analysis one can but submit that Brandt ended up more confused than he actually started. To emphasize his uncertainty about these suggestions, Brandt went on to warn his readers by saying that “time did not permit of a very thorough research and (that) a number of anomalies still remain unexplained.” (Brandt, 1930p 6).

Both the Attakar and the Bajju according to Markus<sup>2</sup> (Pers. Comm. 2008) claim that their founding ancestors, “Batakat” and “Baranzan” respectively were two brothers who left Miango, an Irigwe village area of a Birom tribal area, Jos division because of famine. “They came down from the hills and after spending a short time with the Chawai, eventually settled at Kurmi Bi, a hamlet of Zonkwa village area”.

According to the claim by both the Bajju and the Attakar (Pers. Comm. 2008), Batakad, the junior brother ofBaranzan, left the Kurmi Bi area, on a hunting expedition, to the area now occupied by the Attakar people. This is more of authentic view and in this case, it implies that the neighboring tribes or ethnic groups came much later. This is particularly so because there was no threat to their adventures and undertaking. It should be noted also that they (the Attakar) must have had a very long time settlement to have been able to establish and nurtured the first variable art and culture the Attakar pottery in this area, just like the *Nok* culture (Dandien, 1976).

Another version had it that, the founding ancestors of Attakar people originated from Bauchi and migrated to Plateau state in the 14<sup>th</sup> century B.C. In the course of their movements, they met with the people of Ganawuri at a place called *Tukwat* in the present day Ganawuri district. There they

lived together as neighbors and after some years, the Attakar people again migrated from Tukwat and settled at Tuko-Gwadam while the Ganawuri went beside their mountains. At Tuko-Gwadam, Attakar people built their houses and barns for some years and later chose among themselves some people to go and survey the mountains for another possible settlement, which are today called Attakar hills. As the surveyors went, they found that nobody was living there. Based on this report, the Attakar people again moved from Tuko-Gwadam, they went up to the mountains to reside there. These mountains were their last place of abode before the colonial rule in Nigeria (Bishiyak, 2007).

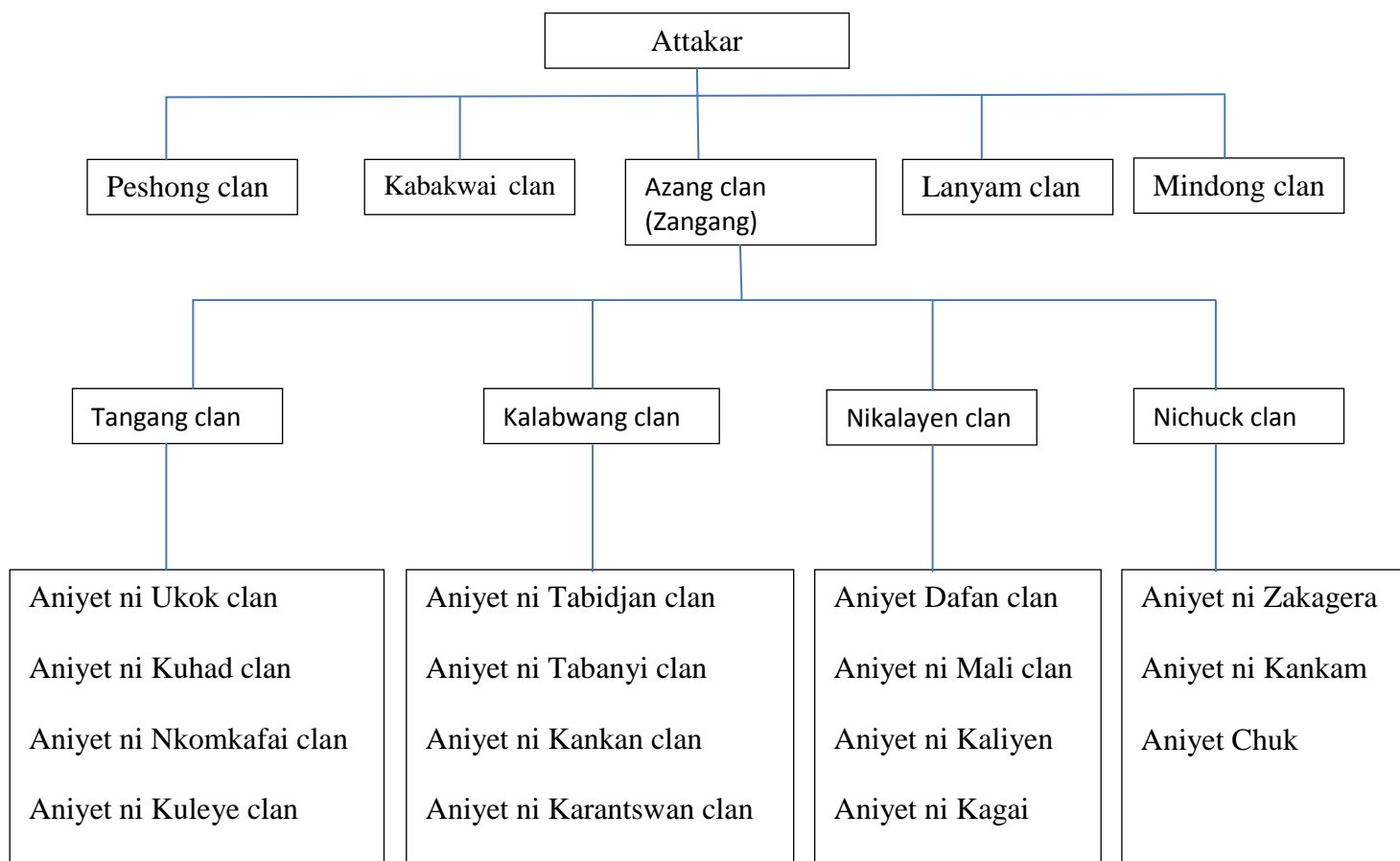
### **3.2.1 Zangang Tradition of Origin**

Having considered the general history and migration of the Attakar people to their present area of settlement, here an attempt is made to understand the settlement history of Zangang in relation to the habitation history of the area.

The name Zangang according to oral tradition is originated from two words Azang and Nungang. Azang connotes one of the five clans of Attakar which includes Azang clan, Peshong clan, Kabakwai clan, Lanyam clan and Mindong clan. These five clans formed the basis of classification of Attakar villages and their clans attempted by Brandt in which he mentioned that Attakar appeared to be a tribe of mixed origin (Brandt, 1930). Nungang on the other hand is the name of an abandoned settlement located at the foot of the hills between Tangang and Zakum villages. From these two words Azang and Nungang came about the name Zangang.

Zangang belong to the Azang clan in the original classification of Attakar villages which is based on the five Attakar clans mentioned above. However, presently it will be difficult to classify distinctively the various Attakar villages into these five clans due to the influx of people from

other neighboring tribes into Attakar and the internal migration of people within Attakar from one village to another leading to a mixed up created as a result of choice of settlement areas. As mentioned earlier Zangang is made up of three villages which are Tangang, Zakum and Zaguwong villages, and all these three villages are well defined by four major clans which are aniyet ni Tangang, aniyet ni Kalabwang, aniyet ni Kaliyen and aniyet chuk. Aniyet ni Tangang are found mostly in Tangangvillage, aniyet ni kalabwang clan are found in Zakum while aniyet ni Kaliyen and aniyetni Chuk are found in Zaguwongvillages. There are also subdivisions of clans in each of these four major clans. For example, Tangang clan is subdivided into five clans which are Niukok clan, aniyet ni Kuhad, aniyet ni Nkomkafai clan, aniyet ni Kuleye clan and aniyet ni Tinan clan (although Tinan clan is no longer existing). In Zakum villages the major clans there is the Kalabwang clan, the major subdivisions under the Kalabwang clan are six which includes: aniyet ni Tabidjan, aniyet ni Tabanyi, aniyet ni Kankan, aniyet ni Karantswan, aniyet ni Kalabwang and aniyet ni Kaza clan. Zaguwong has two major clans out of the four which are aniyet ni Kaliyen and aniyet ni Chuk. There are also subdivisions among these two major clans. Aniyet ni Kaliyen includes aniyet ni Dafan, aniyet ni Mali, aniyet ni Kaliyen, aniyetni Kagai and aniyet ni Kagarak. Aniyet ni Chuk includes aniyet ni Zakagera clan, aniyetni Kankam and aniyet ni Chuk. Below is the tabular representation of the major and subdivisions of clans in Zangang Attakar.



**Table 1: Genealogy of Zangang clans** (Source: Sankyai Obadiah, 2013)

Zangang tradition of origin is linked to the hilltop settlements which is well understood based on the three villages that made up Zangang and their associated clans. According to Markus and Thaddeaus<sup>2</sup> (pers.comm.2013), the earliest settlements of Zangang are traceable to the hilltop, these earliest settlements includes Taboci, Sisi ni Ukok and Chikaza hilltop settlements. Taboci and Sisi ni Ukok were occupied by the ni Ukok clan while Chikaza was occupied by ni Kaza clan. The latter hilltop settlements in Zangang are: Tchesong and Dutsam hilltop settlements. Tchesong hilltop settlements were occupied by some of the clans in Zakum while Dutsam was occupied by some of the clans in Zaguwong. The above description and explanations shows that some clans in

Zangang do not have any relationship with the hilltop settlements, this further suggest that Zangang is a settlement of mixed origin. To further confirm this some of the clans inTangang has no relationship with the hilltop settlements in the habitation history of Zangang but relief no any place apart from Nungang an abandoned settlement located at the foot of the hills South-East of Chikaza hilltop settlement.

## **CHAPTER FOUR**

### **RECONNAISSANCE AND SURVEY OF ZANGANG HILL-TOP SETTLEMENT SITES**

In any archaeological research of this nature, archaeological reconnaissance and survey is always embarking upon as a systematic attempt to evaluate a site. Such a method normally yields data concerning the range (size and internal arrangement) of a site as well as total number and spatial distribution of artifacts, ecofacts and features within such a site (Sharer and Ashmore, 2003).

In this research therefore, the archaeological reconnaissance and survey methods were employed during which cognizance of the dimensions of finds and features inherent on the various sites as well as their positions, measurements and directions in relation to one another were taken. These methods were useful in the acquisition of data for classification and analysis of the various finds and for the reconstruction of the past life ways of the former inhabitants of Zangang. This method also helped in articulating the archaeological potentials of the area under study for further documentation and to have a full grasp of the historical movement of the people in the area and their level of interaction with the environment through their technological attributes.

#### **4.2 Description of the Site**

The reconnaissance and survey was conducted in six abandoned settlement site. These six abandoned settlements are Manyi Chulum, Sisi ni ukuk, Chikaza, Taboci, Awai and Nungang. For the purpose of clarity, out of these six abandoned settlements three are located at the top of the hills, these settlements includes Chikaza, Sisi Niukok and Taboci. Three are also located at the foot of hills; these are Manyi chulum, Awai and Nungang. This distribution was made possible for the purpose of articulating the relationship between the hilltop settlements and the settlements at the foot of the hills.

The reconnaissance conducted by the researcher at the various settlement clusters was done by foot-walking with attention focused on the ground so as to observe the minute evidences of past human activities at the various sites. For purpose of clarity, the nature of the area visited varies based on the environmental terrain and vegetation cover. This is due to the fact that low land areas such as Manyi chulum, Awai and Nungang has been disturbed so much by human activities such as farming, exploitation of the vegetation for fuel and grazing activities. The vegetation in these areas is a function of many years human interference, hence these settlements are characterized by sparsely and scattered trees and shrubs. Site indicators like locust beans tree (*Parkia filicoidea*), mango trees (*mangiferaindica*) etc. were observed at these sites during the reconnaissance.

At the hilly areas such as chikaza, Sisi niukok and Taboci, the vegetation cover is denser and is consist of tall trees; this is so because at the hilly areas there is little interference by human activities as a result of the physical terrain which is made of rocks. This makes any human activity difficult in the area.

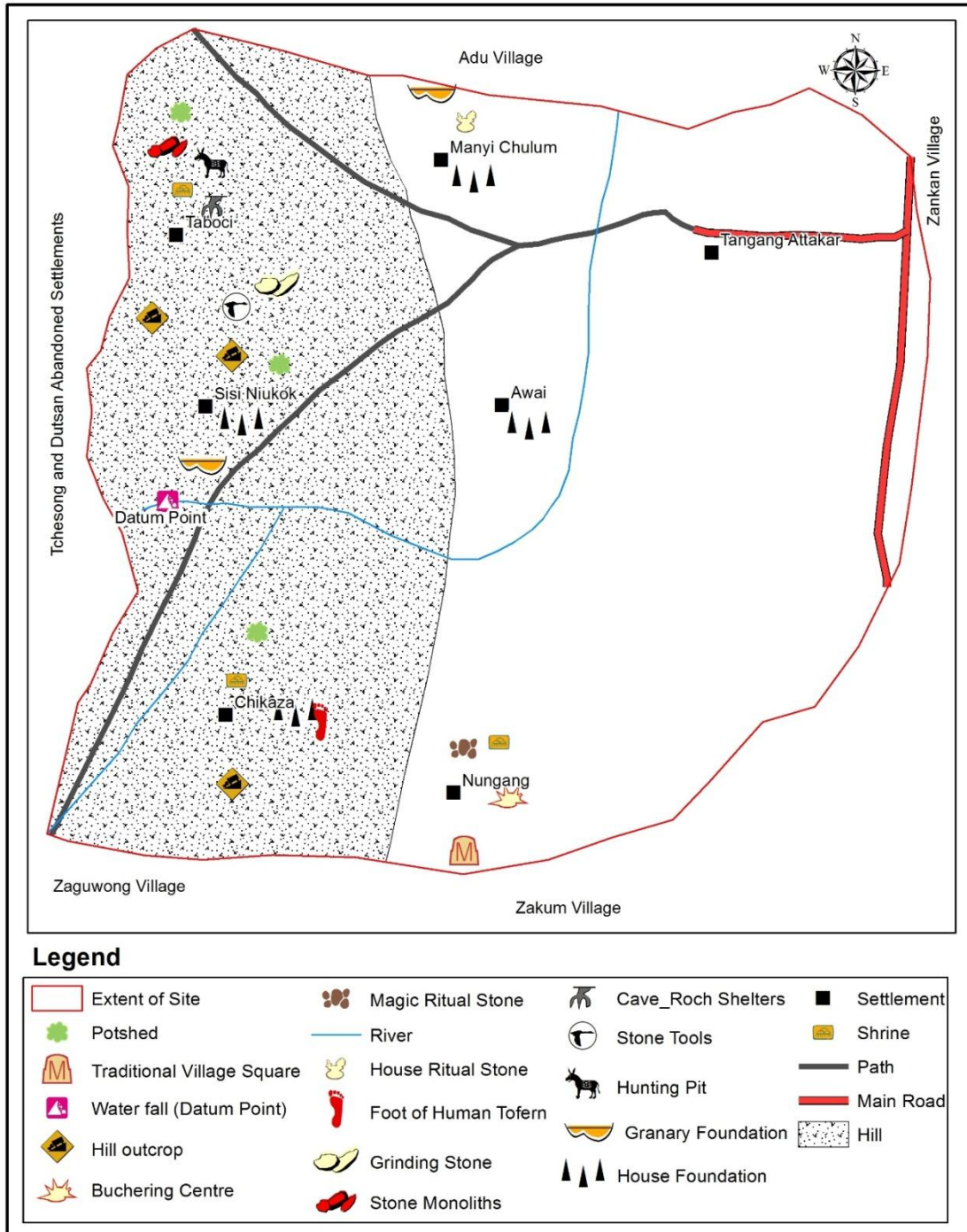


Figure 5: Sketch Map of Zangang abandoned settlement sites showing finds and features.

(Source: Geography department, ABU Zaria).

### **4.3 Datum Point**

The datum point used for this reconnaissance and survey is a water fall known as *Sisi* located at Sisi Niukok abandoned hilltop settlement cluster. It is located within longitude  $8^{\circ}36'27.5''\text{N}$  and latitude  $9^{\circ}29'50.6''\text{E}$  (see plate VI and figure 6).



*Plate Vi: The Datum point 'Sisi' at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)

### **4.4 SPATIAL DISTRIBUTION OF FINDS AND FEATURES**

#### **4.5 Settlement site 'A' (*Taboci*)**

Taboci is located south west of Sisi (datum point). This abandoned settlement is located at the top of the hill. The reconnaissance conducted at this site suggested that the people who inhabited this area did not adopt any form of building technology. Evidence of human settlements in the past is found in caves and rock shelters.

#### 4.5.1 Caves/Rock Shelters

Caves/rock shelters are some of the important features that were observed during the reconnaissance at Taboci, no evidence of human settlement in form of house foundation was observed. One of the caves found at this abandoned settlement is popularly known as “*TaiAyang Taboci*”. According to Ishaya<sup>2</sup> (pers. comm. 2013), this cave was a shrine where an invisible old woman (*Ayang Taboci*) lived. The caves and rock shelters are located within latitude 08° 36' 9.11" N and Longitude 09° 28' 9.29" E. This shrine was a practice of the *Ukok clan* who later moved from Tobaci and settled at Sisi Niukok. The cave has great historical significance in the history of Zangang and Attakar as a whole. The cave is measured 11m long with a breadth of 2.3m wide (see plate vii).



***Plate Vii: A Cave at Taboci (Shrine)***  
(Photographed by Sankyai Obadiah, 2013)



***Plate VIII: A Rock shelter at Taboci***  
(Photographed by Sankyai Obadiah, 2013)

#### **4.5.2 Potsherds**

In the course of the reconnaissance at *Tobaci*, large quantities of potsherds were observed both in complete and incomplete forms. Most of the potsherds were found in caves and rock shelters (see plate ix).



***Plate IX: Potsherds in a Cave at Taboci***

### 4.5.3 Hunting Pits

Several hunting pits were also observed at Tobaci and according to Ishaya<sup>2</sup> (pers. comm. 2013), the pits were used as traps for hunting animals. Five (5) of these hunting pits were identified by the researcher (see plate x & xi. They were located within latitude 08° 36' 41.5"N and longitude 09° 28' 26.5" E.



*Plate X: Hunting Pit at Taboci*  
(Photographed by Sankyai Obadiah, 2013)



***Plate xi: Hunting pit at Taboci***

(Photographed by Sankyai Obadiah, 2013)

#### **4.5.4 Monoliths**

The monoliths were observed around the boundaries that surround *Tobaci*, seven (7) of these stone monoliths were sighted by the researcher (see plate xii & xiii). The monoliths were found standing on an erected form supported by small stones within latitude  $08^{\circ} 36' 54.1''\text{N}$  and longitude  $09^{\circ} 28' 37''\text{E}$ .



***Plate Xii: A Monolith at Taboci***  
(Photographed by Sankyai Obadiah, 2013)



***Plate Xiii: A Monolith at Taboci***  
(Photographed by: Sankyai Obadiah, 2013)

#### **4.6 Settlement Site 'B' (*Sisi Niukok*)**

Sisi Niukok derived its name from the waterfall that is found in the area known as Sisi and the clan that first inhabited the area Niukok, hence the name Sisi Niukok. According to Markus<sup>2</sup> (pers. comm. 2013) the inhabitants of Sisi migrated from Tobaci about 500m from Sisi. It is the second abandoned settlement with evidence of human habitation at the hilltop. Evidence of human occupation in this abandoned settlement was not found in caves or rock shelters, but rather there was an adoption of a distinctive building technology. The hilltop settlement site at Sisi is unique compared to the other settlement sites in the history of Zangang early settlement; this is because this settlement has the highest number of house foundations among all the other settlement sites.

##### **4.6.1 House Foundations**

During the reconnaissance at Sisi Niukok about 30 house foundations were observed. More importantly, the house foundations were delineated by each household having a particular number of rooms. This delineation leads to the formation of big and small compounds. The house foundations are located within latitude 08° 36' 42.9"N and longitude 09° 29' 51.9"E.



***Plate Xiv: House foundation at Sisi Niukok***  
(Photographed by Sankyai Obadiah, 2013)



***Plate Xv: House foundation at Sisi NuNiukok***  
(Photographed by Sankyai Obadiah, 2013)

#### 4.6.2 Grinding Stones

Grinding stones were also discovered close to the house foundations and some were discovered inside the house foundations. They were found within latitude  $08^{\circ} 36' 41.9''\text{N}$  and longitude  $09^{\circ} 29' 58.8''\text{E}$ . About twenty grinding stones were discovered and most of them are lower ones.



*Plate Xvis: Grinding Stone at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)



*Plate Xvii: Grinding Stone at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)

### 4.6.3 Granary Foundations

Boulders of stones arranged in a circular form and believed to be granary or barns foundations were also found on the site. About six of these granary or barn foundations were observed close to the house foundations at different compounds. They were found within latitude 08° 36' 60.2"N and longitude 09° 29' 59.7"E



*Plate XVIII: Granary foundation at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)

### 4.6.4 Potsherds

Potsherds were found predominantly scattered on the surface of the site especially inside the house foundations. In one of the household a partially buried pot was discovered (see plate xix & xx). The potsherds are of different shapes, sizes and motifs suggesting the people's culture as well as the makers' interest and artistic expertise.



*Plate Xix: Potsherds at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)



*PlateXx: A partially buried pot at Sisi Niukok*  
(Photographed by Sankyai Obadiah, 2013)

#### 4.6.5 Stone Tools

Stone objects of different sizes and shapes were discovered in the course of the reconnaissance at this settlement cluster which is an indication of the used of stone by this ancient society. Most of the stone objects are found with smooth surfaces which could have been used for filing iron implements and or pounding local herbs for medicinal purposes.



***PlateXXi: A Stone for filing iron implements at Sisi Niukok***  
(Photographed by Sankyai Obadiah, 2013)

#### 4.7 Settlement Site ‘C’ (*Chikaza*)

Chikaza is another hilltop settlement which is located northeast of Sisi niukok(datum point) (about 200m from *Sisi*). The two settlements are separated by a river known as the *Tsantsai River*. The name Chikaza is derived from a shrine found in the abandoned settlement and the clan that settled in that particular place. The word “*Chi*” in Attakarlanguage means shrine while *nikaza* is the name of the clan.

#### 4.7.1 Shrine

One of the interesting features in this settlement site is remains of a house foundation with a complete hoe inside it. According to Markus (pers. comm. 2013) the hoe in the house foundation was the shrine known as *Chikaza*. According to oral tradition the shrine belongs to the clan who settled in this place known as “*aniyet ni kaza*”. The shrine is located within latitude 08° 36' 42.6"N and longitude 09° 28' 22.2"E.



*Plate XXii: A Shrine at Chikaza*  
(Photographed by Sankyai Obadiah, 2013)

#### 4.7.2 House Foundations

Evidence of house foundations was also observed on this settlement cluster. The house foundations were seen in form of stone arrangements mostly circular in shape. Just like the house foundations at Sisi Nuikok abandoned settlement, the house foundations were also delineated according to households or compounds which are either large or small based on the number of rooms in the compound or household. They are located within latitude 08° 36' 9.19"N and

longitude 09° 28' 41.7"E. Seven house foundations were observed during the reconnaissance in this abandoned settlement.



*Plate XXiii: A House foundation at Chikaza*  
(Photographed by Sankyai Obadiah, 2013)



*Plate XXiv: A House Foundation at Chikaza*  
(Photographed by Sankyai Obadiah, 2013)

### 4.7.3 Potsherds

Most of the potsherds were discovered at the northeastern side of Chikaza hilltop settlement site. Most of the potsherds were without decorations in them and were mostly found inside the house foundations in breakage form due to their fragile nature and long period of abandonment.



### *PlateXXv: Potsherds at Chikaza*

(Photographed by Sankyai Obadiah, 2013)

### 4.7.4 Foot of a “*Spirit Being*” or Totem

A foot of a human totem was discovered at the Southern part of Chikaza abandoned settlement. The foot was seen on a flat rock phyllite. According to Markus<sup>2</sup> (pers. Comm.2013). The human totem was shoot by a hunter with an arrow with the thought that it was an animal, but the totem animal now moved inform of a human being and match the rock and left the mark of his foot. The foot is located within latitude 08° 36' 40.1"N and longitude 09° 28' 46.9"E. According to oral information by Markus the totem was a shrine not really an animal which function is to protect the people from all ramifications of evil.



***Plate Xxvi: Foot of a 'Spirit being' or Totem at Chikaza***  
(Photographed by Sankyai Obadiah, 2013)

#### **4.8 Settlement Site 'D' (*Awai*)**

This settlement site is located at the foot of the hills at the northern part of Sisi (datum point). The name of this settlement was derived from a particular species of tree that is found predominantly in the area known as "*Awai*" in Attakar Language. The settlement is located close to the *Tsantsai* River.

#### **4.8.1 House Foundations**

The important features found here of archaeological significance were two house foundations. The two house foundations were round in shape with one having a diameter of 4.1m and the other a diameter of 3.2m. This abandoned settlement has been disturbed by farming activities and a lot of house foundations might have been scattered due to the processes of land clearing for cultivation purpose. This has been observed from the stones which are parked in heaps around the site. The house foundations are located within latitude 08° 36' 6.60"N and longitude 09° 28' 34.9"E.



***Plate XXvii: House Foundation at Awai***  
(Photographed by Sankyai Obadiah, 2013)



*Plate XXviii: House Foundation at Awai*

(Photographed by Sankyai Obadiah, 2013)

#### **4.9 Settlement Site 'E' (*Nungang*)**

Nungang is located southeast of Chikaza and Sisi abandoned settlements. Nungang is also located at the foot of the hills. The name Zangang as earlier mentioned was derived from this abandoned settlement. Nungang is the name of the place, while *Azang* is the name of one of the clans in Attakar which make up Zangang, and also the clan that first settled here known as *Tangang* clan. The following features were discovered at this abandoned settlement:

##### **4.9.1 The Magic Ritual Stone**

The magic ritual stone is informed of a stone monolith which was cut into two. According to Buba<sup>2</sup> (pers.comm.2013) the magic ritual stone was cut by the European invaders who came to Zangang during the colonial era. The stone was used by the people to perform rituals in form of magic for protection against the European invaders during that period. Till today, the two pieces

of the magic ritual stone are found lying side by side at the place called Nungang in the present day Zangang Attakar. It is located within latitude 08° 36' 6.74"N and longitude 09° 28' 9.87"E (see plate xxix).



*Plate XXix: Magic Ritual Stone at Nungang*  
(Photographed by Sankyai Obadiah, 2013)

#### **4.9.2 Zangang Traditional Village Square**

Traditional village squares are found almost in every village that made up the Attakar society. In Zangang, traditional village square is another place of historical significance in the history of the area. Four features constitute the functions of the Zangang traditional village square. The village square is located within latitude 08° 36' 8.43"N and longitude 09° 28' 9.75"E.

The first feature is a small cave located at the southern part of the village square. In this small cave two pots were found in their complete form. According to Jerry<sup>2</sup> (pers.comm. 2013) the two pots were used for cooking meat of different kinds of animals after a hunting expedition among the Zangang people (see plate XXX).



***Plate XXX: A small cave with Pots for cooking meat at Nungang***  
(Photographed by Sankyai Obadiah, 2013)

The second feature is three stones which are arranged in a linear pattern, one to the left, the second is at the middle and the third one to the right. According to Jerry (Pers.comm.2013) the three stones is a symbol of the three main villages that made up Zangang, these are *Zanguwong*, *Tangang* and *Zakum*. The place was use for important meetings and social gatherings. It was also said that, the sitting arrangement during meetings was according to the arrangement of the stones. From left to right, the first stone belongs to the *Zaguwong* village, the second one at the middle belongs to the *Tangang* village and the third one to the right belongs to the *Zakum* village (see plate xxxi).



***Plate XXXi: Three natural stone arrangements for Traditional meetings at Nungang***  
(Photographed by Sankyai Obadiah, 2013)

The third feature at this village square is a flat stone phyllite which is found facing the other three stones at the center (see plate XXXII). This stone according to Buba<sup>2</sup> (pers.comm.2013) was a butchering center for cutting and sharing meat among the three villages after a hunting expedition.



***Plate XXXii: An Ancient Butchering Center at Nungang***  
(Photographed by Sankyai Obadiah, 2013)

The fourth feature that characterized Zangang traditional village square is a collapsed circular building structure identified at the center of the traditional village square. According to Jerry<sup>2</sup> (Pers.comm. 2013) the collapse building is the remains of a shrine for an ancient traditional cult practice known as ‘*Aboi Cult*’ (“*Dodocult*” in Hausa) (see plate XXXIII).



***Plate XXXiii: An Ancient Shrine for ‘Aboi cult’ at Nungang***  
(Photographed by Sankyai Obadiah, 2013)

The reconnaissance conducted at *Nungang* reveals that no house foundations were sighted in complete form, though there are evidences of a heap of stones being pile up on the site as a result of farming activities which are suspected to be destructive house foundations. However, the site has been treated the same way as *Awai* and *Manyi Chulum* due to farming activities. Site indicators as observed at *Manyi Chulum* were also found at this abandoned settlement.

#### **4.10 Settlement Site ‘F’ (*Manyi Chulum*)**

*Manyi Chulum* is an abandoned settlement that is also located at the foot of the hill north east of *Sisiniukok* after *Awai* about 150m. The place is called *Manyi chulum* by the Zangang people because it is located across a river that separates the abandoned settlement and the area presently inhabited by the people. Hence the word “*Manyi*” in Attakar Language means across, while *chulum* refers to the name of the place which its precise meaning is not known by the present people of the area. The following features were observed during the reconnaissance at *Manyi chulum*.

##### **4.10.1 Granary Foundations**

At this abandoned settlement, three granary foundations were observed by the researcher in the areas that are not disturbed by farming activities close to the hill. The granary foundations are located within latitude 08° 36' 38.7"N and longitude 09°29' 6.12"E (see plate xxxiv).



***Plate XXXiv: Granary Foundation at Manyi Chulum***  
(Photographed by Sankyai Obadiah, 2013)

#### 4.10.2 House Foundations

No evidence of house foundations constructed with either mud or stones were found, although the area has been disturbed by farming activities, and according to Markus (pers.comm.2013) the foundation of houses in this place were constructed with stones. In other to further confirm his statement the researcher was able to observe several heaps of stones around and inside the farm land (see plate XXXV).Site indicators like mango trees (*Mangifera indica*), locust beans tree (*Parkia filicoidea*) and cactus used for fencing houses and farm lands are visible. The house foundation is located within latitude 08° 36' 50.4"N and longitude 09° 29' 6.16 "E.



***PlateXXXv: House Foundation at Manyi Chulum***  
(Photographed by Sankyai Obadiah, 2013)

#### 4.10.3 House Ritual Stone (*Afang nok*)

The house ritual stone was found close to one of the granary foundations which according to Markus<sup>2</sup> (pers.comm.2013) the ritual stone is always a practice of the Attakar people for setting the foundation of a new house. It is located within latitude 08° 36' 9.38"N and longitude 09° 29' 8.78"E (see plate XXXVI).



***PlateXXXvi: House Ritual Stone ‘Afang Nok’***

(Photographed by Sankyai Obadiah, 2013)

In conclusion, having pointed out the various settlement clusters visited during the reconnaissance exercise with the various finds and features, there is a clear indication that there exist a relationship between the people, their culture and the environment in which they belong to so as to support the struggle of the people, to uphold their early technological achievements which they have inherited up to the present day world and the changes that might have took place.

From the reconnaissance and survey carried out at the various Zangang abandoned hilltop settlements, there are enough evidences to support that the people have lived in the various

abandoned settlements in the past. And it has also been able to show some qualities about the degree of cultural continuity with the present day inhabitants. The people also exhibited high level of technology especially in terms of building and pottery production. Therefore based on this reconnaissance and survey conducted by the researcher at Zangang, precise conclusions are not made until further investigations, analysis and interpretation of finds and features are conducted with the support of oral tradition.

#### 4.11 SUMMARY OF FINDS AND FEATURES FROM EACH SETTLEMENT SITE.

##### Settlement Site ‘A’ (Taboci)

S/N	FINDS AND FEATURES	QUANTITY	PERCENTAGE
	Monoliths	7	8.43%
	Caves/Rock shelters	12	14.46%
	Hunting pits	5	6.02%
	Shrine	1	1.21%
	Potsherds	58	69.88%
	<b>TOTAL</b>	<b>83</b>	<b>100%</b>

Table 2: Summary of finds and features from *Taboci* settlement site.

##### Settlement Site ‘B’ (Sisiniukok)

S/N	FINDS AND FEATURES	QUANTITY	PERCENTAGE
	House foundations	30	27.52%
	Grinding stones	21	19.27%
	Granary foundations	6	5.50%
	Stones Tools	5	4.59%
	Potsherds	47	43.12%
	<b>TOTAL</b>	<b>109</b>	<b>100%</b>

Table 3: Summary of finds and features from *sisiniukok* settlement site.

#### Settlement site 'C' (Chikaza)

	FINDS AND FEATURES	QUANTITY	PERCENTAGE
	House foundations	7	14.00%
	Shrine	1	2.00%
	Potsherds	41	82.00%
	Foot of a Totem	1	14.00%
	<b>TOTAL</b>	<b>50</b>	<b>100%</b>

Table 4: Summary of finds and features from *Chikaza* settlement site.

#### Settlement site 'D' (Awai)

	FINDS AND FEATURES	QUANTITY	PERCENTAGE
	House foundations	2	100%
	<b>TOTAL</b>	<b>2</b>	<b>100%</b>

Table 5: Summary of finds and features from *Awai* settlement site.

#### Settlement Site 'E' (Nungang)

	FINDS AND FEATURES	QUANTITY	PERCENTAGE
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	Magic ritual	1	12.50%
	Zangang village square	1	12.50%
	Pots for cooking meat	2	25.00%
	Butchering centre	1	12.50%
	Stocks for Traditional meeting	3	37.50%
	<b>TOTAL</b>	<b>8</b>	<b>100%</b>

Table 6: summary of finds and features from *Nungang* settlement site.

#### Settlement Site 'F' (Manyi Chulum)

	<b>FINDS AND FEATURES</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Granary foundations	3	42.89%
	House foundations	3	42.89%
	House ritual stone	1	14.22%
	<b>TOTAL</b>	<b>7</b>	<b>100%</b>

Table 7: Summary of finds and features from *Manyi Chulum* settlement site.

<b>S/N</b>	<b>FINDS AND FEATURES</b>	<b>QUANTITY</b>
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1	Stone objects	Grinding stones	21
		House foundations	42
		Stone tools	5
		Granary foundations	9
		Stone monoliths	7
		Magic ritual stone	1
		House ritual stone	1
		2	Potsherds
3	Others	Caves/Rock shelters	12
		Hunting pits	5
		Shrine	2
		Foot of a totem	2
		Zangang traditional village square	1
		Butchering center	1
		Pots for cooking meat	2
		Stones for traditional meetings	3
		House Ritual stone	1
<b>TOTAL</b>			<b>261</b>

Table 8: Total Summary of finds and features from Zangang hilltop settlement sites

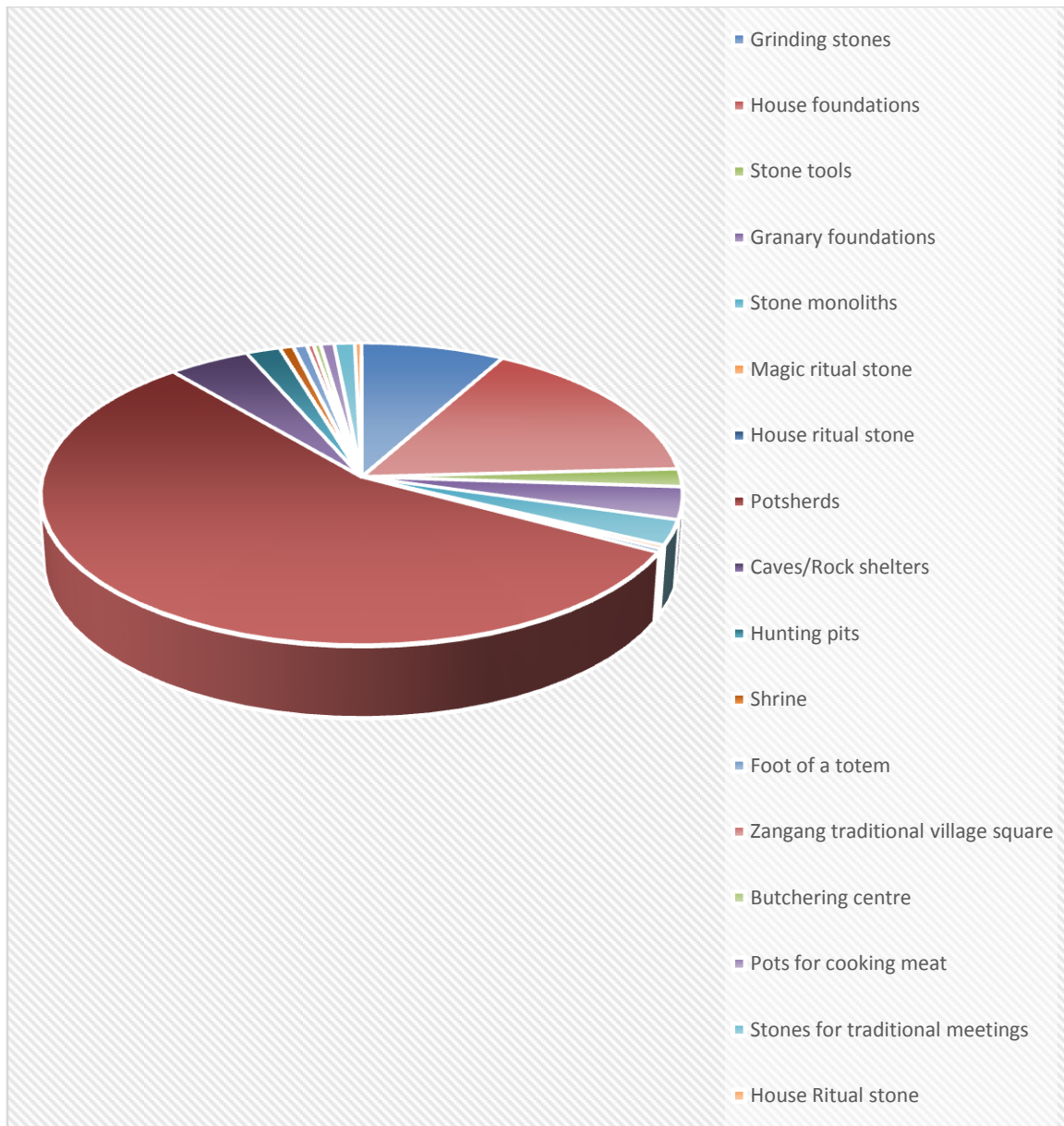


Figure 6: Total Summary of finds and features from Zangang Hilltop settlement sites

## **CHAPTER FIVE**

### **CLASSIFICATION AND ANALYSIS OF FINDS AND FEATURES**

The use of classification in archeological research especially in this research cannot be overemphasized. Classification provides the working basis for further study in all branches of science. Before an investigation can be carried out an archeologist analyses and interprets collected data. These materials must be arranged, and by what characteristics they are to be compared. All classifications serve a variety of purposes. The first and most basic is to create cultural order from apparent cultural and natural chaos by dividing a mass of undifferentiated data into manageable units, for example, separation of artifacts from Eco facts and features. Classification therefore allows the researcher to summarize the cultural characteristics of many individual objects by listing only their shared attribute as perceived from the relevant cultural stand point (Sharer and Ashmore, 2003).

Giving the above important aspects of field archeology, the surface finds from ZangangHill top settlements were mostly pottery and stone objects, they were thus classified and analyzed in that line. This was in order to assist in providing a clear understanding of the culture history of the area. The surface finds were mainly potsherds and were collected randomly. The features that could not be carried because of their sizes and positions like house and granary foundations, grinding stones, shrines, stone monoliths, centers of historical significance e.t.c were documented and photographed.

#### **5.1 Classification and Analysis of Stone Objects**

Most of the stone objects were grinding stones, mostly lower stones. They were discovered as part of surface materials during the course of the reconnaissance and survey in some of the sites

especially at *sisi ni ukok* abandoned hilltop settlement. From visual observation, all the grinding stones were coarse-grained granitic rocks in nature, rough and irregular in shape. This granitic rock suggests that they were made from igneous rocks. Apart from their irregular shapes they also have shallow and smooth surfaces due to long usage. They measure between 0.59-0.72m in length and 0.46- 0.53m in width (see plate's xvi and xvii)

Other stone objects discovered were house foundations, granary foundations, monoliths, e.t.c. The stones were also derived from the environment which is characterized by granitic rocks generally underlain by a complex of igneous rocks commonly referred to as basement complex rocks which are of Precambrian origin (Falconer, 1911 and Udo, 1970). Due to their long size and positioning, they were not collected but were only photographed in situ. For this reason, all the stone objects on the various sites were classified in the same group as being stone artifacts.

S/N	STONE OBJECTS	SETTLEMENT CLUSTERS	QUANTITY	PERCENTAGE
	House foundations	Sisiniukok	30	35.29%
		Chikaza	7	8.24%
		Awai	2	2.35%
		Manyi Chulum	3	3.53%
	Monoliths	Taboci	7	8.24%
	Grinding stones	Sisiniukok	21	24.71%
	Granary foundations	Sisiniukok	6	7.06%
		Manyi Chulum	3	3.53%
	Stone tools	Sisiniukok	5	5.89%
	Magic ritual stone	Nungang	1	1.16%
	<b>TOTAL</b>		<b>85</b>	<b>100%</b>

Table 9: Summary of stone objects from each settlement site

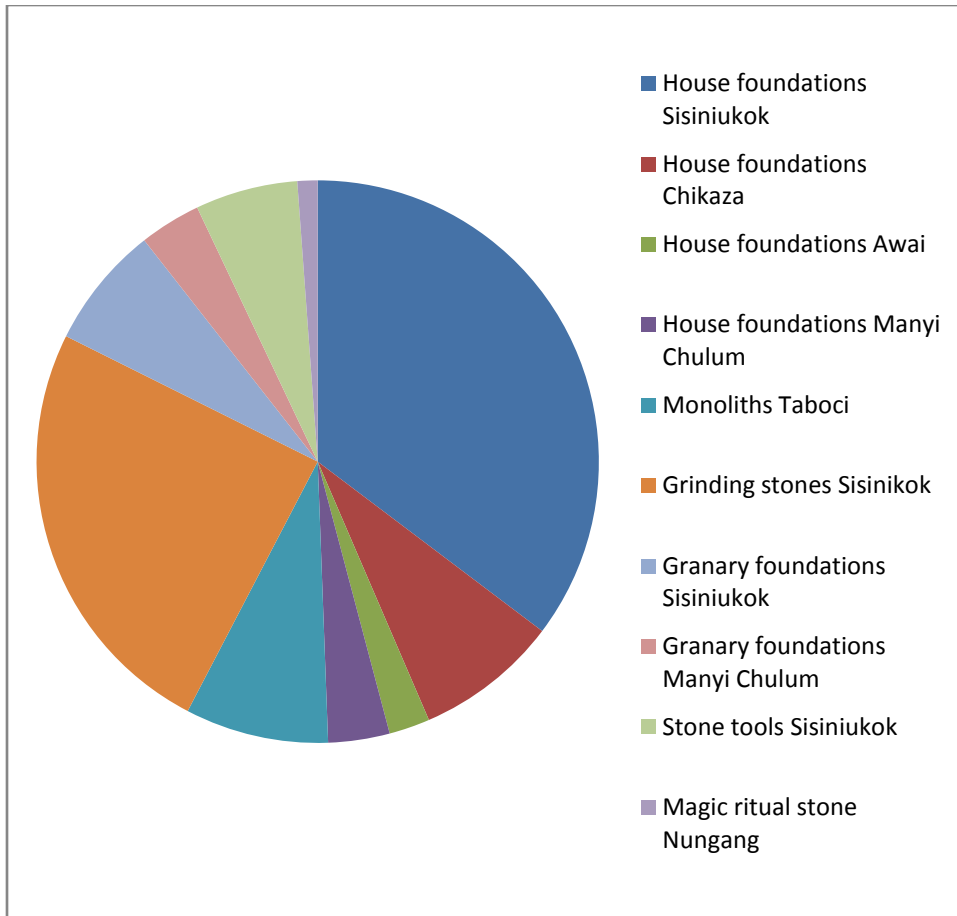


Figure 7: Summary of stone objects from each settlement site

## 5.2 POTTERY CLASSIFICATION AND ANALYSIS

The bulk of material evidence collected from the surface during the reconnaissance at the various settlement sites was potsherds. This is so because pottery survives more in archaeological record next to stones or lithic objects which are more durable and largely indestructible. The potsherds were collected mainly from *Taboci*, *Sisi Niukok* and *Chikaza* settlement clusters. The absence of pottery materials from the other settlement clusters could be due the farming activities taken place on these sites and the sloppy nature of the area could have led to washing away of surface archaeological materials.

For archaeologists, anthropologists and historians the study of pottery can help to provide an insight into past cultures. Pottery is durable; and fragments at least, often survive after artifacts made from less-durable materials have decayed past recognition. Combined with other evidences, the study of pottery artifacts is helpful in the development of theories on the organization, economic condition and the cultural development of societies that produced or acquired pottery. The study of pottery may also allow inferences to be drawn about a culture's daily life, religion, social relationships, and attitudes towards neighbors, attitudes to their own world and even the way the culture understood the universe.

A total of one hundred and forty-six (146) potsherds were collected from the various settlements for classification and analysis. Some of the potsherds represent large, fairly large and small pots, while others can be said to represent bowls of medium and small size (see vessel parts and vessel forms). The classification and analysis of pottery was done based on these key elements: paste characteristics, surface finish, vessel parts, vessel forms and decorative motifs.

	<b>SETTLEMENT CLUSTERS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Taboci	58	39.73%
	Sisiniukok	47	32.19%
	Chikaza	41	28.08%
	<b>TOTAL</b>	<b>146</b>	<b>100%</b>

Table 10: Total Summary of potsherds from the various settlement sites.

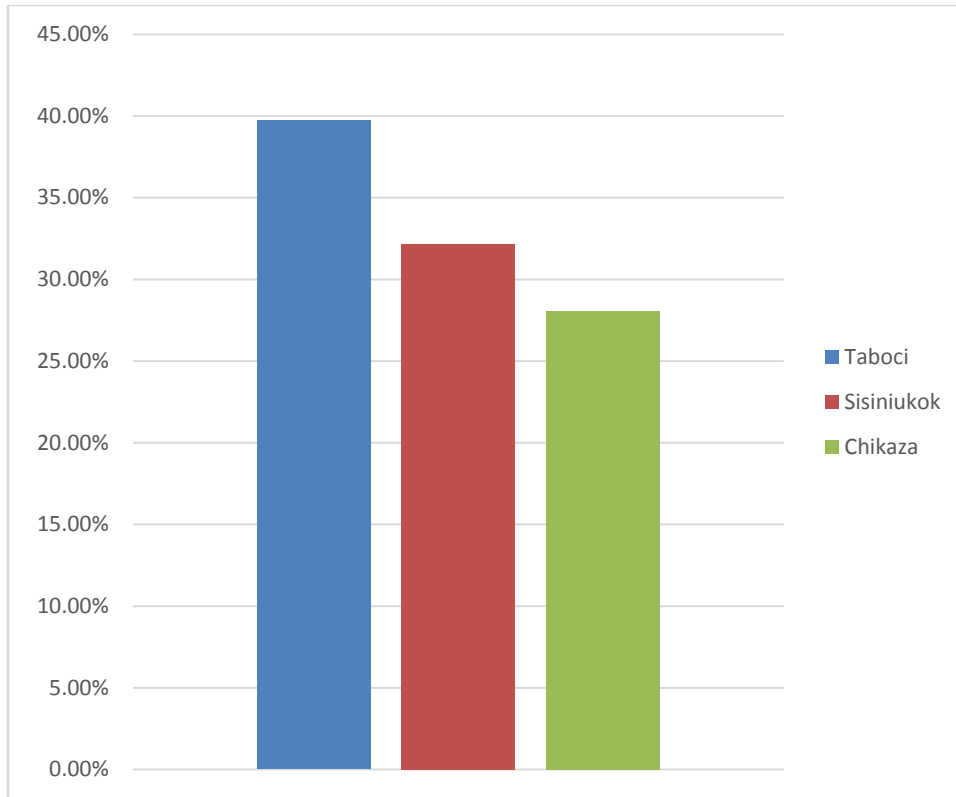


Figure 8: Total Summary of potsherds from the various settlement sites.

### 5.2.1 Paste Characteristics

Paste characteristic has to do with the fabric of a pot which consists of the clay matrix and inclusions, tampering or filler. These are terms mostly used for materials of little or no plasticity, added to clay body in order to control its shrinkage during drying and firing process in pottery production (Drewett 2007, cf Kimbers, 2010).

The classification of Zangang abandoned hilltop settlements pottery was thus carried out based on paste characteristics. This was done based on visual inspection by breaking some of the potsherds into pieces. During this process it was observed that the clay used for the manufacture of the Zangang pottery contains sandy material, quartz and mica granite nodules. It was also observed that the clay used in producing the pots varies from pots to pots; some contain large

particles of white stones, which make the clay quartz in texture and with shiny particles of mica. In doing that it was discovered that sherds were from different source and fabric, also the inside of the sherds was also found to be reddish brown, brown, and dark brown and black in colour. The sherds that were found to be reddish brown in colour were thirty-nine (39), the ones found to be brown in colour were twenty-eight (28), the dark brown were forty-two (42) while the ones found to be black in colour were thirty-seven (37) (see table 11-14).

The differences in colour of the potsherds could be as a result of the clay, different firing conditions, bush burning and the function the pots were put into.

	<b>COLOUR OF POTTERY</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Reddish – Brown	17	29.31%
	Brown	-	0.00%
	Dark – Brown	15	25.86%
	Black	26	44.83%
	<b>TOTAL</b>	<b>58</b>	<b>100%</b>

Table 11: Summary of paste characteristics from *Taboci* settlement site.

	<b>COLOUR OF POTTERY</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Reddish – Brown	14	29.79%
	Brown	10	21.28%
	Dark – Brown	17	36.17%
	Black	6	12.76%
	<b>TOTAL</b>	<b>47</b>	<b>100%</b>

Table 12: Summary of paste characteristics from *Sisiniukok* settlement site.

	<b>COLOUR OF POTTERY</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Reddish – Brown	8	19.51%
	Brown	18	43.90%
	Dark – Brown	10	24.39%
	Black	5	12.20%
	<b>TOTAL</b>	<b>41</b>	<b>100%</b>

Table 13: Summary of paste characteristics from *Chikaza* settlement site.

<b>S/N</b>	<b>COLOUR OF POTTERY</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Reddish-Brown	39	26.71%
	Brown	28	19.17%
	Dark-Brown	42	28.76%
	Black	37	25.34%
	<b>TOTAL</b>	<b>146</b>	<b>100%</b>

Table 14: Total Summary of paste characteristics of *Zangang* Pottery.

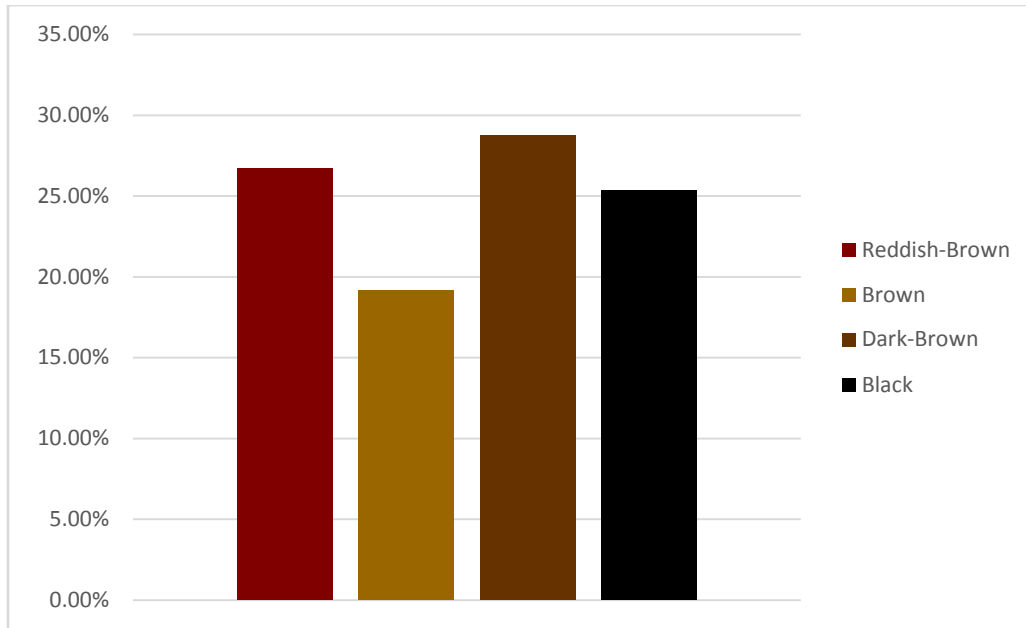


Figure 9: Total Summary of paste characteristics of Zangang Pottery.

### 5.2.2 Vessel Parts

A vessel part refers to the various segments that make up a pot. The number of parts that make up a vessel is determined by its form, size and function. But basically vessels are made up of a minimum of five parts. These are: the rim, neck, body, base and handle. However, most pots do not have handles.

Three (3) of these vessel parts (rim, neck and body) were identified in the classification and analysis of vessel parts of the pottery from Zangang. Out of the total number of one hundred and forty-six (146) potsherds randomly collected from the various settlement clusters, thirty two (32) are rims, thirteen (13) and one hundred (100) are body parts. No base and handles were identified among the classified and analyzed potsherds (see table 15-18).

	<b>VESSEL PARTS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Rim	18	31.03%
	Neck	4	6.89%
	Body	36	62.08%
	<b>TOTAL</b>	<b>58</b>	<b>100%</b>

Table 15: Summary of vessel parts from *Taboci* settlement site.

	<b>VESSEL PARTS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Rim	9	19.15%
	Neck	9	19.15%
	Body	29	61.70%
	<b>TOTAL</b>	<b>47</b>	<b>100%</b>

Table 16: Summary of vessel parts from *Sisiniukok* settlement site.

	<b>VESSEL PARTS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Rim	6	14.63%
	Neck	-	0.00%
	Body	35	85.37%
	<b>TOTAL</b>	<b>41</b>	<b>100%</b>

Table 17: Summary of vessel parts from *Chikaza* settlement site.

<b>S/N</b>	<b>VESSEL PARTS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
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	Rim	33	22.60%
	Neck	13	8.90%
	Body	100	68.49%
	<b>TOTAL</b>	<b>146</b>	<b>100%</b>

Table 18: Total Summary of Vessel Parts of *Zangang* Pottery

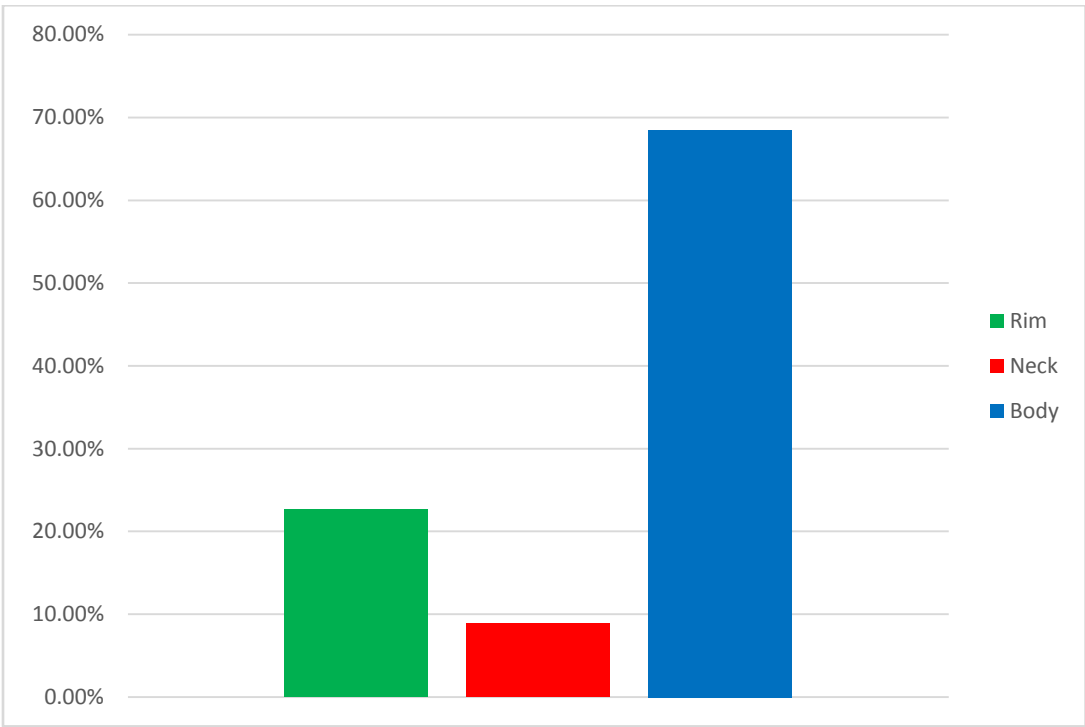


Figure 10: Total Summary of Vessel Parts of *Zangang* Pottery

**5.2.3 VESSEL FORMS:**

Vessel forms refer to the degree of orientation and curvature of the rims of pottery. A rim here is described as the margin of the vessel orifice (Shepherd, 1985) and it is one of the most visible elements of a pot especially in everyday use. Classification of sherds based on rim forms plays

an important role in the determination of the rim curvature, shaping and size of a pot which in the end also determines their uses and function.

In order to determine whether the rims were pots or bowls a curvature chart measured at an interval of 1cm was used. Potsherds that had their diameter bigger than their projected height were referred to as bowls, while those that had their rim diameter shorter than their probable height were referred to as pots.

Thus, among the thirty three (33) rims identified from the Zangang hilltop settlements, five (5) distinct forms were identified and classified as follows :( see also table 19-23).

## **BOWL FORMS**

**Form 1:** Inverted with tapered lip with a gentle curvature internally

Five rims were classified under this group. The diameters of these rims range between thirteen (13) and twenty two (22) centimeters with an average thickness of 0.58cm. Based on the diameter of these rims the bowls can be classified as small and medium size bowls (see figure 7).

**Form 2:** Inverted with flat lip with a gentle curvature internally

Nine (9) potsherds fell into this category. The diameter of these rims ranges between fifteen (15) to eighteen (18) centimeters with an average thickness of 0.7cm (see figure 8). Based on the rim diameters of these bowls, they were classified as medium size bowls.

## **POT FORMS**

**Form 1:** Everted with flat lip with a gentle curvature internally and externally. Five rims were classified under this group. Their diameter ranges between twenty (20) to twenty two (22)

centimeters with an average thickness of 0.95 centimeters. Based on the diameters of these rims the pots can be classified as medium size pots (see figure 9).

**Form 2:** Everted with tapered lip with a sharp curvature externally

These rims have a diameter that ranges between sixteen (16) and twenty two (22) centimeters with an average thickness of 0.65 centimeters. Twelve (12) potsherds belong to this group. (See figure 10)

**Form 3:** Everted with a slanting Rim-lip

Two potsherds fell into this category with rim diameters of eighteen (18) and twenty (20) centimeters with an average thickness of 0.8 centimeters. The rim is round and the neck is short. This also suggests that the pots were spherical (See figure 11).

S/N	Bowl forms	Quantity	Percentage	Rim Thickness	Rim Diameter
1.	Inverted with tapered lip with a gentle curvature internally	5	35.71%	0.5 – 0.7cm	13-22cm
2.	Inverted with flat lip with a gentle curvature internally	9	64.29%	0.5-0.9cm	15-18cm
	<b>TOTAL</b>	<b>14</b>	<b>100%</b>		

Table 19: summary of bowl forms of Zangang pottery

S/N	Pot forms	Quantity	Percentage	Rim Thickness	Rim Diameter
1.	Everted with flat lip with a gentle curvature internally and externally	5	26.32%	0.9 – 1cm	20 - 22cm
2.	Everted with tapered lip with a sharp curvature externally	12	63.16%	0.5 – 0.8cm	16 – 22cm
3.	Everted with slanting Rim-lip	2	10.52%	0.8cm	18-22cm
	<b>TOTAL</b>	<b>19</b>	<b>100%</b>		

Table20: Summary of pot forms of Zangang pottery

	VESSEL FORMS	QUANTITY	PERCENTAGE
	Bowl Forms	14	77.78%
	Pot Forms	4	22.22%
	<b>TOTAL</b>	<b>18</b>	<b>100%</b>

Table 21: Summary of vessel forms from *Taboci* settlement site.

	VESSEL FORMS	QUANTITY	PERCENTAGE
	Bowl Forms	-	0.00%
	Pot Forms	9	100%
	<b>TOTAL</b>	<b>9</b>	<b>100%</b>

Table 22: Summary of vessel forms from *Sisiniukok* settlement site.

	<b>VESSEL FORMS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Bowl Forms	-	0.00s%
	Pot Forms	6	100%
	<b>TOTAL</b>	<b>6</b>	<b>100%</b>

Table 23: Summary of vessel forms from *Chikaza* settlement site

<b>S/N</b>	<b>VESSEL FORMS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Bowl Forms	14	42.42%
	Pot Forms	19	57.58%
	<b>TOTAL</b>	<b>33</b>	<b>100%</b>

Table 24: Total Summary of Vessel Forms of *Zangang* Pottery

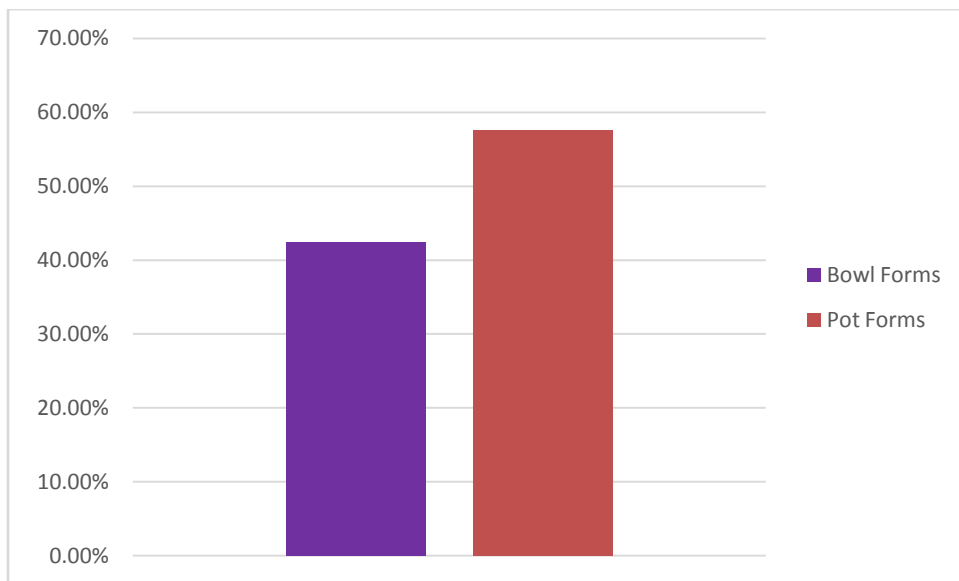


Figure 11: Total Summary of Vessel Forms of *Zangang* Pottery





#### **5.2.4 SURFACE FINISH:**

Surface finish or treatment refers to the final application on the pot before firing. This finishing could be burnishing, glazing, slipping, and plain e.t.c. The sherds collected on the settlement clusters had various surface finished. They are identified through careful visual observation of the samples. Out of the one hundred and forty six (146) potsherds collected randomly from the abandoned settlements, a careful observation shows that some are burnished decorated, some are burnished and undecorated, and some are unburnished and undecorated (see table 23-26).

	<b>SURFACE FINISH</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Burnished decorated	46	79.31%
	Burnished undecorated	12	20.69%
	Unburnished decorated	-	0.00%
	Unburnished undecorated	-	0.00%
	<b>TOTAL</b>	<b>58</b>	<b>100%</b>

Table 25: Summary of surface finish from *Taboci* settlement site.

	<b>SURFACE FINISH</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Burnished decorated	31	65.96%
	Burnished undecorated	16	34.04%
	Unburnished decorated	-	0.00%
	Unburnished undecorated	-	0.00%
	<b>TOTAL</b>	<b>47</b>	<b>100%</b>

Table 26: Summary of surface finish from *Taboci* settlement site.

	<b>SURFACE FINISH</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
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	Burnished decorated	19	46.34%
	Burnished undecorated	18	43.90%
	Unburnished decorated	-	0.00%
	Unburnished undecorated	4	9.76%
	<b>TOTAL</b>	<b>41</b>	<b>100%</b>

Table 27: Summary of surface finish from *Sisiniukok* settlement site.

S/N	SURFACE FINISH	QUANTITY	PERCENTAGE
	Burnished Decorated	96	65.75%
	Burnished Undecorated	46	31.51%
	Unburnished Decorated	-	0.00%
	Unburnished Undecorated	4	2.74%
	<b>TOTAL</b>	<b>146</b>	<b>100%</b>

Table 28: Total Summary of Surface Finish of *Zangang* Pottery

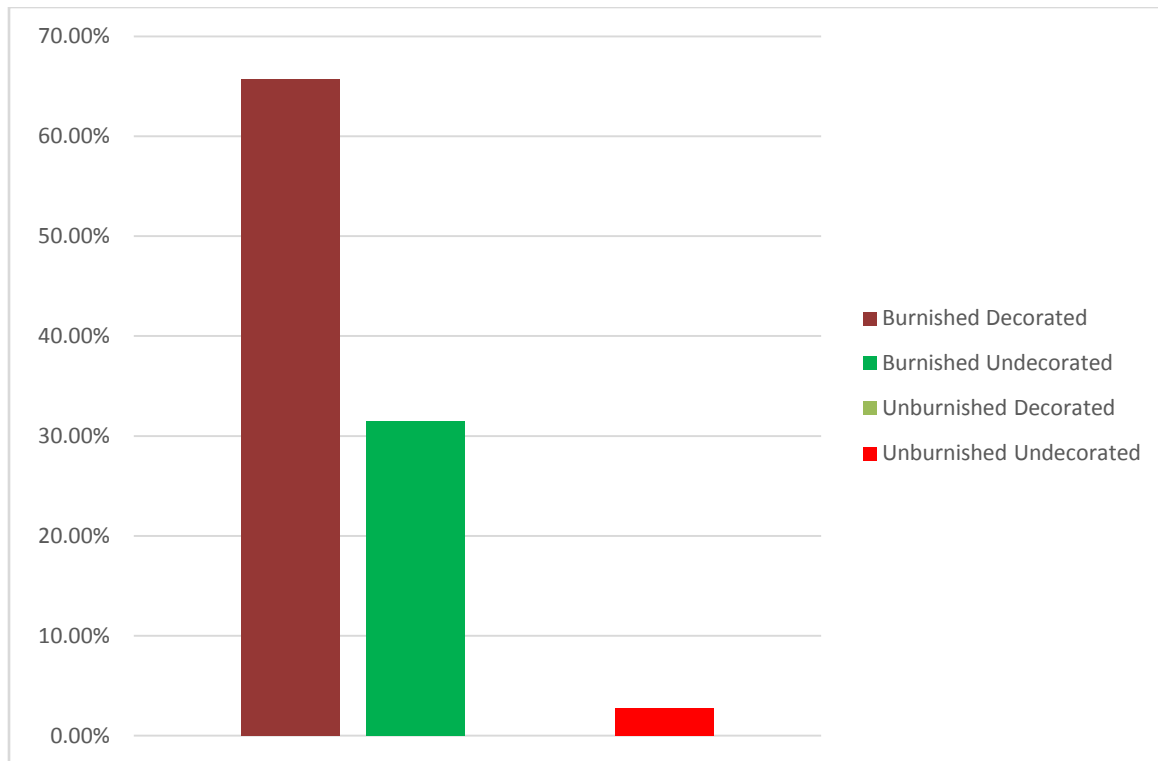


Figure 17: Total Summary of Surface Finish of *Zangang* Pottery

### 5.2.5 Decorative Motifs

A decorative motif refers to the different patterns of designs made on the surface of the pots usually made when the pottery is leather hard. These decorations or impressions applied on pots or vessels by their makers could be an impression of aesthetic or function. These marks, decorations or impressions become permanent after the pots are dried and fired.

In the classification and analysis of the decorations of the pottery from Zangangabandoned hilltop settlements, ninety six (96) out of one hundred and forty six (146) were identified to be decorated with both single and multiple decorations. The decorations are as follows:

## **SINGLE DECORATIONS**

### **Roulette**

Roulette is a technique whereby an object is used to roll on the back of wet clay to achieve a pattern of decoration. There were three (3) different motifs identified with roulette as follows:

#### **Motif 1**

This motif is corn cob roulette. It is achieved by using the de-seed corn to make such an impression. Three (3) potsherds out of the total number of those decorated were identified with this motif constituting 3.13% of the total decorated potsherds (see plate XXXVII).



***Plate XXXvii : Corn Cob Roulette***

(Photographed by Sankyai Obadiah, 2013)

## **Motif 2**

This motif is twisted cord roulette. Fifty one (51) potsherds out of the total number of those decorated were identified with this motif constituting 53.13% (see plate XXXVIII).



*Plate XXXviii: Twisted Cord Roulette*  
(Photographed by Sankyai Obadiah, 2013)

## **Motif 3**

This motif is carved wooden roulette. It was identified on thirty two potsherds amounting to 33.33% of the total decorated potsherds (see plate XXXIX).



***PlateXXXix: Carved Wooden Roulette***  
(Photographed by Sankyai Obadiah, 2013)

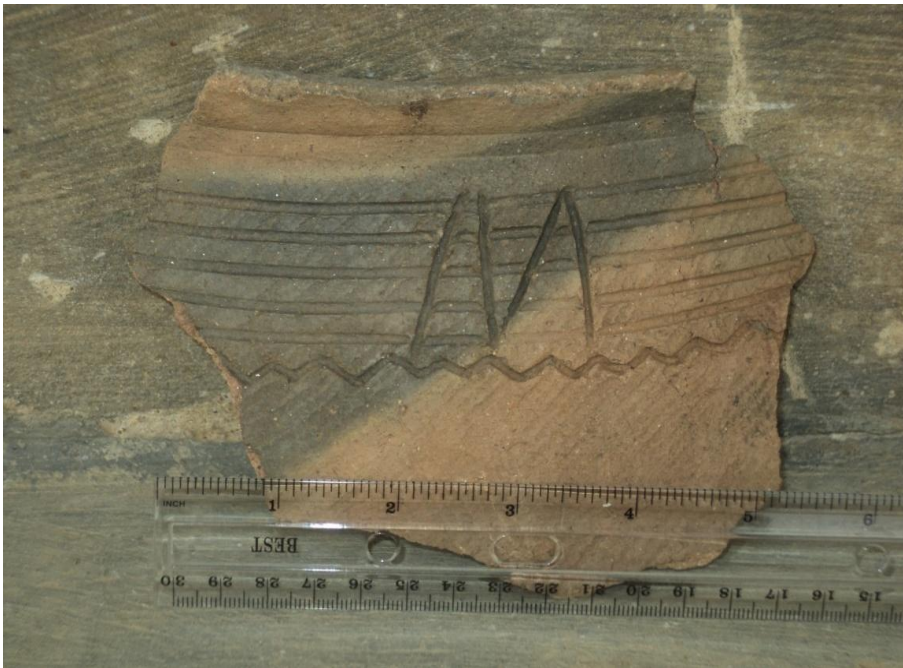
### **MULTIPLE DECORATIONS**

Multiple decoration is a situation whereby many and different types of decorations are made or super-imposed on one another on the back of a wet pot. Out of the classified and analyzed potsherds from Zangang hilltop settlements two (2) categories of motifs with multiple decorations were identified as follows:

## **Motif 1**

The decorations on these potsherds are banded horizontal and wavy groove with twisted roulette.

Three (3) of the potsherds were identified with these decorations representing 3.13% of the total decorated sherds (see plateXXXX).



***PlateXXXX: Wavy Line Grooves on Banded Horizontal Groove***  
(Photographed by Sankyai Obadiah, 2013)

## Motif 2

The decorations on these potsherds consist of criss crossed and horizontal grooves on twisted cord roulette. Seven (7) potsherds were identified with these decorations which constitute 7.29% of the total decorated potsherds (see plate XXXXI).



*Plate XXXXi: Criss Crossed and Horizontal Grooves on Twisted Cord Roulette*  
(Photographed by Sankyai Obadiah, 2013).

	<b>DECORATIVE MOTIFS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Corn cob roulette	3	6.52%
	Carved wooden roulette	32	69.57%
	Twisted cord roulette	11	23.91%
	<b>TOTAL</b>	<b>46</b>	<b>100%</b>

Table 29: Summary of decorative motifs from *Taboci* settlement site.

	<b>DECORATIVE MOTIFS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Twisted cord roulette	23	74.19
	Wavy line grooves on banded horizontal grooves	3	9.68%
	Criss-crossed and horizontal groove on twisted cord roulette	5	16.13%
	<b>TOTAL</b>	<b>31</b>	<b>100%</b>

Table 30: Summary of decorative motifs from *Sisiniukok* settlement site

	<b>DECORATIVE MOTIFS</b>	<b>QUANTITY</b>	<b>PERCENTAGE</b>
	Twisted cord roulette	17	89.47%
	Criss-crossed and horizontal groove on twisted cord roulette	2	10.53%
	<b>TOTAL</b>	<b>19</b>	<b>100%</b>

Table 31: Summary of decorative motifs from *Chikaza* settlement site.

S/N	DECORATIVE MOTIFS		QUANTITY	PERCENTAGE
	Roulette	Corncob roulette	3	3.13%
		Twisted cord roulette	51	53.13%
		Carved wooden roulette	32	33.33%
	Multiple Decorations	Wavy line grooves on banded horizontal grooves	3	3.13%
		Criss-crossed and horizontal groove on twisted cord roulette	7	7.29%
		<b>Total</b>	<b>96</b>	<b>100%</b>

Table 32: Total Summary of Decorative Motifs of *Zangang* Pottery

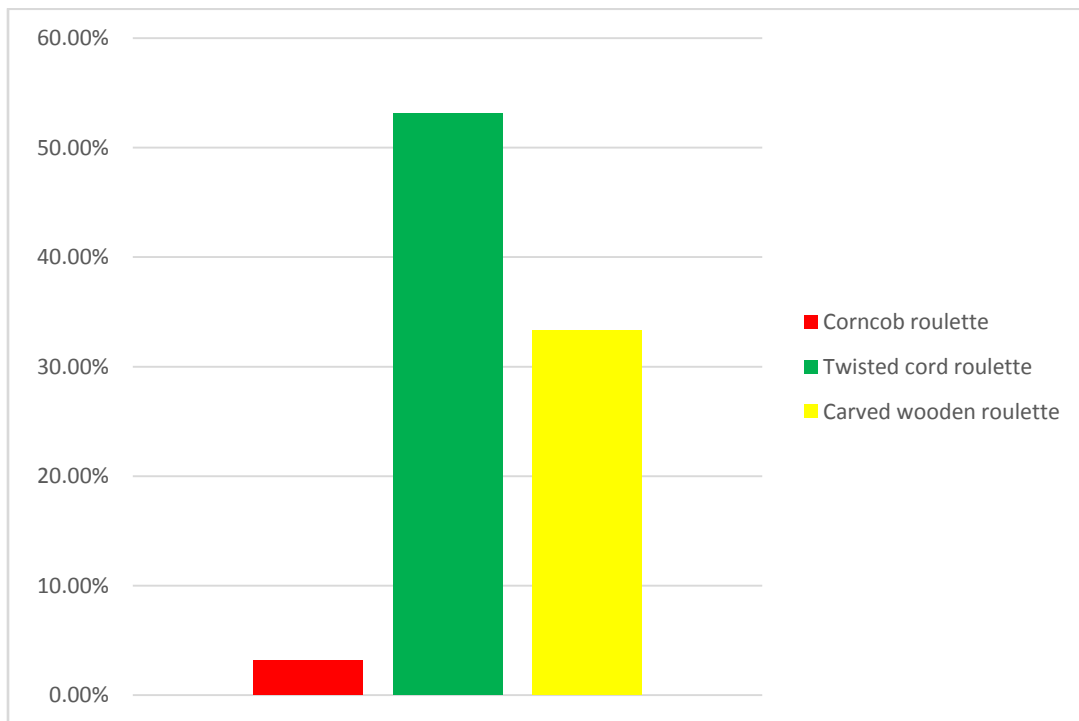


Figure 18: Summary of Single Decorative Motifs

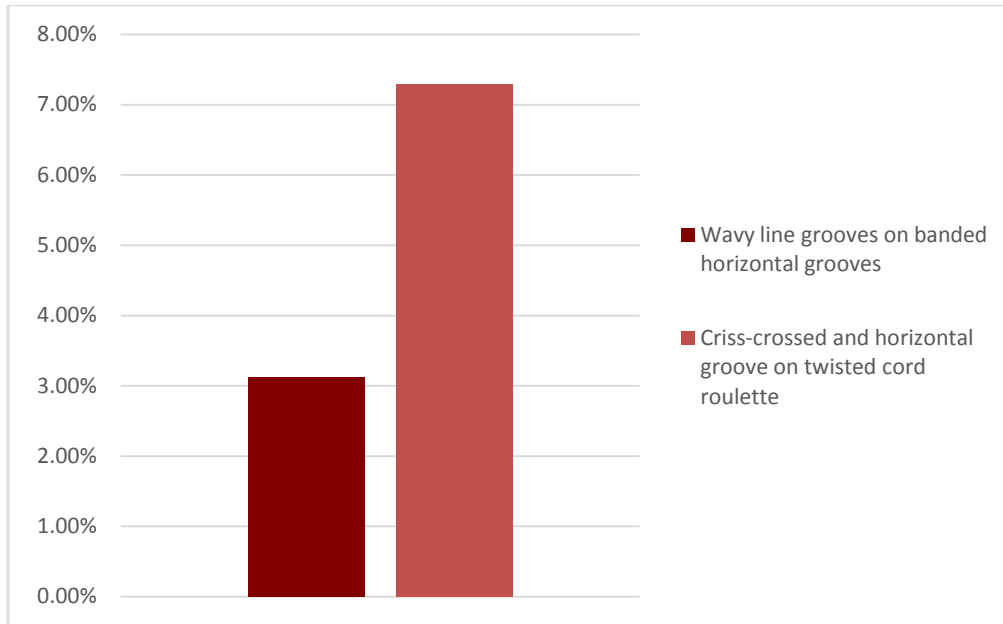


Figure19: Summary of Multiple Decorative Motifs

### 5.3 INTERPRETATION OF FINDS AND FEATURES OF ZANGANG HILLTOP SETTLEMENT SITES

In every archaeological research, interpretation is very important, this is because the bulk of the data at hand cannot make any meaning on themselves so it takes analysis to interpret finds and features as such.

Interpretation refers to the meaning archaeologist infer from their analysis and synthesis of data. Its descriptive aspects offers answers to the questions of what happened, when and where it happened in the past, while its explanation aspect attempts to answer the questions as to how and why it happened. Because archaeologists are not in position to observe the people's life and events in the prehistoric past directly, they resort to reconstructing these from the study of material evidence recovered (Andah and Okpoko, 1994, Sharer and Ashmore, 2003). Archaeologists make use of several methods to conduct such reconstruction. But dearly the most basic is reconstruction based on analogy.

From the above brief background therefore, an attempt was made here to interpret all the finds and features recovered at Zangang Abandoned hilltop settlements by looking at the already classified and analyzed ones. Meaning will thus be provided for the finds and features through the use of information from oral sources, ethnographic sources, written sources as well as visual observation.

#### **5.4 Shrine**

The traditional Attakar man was very conscious of his close dependence on local resources (such as the rains, the harvest, the grass for the sustenance of his animals) with which was associated his fears of natural disasters that might have leave him bereft of vital necessities.

According to Markus<sup>2</sup> (pers.comm.2013) the shrine at *Chikaza* was particularly a practice among the *Nikaza* clan. The shrine is a round hut which contained a hoe inside it. The purpose and function of the shrine was to notify the beginnings and the ends of the raining seasons. This notification was made possible through the reaction of the hoe. The hoe reacts by increasing in length at the beginning of every raining season (i.e. during the unset of rains) to a certain peak level when the rainfall is maximum, that is around the month of July and August. The hoe also react by decreasing in Length indicating a decrease in the amount of rainfall, hence, informing them that the dry season is approaching. This practice was to help the people to interpret the seasons because there was no calendar to indicate the days, weeks, months and years to the people.

According to Markus<sup>2</sup> (pers. Comm. 2013), the hoe was also a good indication of the quantity of rainfall that will fall in a particular raining season by its reaction. This is because the faster the hoe reduces in Length the faster the people must be on their farms in order to meet up with the

rains. It also helped them to know whether the rainy season will come earlier or later by the reaction of the hoe. This practice however, was a way of informing the people about the incidence of good luck and misfortune in their subsistence way of life especially in the aspect of agriculture.

### **5.5 Caves/Rock shelters**

A cave or cavern is a natural underground space large enough for humans to enter. A cave could also be described as a natural opening in the ground extending beyond the zone of light and large enough to permit the entry of man.

Caves as observed at *Taboci* abandoned settlement might have formed naturally by the weathering of rocks and often extend deep underground. They are found occurring in a wide variety of rock types and caused by widely differing geological processes. The caves range in size from single small rooms to interconnecting passages many miles long inside.

A rock shelter (also known as rock house) is a shallow cave-like opening at the base of a bluff or cliff. Rock shelters form because of rock strata such as sandstone that is resistant to erosion and weathering that has formed a cliff or bluff, but a softer stratum, more subject to erosion and weathering, lies just below the resistant stratum, and thus undercuts the cliff.

Throughout history, primitive peoples have made use of caves for shelter, burial or as religious sites. Since items placed in caves are protected from the climate and scavenging animals, this means caves are an archaeological treasure house for learning about prehistoric humans. Rock shelters are often important archaeologically because rock shelters form natural shelters from the weather; prehistoric humans often used them as living-places, and left behind debris, tools, and other artifacts.

Most of the rock shelters and caves in the study area were inhabited as a source of safety from predators and also as a shield against rain and sunshine. According to Ishaya (pers.comm.2013) most of the inhabitants of these rock shelters and caves were hunters and their life was sedentary in nature. This evidence of human settlement according to Ishaya is the earliest form of human settlement in the history of Zangang. Most of these rock shelters and caves were observed at *Taboci* South western part of the present *Zangang* settlement with evidences of broken pieces of pottery.

According to Ishaya<sup>2</sup> and Markus<sup>2</sup> (Pers.comm. 2013) one of the caves found at *Taboci* site is well known as “*Tai Ayang Taboci*” by the present inhabitants of Zangang. The cave is measured 11m long with a width of 2.3m wide. It has potsherds and complete small pots which are still visible in the cave. According to oral tradition “*Tai AyangTaboci*” refers to an old woman that lived in the cave in ancient times. The old woman was a spirit being which was invisible but her voice could be heard anytime a visit is paid to her in the cave. This cave was only visited by women who go there to receive folklore stories and traditional poems from the old woman.

Apart from pottery vessels which have some attractive decorations on them, the cave was also said to have contain women’s bangles, rings and necklaces for the visiting women to play with. These items were made available to them just for entertainment but they were not allowed to carry them out of the cave. If they try to do so the entrance of the cave will be closed and there will be no way out until the stolen item is dropped. This belief which is associated with the past history of the cave still makes people fear to pick even a small piece of potsherd from the cave. This invisible old woman known as “*Ayang Taboci*” was well known with the attitudes of kind gestures and she was also the custodian of all women during that time.

## 5.6 Hunting Pits

Hunting pits as observed at Taboci abandoned settlement threw more light on the early Subsistence pattern of the inhabitants of this area. As earlier mentioned on the historical background of the Attakar people, the founding father of Attakar “*Batakad*” was a hunter who left the *Kurmi Bi* area on a hunting expedition to the area now occupied by the Attakar people. According to Ishaya<sup>2</sup> (pers.comm.2013) in the settlement history of Zangang, the early settlers of Zangang (especially those who live in the caves and rock shelters of *Taboci*) were hunters.

Early writers about Attakar such as D-Cator and H.F. Mathew made mention of hunting and war among the Attakar people in which they described the Attakar people as follows:

*“The Attakar people are also hunters; their weapons are spears for the horse men, and bow and arrows for the footmen. Their men wear triangular skin of animals hanging from the shoulder. They keep the skulls of animals and that of their enemies” (Cator and Mathews, 1919 Pp 32).*

The hunting pits were dug to a certain depth of about 12m deep. In setting the pits as a trap for catching animals, the hunters according to Ishaya<sup>2</sup> (pers.comm. 2013) usually cover the surface of the pit lightly with sand and block any other way around the pit with stones. These hunting pits were used for catching different kinds of animals ranging from small to big animals such as leopards etc.

### **5.7 The Foot of a “*Spirit Being*” or Totem**

On the cultural practices and traditional beliefs among the Attakar people, the Attakar people belief in supernatural powers and magic such as the Supreme Being, the spirits, souls of the ancestors, totemism, reincarnation, shrines, witchcraft and destiny, philosophy and morals.

Totemism in Attakar is a system of belief in which each human is thought to have a spiritual connection or kinship with another physical being such as an animal or plant, often called a “*spirit being*” or totem. The totem in Attakar is thought to interact with a given kin group or an individual and to serve as their emblem or symbol. This is because the totem performs the functions of protecting the people against all forms of evil. According to markus<sup>2</sup>(pers.comm.2013) the totem was shot unknowingly by a man known as Ahu Nkuya from the *Tangang clan* at the southern part of Chikaza abandoned settlement during a hunting expedition. According to the testimony of Ahu Nkuya the hunter, the animal was a ‘*spirit being*’ which disappeared after the incidence, but the only thing he saw in the place where the animal was shoot was the foot of the totem on a flat rock phyllite which resemble exactly the foot of a human being (see plate xxvi).

### **5.8 Zangang Traditional Village Square**

A traditional village square in Attakar perspective is an open public space commonly found in the heart of a traditional town used for community gatherings.

In Zangang Attakar members of the various clans usually meet together at the village square at Nungang for important ceremonies and gatherings. Attakar have complex social Laws, based on the grouping of people within their society. They also have a complex kinship system where everyone is related to everyone else. Community gatherings in Zangang Attakar according to

Buba<sup>2</sup> (pers.comm.2013) usually serve the following functions in the social structuring of Zangang traditional society:

The physical structuring of the people who usually come together for day to day hunting expeditions, wars and sharing of meat among the different clans of Zangang and other ceremonies.

The religious structuring of the Zangang society involves the coming together of the people for the purpose of initiations and accompanying ceremonies especially into the “*Aboi cult*”. It also has to do with the beliefs and customs of the people.

The social structuring as a function of community gathering in Zangang Attakar interprets relationships between the people, the kinship system, which has to do with marriage laws, the relationship between one clan and another etc. the value of the kinship system is that it structures the people’s relationship obligations and behavior towards each other, and this in turn defines such matters as, who will look after children if a parent dies, who can marry whom, who is responsible for another person’s debts or misdeeds, and who will care for the sick and old.

The first feature of archaeological significance at Zangang traditional village square is a small cave at the south western part of the village square with two pots inside it. According to Jerry<sup>2</sup> (pers.comm. 2013) the pots were used for cooking meat of different kinds of animals after a hunting expedition. The hunting expedition in Zangangwas always organized among the three main villages that made up Zangang;these are the *Tangang* village the *Zakum* and the *Zaguwong* villages. These villages are also sub-divided into different clans each having a clan head. To kill an animal during a hunting expedition in Attakar such as a leopard is an indication of a good fortune or good luck to the entire land. Therefore it is expected that the animal be shared among the various clans that made up the community with accompanying ceremonies such as dancing

and provision of local drinks such as “*akan*” (*burukutu*). During these occasions the man that caught or killed the animal will be given a special dress to wear signifying him as a warrior. On that day of the occasion he is expected to go with the head and the skin of the animal.

The sharing of the meat according to Buba<sup>2</sup> was always done on a flat stone rock phyllite which served as a butchering center for cutting the meat. This is the second feature that characterized Zangang traditional village square, and it is located at the center of the village square (see plate xxxii). Traditionally the meat of any animal killed which is to be shared among the three main villages of Zangang, is not expected to be shared anywhere else except on this stone. During the sharing process the elders of the community are expected to speak well and bless the meat and the man that killed the animal. The blessing is said to be an open door for the subsequent hunting expeditions in the future. According to Buba<sup>2</sup> (pers.comm.2013) to go out for a hunting expedition and catch nothing is considered a curse and bad luck among the people. When this happens the elders of the community are expected to gather around the stone to speak and remove the curse and the bad luck that has engulfed the community. During these meetings the hunters will also be supported with hunting rituals.

The third feature of archaeological significance in the Zangang traditional village square are three stones which are arranged in a linear pattern facing the butchering center. According to Jerry<sup>2</sup> (pers.comm. 2013) the three stones is a symbol of the three main villages that made up Zangang, these are *Zaguwong*, *Tangang* and *Zakum* villages. During meeting the three villages are expected to sit on these stones with each village sitting on a stone specified for it. He further stressed that the sitting arrangement was according to the way the stones were arranged. From left to right, the first stone belongs to the *Zaguwong* village, the second at the middle belongs to the *Tangang* village and the third stone to the right belongs to the *Zakum* village (see plate xxxi).

Traditionally, meetings cannot take place at any other place except here, and up till today traditional meetings in Zangang are still being held in this particular place. In Attakar generally, the functions of traditional meetings includes peace keeping, how to ensure the preservation of traditions and social values of the people. As earlier mentioned in Attakar society “Law can be said to exist where people agree that certain actions infringes the rights of others and also agree that injuries can be made good and so disputes formally settled and the parties reconciled by payment of compensations”. During these meetings the clan heads had the task of interpreting the relevant Laws contained in the Attakar “*customary charter*”, thus determined who was guilty and what fine should be imposed on an offender in order to make good the aggrieved as well as to appease the gods.

According to Buba<sup>2</sup> (pers. Comm. 2013), the traditional Attakar man sees sickness and death as being caused by humans either as a result of witchcraft or breaking of taboos. Thus witchcraft as a theory of morals says that witches are wicked people. Witchcraft was seen as a curse or a social scourge which must be guarded against and the witch was a personification of evil in all its ramifications. A taboo in Attakar is a vehement prohibition of an action based on the belief that such behavior is either too sacred or too accursed to undertake under threat of supernatural punishment. Among the Attakar people a taboo is also seen as a social scourge which can lead to sickness and death in the society. When someone is sick in the community, the elders will call for a traditional meeting with the support of the “*Agwam Aboi*” (chief priest) so that he can perform the ritual to know whether it is witchcraft or broken of a taboo could be the reason why the person is sick.

The meetings were always organized by elders no youths and women are invited. Representatives of each clan known as clan heads are expected to speak on behalf of their clans

during meetings. The “*Achui Ukarang*” (clan Head) which is from *Tangang village* from the ‘*ukok clan*’ is expected to speak last in all the meetings after which a rod will be stroke to the ground to seal every matter discussed.

The fourth feature that characterized Zangang traditional village square is a collapsed circular building structure identified at the center of the village square. According to the claim by Jerry<sup>2</sup> (pers.comm.2013) the collapse building is the remains of a shrine for practicing “*Aboi cult*” (Masquerade cult).

According to Jerry<sup>2</sup> (Pers.comm.2013) also explains that the *Aboi shrines* were round or circular in shape which were built with mud and thatched with grasses and could accommodate about 25-35 people at a time. Women and young male children are not allowed to enter the shrine during the *Aboi* festivals because it was considered a taboo. According to Jerry the *Aboi* festivities includes the initiation of the matured males into the cult. For the initiation, the Attakar normally took their time in selecting the boys. The most important criterion for such a selection was that the boy must have attained an age that he would be capable of keeping secrets. What was basically done in the initiation was showing the young men what constitute the cult that was responsible for sound control of the society. It was normally a period of seven days festivities. However, the initiation proper only took one day and that was usually the last day of the festival. Each of the participating families is expected to prepared delicacies of beans and meat to anxiously welcome their boys. The “*Aboi cult*” is also responsible for the “*bang practice*” which is usually implemented to check and punish those who commit crime.

## 5.9 Pottery

The discovery of potsherds during this research and the use of pottery by the present day Zangang Attakar people is an indication that pottery is one of the oldest craft found among the Attakar people as a whole. Among the classified potsherds, Zangang pottery consists of bowls and pots. The bowls has a diameter that ranges from 13cm-22cm and they were classified as small bowls with an average thickness of 0.75cm. The pots also have a diameter that ranges from 16cm-22cm with an average thickness of 0.9cm and were classified as small and big pots. The thickness of the pots varies depending on the usage and the function of the pot. Pots used for storing water were thicker than those that were used for cooking and fetching water, this is because pots that are thicker will take longer time to cook with while pots that are thicker will helped in preservation of water in order to keep the cool for drinking.

According to Taliyen<sup>2</sup> (pers.comm.2013) traditional pots were used for different purposes. For example, they were used for ritual, medicinal and socio-religion functions. Mostly in Attakar society traditional medicine cannot be boiled in a modern pot. This can only be done in a traditional pot called "*alan kan*". Also certain rituals were performed using local pots; this is common among those who are traditional herbalists.



***Plate XXXXii: Sample of pots from a Traditional Herbalist House at Zangang***  
(Photographed by Sankyai Obadiah, 2013)



***Plate XXXXiii: A pot for 'Aboi cult' at Zangang***  
(Photographed by Sankyai Obadiah, 2013)



***Plate XXXXiv: A pot for 'Aboi cult' at Zangang***  
(Photographed by: Sankyai Obadiah, 2013)

The use of traditional pots for cooking local dishes such as “*atsak nzok*” a local delicacy made from local beans and beniseed and a local type of magi known as “*Zuwai*” (*Daddawa in Hausa*) which can be prepared using locust beans or soya beans was and is still a common function of pottery in Zangang Attakar



*Plate XXXXv: A pot for Cooking Locust Beans and Traditional Beans*  
(Photographed by Sankyai Obadiah, 2013)



*Plate XXXXvi: A pot for Cooking Soup*  
(Photographed by Sankyai Obadiah, 2013)

According to Kyangtuk<sup>2</sup> (pers.comm.2013) big traditional pots were used for storing drinking water, this is because water kept in traditional pots usually remains cool. A particular type of ware which serves this purpose is called “*udong*”. This ware is preferred as a traditional water cooler. Pots are also used as storage for groundnuts, beniseed and beans. Traditional pots are also use for brewing local beer called “*akan*” (also known as *burukutu in hausa*) and for keeping money in pots known as *asusu*. Potsherds were also used for flooring living rooms in the past. They were also used for serving food and drinking water for chicken, sheep and goats etc.



***Plate XXXXvii: A Pot for Storing Drinking Water***  
(Photographed by Sankyai Obadiah, 2013)



***Plate XXXXviii: A Pot for Brewing Local beer 'burukutu'***  
(Photographed by Sankyai Obadiah, 2013)



***Plate XXXXix: A Broken Potsherd for feeding chickens with water***  
(Photographed by Sankyai Obadiah, 2013)



***PlateL: An Asusu for Storing Money***

(Photographed by Sankyai Obadiah, 2013)

Pottery played and still playing a vital role in the Attakar economy. According to Mama *Kyangtuk*<sup>2</sup> a potter in Zangang, Attakar women usually sell pottery products to many neighboring towns and villages both within Kaduna and Plateau States respectively.

Despite the presence of modern type of wares there is still a lot of demand for traditional pottery in Attakar land because of its cheapness and the various socio-religious functions it performs. This therefore, suggests cultural continuity among the people. But despite the advantages derived from using traditional pottery, there is a visible drastic fall in the demand for traditional pottery wares in the recent years due to the introduction of modern forms of wares. Also in Attakar the number of women engaging in pottery production is falling drastically due to ageing, and the young women are not willing to put themselves into pottery production. This is because pottery

craft in Attakar is solely women assignment, men consider it quite inferior and “dirty work”, they therefore appear rather arrogant to engage themselves in the craft.



***Plate Li: A Woman Producing Pottery at Zangang***  
(Photographed by Sankyai Obadiah, 2013)



***Plate Lii: Newly products of pots at Zangang***  
(Photographed by Sankyai Obadiah, 2013)



***Plate Liii: A Kiln for firing Pottery at Zangang***  
(Photographed by Sankyai Obadiah, 2013)

## **5.10 Stone Artifacts**

The discovery of stone objects during this research is another indication of the used of stone by this ancient society as one of the environmental opportunity offered to the people in meeting their optimal needs. These objects are otherwise known as lithic artifacts which are mainly man-made some of which are usually made through pecking and grinding or polishing of stones. Attempt is therefore made to interpret these stone objects in terms of their location, structure, shape, uses and functions.

### **5.10.1 Grinding Stones**

A grinding stone (“*Nan*”) is a single large piece of rock, which is made up of very hard and solid igneous rock. These features were qualified as grinding stones due to the shallow smooth surfaces at the middle part which could have formed as a result of wear and tear due to long time

intensive use. Many of these grinding stones that were discovered during this research carry a lot of information about the subsistence pattern of this ancient society. According to Musa<sup>2</sup> (pers.comm. 2013), the grinding stones were used for grinding grains like guinea corn, millet, maize and also for grinding of plant roots, leaves and bark of plants for medicinal purposes.

The presence of these grinding stones in archeological context indicates an indirect evidence of agricultural practice among this ancient society. Also the present inhabitants of Zangang Attakar are still using grinding stones despite the introduction of modern grinding machines. This clearly indicates cultural continuity in the use of grinding stones though the usage is declining drastically.

### **5.10.2 Stone Tools**

Several stone tool objects were observed during this research, of different sizes and shapes especially at *Sisiniukok* abandoned hilltop settlement. Even though it is difficult to predict what these stone tools were used for, but according to Markus<sup>2</sup> (pers.comm. 2013) based on the context and observable characteristics of the stone tools such as ware, tear and the smoothness of their surfaces, the tools could have been used for filing iron implements such as knives, arrows, spears and farming implements. The tools might have also been used for breaking animal bones, removing bark of trees and possibly for pounding local herbs.

### **5.10.3 House Ritual Stone (“*Afang Nok*”)**

It is a common practice among the Attakar people that whenever a new house is to be established or planted, the house ritual stone (“*afang nok*”) is always the first ritual to perform before any other thing will follow. According to Moses<sup>2</sup> (pers.comm. 2013) the ritual involves

digging a pit of about two feet at the center of the house followed by concoction of herbs which are to be buried inside the pit and at times a chicken is slaughtered and the blood will be sprinkled inside the pit. After the ritual the stone will be planted inside the pit and covered with sand with part of it remaining outside (see plate Liv). The ritual is always performed by the elders of the community; no young people are invited except the owner of the house. The owner of the new house during this activity is expected to provide local beer (*akan*) and the elders after the ritual ceremony will speak good concerning the new house. In case of any evil present in the environment in which the new house is to be planted, the ritual performed with the words spoken by the elders will nullify any evil power that may affect the new compound in the future.



*Plate Liv: A House Ritual Stone ‘Afang Nok’ in one of the Compound in Zangang*  
(Photographed by Sankyai Obadiah, 2013)

#### **5.10.4 Stone for Magic Ritual**

Magic is practiced in many cultures, and utilized ways of understanding, experiencing and influencing the world in a manner akin to that of religion.

Modern perspectives on the theory of magic broadly follow two major views; the first sees magic as a result of a universal sympathy within the universe, where if something is done here a result happens somewhere else. The other view sees magic as collaboration with spirits who causes the effect.

According to Markus<sup>2</sup> (pers. comm. 2013). Before Nigeria gained independence in 1960, the British colonial masters came to Attakar specifically at Zangang in the 18<sup>th</sup> century A. D, during this time the people were still living on the hills. The demand by the colonialist to relocate the Attakar people from the hills led to serious wars between the people and the White men. This magic stone in particular was used by the people to protect them against the White men invasion. This stone was otherwise known as the magic stone.

Magic was an important practice of the Attakar people, besides the spiritual and material entities which make up the view of the universe, the Attakar man also believed that the universe was permeated by numerous specialists. They further saw the universe as an integral part of a general concept of the destiny which regulated the entire course of life and whose secrets could be partially unlocked by divination (Sankyai, 2008).

According to Markus<sup>2</sup>, the magic stone does the work of expanding by blocking the whole way that leads to the hills where the Zangang people were living. The White men always could not get the way to penetrate into the hills any time they visited Zangang. From far they can see the people but as they are approaching the hills the magic stone usually grow to a certain height and block the entrance to the hills. The magic ritual was detected and broken by the Whites in which the magic stone was cut into two. The two halves are still visible at the place called *Nungang* in the present day ZangangAttakar (see plate xxix).

The magic stone, according to Markus (pers. comm. 2013) was highly valued and worshipped by the people and at times sacrifices in form of rituals were offered to it because of the function it performed which was protection of the people. However, this is an indication of the religious practice of the people. The people could have been pagans before the coming of Christianity which is the dominant religion of the people today.

### **5.10.5 Monoliths**

A monolith is a geological feature consisting of a single massive stone or rock. Monoliths were observed around the boundaries that surround *Taboci* abandoned settlement demarcating between Zangang and other villages such as *Zilan*, *Mafan* and *Adu villages*. According to Moses<sup>2</sup> (pers.comm.2013). The stone monoliths were used by the Zangang people in order to demarcate their lands from other villages that are sharing boundary with them. According to Musa in the past for the people to establish a new settlement they have to observe the presence or absence of stone monoliths as an indication of whether there are people already occupying the area. The stone monoliths were usually erected with the support of “*Aboi cult*” (Masquerade cult) which usually perform rituals during the process of setting monoliths as a means of setting taboos against those who may later come to claim the place. A taboo in Attakar metaphysics is a vehement prohibition of an action based on the belief that such behavior is either too sacred or accursed to undertake, under threat of supernatural punishment.

The use of “*aboi cult*” rituals will later in the future catch up with anybody who touches anything in the demarcated land such as trees or any act or form of cultivation without the permission of the owners of the land.

### 5.10.6 Granary Foundations

Granary foundations (*“Agbwan”*) also constitutes the stone features that were observed at Zangang abandoned hilltop settlements. There were six of these granary foundations at sisiniukok and three at manyi chulum abandoned settlement clusters. The granary foundations were observed closer to the house foundations and some were observed inside the house foundations.

Granary is made of mud walls; the foundation is laid with stones. It is normally a round structure with a thatched roof. A small entrance just large enough to put or remove the grains is constructed at the top.

The granary foundations are made up of clusters of stones arrange in a circular form close to the house foundations found in the area. The distance between one stone and the other varies according to the size of the granary so also the length of the stones. There is much distance between one stone and another in big granaries it is usually about 20cm apart. While in small size granaries there is little distance usually about 10cm apart. In big granaries the length of the stones ranges from 30-35cm, while in small granaries the length of the stones ranges from 20-26cm half of part of these stones are usually well buried on the ground to be able to accommodate the mud structure placed above them that formed the granary(see plate XVIII & XXXIV).

According to Markus<sup>2</sup>(pers.comm., 2013), the process involved in the construction of granary first is the location of a big anthill constructed by termites, this is because it is believed that the anthill is strong as such if it is used to construct a granary, the granary will be strong just like the anthill. After laying the foundation with stones the anthill is now broken and mixed with water, dry grasses are also applied to the mud and mixed thoroughly to enhance the plasticity of the

mud. The granary is usually built round or in a circular or coil shape. The building is done by adding the mud in stages upwards and by rubbing backwards and forwards between the palms of the hand. The smoothing may be done by hand or by using a smooth stone boulder. This process usually continues upwards to the top until a desired height is attained by the builder.

After the building is completed, it is allowed to dry and then grasses are used to thatch it. In *Attakar* generally, building of granaries is usually men assignment for those between the ages of 35 and 65 years old. Women and Children are not allowed to participate in the construction of granaries. Children may be allowed to participate by supplying materials to the builder.

Ethnographic studies shows that the *Zangang* people are predominantly an agrarian people growing crops like yam, rice, guinea corn and variety of millets especially on the plains and undulating flood plains. The people put more emphasis on cereal cultivation than yam, cassava or cocoyam.

Each compound is dotted with granaries of various sizes. This type of storage system is very common in this part of the country. Also the presence of granaries depicts intensive agricultural practice among the people.

The use of granary for storing grains is a common practice from ancient times to the present modern *Attakar* society, hence granary is still found almost in every household of *Zangang Attakar* as observed during this research (see plate Lv).



***Plate Lv: A Granary at Zangang***  
(Photographed by Sankyai Obadiah, 2013)

#### **5.10.7 House Foundations**

The available house foundations as observed at *Sisi niukok*, *Awai* and *Chikaza* abandoned settlement clusters gave us an insight into the settlement pattern and social structuring of this ancient society. This connotes the way and manner in which the people made use of the land mass available to them. Ancient house foundations in the form of stone ruins in circular form were seen on these settlement clusters. Though ethnographic survey of the present Zangang Attakar society shows that the people now construct houses in rectangular form, this change is as a result of modernization and change in the aesthetic taste of the people.

According to Markus<sup>2</sup> (pers.comm.2013) the use of molded bricks in building houses was not adopted among this ancient society, but rather they used mud in constructing their houses after laying the foundations with stones.

The house foundations as observed by the researcher were delineated by each household having a particular number of rooms. The larger households/ compounds identified have up to five

rooms. The sizes of the rooms also varies, some are bigger while some are small in size. Archaeological survey of the houses reveals that the diameter of the compounds ranges from 18-22m. However, rooms ranging between 4m and 5m are categorized as small while those ranging from 6m and 7m were categorized as large rooms. This categorization was made possible on the basis of the diameter of their floors. The bigger rooms were also divided by providing a small enclosure (“*tsuinyio*”) inside which served as a secret place for keeping local drinks such as “*akan*” (also known as *burukutu in Hausa*), and for hiding things that are considered secret in the house. According to Markus<sup>2</sup> (pers.comm.2013) the bed rooms were also demarcated from main parlors by providing an enclosure. This descriptions and explanations were made possible by observing the arrangement of the house foundations. Other households identified have about two to three rooms per house location

Markus further maintained that, in Attakar generally, unmarried adult male and their younger brothers occupy the small houses. The large houses are usually for married women who live with their children, until the males become adults. These young adults can now begin to live separately with their male counterparts. This arrangement continues until they are ready for marriage (usually between the ages of 22 and 25 years).

The type of house a person lives in doesn't rigidly correspond to his social status among the Attakar people. In other words, a compound head might be living in a smaller house than that of an “ordinary” member of the compound. There was usually a separate room for the man who is the head of the family. Men only visits their wives in turn for sexual relationship anchored on procreation.

Also, in a house other rooms may be constructed for some specific functions. For example, a kitchen can be constructed separately from a brewed room. A kitchen will normally contain a

grinding stone (upper and lower), cooking pots, hearths (fire place), a space for keeping firewood and other things that may be necessary needed in a kitchen. A brewed room may contain calabash and brewing pots. There are also rooms that are separated for ritual purposes, here all such kind of ritual objects are kept including herbal medicines. Most at times the ritual rooms can only be attended by the ritualist, nobody in the house is expected to enter because of certain taboos that are always associated with the ritual practice.

## CHAPTER SIX

### SUMMARY AND CONCLUSION

#### 6.1 Summary

This work was divided into six (6) chapters which are aimed at demonstrating and bringing out the archaeological potentials of Zangang abandoned hilltop settlements through the application of oral tradition, ethnography and archaeology.

The chapter one of this research work was the introductory part. Here an attempt was made to introduce the entire work and the site under investigation as well as presenting the statement of the research problem. The aim and objectives of the research work were outlined which paved way in bringing out the justification and the significance of this research work, so also the scope and limitation of the research work. The various methods employed in the research were highlighted which are necessary steps usually employed in any archaeological findings.

Chapter two was a review of some of the related literatures which were useful to this research work and the theoretical framework that was adopted for the interpretation of finds and features from Zangang abandoned hilltop settlement sites.

Chapter three encompasses the environmental and historical background of the area under investigation. On the environmental background, discussions dwelled on geographical location of the site, weather and climate, vegetation cover, geology and soil, drainage, settlement layout and the people socio-economic activities were well explained in details. Under the historical background, the various traditions of origin and the general pattern of migration of the Attakar people and reason for such migrations were also traced. The tradition of origin of Zangang was traced based on the general history of the Attakar people which influenced the choice of their settlement on the hills.

Chapter four was largely confined to only reconnaissance and survey whereby the various finds and features were observed and properly documented on the various settlement clusters.

Chapter five of this research work was concerned mainly with the classification and analysis of the finds and features observed and collected from the various sites. Most of the findings were mainly pottery and stone objects, while the features includes, caves/rock shelters, hunting pits, stone monoliths, house foundations, grinding stones, shrines etc. The classification and analysis of the pottery was carried out according to paste characteristics, surface finish, vessel parts, vessel forms as well as decorative motifs. This method was employed purposely to create order from a mass of unidentified artifacts into groups. Thus, enabling the researcher to organize his data into manageable units and to summarize the physical attributes of many objects by listing only their shared features.

In this chapter, an attempt was made to give meaning to the entire research work by means of interpreting the cultural materials which are of either finds or features. This was achieved using oral traditions and ethnographic analogies with the support of theories and archaeological frameworks that are suitable in explanations and interpretations in archaeology. The result of the interpretation thus, was able to create a link and the general relationships that existed between the various hill-top settlement clusters in Zangang and the contemporary Zangang people, and the exploration of the rich archaeological potentials which are inherent in the area. The bulk of the archaeological data interpreted reveals a cultural continuity in the level of technological innovation of the people especially in the aspect pottery production and usage, and the nature of their subsistence pattern of life both in the past to the present inhabitants of *Zangang* and the changes that might have taken place in the course of their habitation history and migration.

Chapter six however, is the final and concluding part of the research. It attempts to summarize the entire work, making it brief and easy to understand, and also attempts a conclusion and recommendation for the research work.

## **6.2 Conclusion**

Archaeology is a scientific discipline which is concerned with the identification, recovery, analysis and interpretation of material remains of human activities in the past. To achieve this archaeologist has to depend on material remains since he is dealing with societies that are long gone and he cannot summon to validate or verify his reconstruction of their way of life. For this reason a multiple source approach using scientific methods and procedures for proper interpretation and explanation of his data has to be employed. In the process of obtaining his data, an archaeologist has social and economic needs. The most prominent are tools, weapons, remains of food, houses and even remains of man himself, burial places just to mention but a few.

This research is an archaeological investigation of Zangang hilltop settlement clusters. It is a pioneer attempt by the researcher to investigate and document the archaeological potentials of the abandoned hilltop settlements as a means of articulating the history of the people of the area. This research therefore may not be adequate and sufficient enough in reaching precise conclusions about the history and tradition of origin of Zangang people, and the history of their early settlement and migration patterns as the case might be. One of the reasons for this is that no intensive work has been conducted previously in this area which could have been an advantage of collaboration of different views of scholars. Secondly, no excavations and dating in absolute chronological terms have been carried out in respect of the area in the past. Also one thing I

considered about the issues in archaeology is that, there are ‘filters’ between what we intend to know about the people in the past and the evidence that we have at our disposal to address them. Meanwhile, it is hoped that future researches in this area will lead to more meaningful understanding of when and for how long these settlement sites were occupied and abandoned as well as the general life ways of the past inhabitants of the abandoned hilltop settlements in Zangang.

Despite the above challenges, it can be concluded by saying that based on the archaeological remains of potsherds, house foundations, granary foundations, remains of shrine, grinding stones, stone monoliths and other evidence of human habitation such as caves/rock shelters etc, a relationship has been established between those who lived in the abandoned hilltop settlements and the present inhabitants of Zangang who are now living on the plain land. A number of differences have also been observed especially in the type of building techniques as well as the materials. These changes however, were probably attributed to the infiltration of ideas from outside. Some of the cultural practices and belief system of the people such as the belief in *witchcraft, magic, shrines, totemism* etc, were also reflected in the archaeological record. The choice of the people to settled on the hills as established through oral tradition that the people made choice of the hills as a result of security (especially during the slave-raiding expeditions) and hunting has also been established.

The discussion carried out on the historical background of Zangang in this research has provided an insight on the traditions of origin and migration of not only the people of Zangang but the entire Attakar ethnic group who are today predominantly found in Kaura Local Government Area of Kaduna state. These traditions of origin which are in several versions of oral tradition have suggested that Zangang people as well as the Attakar people in general migrated from

Bauchi area but took different routes to get to their present settlements. On the issue of tradition of origin Zangang could be a settlement of mixed origin due to the fact that some clans that made up Zangang settlement do not have any link with the four clans that constitute the entire Attakar community. To further confirm this, these clans are found missing in the habitation history of Zangang which is traceable to the hilltop settlements. This further confirmed the statement by Brandt in his attempt to specify the various Attakar clans and villages with their origins in which he asserted that “*Attakar appears to be a tribe of mixed origin*” (Brandt, 1930). Though a number of anomalies still remain unexplained but further research in this area will seek to address this anomalies.

As earlier mention in this work, potsherds forms the bulk of the finds or evidence of human habitation discovered and collected from the various sites visited by the researcher. The discovery of pottery during this research is an indication of the existence of pottery industry in the area in the past. Based on classification and analysis of potsherds conducted and the ethnographic studies of the use of pottery in the present-day Zangang, it was evidently noticed that there is a cultural continuity between the living people around the study area and the original inhabitants of Zangang abandoned hilltop settlements. This is because decorative motifs of *corn cob roulette*, *twisted cord roulette*, and *carved wooden roulette* noticed on some of the potsherds collected are still prevalent among the pots found in Zangang and other nearby villages, so also are the functions and uses of pottery among the present living people and the prehistoric people who lived in the hilltop settlements.

Furthermore, this research reveals to some extent the technological level of the people such as building construction, exploitation of the natural resources into cultural resources in order to meet their optimal needs. The construction of granaries and the use of grinding stones informed

us about the subsistence life pattern of the people during such periods. Also at technological level, a certain range of environmental socio-cultural and historical factors interact with one another to influence the shape and size of individual houses or structures in the various settlements of Zangang. It is worthy of note that the major determinants of settlement pattern in Zangang includes drinking water, climate, sources of food and places that are safe and considered pleasant by the people. However, their choice of habitation changes with time and cultural tendencies, this contributes to the different types and stages of settlements in Zangang settlement history.

In the analysis of the remains of house foundations, individual family compounds were studied shading more light on the family size and the social structuring that exist among this extinct society. The residence patterns and life history of compound formation were also studied which always have effect on the family size, the settlement pattern and the social structuring of Attakar society. However, the settlement pattern and technological level of the people of Zangang have changed through time. Such changes are as a result of differing relationships of the above mentioned environmental and cultural factors which may impress the need for change and the form it should take on the people. These innovations may thus be internally generated or result from contacts with other people.

Finally, the set aim and objectives of this research work was to reconstruct the culture history of Zangang people through documentation of the archaeological potentials inherent on Zangang abandoned hilltop settlements. This can however be said to have been achieved to some extent through the archaeological reconnaissance and survey of the various settlement clusters as well as the use of methods such as oral tradition and ethnography in order to interpret the finds and features discovered, notwithstanding certain limitations.

However, through this research the rich cultural heritage and culture history of Zangang Attakar people has been brought to light, some of which are quite unknown to the outside world. It has also been established through this research according to oral tradition that the people of Zangang who today live few meters beneath the hill used to occupy the hilltop in ancient times. Cultural materials and relics of house foundations seen on the hills and other evidences of human habitations such as caves/rock shelters support this assertion to some extent. From the research work conducted it was realized that the area is viable for archaeological research, hence, further archaeological research will thus help throw more light on the culture and people of Zangang and Attakar as a whole, as this research is only preliminary in nature.

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## APPENDIX 'A'

### QUESTION GUIDE

For the effectiveness of this research work, the following questions were formulated as a guide for conducting oral tradition. Information was collected mostly from aged, matured and knowledgeable male and female elders in the present Zangang community. Some of the questions that were asked include the following:

#### **Section A: Biodata**

1. What is your name?
2. What is your age?
3. What is your occupation?
4. Are you a native of Zangang village?

#### **Section B: Tradition of Origin**

1. What is the meaning of the name zangang?
2. Where did your people come from?
3. How many clans made up this settlement?
4. Which clan do you belong to?
5. Which clan was the first to settle here?
6. How did the other clans come to settled here

#### **Section D: Settlement History**

1. What is the relationship between the various hilltop settlements in zangang?
2. Is there any relationship between those who lived on the hilltop settlement and the present settlement on the plains?
3. What influenced the choice of hills for settlement?

4. Why do they leave the hills to the plains land?
5. Do the whole clans in Zanganglive on the hills?
6. What has been the relationship between the Attakar people and their neighbors

### **Section C: Socio-Economic Activities**

1. What was the occupation of the early settlers of this area?
2. The people of this area are well known potters do you know where they got the knowledge of pottery from?
3. Is pottery industry associated with families?
4. Are the pots produced for domestic consumption or for commercial proposes?
5. What are the various uses and functions of pottery in this area?
6. Besides pottery what are the other major economic activities of the people?

### **Section D: Religion/Social Organization**

1. What Cultural practices do you have here?
2. What is the significance of the *Aboi* cult practice among the Attakar people?
3. What were the functions of the various shines you have in this area?
4. Who were the clans associated with these shines practices?
5. What is the major religion been practice by the people?
6. How did the people organize themselves socially?
7. Do the social organization of the people influence settlement pattern of the area?

### **Section E: Building Technology**

1. Do you have traditional builders in this village?
2. It seems the style of building adopted on the hill top settlement is different from that of the present- day inhabitants of zangang, what brought about the changes?
3. What influenced the choice of the people to build houses the way they did on the hilltop?

## APPENDIX II

### LIST OF INFORMANTS

S/N	NAME	SEX	AGE	ADDRESS	OCCUPATION	TYPE OF INFORMATION	DATE
1	Ishaya A.	M	72	Zangang	Madaki/Farmer	History/Tradition	14/1/13
2	Markus A.	M	81	Zangang	Village Head/Farmer	History/Tradition	14/1/13
3	Musa B.	M	80	Zangang	King maker / Farmer	History	14/1/13
4	Buba A.	M	65	Zangang	Farmer	History/Tradition	14/1/13
5	Kyangtuk U.	F	73	Zangang	Potter/Farmer	Pottery/Economy	21/3/13
6	Taliyen N.	F	78	Zangang	Potter/Farmer	Pottery/Economy	21/3/13
7	Moses I.	M	77	Mafan	King maker/ Farmer	History	21/3/13
8	Thaddeaus A.	M	50	Zangang	District Head/ Farmer	History/Tradition	14/1/13
9	Mugu I.	M	71	Zangang	Farmer	History	12/4/13
10	Assat B.	M	67	Zangang	Village head/farmer	Tradition/history	12/4/13
11	Daddu E.	M	59	Zangang	Farmer	History	14/1/13
12	Ahu Al.	M	67	Zangang Attakar	Civil servant	History/tradition	21/3/13
13	Afuwai J.	M	58	Zangang	Farmer	History	12/4/13
14	Nam I.	M	68	Zangang	District head/farmer	History	21/3/13
15	Mugu E.	M	34	Zangang	Applicant	History	12/4/13

16	Uyit I.	M	45	Zangang	Farmer	History/tradition	8/6/13
17	Nkut H.	M	47	Zangang	Civil Servant/farmer	History	16/9/13
18	Zagwai M.	M	78	Zangang	Farmer	History/tradition	16/9/13
19	Agywad N.	M	70	Zangang	Hunter/farmer	History/tradition	21/3/13
20	Yayock K.	M	69	Zangang	Farmer	History/tradition	14/1/13
21	Uyit A.	M	74	Zangang	Village head/farmer	History	8/6/13
22	Zango P.	M	68	Zangang	Farmer	History	8/6/13
23	Tabin S.	M	26	Zangang	Applicant	History	12/4/13
24	Uli E.	M	28	Zangang	Student	History	16/9/13
25	NkutE.	M	43	Zangang	Farmer	History	16/9/13