AN ARCHAEOLOGICAL SURVEY OF GOROBI ABANDONED SETTLEMENT, MAYO-BELWA LOCAL GOVERNMENT AREA, ADAMAWA STATE, NIGERIA

BY

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DEPARTMENT OF ARCHAEOLOGY
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DECLARATION

I sincerely declare that this thesis titled "An Archaeological Survey of Old Gorobi Abandoned Settlement Site in Mayo Belwa, Adamawa State, Nigeria" is a product of my personal research in the Department of Archaeology, Ahmadu Bello University, Zaria, Nigeria under the supervision of Z.A. Gundu, Ph.D and K.T. Odofin, Ph.D. All sources of information in the research are duly acknowledged in the text and a list of references provided. I certify that this thesis has not been presented or submitted in any previous application for the award of Masters of Arts in Archaeology or another degree in any university or institution.

Rose Rakiya Bala — **Date** 27/7/2012

CERTIFICATION

This is to certify that this thesis titled "An Archaeological Survey of Gorobi Abandoned Settlement Site in Mayo Belwa, Adamawa State, Nigeria" by Rose Rakiya Bala fulfills the conditions for the Award of the Degree of Masters of Arts of Ahmadu Bello University, Zaria and is approved for its contributions to knowledge.

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DEDICATION

This work is dedicated to God Almighty for His Grace, Love and Inspiration He has shown to me in the course of this programme. To Him I return the glory and honour.

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ABSTRACT

The research on Gorobi site is informed by the need to reconstruct the history of the Yandang people from an archaeological perspective against their sole dependant on oral tradition which was the focus of the few records on the area. The aim of the research is to document the archaeological finds and features found on the Gorobi abandoned settlement site with a view to attempting a reconstruction of the past life ways of the people who settled in Gorobi area. Methods like archaeological survey, oral tradition, ethnographic survey, classification analysis and interpretations of data were employed in this research. Archaeological survey conducted in Gorobi led to the discoveries of finds such as potsherds which were collected randomly to represent the type and forms of cultural materials on the site. Iron slags and tuyeres which could not be removed from their original context were measured, photographed and represented on a map. This research on Gorobi has thrown light on the understanding of the settlement history and Archaeology of the Mayo-Bel wa area.

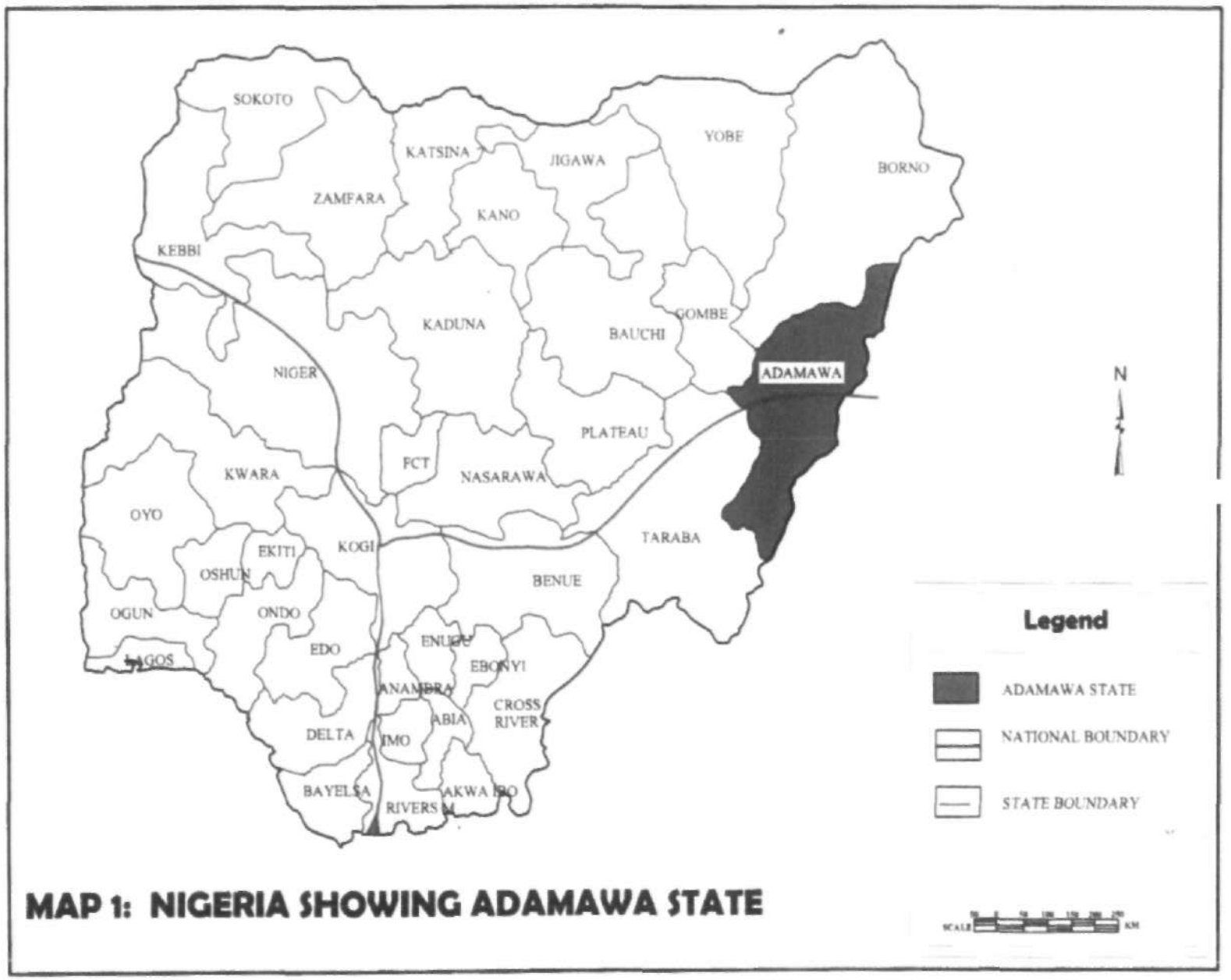
CHAPTER ONE

1.1 Introduction

Gorobi is located on Latitude $9^{0}36'$ N and Longitude $12^{0}28^{1}$ E in Mayo-Belwa Local Government Area of Adamawa state. The Yandang people who occupy Gorobi (see map 1) speak a common language belonging to the Benue Chad group of languages (Bendor, 1982).

Gorobi is a hill top site, surrounded by a lot of rocks and Gorobi mean rocks in Yandang language. Before their present Gorobi location, the Yandang people were said to have settled intermittently in different locations including Dapanti, Wageren, Tumari and Yelwa. The earliest settlement among these according to oral tradition, is Gorobi. The evidence of past human occupation and activities on the site is in the form of several potsherds scattered all over the site, grinding stones, iron slag, burial mounds and fragments of furnaces. According to oral tradition, Gorobi was occupied continuously for up to 500 years and was abandoned in the 18^{th} century. Elsewhere in Yandang land there are several abandoned settlements (Wageren, Kufuru, Tumari, Dapanti, Yelwa and Yubolong). These sites accommodated the various clans that made up the Yandang people in the past. Cultural materials present on the sites suggest a long history of human habitation in the area. This research underscores the need to understand the nature of early human settlement, cultural processes and change in Gorobi.

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MAP 1: NIGERIA SHOWING ADAMAWA STATE

SOURCE: FEDERAL MINISTRY OF INFORMATION: 1996

1.1 Reasons for the Research Work

Three reasons are behind our current work in Gorobi

i. Though the archaeological potential of Adamawa State has been recognized, research in the area has been largely unstructured and limited to a few areas. The current research on Gorobi is an attempt to fill a gap and articulate the vast archaeological potentials of the Gorobi area which have until now, been unknown.

ii. The need to carry out this investigation arose from the widespread presence of archaeological materials which are visible on the Gorobi abandoned hill settlement. Examples of these materials are iron slag, an ancient well, grove, upper and lower grinding stones, house and granary foundations, burial sites and potsherd scatter on the surface of the site.

iii. To portray a preliminary picture of the archaeological potential of Gorobi site by proper documentation and interpretation of cultural materials.

1.2 Statement of Research Problem

Even though Adamawa State has contributed to the understanding of the Nigerian past, not much is known of the archaeology of some parts of the state. As of now, no archaeological investigation has been conducted in the Mayo-Belwa area. Archaeological sites in the area are also increasingly under threat from farming activities, grazing and other natural forces. The current initiative is aimed at "salvaging" one of the sites here through proper archaeological survey and documentation.

1.3 Aim and Objectives of the Research

The aim of the present research work is to document the archaeological finds and features found on the Gorobi abandoned settlement site with a view to attempting a reconstruction of the past ways of life of the people who settled in Gorobi area.

The "above" aim is conceived to achieve the following objectives:

i. To salvage material evidence under threat of destruction as a result of natural and human activities.
ii. To collect oral tradition and attempt a reconstruction of the settlement history of the site.
iii. To use ethnographic data to establish continuity or otherwise between the abandoned site and communities around the site.

1.4 Scope of the Research

This pioneer work is a preliminary research that will cover the abandoned settlement on Gorobi. The research will focus on the study of the material remains and their documentation. It will also cover oral traditions and ethnographic studies of extant people around the Gorobi site.

1.5 Research Methodology

Based on the objectives of this research, methods like archaeological survey, oral tradition, and ethnographic survey were employed.

Archaeological Survey

Archaeological survey is the systematic attempt to identify and describe sites with evidence of past human activities, the distribution of natural and cultural resources on the site, size and extent of the site and the position of features and finds on the site (Renfrew and Bahn, 1996). Our survey of Gorobi was done by foot which entailed walking over the site to identify and collect evidence of human activities. We achieved this by walking with four field assistants and a guide. The survey was done with the use of basic equipment like tape, ranging pole, prismatic compass, camera and a polythene bag. Finds such as potsherds were collected randomly to represent the type and forms of cultural materials on the site. Features such as grinding stones, grove, burial mounds, iron slags and tuyeres, which could not be removed from their original context were measured, photographed and represented on a map.

Oral Tradition

The use of oral tradition in West Africa has been beneficial to various, archaeological investigations. It has been used in locating sites, in analyzing and interpreting cultural materials recovered from archaeological sites (Andah and Okpoko, 1979). It has been described as the bedrock of all historical traditions in Africa (Alagoa, 1989).

Oral tradition can be described as the testimony transmitted from one generation to another through the word of mouth about the history and traditions of a people (Vansina, 1981). Oral tradition are therefore generally stories about the past that local populations produce and reproduce orally, as a means of presenting their own history and consolidating a sense of belonging and group identity (Cooper, 2005). The history of

written records in most parts of Nigeria is very recent, dating to the contact with the Arabs/Europeans. Because of this, there is the reliance on oral tradition for any research on pre Arab/ pre Colonial Period (Ki-Zerbo 1981). The use of oral tradition as a research methodology to complement written records is imperative due to the general lack of written records on the early history of Mayo-Belwa. Oral information was collected through direct verbal interview of informants. Twenty five (25) informants (men and women) within the ages of 30 and 92 years were interviewed one on one from the current Gorobi settlement. The informants belong to different occupations and include traditional heads, titled men, farmers, potters, blacksmith, hunters, civil servants, traders and traditional priest. These people were chosen because of their knowledge of local history and customs of the Yandang people. The questions asked centered around the early history of Gorobi, traditions, economy, settlement history, trade, industries, religion and political history (see attached question guide and a full list of our informants).

Ethnographic Survey

Ethnography has been defined as the study of present day society and culture (Okpoko, 1989). It is concerned with the economy, political systems, kinship relations, ideas, morals, technology and crafts of extant people (Okpoko, 1989).

Ethnographic information was collected through oral interviews by asking questions relating to some of the cultural practices in Gorobi such as uses of pottery, grinding stones, farming, hunting, and brewing activities. These interviews were complemented by participant observation of different traditional activities such as brewing, pottery, hunting and farming.

Classification, Analysis and Interpretation of Data

Classification, analysis and interpretation of archaeological data in archaeological research are indispensable, without them, the data at the disposal of the archaeologist is meaningless. The major aim of classification is to make meaning out of the data collected. Classification of data involves the ordering of cultural materials into groups on the basis of their shared attributes (Andah and Okpoko, 1994). The aim of data analysis is to obtain useful information for archaeological interpretation. Interpretation is the synthesis of all the results of data collected, processed, classified and analyzed in an attempt to answer specific research questions (Sharer and Ashmore, 1979). Therefore data collected in the course of this research was classified and analyzed. The materials were sorted into broad categories (finds and features). The pottery samples collected were classified into five types on the basis of vessel form, vessel parts, paste characteristics, decorative motif and surface finish. Pottery classification and interpretation based on vessel form shed light on their functions in the past. Classification based on decorative motifs reveal the people's aesthetic taste, cultural value as well as trade contact. And classification based on paste characteristic helped to determine the clay source for the pottery on the basis of clay constituent and colour (that is to know if two or more pottery are from the same clay type).

CHAPTER TWO

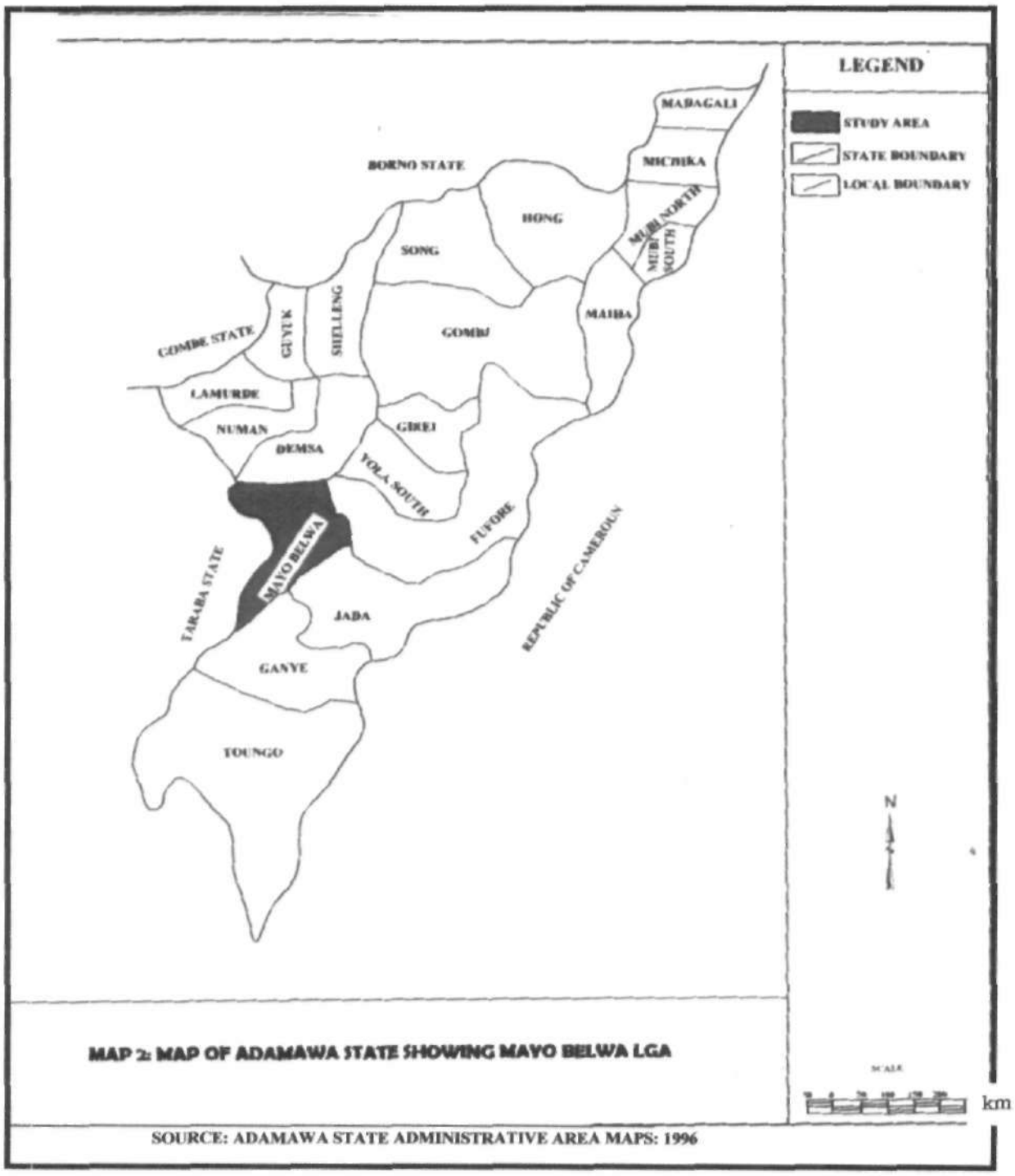
GEOGRAPHICAL AND HISTORICAL BACKGROUND

2.0 Introduction

Environment occupies a central position in any culture historical analysis. An understanding of the environmental setting is therefore essential to a full grasp of cultural development through time in view of close relationship between people and their environment. The natural environment is defined as the assemblage of material factors and conditions surrounding the living organisms and its component parts (Nostrand, 1976). A similar view is expressed by Growhill, (1974), who sees the environment as the sum total of all external conditions and influences affecting the development and life of organisms. Environmental variables include drainage, geology, climate, soil and vegetation.

2.1 Geographical Location

Gorobi is an abandoned settlement site located in the present day Gorobi Ward in Mayo-Belwa Local Government Area, Adamawa State. It is 2km north of the present day Gorobi settlement and 32km east of Mayo-Belwa, the administrative headquarters of the Local Government Council (see map 2).



MAP 2: MAP OF ADAMAWA STATE SHOWING MAYO BELWA LGA

SOURCE: ADAMAWA STATE ADMINISTRATIVE AREA MAPS: 1996

The Yandang people who occupy the area speak a common language belonging to the Niger Congo group of languages (Bendor, 1982) Gorobi abandoned settlement site lies approximately between Latitude $9^{0}36`$ N and Longitude $12^{0}28`$ E (see map 3) (Yandang Community Association 2001) it is a hill top site, surrounded by a lot of rocks hence it is referred to as Gorobi which means rocks in Yandang language.

2.2 The Climate

The climate of the Gorobi area is influenced by two prevailing winds that blow North-east and South-west depending on the season of the year. Consequently, Gorobi is hot and humid all the year round except during the harmattan period and with the coming of the rain from the Atlantic Ocean through the south westerly wind which are warm and contain moisture. The south-westerly wind is responsible for the rains that begin from around the month of April to October with the highest rainfall recorded between the months of August and September (Walter 1967). The dry season normally begins around the month of November to March, this is accompanied by the harmattan dry winds between the month of January to February, a cold wind which blows from the northeast desert, small particles of dust. The mean annual rainfall is within the range of 100 to 125cm with a duration of between 6 – 7 months (Walter, 1967). Gorobi area enjoys almost 12 hours sunshine nearly throughout the year and a recorded mean annual temperature of between 25^{0}C to 29^{0}C. The hottest period is around the months of



MAP 3: MAYO LOCAL GOVT. AREA SHOWING GOROBI

SOURCE: NATIONAL POPULATION COMMISSION :1996

March and April when the climate is excessively hot. The rainy season here is accompanied by storms until June. The climate condition of this area influence the economic activities of the people, for instance, the dry season is usually dusty. This period is for economic activities such as shredding of farm produce, clearing of farm lands (for the next rainy season) and other domestic chores like crafts and building of houses. The wet season is the busiest time of the year for the Yandang people because most farming activities are during this period.

2.3 Geology and Soil

The geological features of Gorobi region are an ancient crystalline basement represented mainly by giant rocks, ranging in age from upper cretaceous to quaternary (Geological Survey of Nigeria, Bulletin No. 30 1996).

The Gorobi area is made up of hilly eruptions scattered over the surface of the landscape. The hills include inselbergs, with a variety of igneous and metamorphic rocks. The structural pattern of the region is dominated by a series of large folds with axis trending north-east, south-west. These folds are remarkable for their simplicity and great length (Oguntoyinbo, 1983). According to the tradition of the people the hill has served as natural fortification and refuge zones for past human communities during wars.

The soil characteristic of the area is the ferruginous, tropical type which is grey and dark in colour. The soil cover of the area is very fertile. This grey loamy soil has granite and schist which might have developed as a result of decaying plants roots responsible for humus distribution in the soil profile (Ramsey, 1968). The Gorobi type of soil made it ideal for the cultivation of crops like millet (*Pennisetum typoidum*), guinea

corn (*Sorghum vulnera*), yam (*Diascoria spp*), and groundnuts (*Arachis hypogae*). The marshy areas were however more ideal for rice cultivation (Oguntoyinbo, 1983).

2.4 Drainage Pattern

The drainage system in Gorobi is seasonal in nature. The streams flow mainly in the rainy season and dry up in the dry season. The major streams in Gorobi are the Sulum, and Tukumabi. They run from the north to south of the plain. The Malee spring is the main source of water to the people because the spring is not seasonal. It is situated in the northern part of Gorobi site.

2.5 Vegetation

The vegetation cover of the Gorobi settlement falls within the Sudan savannah type. It is characterized by scattered trees with short grasses consisting of fine-leaved, thorny trees especially acacias. The grasses become dry and the leaves turn yellow and fall during the dry season. They however, spring up again during the rainy season. These trees serve some economic purposes (Ramsay and Leeuw, 1968). Characteristic trees of the area are *Adansonia digitata* (the *kisan*). *Perkia clappertoniana* (*roo*). *Tamaridus indica* (*zani*). *Vitex doniana* (*kuna*). *Neem tree* (*suki*). *Molinya oraiferra* (*sonbizil*).

2.6 The Economy of Gorobi

The main occupation of this area is farming, hunting and fishing. These provide them with food, clothing, shelter in time immemorial, and a surplus to exchange for things they did not produce themselves. Majority of the population engage in agriculture. Only one farming system is practiced in Gorobi, that is the rainy season farming, no

irrigation farming is practiced here. The farming season starts from March – April for crops such as rice, guinea corn, maize, groundnuts and millet, while the season for yam starts in September to October. The soil in Gorobi is relatively fertile, loose and easy to work. Among the crops cultivated in Gorobi include millet (*Pennisetum typoidum*), yam (*Diascoria spp*), groundnuts (*Arachis hypogae*) and okro (*Habisceus esculentus*). Manure and modern fertilizers are used to reactivate the fertility of the soil to enhance harvest. The Gorobi people also keep sheep, goats, chickens and ducks. During the wet season, domestic animals are tied up and fed on leaves and grass. To further supplement agriculture, the people also engage in other occupations such as brewing of local beer (*biedaga*), fishing and hunting (*bakah*) of animals such as rabbit, squirrel, monkey and monitor lizard. Hunting is held in high esteem among the Gorobi people, with every clan having it's hunting period. Hunting is usually done in the dry season when the weather is very hot and the bush is burnt to allow visibility. Any one that kills the most violent animal is crowned the king of hunters for the season. As the bravest man in the community, he automatically gains the respect of all. This is done through celebration heralded by dancing and drinking of local beer. The king of the hunters is carried on the shoulder by his friends who pour ashes on him and refer to him as the bravest. Crafts like basket and mat making are also common.

2.7 Settlement Pattern

Willey in Hurst, (1979) defined settlement pattern as the way in which society disposed themselves over the landscape on which they lived. It refers to dwellings and their arrangement and to the nature and disposition of other buildings pertaining to community life. These settlements reflect the natural environment, the level of

technology on which the builders operated, and the various institutions of social interaction and control which the culture maintained (Hurst, 1979). Because settlement patterns to a large extent are directly shaped by widely held cultural needs, they offer a strategic starting point for functional interpretation of archaeological cultures (Hurst, 1979). They also connote the way and manner in which people utilized the land mass, including the plan and location of houses, fields, markets, shrines, farmland, cemeteries and other structures distributed across the landscape. Understanding the settlement pattern of Gorobi area will help to appreciate the economy, climate, religion and the interface between the environment and the culture of the Yandang people.

House Pattern in Gorobi

The art or science of building is known as architecture. To the archaeologist, it is of great importance because it can tell to a certain extent the economic, political, religious, social, and level of intelligence and ecological condition of the people and their area (Okpoko, 1999).

There are three house types characteristic of the area. The commonest of these is the circular house. The construction of the foundation of the circular house is achieved by laying a line of stones on the land surface, on top of which earthen material is built without actual digging. Gorobi people use mud tampered with grass in order to reduce plasticity. The mixed mud is then rolled in a ball which measured the average of 9-10cm in diameter. These balls of mud are now laid one after the other to achieve the wall of the house. An average height of about 10-15cm is built in a day, this process continues day by day until the required height of the house is attained. The second house type in Gorobi is achieved by the use of the sun dried mud bricks. It is vital to note that the second style

of building mentioned are roofed with thatched grass which is the commonest roofing material in the area. However, the third house type in Gorobi which is actually a new innovation came about as a result of cultural contact, is the use of cement blocks and corrugated zinc sheet for house construction.

In a compound there can be several of these circular huts depending on the population of the family, usually each compound is fenced with "Zana" closed to the main entrance leading to the compound, the room of the family head facing the other rooms in the compound, while right within the compound the wife or wives' rooms are found together with their kitchen built in front of their sleeping rooms then demarcated with "Zana" making each wife to have their own space. The unmarried female children in the family sleep with their mothers, while the grown up male children from above the age of 10 years built their rooms outside the compound, which can be about 20 – 30 metres away.

Granaries

The people of Gorobi build their granaries at the back of their compound situated in such a way they can be sighted from the man's house. The building of granaries begins by setting up the foundation with stones in a circular form. The number of stones depend on the desired size of the granary, a small granary foundation can be constructed with 9 stones while a big granary foundation normally have 12 stones. Usually the granaries have narrow foundation of about 1 meter in diameter while it enlarges as it goes up to about 3 meters in diameter, this gets narrower towards the end with about 0.60cm, with a height of about 3.05m. These measurements depend on the sizes of the granary based on the decision of the owner and the size of his farm produce (see plate 1).



Plate 1: Gorobi Granaries

2.8 Historical Background

Due to lack of written records on the history of the origin of the people, what was obtained came from oral information which was collected from various people who could still remember what they knew about Gorobi abandoned settlement site.

Origin of the People

The people of this area are described as occupying the hill country between Jalingo and the districts of Mayo-Belwa and Mayo-Faran (Vereker, 1918). These people are originally known by their native name as "Nwin-Khuk" (meaning fellow tribes person). According to oral tradition, the "Nwin-Khuk" migrated from Kasan Masar (which is generally referred to as Egypt) through Cameroun and settled on the Wayorro hills, after which they moved to Yakoko along with the Mumuye people. According to

their traditions, they do not remember the other places they migrated through but could only remember a place like Cameroun. At the time of their migration through the Adamawa highlands, they settled at the Yorro hill (now found in Yorro Local Government Area of Taraba State), separated from the Mumuye people by the Bunko river. Oral tradition accounts that their neighbours the Mumuye people referred to the Yorro hill where the Nwin-Khuk settled as "Yandang", meaning the people at the other side of the Bunko river. This later became the name of the Nwin-Khuk who occupied the Gorobi hill. The Nwin-Khuk moved from Wayoro hills to Yakoko, along with the Mumuye people before finally migrating to Gorobi hill. Tradition seems to suggest that the Gorobi landscape was inhabited by the Nwin-Khuk as far back as 13th century A.D. The Nwin-Khuk as a group are made up of seventeen large clans called Nyakara. They moved and settled according to these clans (Wagadele, Wadaku, Wakutibi, Wakare, Wagole, Wawak, Watashi, Wahara, Waatsah, Wakule, Wakumbe, Wagele, Wakpore, Wateme, Wamale, Wagure and Wadindile). The names of Yandang (Nwin-Khuk) settlements are derived from these clan names. It is from Gorobi that the Yandang people spread to Yelwa, Yubolung and Sabongida, extant settlements. According to oral tradition, this spread took place in the 18th and 19th centuries and went as far as Demsa, Fufore, Jada and Numan in Adamawa state. In Taraba state, the Yandang people are also found in the fertile grassland of Lau Local Government Area Known in Yandang language as "Sanwi" meaning grassland. They are also found in Yorro, Zing, Bali, Karim Lamido, Gassol and Ardo Kola Local Government areas in the state. According to oral tradition, the Yandang society did not evolve with a centralized political entity. It was rather the council of elders that oversaw the affairs of the people. Even after the coming

of the Europeans in 18th and 19th centuries in Gorobi, when village heads and ward heads were created to oversee the affairs of the people; the position of the council of elders was not compromised. The Yandang people were initially not Christians. The people had their traditional religious beliefs. They believed in gods, divinities, spirits, ancestors and the practice of magic and medicine. With the advent of the European between the 18th and 19th centuries, Christianity was accepted by some of the Yandang people.

CHAPTER THREE

ARCHAEOLOGICAL SURVEY

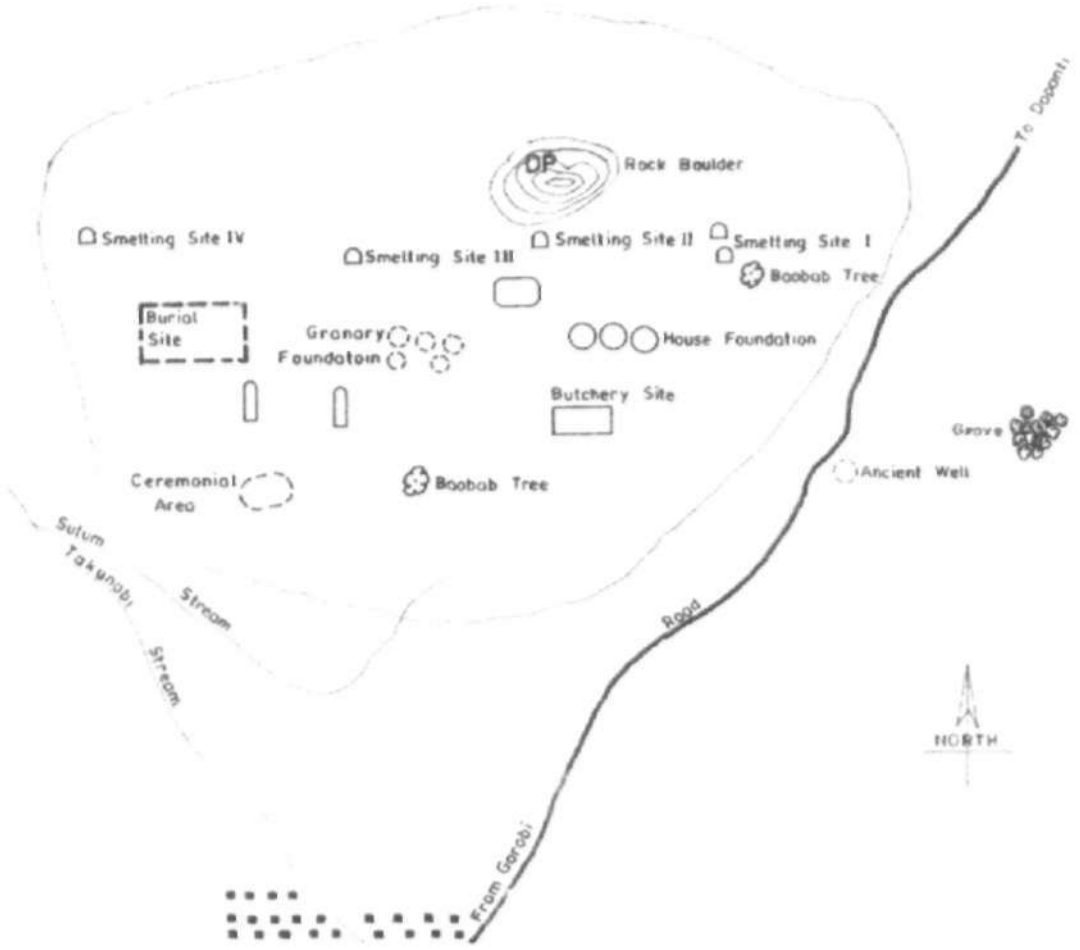
3.0 Introduction

Archaeological survey as a method employed in the research on Gorobi old abandoned settlement site involves a preliminary description of the site; the distribution of natural and cultural resources on the site, size and extent of the site and the position of features and finds on the site. The survey of the site involved the measurements of features and directions of the finds and features in relation to one another and the mapping and spatial recording of surface finds and all features as they have been located on the site. The survey was further directed towards acquiring data for classification and analysis for the reconstruction of past human activities on the site.

3.1 Archaeological Survey of Gorobi Site

The survey of Gorobi was achieved through walking over the site from the current Gorobi settlement located on the North-eastern part of the old Gorobi abandoned settlement. The walk covered a distance of 2 kilometers. The site survey involved the documentation and recording of finds and features on the site in relation to the Datum Point and in relation to each other and other geographical features. On the Gorobi hill located to the North-western end of the site a rock boulder was identified and used as the datum point from where measurements of some features were directed. A tape was used to measure the distance of features on the site in relation to the datum point. A compass was used to establish the bearing of the datum point from the northern part of the site. All features located within Gorobi settlement site were measured and plotted from the datum

point and also in relation to each other. The survey conducted in Gorobi site led to the discoveries of some finds and features. Finds such as potsherds were collected randomly to represent the type and forms of cultural materials on the site. Features such as grinding stones, grove, burial mounds, iron slags and tuyeres, which could not be removed from the original context were observed measured, photographed and represented on a map.



Map 4: A Sketch Map of Gorobi Site

LEGEND

Main Road		Stream		Ancient Well	
Grove		Burial Site		Ceremonial Area	
Smelting Site		Granary Foundation		Rock Shelter	
House Foundation		Baobab Tree		Datum Point	DP
Gorobi Settlement		Rock Boulder			

Features found on the site were the grove, ancient well, burial mounds, house and granary foundations. Apart from features, finds such as potsherds, fragments of iron slag, broken pieces of tuyere, upper and lower grinding stones were found scattered all over the site (see map 4). Potsherds were randomly collected at different locations on Gorobi to represent the pottery type associated with the site. The collections were random because the sherds were many. These collections were done for classification and analysis.

3.2 The Site Characteristics of Gorobi

Structural pattern of the region is dominated by a series of large folds with axis trending north east – south east (Geological Survey of Nigeria, Bulletin 30.1996). The vegetation cover of the Gorobi settlement falls within the Sudan Savannah. It is characterized by scattered trees with short grasses consisting of fine-leaved, thorny trees especially acacias. Trees found in Gorobi are the *Adansonia digitata* (*kisan*) *Perkia clappertonia* (*roo*), *Tamaridus indica* (*zani*) and *Vitexdoniana* (*kunan*). Some of the trees are draught resistant. The site has important evidence of past human settlement and activities in the area. There are fragments of iron slags, several potsherds scattered all over the site, upper and lower grinding stones, grove, ancient well and burial sites. These finds and features are indicators of intense past human activities on the site. Most parts of the site are currently cultivated. Grazing activities are threatening the site, while some parts of the site are under construction. The site shows evidence of human disturbance as indicated by the presence of several stone heaps that were probably once remains of house foundations which now serve as farm boundaries. A rock shelter was also found

north-east on the Gorobi site. The main source of water in Gorobi is from a spring known as "Malee". Malee is located at the southern part of Gorobi site.

Finds and Features

Potsherds

As it is usually the case with most settlement sites, potsherds accounted for the highest percentage of the recovered finds from the site. Several potsherds were found scattered over the abandoned site. These potsherds were collected randomly because they were many. They were collected at different locations of the site to represent the different sherds from the site. Three hundred and three (303) representative samples of the potsherds were collected for classification and analysis. Different parts of pottery sherds were represented on the samples collected.

Grinding Stones

8 upper and lower grinding stones of different sizes and shapes were discovered within the Gorobi abandoned settlement site. Four lower grinding stones and four upper grinding stones were located and documented on the site. The lower grinding stones were designated Gs and labeled GS1 – 4. The sizes and shapes of the grinding stones ranges from circular to oval in shape. GS1 was discovered 2.2 meters north-west of the grove. The length is 50cm and the height 9cm, while the distance of GS1 to the datum point was 54 meters north. GS2 was found 4.9 meters west of grinding stone 1. The length of GS2 50cm and 8cm height. The distance of GS2 to datum point was 30 meters north east. Grinding stone 3 was found at 2.8 meters south from grinding stone 2. GS3 has 45cm length and 12cm height (see plates 2 – 6).

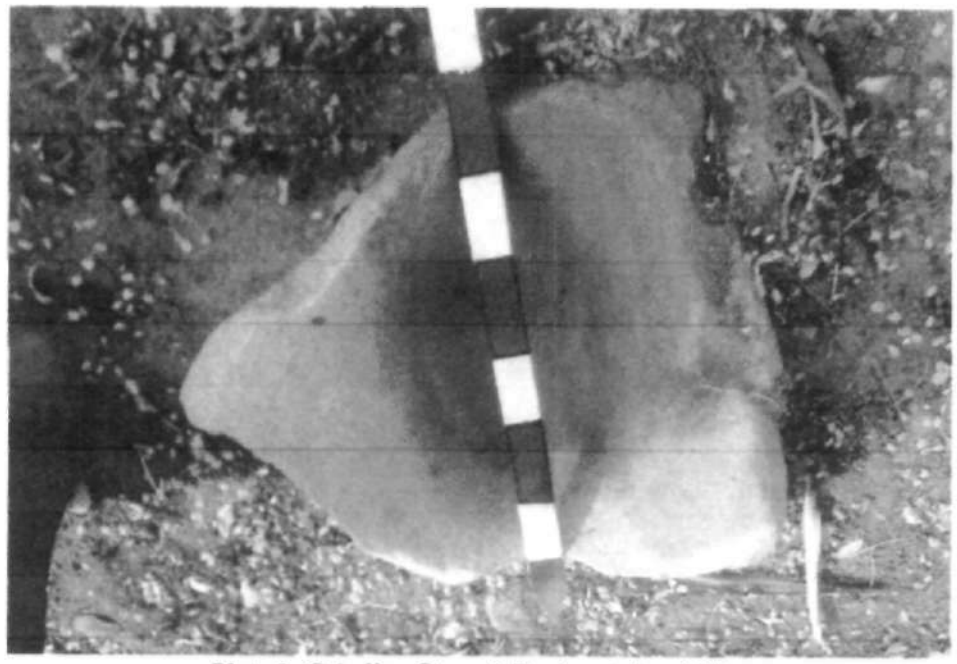


Plate 2: Grinding Stone 1 Designated as GS1

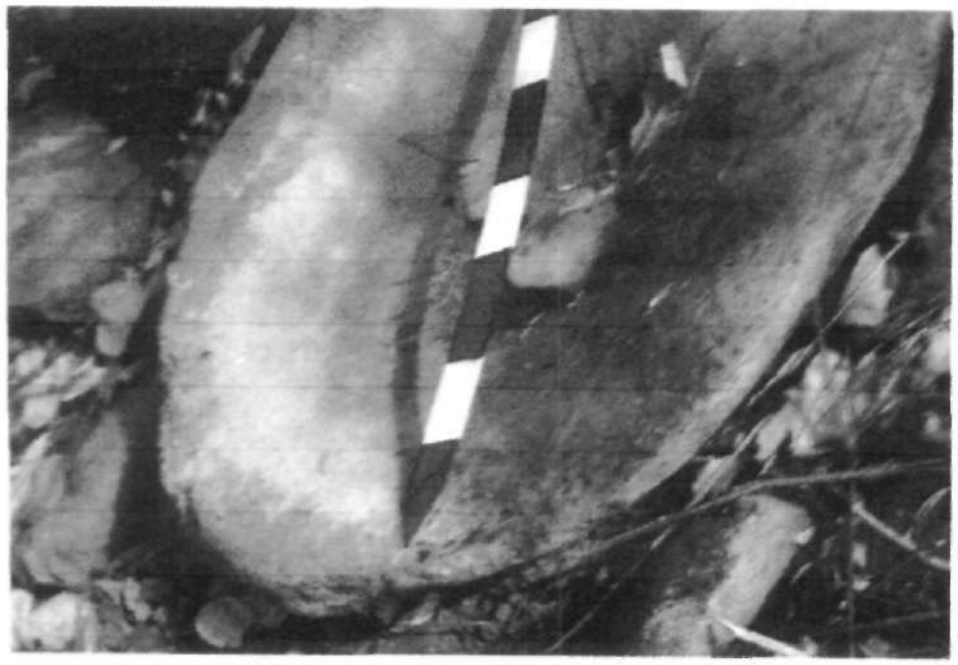


Plate 3: Grinding Stone 2 Designated as GS2



Plate 4: Grinding Stone 3 (GS3)

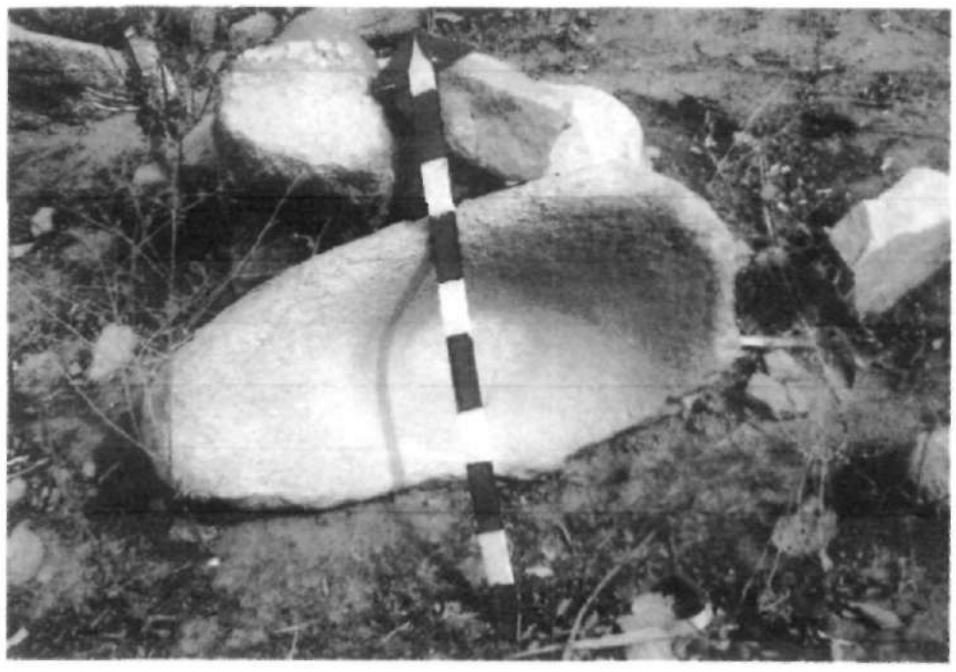


Plate 5: Grinding Stone (GS4)

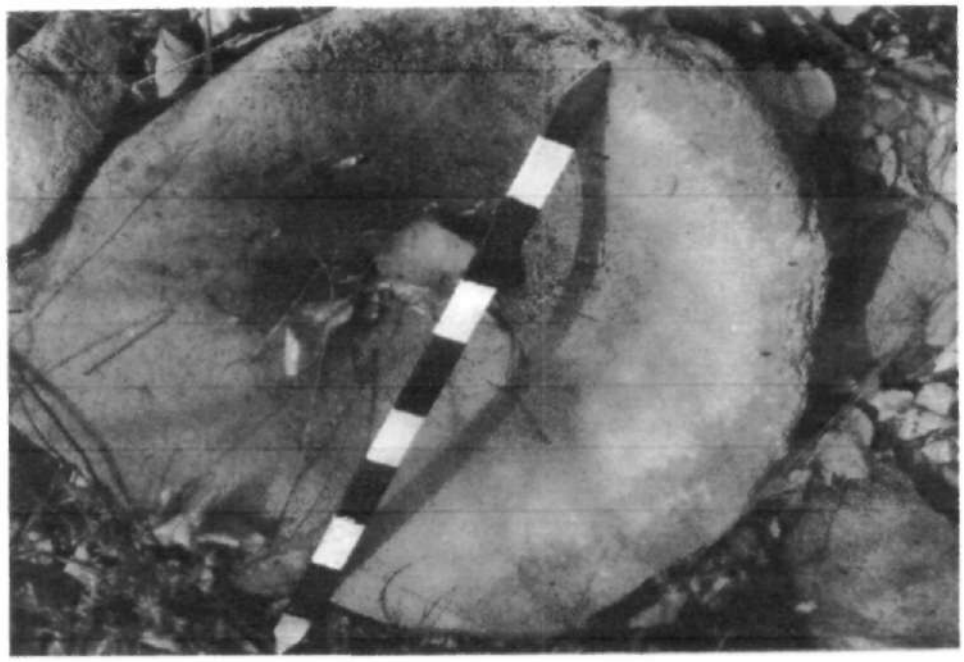


Plate 6: Grinding Stone

Iron Slag

Four hundred (400) meters west of the abandoned settlement at the north western foot of the Gorobi abandoned hill was the fragments of iron slag located on the site. About three tuyeres were identified on the spot most of them are broken and scattered into pieces. Another iron smelting site was also discovered about 150 meters north east of the first iron smelting site. The iron slag covered an area of 162 m^2 north-west of Gorobi site. The third smelting site was discovered 4.6 meters North-west of the datum point. Some of the slags are dark in colour, light and perforated, while some are brown and heavy. In some of the slags, the colour does not necessarily imply their weight, as such a black and brown slag can be heavy or light in weight (see plate 7 – 12).

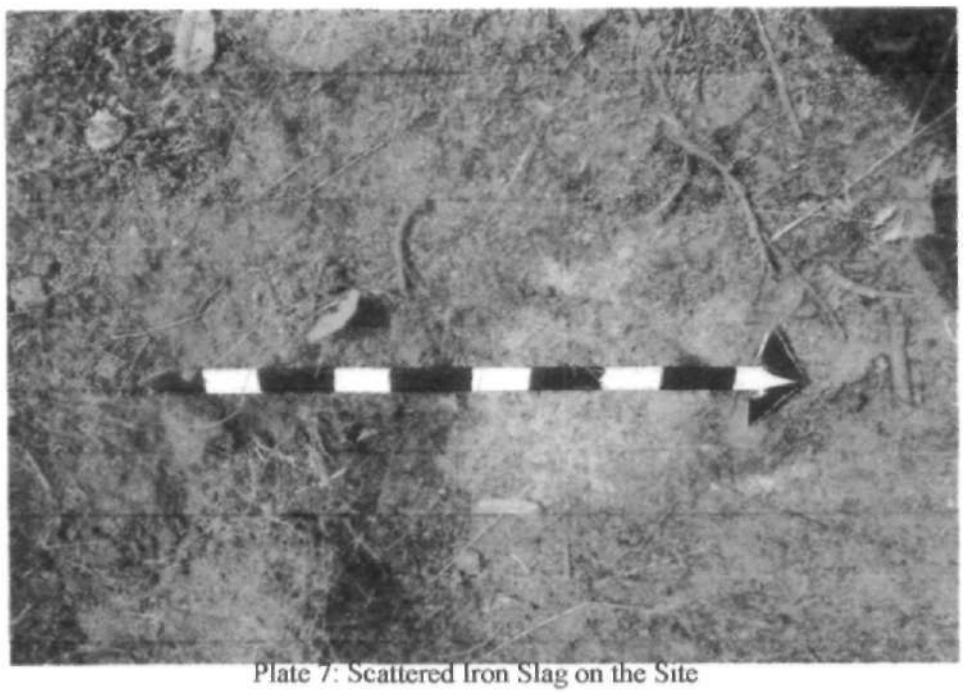


Plate 7: Scattered Iron Slag on the Site



Plate 8: Scattered Iron Slag

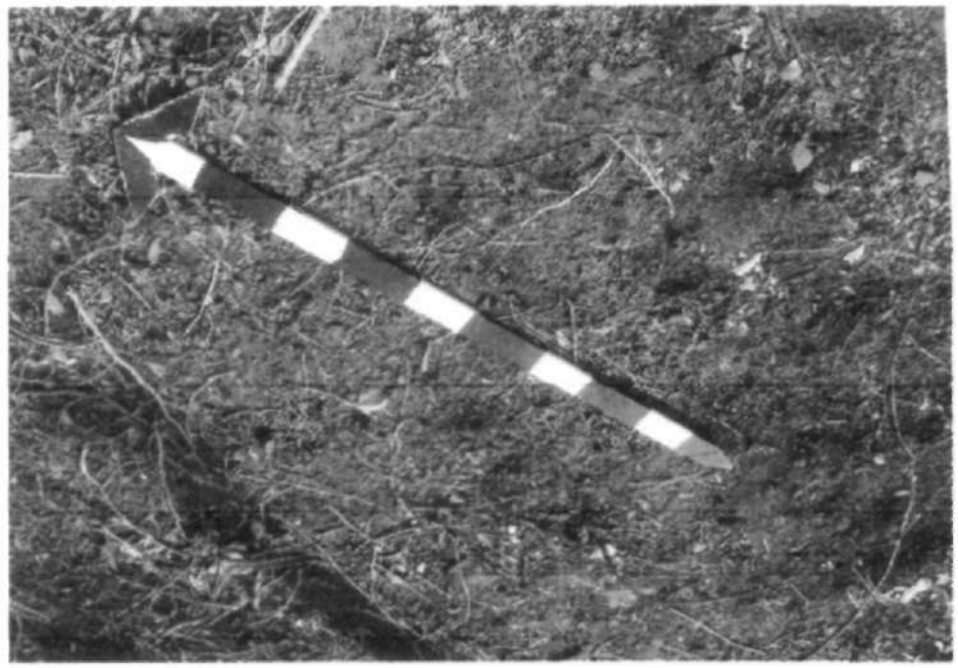


Plate 9: Pieces of iron Slag



Plate 10: Fragments of Tuyere

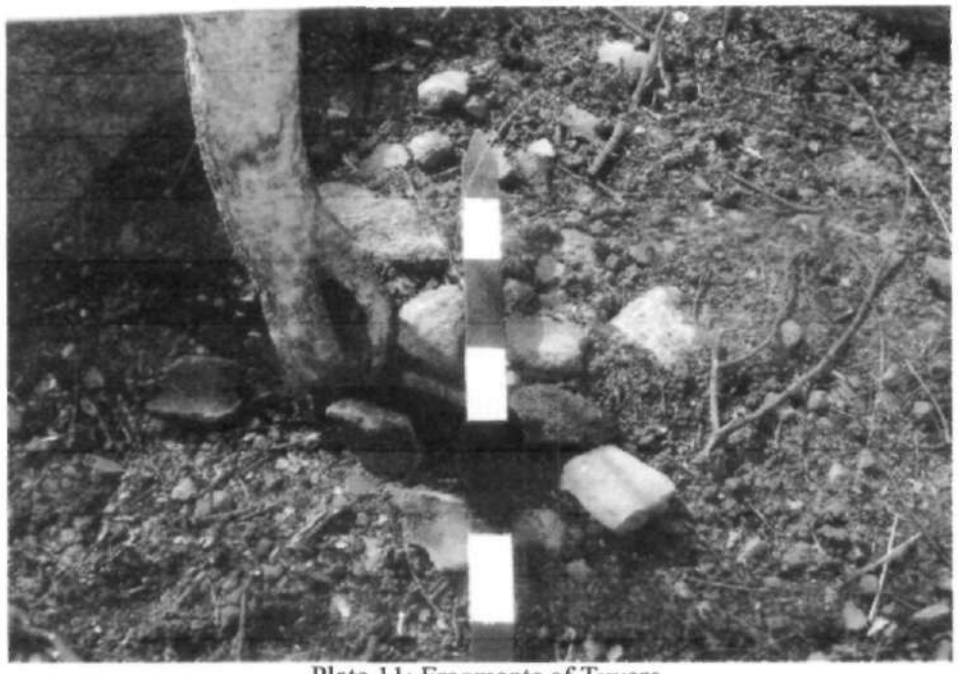


Plate 11: Fragments of Tuyere



Plate 12: Fragments of Tuyere

Tuyeres

Apart from the tuyeres on the mounds, an isolated broken tuyere was also found on the site still fixed to the ground 5 meters west of the third smelting site. It measured 33cm and it is made of clay with large particles of mica and quartz and is found on the south-western part of the third smelting site at 50 meters south west of the datum point (see plate 13).

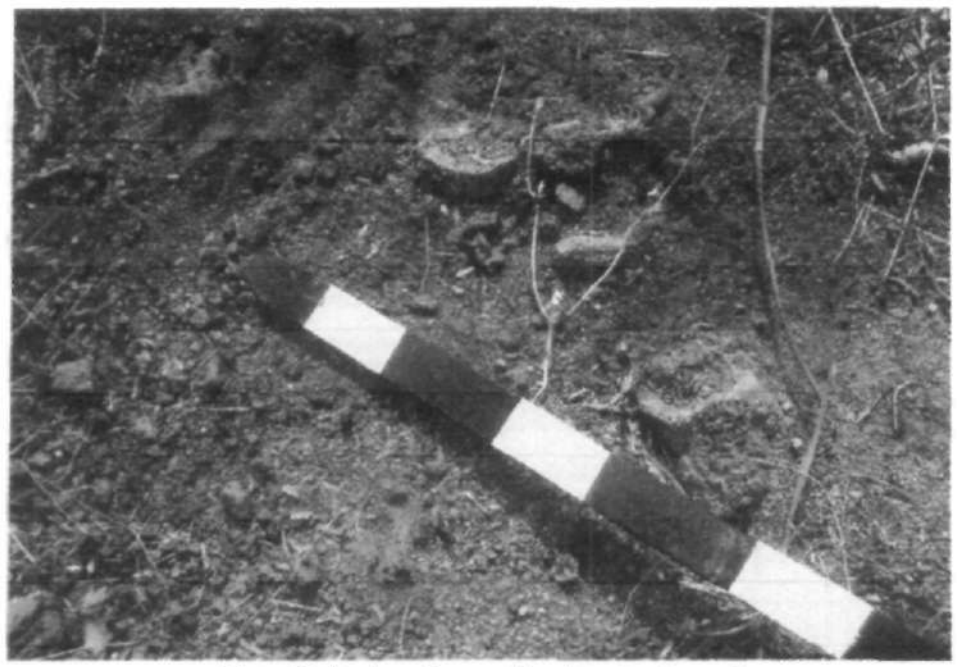


Plate 13: Broken Tuyere Fixed to the Ground

Grove

An area said to be a grove by the tradition of the people was located on the eastern part of the Gorobi abandoned site, at a distance of 54 meters north-east of the datum point. The surrounding of the grove is covered by trees and shrubs that always looked fresh both in the rainy and dry season (see plate 14).



Plate 14: A Grove

A Ritual Stone

A stone said to be a ritual stone by the people of Gorobi was found inside the grove with half of its length fixed to the ground. Eight round stones were placed at the base of the ritual stone from east to west. The stones look like upper grinding stone and are smooth in nature. These stones measured 9cm in height each. The ritual stone measured 60cm in length and 9cm breadth (see plate 15).



Plate 15: A ritual stone

Ancient Well

An ancient well was discovered 30 meters east of the grove. The well was cut through a rock boulder. The diameter of the well is 80cm. The distance of the well to the datum point is 53 meters north west (see plate 16).

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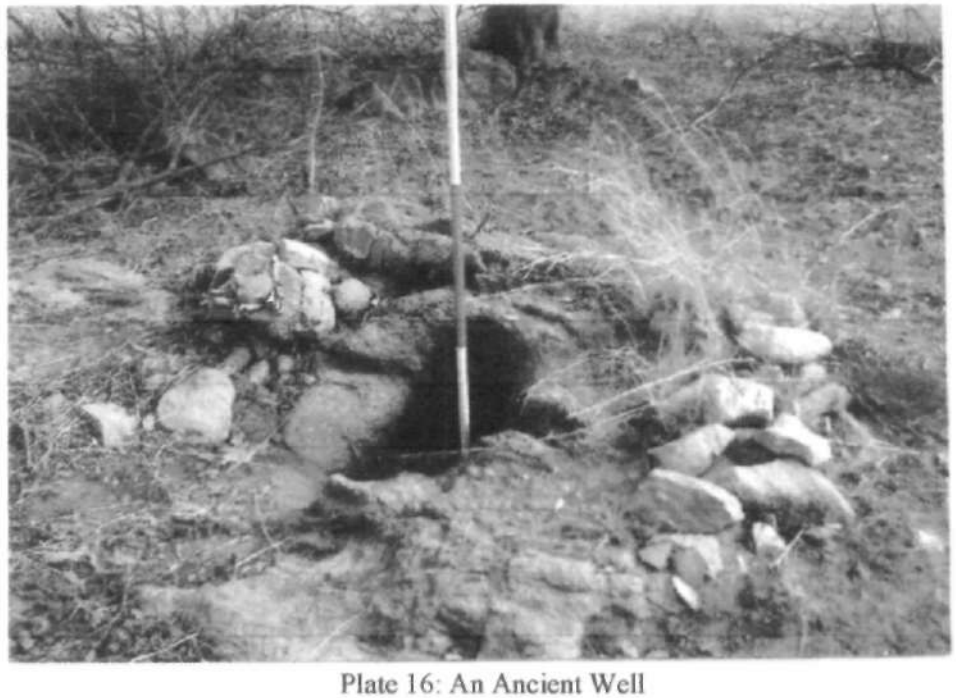


Plate 16: An Ancient Well

Burials

Two mounds were discovered on the site at a distance of 250 meters North-West of the grove. The mounds looked like yam heaps with some items placed on them. According to the tradition of the Gorobi people, these mounds represent graves of men and women. Each of the mounds has some items placed on them. These items are different in nature. On the mound representing the male grave, was placed two stones and a three legged pot. This mound measures 60cm in height while the three legged pot is 20cm in diameter. The two stones on the mound measured 43cm and 39cm in height each. On the second mound which represents the female grave, was found a small bowl of 17cm in diameter, a calabash of 14cm in diameter and a small pot of 22 cm in height placed on it. The distance from the male to the female mound is 17 meters south-west of the hill (see plates 17, 18 and 19).



Plate 20: A Ceremonial Site

Human Reburial Area

This site is located 1 meter north west of the ceremonial site. According to oral tradition of the people, this place was said to be separated for the reburial of some traditional elders that have influenced their communities. Only their skull is removed and re-buried, represented by a stone. Each reburied skull is identified by a stone that looks like a monolith. The first stone in this area measured 58cm in height, 9cm in breadth. The second stone measured 91 cm in height and 45cm breadth with distance of 1.63 meter south west between the first stone and the second stone. While the third stone measured 94cm in height and 28cm breadth with the distance of 2 meters north west of stone one (see plate 21).



Plate 21: Human Reburial Area

Granaries

Heap of stones were discovered 82 meters south of the reburial area. According to oral information, the heap of stones were said to be granary foundations. One of the granary foundation measured 1.5m in diameter.

House Foundations

Cluster of stones were discovered 4 meters north-west of the granary. According to the oral informant these heap of stones represent their Gorobi house foundations. Most house foundations in this settlement have been cleared by removing the stones to create space for farming. The diameters of some of the said house foundations were measured as 2m, 2 ½ m and 1.9m south respectively (see plates 22 – 23).



Plate 22: Granary Foundations



Plate 23: House Foundation



Plate 24: Heap of Stones

Rock Shelter

A rock shelter was discovered 1 meter north-west of the smelting site III. The floor of the rock shelter measured 7.5m^2 south to north and 5.0m^2 breadth west-east (see plate 25 – 26).



Plate 25: Rock Shelter

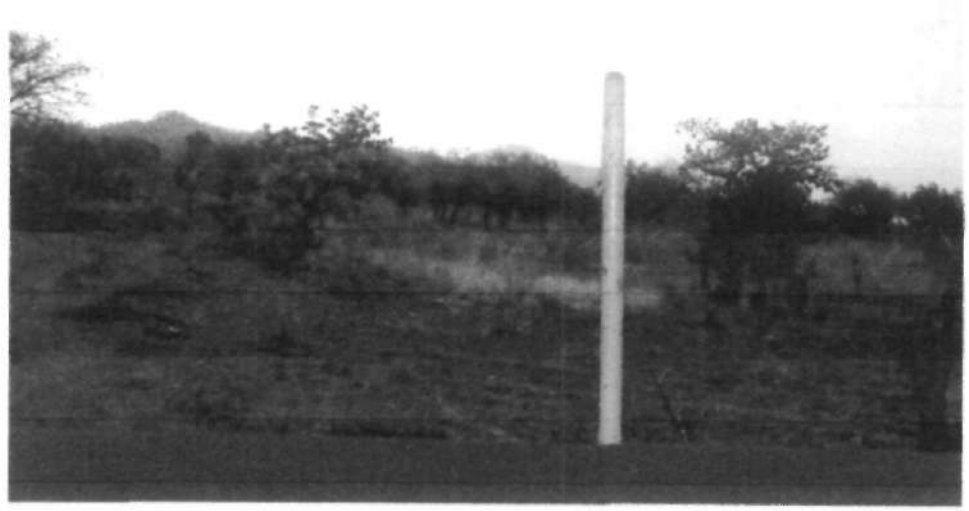


Plate 26: Eastern Part of the Site Showing Vegetation

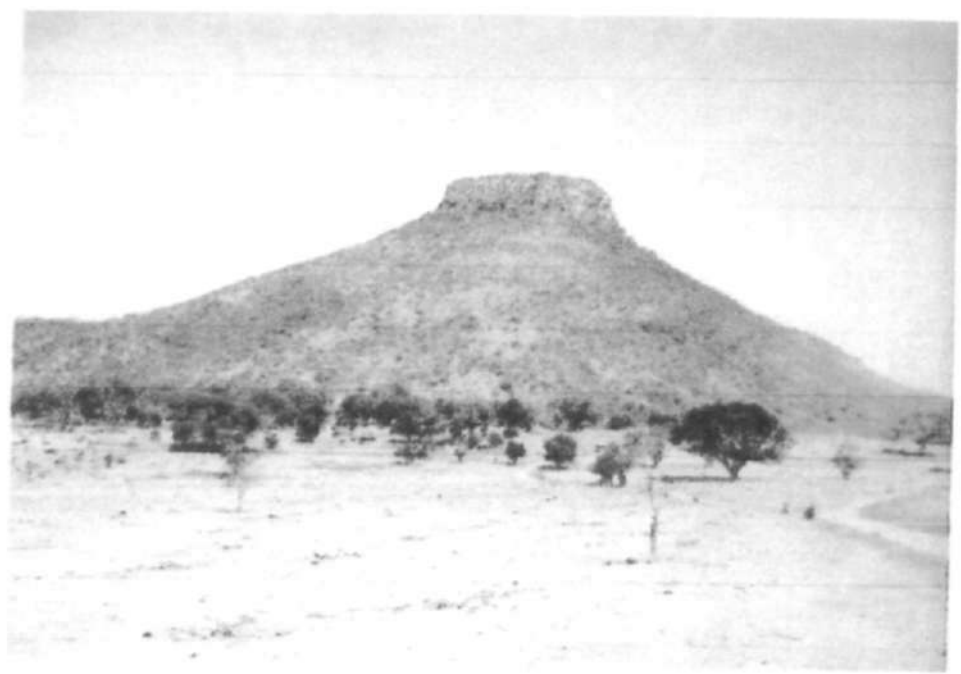


Plate 27: Gorobi Hill
Elevation 550m above sea level

CHAPTER FOUR

CLASSIFICATION AND ANALYSIS OF FINDS AND FEATURES

4.1 Introduction

The main concern of the archaeologist is to reveal human past by retrieving and studying the material remains of past human activities. The cultural remains preserved unravel aspects of extinct people's activities. As such, the study of these cultural materials can provide important information of man's early history, technological development which has to do with the means by which human societies interacted most directly with the natural environment (Sharer and Ashmore, 1979). Therefore, in every archaeological research, cultural materials are studied and analyzed on the basis of sharing of certain attributes. It is important for cultural materials to be ordered and arranged into groups on the basis of similar characteristics. Three types of attributes usually inform the classification and analysis of artifacts in most studies (Andah and Okpoko, 1994). These are stylistic attribute, form attribute and technological attributes. On the basis of this, cultural materials from Gorobi were analyzed to throw light on the aspects of the people's cultural development. Pottery was the major find classified in this research. This is because pottery accounted for the greater population of the materials collected here.

4.2.1 Pottery

Pottery form the largest body of artefactual evidence recovered from archaeological sites largely because of its durability and abundance coupled with its great variety of forms and decorations which are of great importance in archaeological research

(Anne Anderson, 1984). Pottery last long when buried than some other artifacts. This springs from the very nature, of the material, which is simply fired clay. It does not corrode like bronze and iron or dissolve in acidic soil like bone, more over, since clay is widely available and most pots are easy to manufacture, people who live in a fixed abode find them ideal for all manner of day-to-day activities. Pottery vessels are used for cooking, eating, storage of a wide range of food such as grains and substances like water and local brewed beer. Pottery are also used for rituals and burials in the past.

Pottery analysis can place geographic boundaries around past cultures. It can also tell us about culture change in single population, whether that change was slow or fast, internally or externally caused (Patricia, 1998). Different techniques are utilized in pottery making depending on the potter's skills. Several methods are used in the production and manufacture of pottery using the mould, from single household hand production to modern factory mass production method. Pottery can be manufactured by hand forming mould and wheel forming. It can be slipped, burnished or glazed after forming and decorated by wedging clay on the surface (relief decoration) or by removing clay by excising, incising or impressing with sharp or blunt objects on the wet clay. After applying decorations, the pottery is dried and fired in a kiln which may be an open or closed kiln (Hodges, 1976).

Most potsherds recovered or retrieved from archaeological sites were likely produced in this way. Pottery making in most past settlement sites were hand formed, Gorobi pottery was likely hand moulded and fired in an open kiln. Two colours were identified in the visual inspection of Gorobi pottery, light brown and reddish brown. The difference in colour may not necessarily imply difference in ware or clay source, but

rather difference in firing temperatures. The constituent analysis of Gorobi pottery indicates large inclusions of quartz and mica specks. Most of the potsherds were made of crude paste and large mica specks and grasses; while some were made of fine grained paste with tiny specks of mica.

4.2.2 Stone Artifact

The most durable remains in archaeological record are the stone artifacts. Stone artifact is one of the earliest technology in human history and also one of the earliest tools used by man to conquer his environment. The early, middle and late stone age were the period in human history characterized with the use of stone tools. Stone tools usually identified in archaeological record are the arrowheads, choppers, flakes, hand axes and grinding stones. Grinding stones are usually associated with food production and domestication in archaeology (Clarke, 1975). Grinding stone was one of the stone artifact discovered on Gorobi site. Eight (8) upper and lower grinding stones of different sizes and shapes were found on the site. Four (4) upper grinding stones and four (4) lower grinding stone were documented on the site. The grinding stones appear to be extracted from the granite rock of the area characterized with quartz and feldspar and other minerals. The four (4) lower grinding stones have a length of 50cm, 50cm, 45cm each and the height of 9cm, 8cm and 12cm respectively with smooth surfaces achieved through abrasion (see plate 1-5).

4.2.3 Tuyeres

The tuyeres identified in Gorobi are broken and scattered. The tuyeres in Gorobi were not located in their complete form, except for one isolated tuyere found still fixed to the

ground. It measured 33cm. It is made up of clay with large particles of mica and quartz (see plate 6-12).

4.3.1 Classification Methods of Gorobi Pottery

i. Pottery paste characteristics, colour and constituent materials were examined visually.

ii. The pottery remains were sorted and ordered into different vessel parts.

iii. The reconstruction of pottery form was based on the rim profile.

iv. Sorting of pottery sherds was based on surface treatment which gave burnished, unburnished, decorated and undecorated.

v. The potsherds were further grouped and categorized on the basis of their distinctive decorative motifs.

4.3.2 Paste Characteristics

The visual observation of the potsherds based on their colour shows that the source material for these potsherds came from two clay types. The black and brown clay. The sherds depict pots made from both coarse clay and fine grained paste with some quartz inclusion and other forms of impurities. The potsherds from coarse clay paste have large inclusion of mica and quartz with some traces of grass, while the potsherds with fine grained clay contain less and smaller particles of mica and quartz. Further use of scientific methods such as microscopic analysis and x-ray diffraction may give a better information on the constituents of the pottery. The raw materials for the pottery from this site appears to be from the same source.

4.3.3. Vessel Parts

The representative pottery samples collected in Gorobi reflect five parts of pottery, namely, body parts, rim, base, handle and stand.

A total of three hundred and three (303) potsherds were collected from Gorobi abandoned site, out of which two hundred and sixty seven (267) were body parts, fourteen (14) sherds were rims, one (1) base, six (6) handles and fifteen (15) stand. In all, the body sherds accounted for the highest percentage of the total potsherds from the site.

Table 1: Summary of Vessel Parts

S/N	Vessel Parts	Quantity	Percentage
1	Body	267	88.1%
2	Rim	14	4.6%
3	Base	1	0.3%
4	Handle	6	2.0%
5	Stand	15	5.0%
	Total	**303**	**100%**

4.3.4 Vessel Forms

The morphological analysis of Gorobi pottery is derived from the reconstruction of the profile potsherds to determine their vessel forms. Vessel forms can be best determined by the use of rim profile based on two standard methods as noted by Browne (1975). Standard templates of common geometric shapes are used to determine the profile of sherds in vessel form analysis. The second normally adopted is that by Shepard (1985), here the profile of a pot is considered to be composed of four types of points. The

first is the terminal point (rims and bases), the second is at the maximum lateral projection of pots, while, the third is the cover point (points of sharp transition or change in profile) and the inflection point where profile transition occurs. Apart from these two methods, it is common to analyze vessel forms on the basis of function (Browne 1975). The use of functional analysis of pottery is based on the assumption that the function of a vessel would probably influence the type of vessel the maker(s) are likely to produce or exist in the mind of the makers. Moreover, it is more acceptable to use functional analysis in determining vessel types when the emic approach of quantitative analysis is adopted in pottery studies. The emic approach entails classifying pottery on the basis of its function. The analysis and interpretation shows that two vessel forms occurred in Gorobi, these are pots (Talan) and bowls (Kuki) of different shapes and sizes with different rim types. The analysis of the rim profile showed some pots with everted and some with tapered lip. The bowl forms included bowls with inverted lips. The analysis showed ten (10) rims under the pot form out of which three (3) forms were identified. And bowl category has four (4) out of which three forms were identified. The sizes of some of the sherds range from 3cm and 11cm with the thickness of between 0.5cm and 2cm.

Pot Forms (Talan)

Ten (10) rims that were analysed fall within the pot category out of which three (3) forms were identified and described below according to their characteristic forms.

Form 1

These pot forms are everted rims, with the neck joint away from the lip of the rim. Three (3) rims were identified in this form. The rim diameter ranges from 14cm to 42cm and their rim thinness is 9 – 16mm. (see fig. 1)

Form 2

These are inverted vessel with inverted rim. The rim diameter is 16cm with the rim thickness of 12mm, three (3) rim sherds were identified with this form. (see fig. 2).

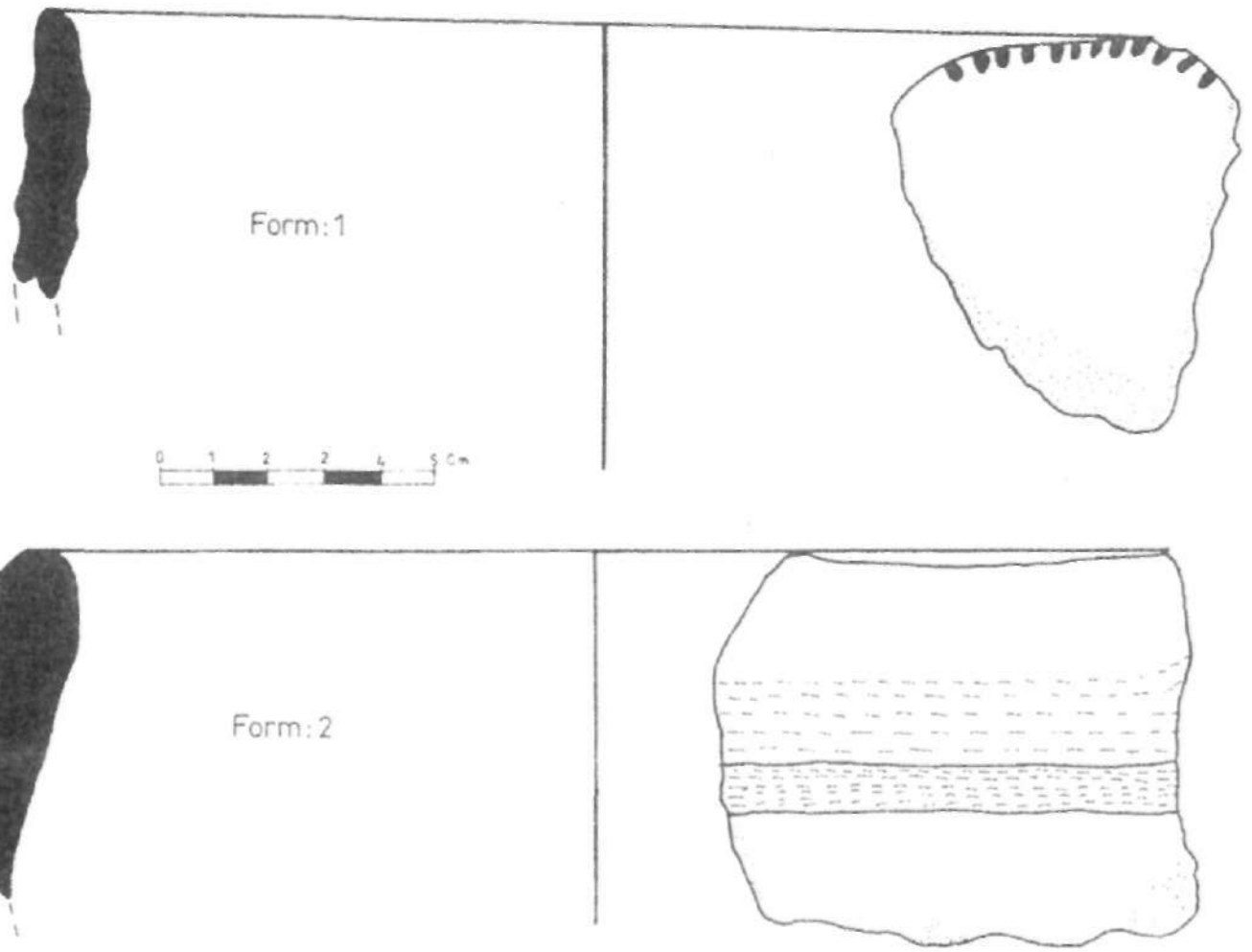
Form 3

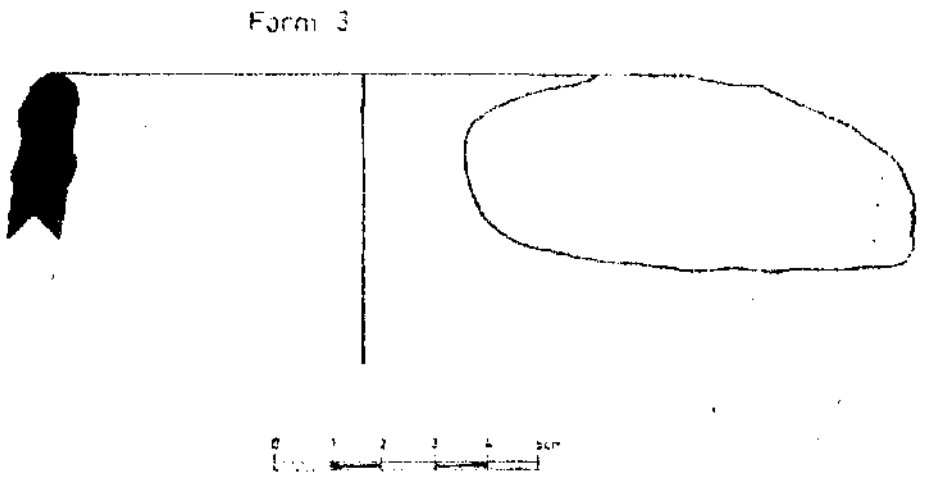
These pot forms are straight neck with the rim diameter measuring 20cm with the rim thickness having 9-12mm. Four (4) rimsherds were identified with this form. (see fig. 3).

Table 2: Summary of Pot Form

S/N	**Vessel Form**	**Quantity**	**Percentage**
1	Form 1	3	30%
2	Form 2	3	30%
3	Form 3	4	40%
	Total	**10**	**100%**

POTS





Bowl Form (Kuki)

Four (4) out of the total rimsherds analyze fall within the category of bowl; out of which three (3) forms were identified. Each of these forms is also described below.

Form 1

Potsherds in this form have tapered lips with a sharp angle of curvature externally and internally below the lip of the rim. This vessel has the rim diameter of 16-24cm and with a rim thickness of 10-12mm. Two (2) rimsherds were identified in this category (see fig. 1).

Form 2

These are inverted vessel without neck joint, and with a tapered lip. Their diameters ranges from 32-36cm with the rim thickness of 16-24mm, only one (1) rimsherd was identified with this form. (see fig. 2).

Form 3

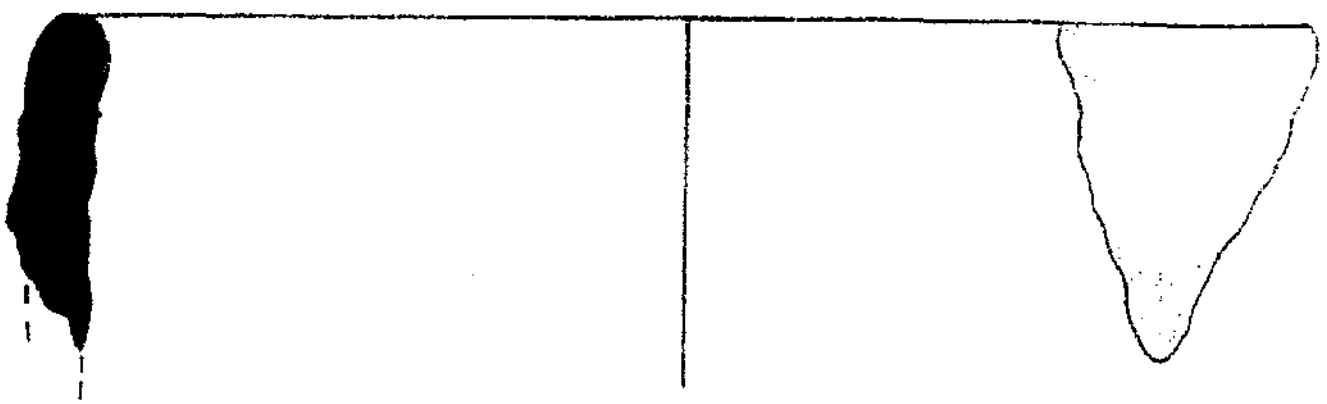
This bowl has an inverted rim with a rim neck joint of about 25cm from the lip. The rim diameter is 14cm with a rim thickness of 9mm. One (1) rimsherd was identified with this form. (see fig. 3).

Table 3: Summary of Bowl Forms

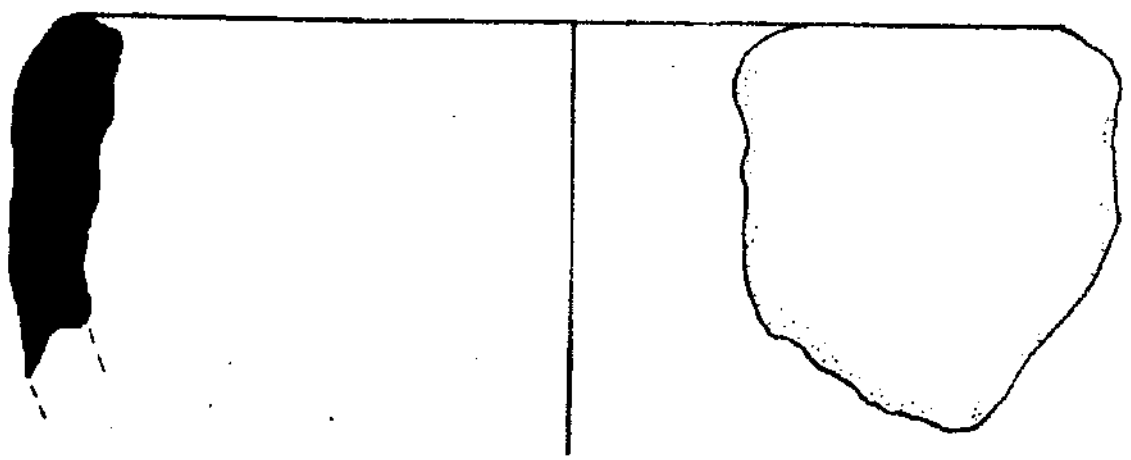
S/N	Vessel Form	Quantity	Percentage
1	Form 1	2	50%
2	Form 2	1	25%
3	Form 3	1	25%
	Total	**4**	**100%**

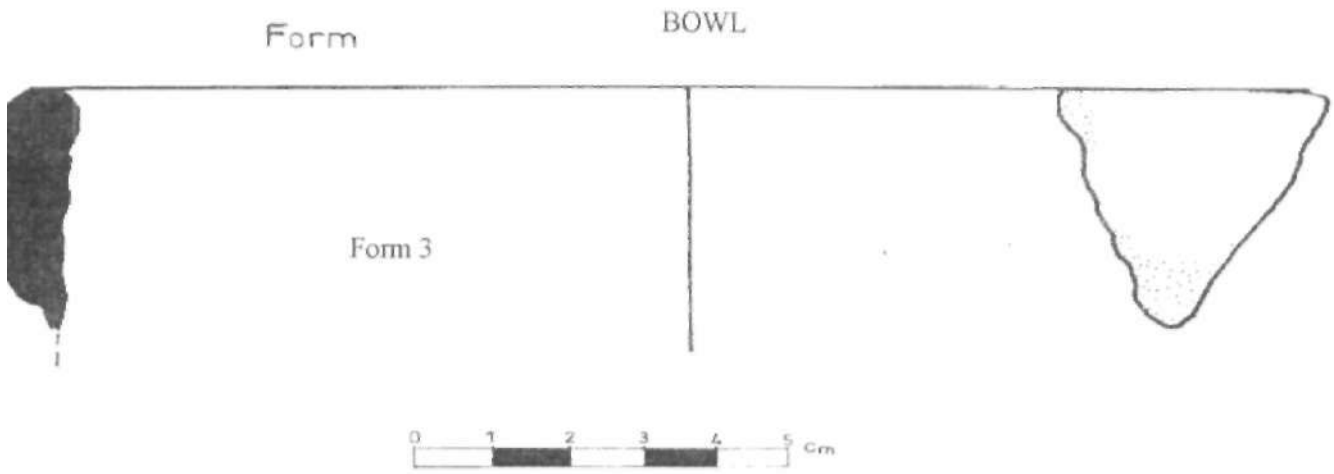
BOWLS

Form: 1



Form: 2





4.3.5 Surface Finish

The analysis of surface finish in pottery studies refers to the final application on pots before they are fired or used. An analysis of the potsherds from Gorobi shows that out of the three hundred and three (303) potsherds analyzed, showed that burnished decorated accounted for twenty (20), while forty (40) are burnished undecorated. One hundred and sixty (160) were unburnished decorated and seventy (70) are unburnished undecorated. Most potsherds are in good condition with 13 potsherd which are not in good condition.

Table 4: Summary of Surface Finish

S/N	Surface Finish	Quantity
1	Burnished decorated	20
2	Burnished undecorated	40
3	Unburnished decorated	160
4	Unburnished undecorated	70
5	Undiagnostic	13
	Total	**303**

4.3.6. Decorative Motif

The analysis showed that two hundred and twenty two (222) of the three hundred and three (303) potsherds collected from the site had different decorations on them. The most prominent of these decorations are rouletting, multiple decorations, stamping and grooves. Rouletting was probably achieved by rolling corncob, string or twisted cord on the ware at the wet stage as it is the case with most rouletting decorations (Hurley, 1979). The impression technique was probably a result of the use of carved wood to impress on the clay to produce the stamping motif on the potsherds. The notching motifs were probably achieved by the use of sharp carved objects to notch the wet clay horizontally in sequential order (Hurley, 1979). The quantitative analysis shows that rouletting constitutes one hundred and twenty (120) of the total decorated potsherds, while multiple decorations accounted for fifty two (52) of the total decorated potsherds. The potsherds with multiple decorations were further analyzed into different motifs based on their combination. In all, fourteen (14) motifs were identified on the potsherds with single

decorations, while ten (10) motifs were identified in the category of potsherds with multiple decorations.

Multiple Decorations

Motif a

This motif is composed of cord roulette with grooves. A total of eighteen (18) potsherds fall under this category, accounting for 34.62% of the total potsherds under this category (see plates 28).



Plate 28: Cord roulettes with banded horizontal grooves

Motif b

This motif is composed of puntutes with grooves. Eight (8) potsherds fall under this category, accounting for 15.38% of the total potsherds under this category (see plate 29).

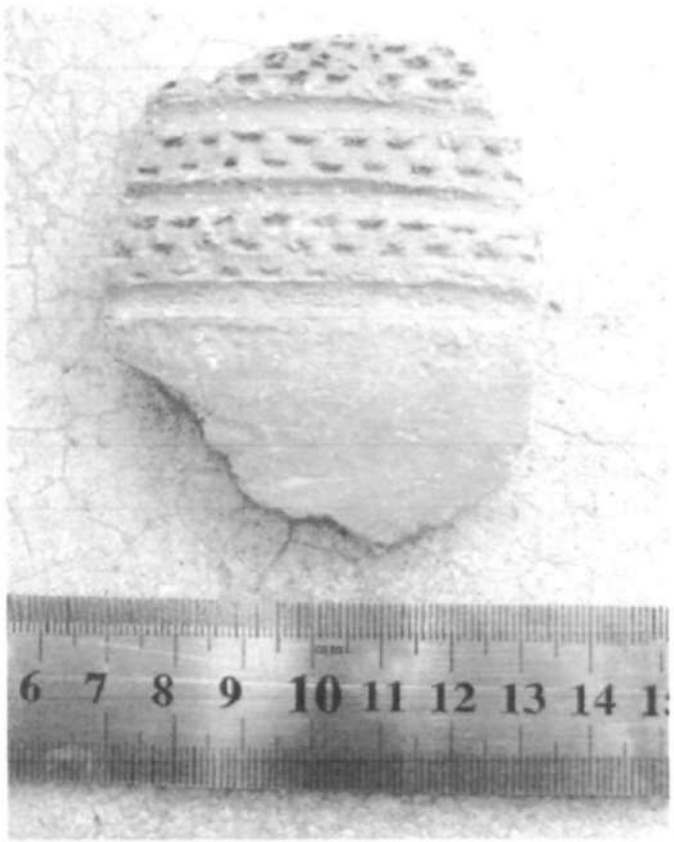


Plate 29: Puntutes with grooves

Motif c

This motif is composed of puntutes and horizontal grooves. Eight (8) potsherds fall under this category, accounting for 15.39% of the total potsherds (see plate 30)

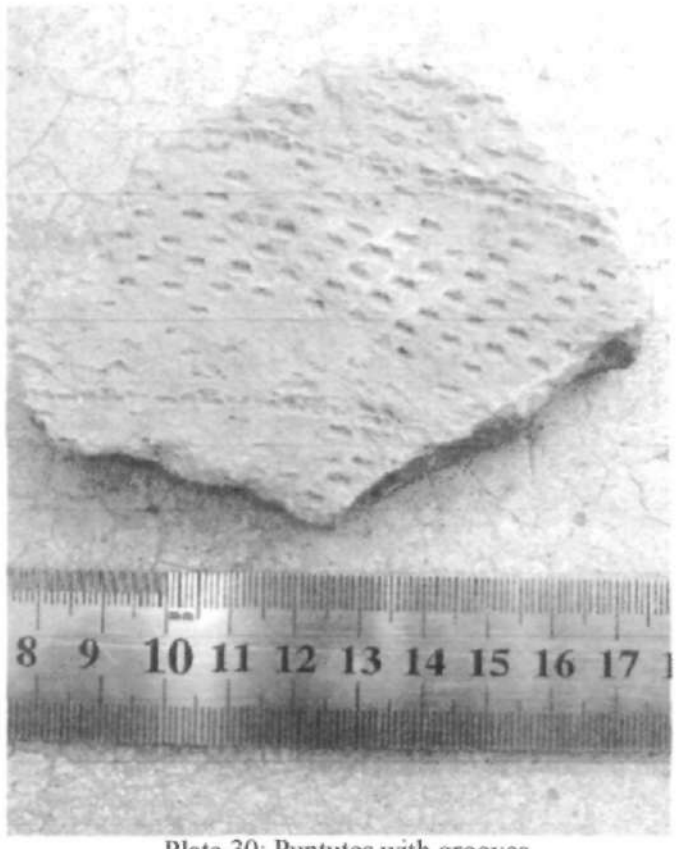


Plate 30: Puntutes with grooves

Motif d

This is carved roulette with grooves. Four (4) potsherds fall under this category, accounting for 7.69% of the total potsherds (see plate 31).

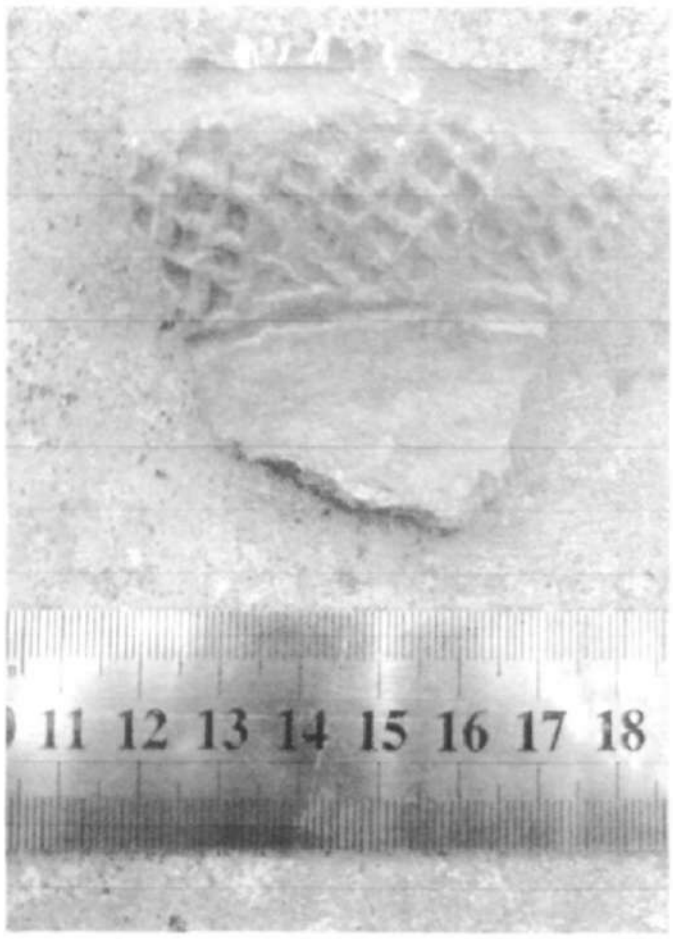


Plate 31: Carved roulette with grooves

Motif e

The motif on this potsherd is cord roulette with punching. Three (3) potsherds fall within this category, accounting for 5.77% of the total potsherds (see plate 32).



Plate 32: Cord roulettes with punching

Motif f

This motif is grooves with carved incision. Four (4) potsherds fall under this category, accounting for 7.69% of the total potsherds (see plate 33).



Plate 33: Grooves with carved incision

Motif g

This motif is roulette with criss-crossed pattern. Only one (1) potsherd fall under this category, accounting for 1.92% of the total potsherds (see plate 34).



Plate 34: Roulette with criss-crossed lines pattern

Motif h

This motif is horizontal grooves with herringbone. Eleven (11) potsherds fall under this category, accounting for 21.15% of the total potsherds (see plate 35).



Plate 35: Horizontal grooves with herringbone

Motif i

This motif is cord roulette and groove. The total of one (1) potsherd fall under th category, accounting for 3.85% of the total potsherds (see plate 36).



Plate 36: Cord roulettes and groove

Motif j

This motif is notching and grooves. The total of one (1) potsherd fall under this category, accounting for 1.92% of the total sherds (see plate 37).



Plate 37: Notching and grooves

Motif k

This motif consist of mat impression with geometric pattern and grooves. The total of one (1) potsherds fall under this category, accounting for 1.92% of the total potsherds (see plates 38).

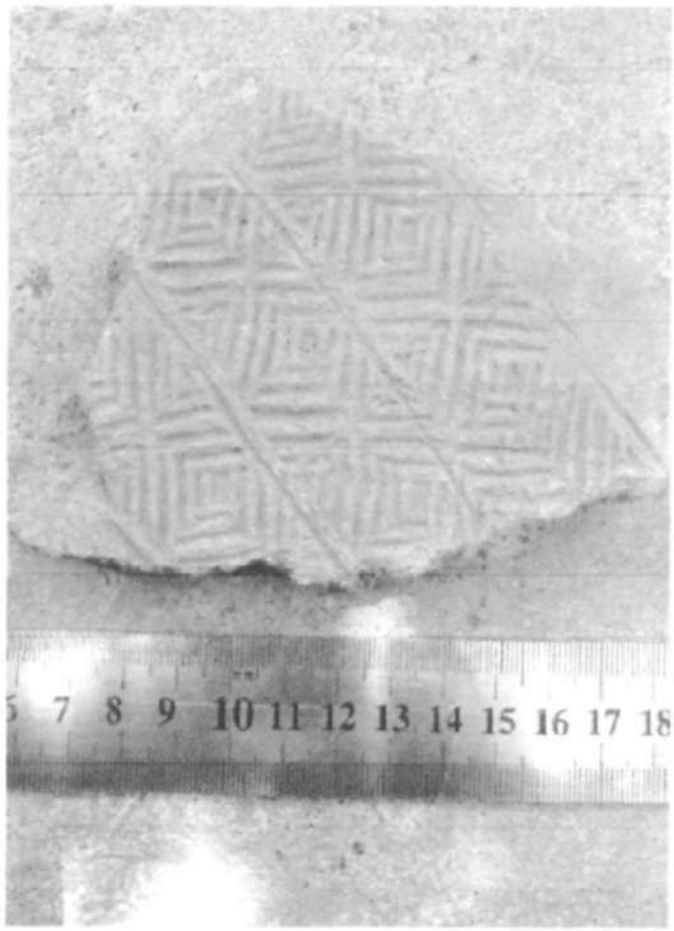


Plate 38: Mat impression with geometric pattern and grooves

Table 6: Multiple Decoration

S/N	Multiple Decoration	Quantity	Percentage
1	Motif a	18	34.62%
2	Motif b	8	15.39%
3	Motif c	4	7.69
4	Motif d	3	5.77
5	Motif e	1	1.92
6	Motif f	1	1.92
7	Motif g	4	7.69
8	Motif h	10	19.23
9	Motif i	1	1.92
10	Motif j	2	3.85
	Total	**52**	**100**

SINGLE DECORATIONS

Motif a (Roulettes)

This motif consist of cord roulette. The total of thirty (30) potsherds fall within this category, accounting for 17.65% of the total potsherds (see plate 39).

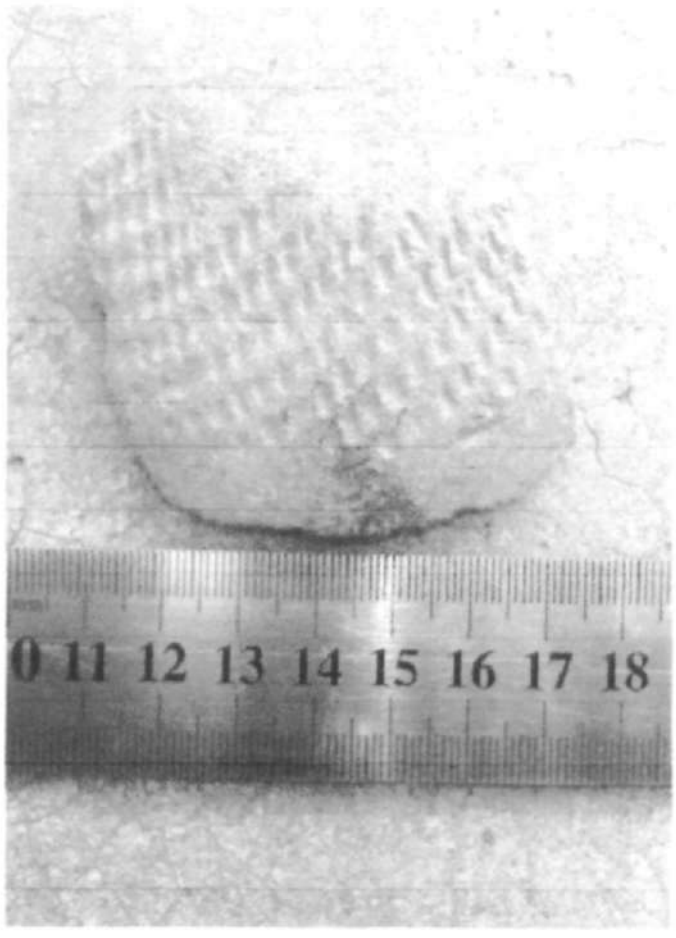


Plate 39: Cord roulettes

Motif b

This motif consist of carved wooden roulette with wavy lines pattern. The total of five (5) potsherds fall within this category accounting for 2.94% of the total potsherds (see plate 40).

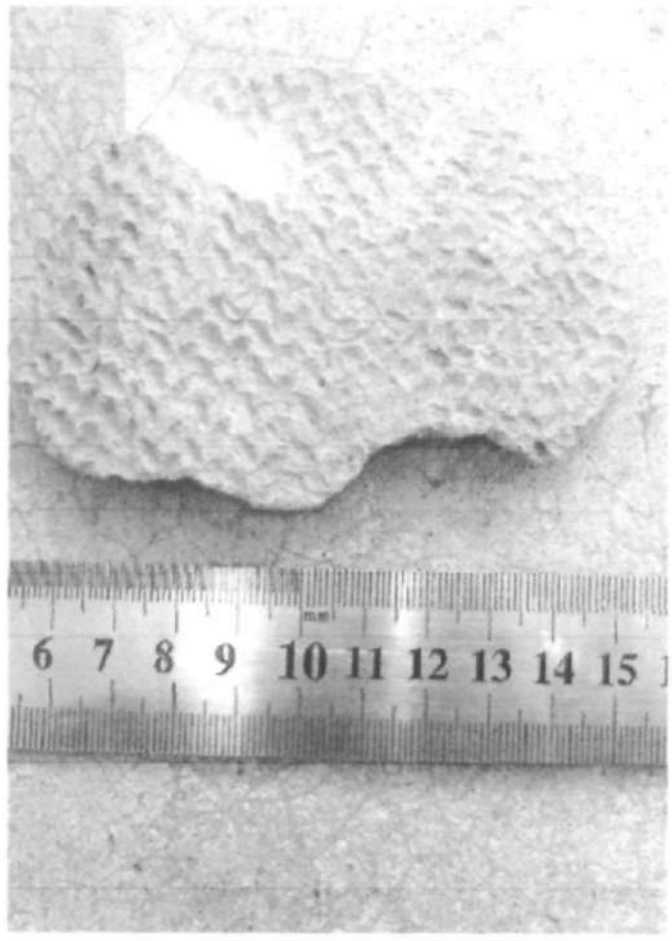


Plate 40: Carved wooden roulette with wavy lines pattern

Motif c

This motif is carved wooden roulettes with geometric pattern. It consist of three (3) potsherds that fall within this category, accounting for 1.77% of the total potsherds (see plate 41).



Plate 41: Carved wooden roulette with geometric pattern

Motif d

This motif consist of chevron roulette. The total of two (2) potsherds fall within this category accounting for 1.18% of the total potsherds (see plate 42).

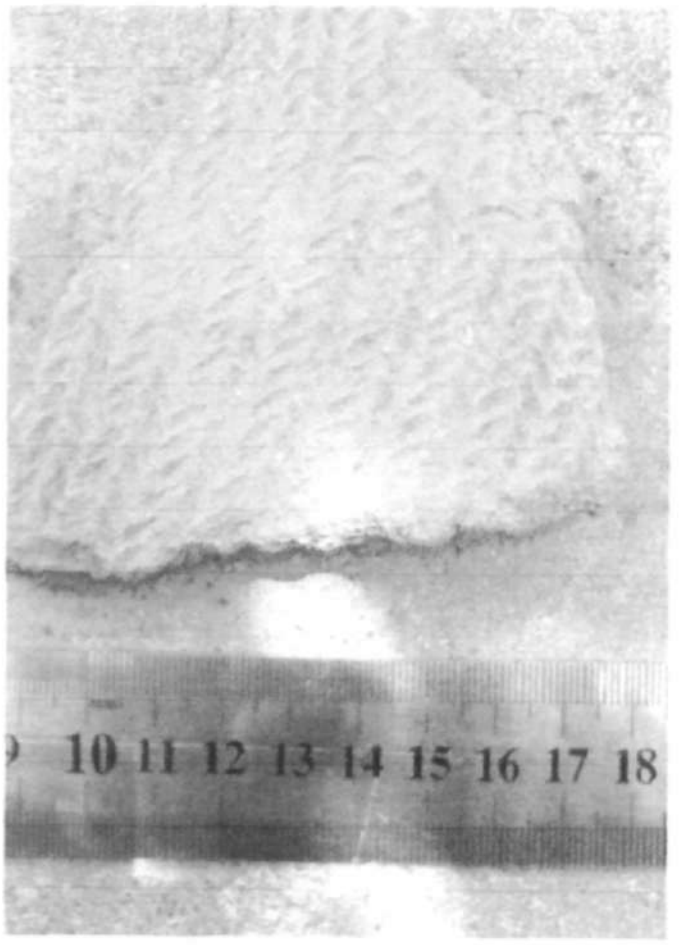


Plate 42: Chevron roulette

Motif e

This motif is fine string roulette. The total of ten (10) potsherds belong to this category, accounting for 5.88% of the total potsherd with this decoration (see plate 43).

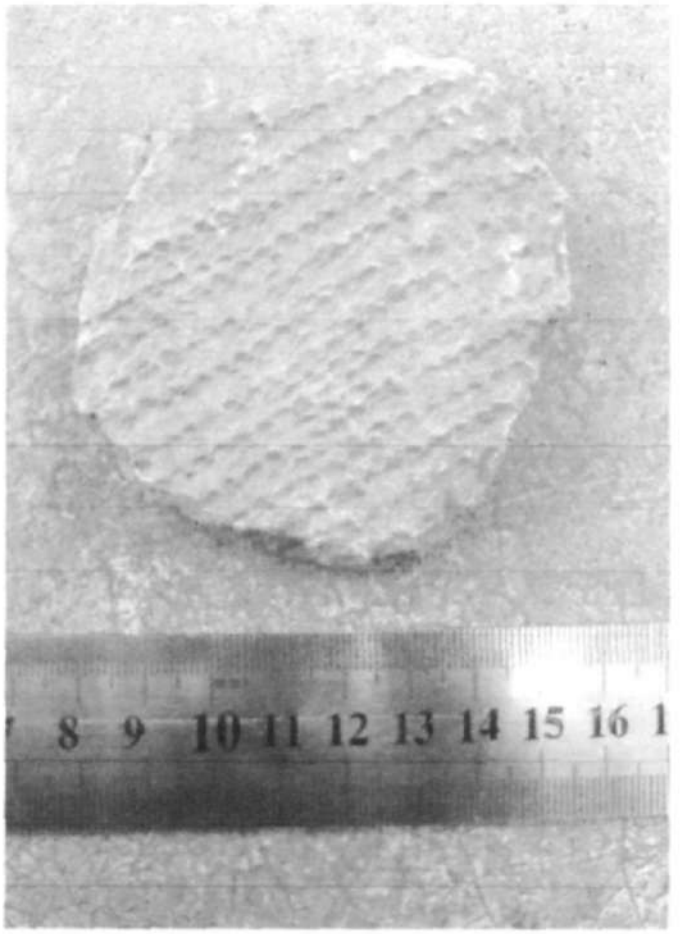


Plate 43: Fine string roulette

Motif f

This motif consist of cord roulette. The total of twenty nine (29) potsherds fall within this category, accounting for 16.57% of the total potsherd (see plates 44).



Plate 44: Cord roulette

Motif g

This motif is puntutes. The total of twenty six (26) potsherds fall within this category, accounting for 15.29% of potsherds with single decorations (see plate 45-46).

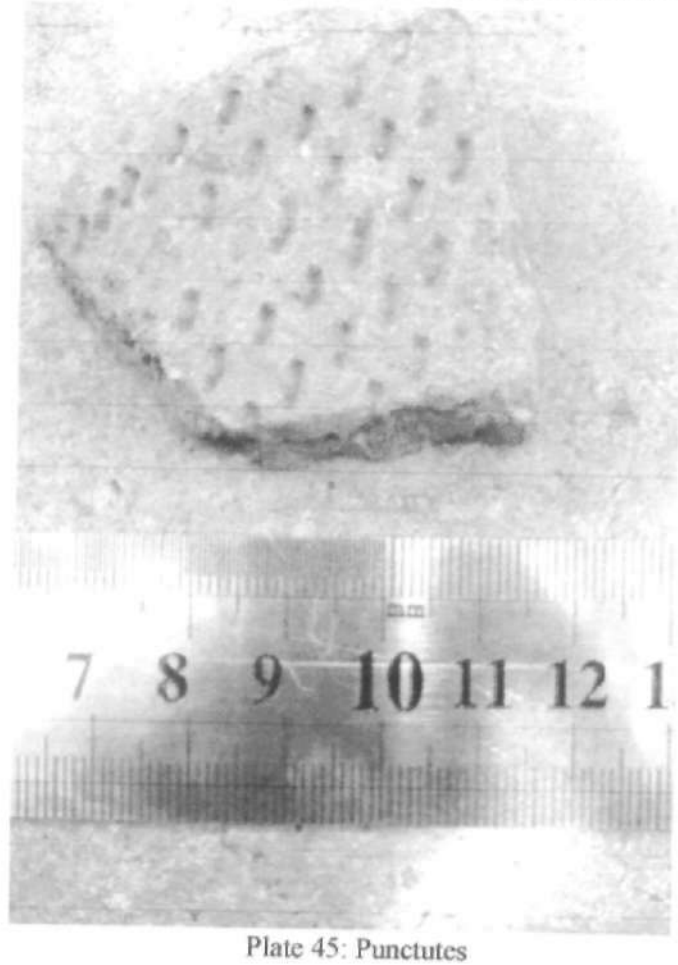


Plate 45: Punctutes

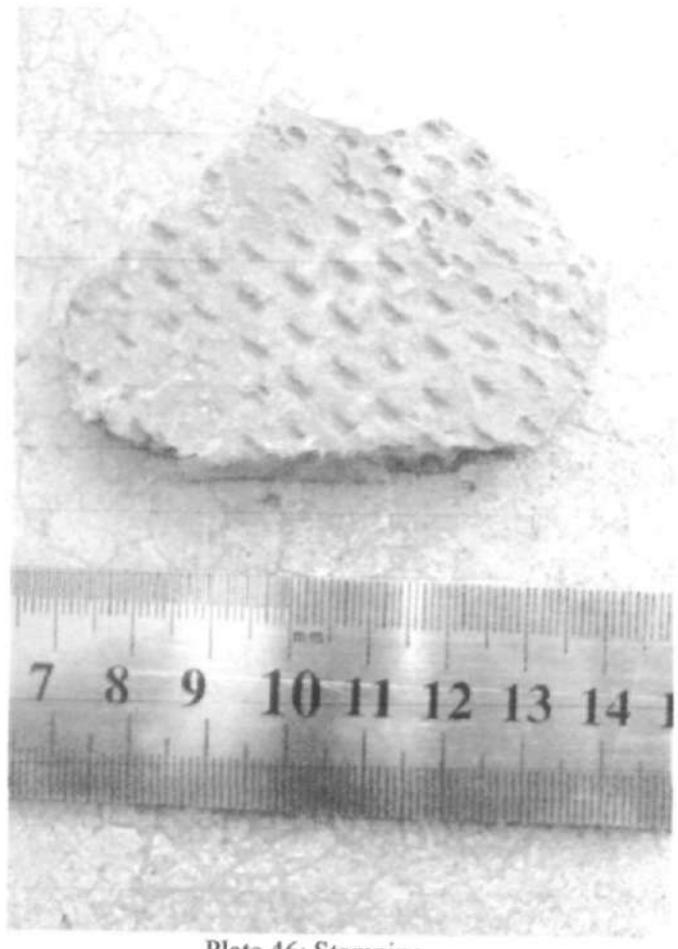


Plate 46: Stamping

Motif h (Grooves)

This motif consists of grooves. The total of ten (10) potsherds fall within thi category, accounting for 5.88% of the total potsherd (see plates 47 – 48).

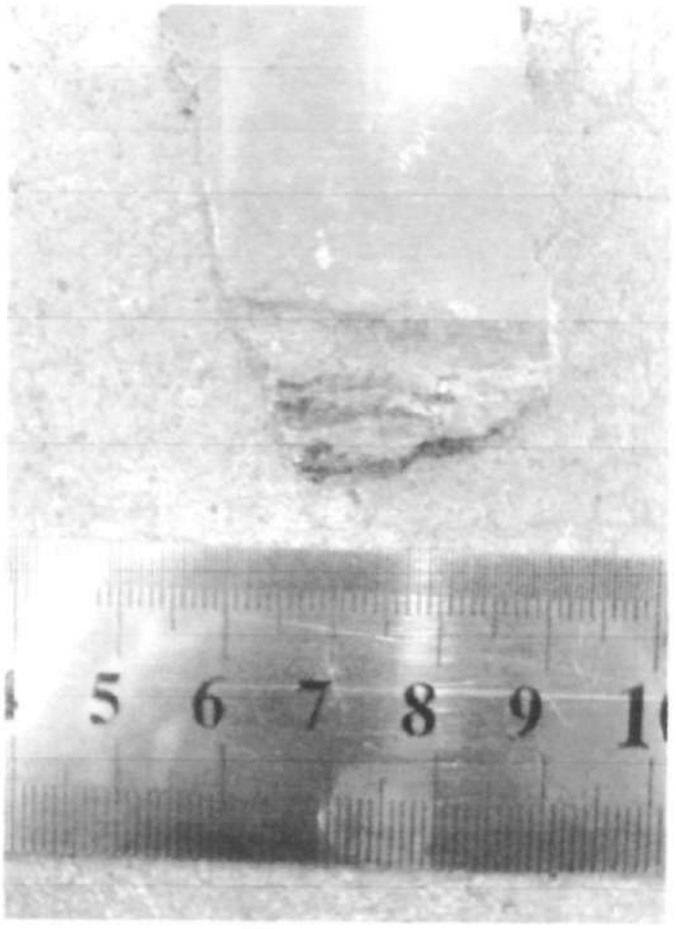


Plate 47: Groove



Plate 48: Wavy lines groove banded by horizontal groove

Motif i (Applied Decorations)

This consist of relif decoration. The total of two (2) potsherds fall within this category, accounting for 1.18% of the total potsherds (see plate 49).



Plate 49: Relif decoration

Motif j

This motif consist of broom impression. The total of five (5) potsherds fall within this category, accounting for 2.94% potsherds with single decoration (see plate 50)

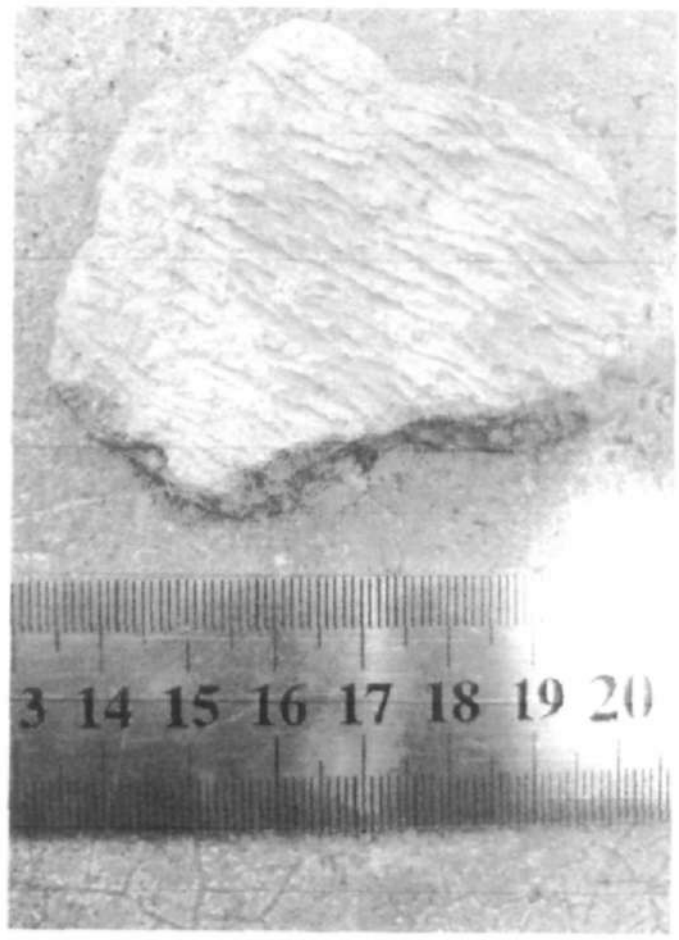


Plate 50: Broom impression

Motif k

This motif is chevron. A total of fourty (40) potsherds fall within this category, accounting for 23.52% of the total potsherds (see plate 51)



Plate 47: Carved wood roulette

Plate 51: Chevron

Table 5: Single Decoration

S/N	SINGLE DECORATION	QUANTITY	PERCENTAGE
1	Motif A	120	70.59%
2	Motif B	38	22.35%
3	Motif C	10	5.88%
4	Motif D	2	1.18%
	Total	**170**	**100%**

CHAPTER FIVE

INTERPRETATION OF FINDS AND FEATURES

5.1 Introduction

Archaeological research is incomplete until collected data are interpreted through which behavioural patterns, cultural processes and technological development can be inferred and reconstructed. Interpretation is the meaning the archaeologist infers from analysed data (Sharer and Ashmore, 2003). This is because the end product of an archaeological research is explanation which has to do with answering the questions of when, what, how, where and why. However, because the archaeologist was not part of the phenomena under study, various methods and theoretical frameworks are employed to view assemblage of analyzed and synthesized data for a meaningful explanation of past cultural processes. Events in the prehistoric past cannot be directly observed, as such, the archaeologist can only reconstruct them from material evidence recovered by relating and taking clues from the present. In doing so, the archaeologist applies theoretical links based on analogy (Sharer and Ashmore, 1979, 2003). Analogy is a form of reasoning whereby the identity of unknown items may be inferred from those that are known. This reasoning is founded on the premise that if two classes of phenomena are alike in one respect, they may be alike in other respect as well (Sharer and Ashmore, 1979). Thus, analogy is used in archaeology to infer the identity of and relationships among archaeological data on the basis of comparison with similar phenomena documented in living human societies. However, not all archaeological reconstruction is based on analogy. Historical archaeology often relies on documentary sources to identify and interpret archaeological remains. These various sources of analogy used in archaeological

interpretation namely history, ethnography, and experimental studies. In its relevance, analogy must be used with caution as analogy has been misused. For an analogy to be meaningful in archaeological reconstruction there must be a degree of cultural continuity and historical connection between the archaeological record and the ethnographic model. The environment of the two must also be established to be comparable and there must be cultural comparability between the archaeological and ethnographic cultures in question (Anderson, 1969, Odofin 2006).

However, all interpretation in archaeology are not necessarily based on analogy. There are instance where material remains are interpreted by direct observation particularly where there are no ethnographic parallels. An example of direct interpretation of observed material remains is interpreting the remains of building as a shelter without reference to any ethnographic parallel. Having established the basic conditions for analogous interpretation, the archaeological record of Gorobi was explained and understood drawing inferences from ethnographic and historical analogy. Generally, Gorobi is a promising site that requires further research particularly archaeological survey, excavation and dating of samples from the site. The overall cultural materials found in Gorobi are suggestive of early human occupation and their activities in the area.

5.2 Pottery

Pottery usually characterize most settlement sites and is a strong indicator of human activities on a site. In the case of Gorobi, several potsherds were found scattered all over the site. Two types of pottery were basically identified, the one made of crude and coarse heavily paste clay with large quartz and mica inclusions and the other type made of fine textured clay. The crude potsherds are likely indicative of less refined

methods of pottery making in the area whereby unprocessed clay was mostly used for pottery making. Some of the decorative motifs on Gorobi pottery were rouletting, stamping, grooves, and multiple decorations. According to the oral informant, some of the potsherds with intricate motifs were of ritual and medicinal significance. The pottery types with simple decorations were likely used for domestic purposes such as cooking and brewing. Besides the intricate designs on the pottery, other characteristics features of Gorobi pottery are bowls and small pots. The small pots and bowls may have been used for ritual and medicinal purposes. Ethnographic studies showed that such pots were used normally to store remedies for various ailments such as stomach troubles, measles, chicken pox, abnormal head growth and convulsion. Though, most of the beliefs on the significant of pottery use in Gorobi is fast declining. Clay pots still feature in ritual functions, traditional ceremonies and for brewing and storage of drinking water in the area. Presently, there is no pottery making in Gorobi to allow for a comparative study of present pottery tradition. It is discovered that pottery making in Gorobi was not common, but was mostly obtained from neighbouring communities like Yelwa and Zing. Yelwa is 3km North-west of Gorobi site. Yelwa is found in present Mayo-Belwa Local Government Area in Adamawa state, while Zing is in present day Zing Local Government Area in Taraba state. It can be inferred that Gorobi pottery might have been produced locally by the people in the distant past. It is possible it was abandoned in their subsequent relocation to other sites for pottery from other sources. The inference is based on the observation of decorative motifs of pottery, from these sites and among the extant people of Gorobi area. The ethnographic observation of pottery from Zing, the other source of pottery to Gorobi shows the prevalence of large pots for brewing and storage

purposes and small pots used for medicinal preparations. These observations is an indication of continuity in cultural practices. It is important to note that like most early settlements in Nigeria, pottery was of both domestic and ritual significance to the people as can be inferred from the nature of pottery from Gorobi site.

5.3 Gorobi Iron Smelting Evidence

Iron working in Africa has long attracted attention from researchers in terms of its technology and its symbolism (Schmith, 1996) given its resistance to weathering. Slag is unusually well preserved in archaeological site. They provide useful information for archaeologist to deduce, characterize and reconstruct the early iron working process and technology. Thus, the composition of the slag does not just reflect component of raw material source, but also the technology and working process of the human behaviours involved in its manufacture. Therefore when properly studied, it could provide clues to the technical aspects and processes used by the people that worked the iron (Schmidt, 1996).

Gorobi site has provided impressive evidence of early iron smelting that further substantiate and strengthen the assertion that extensive and complex early iron working was practiced in various parts of Nigeria beyond the investigated sites that have produced early dates for iron working in the Nigerian region. Among these sites is the Nok culture site of Taruga in central Nigeria where ten furnaces with associated tuyeres, iron slag and charcoal were discovered and dated to the 5th century B.C. (Fagg 1969, Alpern 2005). Another site is Samaru-west Zaria, where evidence of iron smelting was discovered with furnaces, iron ore, mining pits, heaps of iron slag and broken tuyeres dated to the 7th century A.D. (Sutton, 1969). Apart from the above research, early evidence of iron

smelting in Igboland has also been revealed by Okafor in Nsukka division where he excavated metallurgical furnaces and concluded that bloomery iron smelting began there around the 5th century B.C. based on the two sigma calibrated dating of 756 – 120 BCE obtained from the region (Okafor 1993, Alperm 2005). These sites (Taruga, Samaru West, Daima and Nsukka Division) and many more have revealed early evidence of iron smelting in Nigeria and many more sites still remain to be discovered and studied (Alperm, 2005).

In this vain, Gorobi site has also revealed evidence of iron smelting. Three (3) scattered iron slag with traces of fragmented tuyeres were identified on the site. Providing sufficient evidence that iron ore was smelted on the site. These iron slag points to a long history of iron working in Gorobi site. According to oral tradition, Gorobi site was the first point of settlement when the people migrated to the area. It is thus probable that iron working in Gorobi according to the tradition of the people might date earlier than the 18th century when the site was abandoned (Yandang Community Association, 2001).

This however, has to be ascertained by dating slag samples from Gorobi which is beyond the scope of this research work. Until all the iron smelting sites in Gorobi are dated, we cannot begin to make conclusion about the antiquity of iron technology in Yandang land. Moreso, the research problem in study of iron smelting in Gorobi is the lack of any form of iron working among the Yandang people of Gorobi from which ethnographic data can be obtained. This is a serious problem in interpreting the iron smelting evidence in Gorobi and among the Yandang people in general. Most significantly, the research in Gorobi has shown that iron working might have developed

in the area as a result of the availability of the raw materials needed for the technology such as iron bearing rocks and lateritic soil, water, wood and clay.

5.4 Grinding Stones

The discovering of grinding stones on the site suggest the evidence of agricultural practice among the people. Gorobi grinding stones were of two types, the lower and the upper grinding stones which are of different sizes and shapes. These grinding stones were used for processing and grinding vegetables such as pepper, tomatoes and medicinal leaves and barks of plants. While the hollowed grinding stones were used for grinding grains like guinea corn, millet, maize used for brewing of the local beer (biedaga) and for food. Apart from their domestic uses, the flat grinding stones might have also been used as whetting stones for knives and other iron tools. Ethnographic studies show a continuous usage of grinding stones among the present people. Grinding stones are used for grinding tomatoes, pepper, and beans (dry and wet) for soup. The use of the grinding stones to grind pepper, tomatoes and beans is said to be preferred among the present people because of its distinct taste compared to the ones grounded in electric grinding machine. Presently, with the introduction of grinding machine the use of the grinding stone has decline greatly as this is only used in the grinding of small quantity of soup ingredients.

5.5 Burials

The study of human remains is important to the archaeologist because it offers direct, tangible evidence of our history, how we have become biologically suited to the many environments in which we live, and how we behave. There are three ways in which

data is gathered about the past population. First, by the study of the artifacts left behind, secondly, by the study of the living and thirdly, by the study of biological remains. Each of these ways of studying our past has advantages and disadvantages, but the study of the remains themselves has the unique advantage of providing direct information about our ancestors. The people of Gorobi believed that death is not the ultimate end of life. They see death as, a transition (that is the end of life in the physical world) but the beginning of new life in the spiritual world (that is the land of the ancestors). In Gorobi, burial sites no exposed skeletal remains was discovered but burial mounds were discovered. These burial mounds have grave goods on them, these grave goods varies from men to women.

From information obtained from oral tradition of the people, the burial of the Yandang people was done according to gender. And, those elders who rose to prominent positions in the land were also accorded special burial. The people believed that when elders die they go to the land of the spirit and their spirit can be evoked to bless them. On the grave of the men, two stones and a three legged pot was placed on top. These items are believed to be things the deceased man might use in the life beyond. While on the grave of the women was placed on top a small bowl, calabash, and a small pot. These items were kept for the dead woman for domestic activities relating to fetching of water, cooking and eating in the life after. No special body treatment for the dead bodies. The dead is not allow to stay for more than two days. Before burial; the dead body is washed with water while the head shaved in the case of men while the women have their heads plaited. The dead body is dressed in the traditional cloth called "Lantan". The lantan are used to make the dead body stiff and straight to enable one person to carry. The head region is wrapped with a single cloth to enable fast decomposition. As the dead body is

undergoing washing the "Vaaka" mourns for the decease. The "Vaaka" is the 'god' of the land, and the head of all the traditional worshippers.

There are special people responsible for burial among the Yandang people, only these people can take dead bodies to the grave for burial, this is because it is against the tradition of the people to see the entrance of the grave. After the dead bodies are dressed and ready for burial the women cease to see it. The Yandang people dig their graves in a well-like form with two chambers. The head is placed on the Eastern side of the chamber while, the legs are placed on the west. The corpse are taken into the grave legs first. When an elderly man dies, only the initiated men are allowed in as all other men are barred from seeing the corpse. After which, the dead body is taken to the grave for burial. The "Vaaka" will mourn the death of the elder for three days. A later date is fixed for the ceremony of the elder. During the ceremony, the death man's skull was removed and taken to his ancestral burial ground. This burial is done according to clan. The time and ceremony would take place depending on the financial position or preparedness of the dead man's son's or relatives. The ceremony take place after six - eight (6 - 8) months or even one year after burial. The spot where the skull is buried is marked by placing a stone on it (see plate 18). The removal of the skull is only done by some cult members with the authorization by the family and clan members. One of the activities conducted on the "Ugong" i.e. grave of reburial skull of elders were sacrifice of cleansing and forgiveness of a cursed child by late father and also consultation of the spirit of the death.

Most grave goods here are externally placed on top of the burial mounds. This was also discovered of the Tiv who buried their deaths with external grave goods. According to Gundu (1988b:172) "the placement of body wear and other possessions of

the dead on graves can be seen as an attempt to dispose of the emotions they might otherwise evoke if inherited for use" external grave goods (comprising of figurines and potsherds) are also reported amongst the Godugodo of Jemaa area in Kaduna state and amongst the Toroh people (with placement of pots on graves) of the Plateau state (Jemkur, 1987). It should be noted, however, that in most parts of West Africa (including Nigeria) the above burial practices are fast changing. Burial practices like most aspects of the African life have been influenced very greatly by western and Arabic cultures (but there are still a few people in parts of Nigeria who still embark on traditional burials at least to a certain extent). Although present day ethnographic data seem to suggest that in most parts of Nigeria grave goods were mainly clothing materials (these in turn suggest that traditional burial practices are undergoing changes) oral tradition and archaeological data suggest that this has not always been the case. For instance, evidence from the excavated sites in Igbo land Igbo Ukwu (9^{th} – 11^{th} century A.D.) and Ezira (15^{th} century A.D.) suggest that "big" men found here were buried with the paraphernalia associated with their status in life (many bronze objects of different types and function , pottery with elaborate styles, elephant tusks and beads in the case of Igbo-Ukwu). The "big" man in the Igbo-Ukwu burial chamber had his slaves buried along with him to continue their service to him in the spirit world (Harle, 1967; Shaw, 1970; Okpoko, 1987). The Imodi burial in Ijebuland in Yorubaland contained a good number of bronze buried along with the "big" man. In Daima in the Lake Chad region of Nigeria bronze ornaments, beads, ostrich, egg shell and pottery with elaborate styles were found in the burials dating about 5^{th} – 6^{th} century A.D. (Connah, 1968:317). Because of the belief in life after death in parts of West Africa, efforts were made to furnish the deceased with property

commensurate with his economic/social status in life. However, given the scarcity of these various ornamental objects people are no longer disposed to bury with kings, chiefs, or their titled parents or brothers such precious and very expensive items as may be associated with their status in life. Hence mainly clothing materials are now used as burial goods.

5.6 Grove

The Yandang people of Gorobi like any other typical Nigerian tradition believe in the worship of "gods" for good harvest, protection and healing of the people. This grove served as a place of worship for their ancestors and also a place to thank their gods for good harvest every year. Rituals were performed in the shrine for the defence of the people and for fortification of the people against deadly diseases and evil attacks. Only men were allowed to enter the grove and to perform rituals and sacrifices.

5.7 A Ritual Stone

The ritual stone served as an altar during worship and when rituals are performed. Beside the ritual stone, there were other eight round stones in the grove. According to Yandang oral tradition and belief, these stones served as guards to the grove. In case, any of these stones should be stolen or missing, no matter where they are taken to, the stone will surely return to the grove.

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5.8 An Ancient Well

This well served the people of Gorobi in times of worship, rituals and cleansing. In September every year, certain rituals, liberations and incantations were performed in

the grove. This grove serve as the shrine of the people of Gorobi area. The rituals were performed to bring bumper harvest for the next farming season and to heal the people with deadly sickness and diseases. According to oral tradition, the people were asked to drink and bath with the water from the well for healing. It was believed that the water from the well have some curative powers against ailments like leprosy, bareness, chicken pox and measles.

5.9 Rock Shelter

The rock shelter was inhabited as a source of safety from predators and also a shield against rain and sunshine. The rockshelter also served as a place where the commander of war view the enemies encroachment into Gorobi. However, the rock shelter serve as a security post to the inhabitants of Gorobi.

5.10 Plants

The baobab (*Adansonia digitata)* which is an evidence of human occupation of the site. Also the locust bean trees (*Perkia clappertoniana*) were found on the site. According to the oral tradition of the Gorobi people, the baobab trees represents the various compounds that existed in the area in ancient times hence depicting the evidence of human habitation.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

Archaeology is relevant in the reconstruction of the remotest part of a people. Archaeology provides the missing link in understanding the past of a people, where written records are scanty or non-existent. Therefore, this research unraveled the inherent archaeological potentials of Gorobi particularly as it relates to settlement history. The overall goal of the research on Gorobi was to collect oral tradition and attempt a reconstruction of the settlement history of the site as can be deduce from the collected cultural materials, with the sole aim of contributing to a better understanding of the history of the people who settled in the area. To achieve this goal, oral tradition and ethnographic evidence provided the needed information.

Gorobi site featured in the oral tradition of the Yandang people as one of the earliest settlement occupied by the people on their arrival. This is evidenced by the several cultural materials revealed in the archaeological survey of the site. Inspite of the occupation of the site and its abandonment several years ago, hundreds of well preserved potsherds and grindings stones of several sizes and shapes are still visible on the site. The potsherds recovered from the site raised the question of the nature of society that existed on the site. It is indicated that complex socio-cultural relations existed on the site which may have included certain ritual activities that necessitated the making of complex decorations on pottery. The research showed the ability of the occupant of the site to exploit natural resources for technological development. Also, cultural continuity

observed in the study revealed the people of Gorobi as a people that connect culturally and historically with their past.

Inferring from the nature of pottery, their sizes, shape and decorations, Gorobi pottery might have been used for domestic purposes of cooking, storage and ritual purposes as well. From ethnographic information, the large pots were used for processing indigenous beer, while the smaller ones were used for medicinal or herbal preparations as well as for cooking. Grinding stones on the other hand depict agricultural practice on the site. They also show the production and consumption of grains and vegetables by the people.

The material remains suggest the use of the site for settlement purpose. It is observed that the site is continually being disturbed and destroyed by farming activities. Most parts of the site now serve as farm land for the present people and several stone arrangements most likely to be house foundations were observed on the site used by farmers to delineate farm boundaries.

An observation of the geological features of the area revealed presence of lateritic soils and heamelitic iron bearing rocks exploited by the people in the production of iron. There is the abundant of forest reserve which supports the need for fuel involved in iron smelting and also clay needed for the construction of furnace and tuyeres for smelting. These factors might have facilitated and sustained the development of iron technology in Gorobi. Iron smelting is no longer practiced among the present day people of Gorobi. Though the present people are aware and confirmed that iron ore used to be smelted in the area. It is possible that iron smelting became extinct as a result of external influence and modernization whereby finished iron goods become available and affordable to the

people. It appears pottery making also existed in Gorobi but was later abandoned for traded pottery from the local markets.

It is observed that some aspects of the cultural practices observed in the archaeological record survived in the ethnographic record. For example, the large clay pots are still in use in the local brewery industry of the people and clay pots still feature in ritual activities in the land. Grinding stones are still used in grinding vegetables. Principally, the site yielded material evidence that supports the evidence of early human occupation in Niger Conger group of languages (Bendor, 1982).

Finally, Gorobi site has revealed evidence that throw light on the settlement and culture history of the Yandang people as one that has relationship with the Mumuye as revealed in the oral tradition of the Yandang people of Gorobi.

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6.2 Conclusion

The research on Gorobi site was informed by the need to reconstruct the history of the Yandang people from an archaeological perspective against their sole dependant on oral traditions which was the focus of the few historical records in the area. Oral tradition, archaeological survey, ethnographic survey, analysis and interpretation were methods employed in the research. Archaeological survey carried out in the course of the research involved measurements of features in relation to the datum point and also in relation to one another and mapping, whereby cultural materials ranging from potsherds, grinding stones to iron slag were discovered. Samples of finds were collected, classified and analyzed. The principal material remains analyzed was pottery, while other materials were the iron smelting residues and grinding stones. These materials were classified on the basis of their typology and were analyzed to know, how they were used. It

was observed that pottery was used for both domestic and ritual purposes. Apart from pottery evidence, three mounds of iron slag and broken pieces of tuyeres were discovered on the site.

The archaeological survey was done with some basic equipment like the ranging pole, tape, prismatic compass, a camera and polythene bags. The research findings are represented in six chapters. One gave the background information of research area, the aim and objectives of research and the methods employed in the research. The research contained the geographical and historical background of the site, the location, climate, geology and soil, drainage pattern, vegetation, settlement pattern and economy of the people. Also the outline of the use of archaeological survey in data collection, giving detail description and measurements of features located on the site and lastly were on classification and analysis, interpretation, summary and conclusion respectively.

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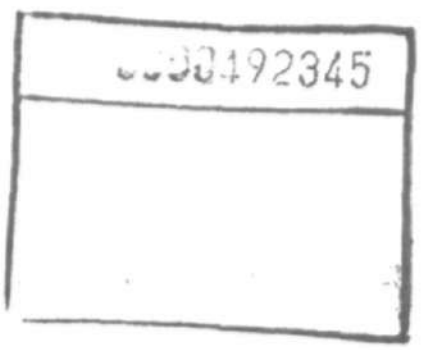
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APPENDIX I

LIST OF INFORMANTS

S/No	Names	Age	Occupation	Gender	Year of interview	Type of Information
1	Zakawa Merfi	58	Village head of Gorobi	Male	2010	Tradition of origin
2	Cletus Jinti	56	Civil servant	Male	2010	Oral tradition
3	Cornelinus Dedan	50	Civil servant	Male	2010	Settlement history
4	Damaturu Ham	57	Farmer	Male	2010	Economy
5	Cecelia Gregory	49	Farmer/potter	Female	2010	Pottery making
6	Yuvari Jinti	70	Ward head	Male	2010	Political history
7	Tani Shawulu	68	Farmer/trader	Female	2010	Oral tradition
8	Bala Jenti	69	Market head	Male	2010	Economy
9	Fabian Bakari	34	Water well digger	Male	2010	Oral tradition
10	Istifanus Lavu	36	Civil servant	Male	2010	Settlement history
11	Jummai Inuwa	56	Farmer/trader	Female	2010	Oral tradition
12	Emmanuel Ibrahim	30	Applicant	Male	2010	Tradition of origin
13	Kiru Zavo	54	Potter	Female	2010	Pottery making
14	Kriniyus Idi	92	Ritual priest	Male	2010	Religion
15	Linu Gada	52	Trader	Female	2010	Iron industry
16	Baba Iro	72	Trader	Male	2010	Religion
17	Madam Abigail	48	Civil servant	Female	2010	Economy
18	Zanire Yuvari	57	Potter	Female	2010	Pottery making
19	Elam Monday	62	Farmer	Male	2010	Settlement history
20	Ishaya Wale	61	Civil servant	Male	2010	Economy
21	Jauro Bujum	60	Farmer	Male	2010	Religion
22	Andarawus Shamaki	90	Priest	Male	2010	Oral tradition
23	Tani Rabo	43	Trader	Female	2010	Oral tradition
24	Jalo Iliya	32	Hunter	Male	2010	Political history
25	Mairo Dimas	45	Civil servant	Female	2010	Political history

APPENDIX II

QUESTION GUIDE

A. TRADITION OF ORIGIN

i. Who were the early settlers of this area?

ii. Where did the people come from?

iii. At what time did they settle here?

iv. Why did the people choose this area as their settlement?

v. What is the social organization of the people?

vi. Why did they abandon this site/area?

vii. How long was the site abandoned?

viii. Is there any link between the present and early occupants of the site?

ix. Is this your first settlement?

x. How did the new settlement emerge?

xi. What led to the migration to the new site?

B. ECONOMY AND TECHNOLOGY

i. What kind of food did the people produce?

ii. What was their method of production?

iii. What other occupations are your people engaged in?

iv. Who were responsible for the ancient industry in the site?

v. Where do the people get their raw materials?

vi. What kind of raw materials did they use?

vii. Is the present inhabitant practicing pottery, blacksmithing?

viii. What is the stages and process of making the above materials?

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ix. Do you have a market in your settlement?

x. How do you dispose the finished crafts?

xi. Do you practice division of labour?

xii. Were the people engaged in any form of trade?

xiii. Was there any taboo associated with the people involved in these industries.

C. SETTLEMENT PATTERN

i. How did your settlement develop?

ii. What was the reason for the choice of this settlement?

iii. How did they live on the settlement?

iv. Did they live on the site clan by clan or lived generally together without any clan differences?

v. What was the mode of building in your settlement?

vi. Did the mode of building differ from that of the earliest inhabitants?

D. POLITICS

i. What is the political structure of the people of Gorobi?

ii. What was the qualifies of your leader?

iii. How do you choose your clan heads?

iv. How long do they rule as clan heads?

v. What are the basic functions of these clan heads?

vi. Can a youth be the clan head?

vii. What type of elders can be made the clan head?

E. RELIGION

i. What is the belief system in your settlement?

ii. Who do you worship as the supreme being?

iii. What are the major regular festivals in your religion?

iv. How many times do your festivals take place?

v. Has the festival been observed since antiquity?

vi. What norms do the ancient people practiced?

vii. Do you have any significant religious activities associated with the rites of passage- for example rites of entry into adulthood, cult, rites or death etc?

viii. How do you bury your dead?

ix. Where do you bury the dead in this settlement?