Title Page

AN ARCHAEOLOGICAL RECONNAISSANCE OF PADUR HILL ABANDONED SETTLEMENT SITE IN LANGTANG NORTH LOCAL GOVERNMENT AREA OF PLATEAU STATE, NIGERIA.

BY

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Department of Archaeology, Faculty of Arts,

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APRIL, 2014.

DECLARATION

I hereby declare that the work in this thesis titled "An Archaeological Reconnaissance of Padur Hill Abandoned Settlement in Langtang North Local Government Area of Plateau State Nigeria," was performed by me in the Department of Archaeology, under the supervision of Dr. (Mrs.) Benedicta Mangut and Dr. Kola Odofin. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this work has been presented for another degree or diploma at any institution.

Nimzing Victoria Stephen

_____ _____ _____

(Name) (Signature) (Date)

CERTIFICATION

This thesis titled An Archaeological Reconnaissance of Padur Hill Abandoned Settlement in Langtang North Local Government Area of Plateau State Nigeria, meets the regulations governing the award of the degree of the Department of Archaeology of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

This thesis has attempted to bring to limelight the history of the people who once occupied the Padur Hill and who have now settled in the present day Shishiri plains which is about three kilometers from the once occupied Padur hill.

The only attempt to write the history of the Padur people was that made by Nimzing Sunday on the burial system of the Taroh with particular reference to Padur abandoned settlement site, thus the necessity to use archaeological methods to reconstruct the history of the Padur people. The present research aimed at reconstructing the past ways of life of the people who occupied Padur hill by studying the site. The objectives are to document the oral history of Padur people and to use archaeological methods to identify, document, describe, and interpret the various cultural materials on the site so as to understand the cultural change and continuity by comparing the ethnographic materials of the people with the archaeological data.

The methods of research employed were the use of oral tradition, written sources, ethnographic survey and archaeological reconnaissance and survey. Finds and features were identified, documented and taken pictures of. These were a shrine, one upper grinding stone, two lower grinding stones, a clan meeting arena, a rock with hollows, a grave, *"ishi ewopwop" (*structures of skulls that are worshipped), two tombs, numerous gourds, two bows and arrows stores, house foundations and a granary foundation. Pottery was the major find that was abundantly visible and seventy six (76) sherds were picked randomly and analyzed.

From this research, it could be seen that the researcher made an attempt towards contributing to the understanding of the history of the Padur people. The researcher has

firstly, documented the oral history of the site; secondly, the finds and features at the site have been documented; thirdly, the researcher collected ethnographic information on the relevant crafts and industries and tried to establish a link between the past inhabitants of the abandoned Padur settlement site and the people who are presently occupying the Shishiri settlement. Finally, corroboration has been made from the evidence gotten from oral tradition, documentary sources and ethnographic study which it is hoped that with more research work, the history of the Padur people and their culture dynamics would be better understood as a clearer picture will emerge.

In conclusion, it could be deduced from the evidence gathered that all the finds and features left behind by the Padur people suggest that the site was a habitation site.

CHAPTER ONE

1.1 INTRODUCTION

Padur hill is an abandoned settlement site located in the present day Langtang North Local Government Area of Plateau State. It is about 4.8 kilometers eastwards from Langtang North Local Government Secretariat, the administrative headquarters of the Local Government Council. The site was occupied by a group of people known as the Kumbwang, a clan of the Taroh ethnic group.

The Padur abandoned settlement site lies between latitude 90° 07'N and longitude 45° 08' E and covers an area of approximately 1 x 1 square kilometers. The site is characterized by a shrine, two bows and arrows stores, ten house foundations, a grave, *ishi ewopwop* (mud structures built over skulls that are worshipped), two tombs, numerous potsherds, gourds, one upper and two lower grinding stones, baobab and mango trees, as well as many other trees. At the foot of the hill lies a stream which is called the Padur stream.

The site was chosen for this investigation due to the fact that it offers a promising archaeological site seeing the abundant material remains that abound on the site. Information gotten from oral tradition traces the origin of the "Kumbwang clan" who occupy the present Shishiri settlement as having migrated from the Padur abandoned settlement site. Oral tradition has it that the people migrated from the hill to their present settlement due to overcrowding, search for better hunting grounds, need for more farm lands and the desire to escape from attacks by other groups. The people were afraid of the Hausa who were better armed and who would usually attack them through the hillside

routes hence the desire to migrate to plain land where they lived in a larger number to resist attack. It is assumed that they had knowledge of agriculture and how to make iron tools (Shagaya, 2005).

All these formed the basis for this research on the origin of the Padur people so that a detailed documentation of what happened in the past could be preserved for the future generations.

1.2 Statement of the Research Problem

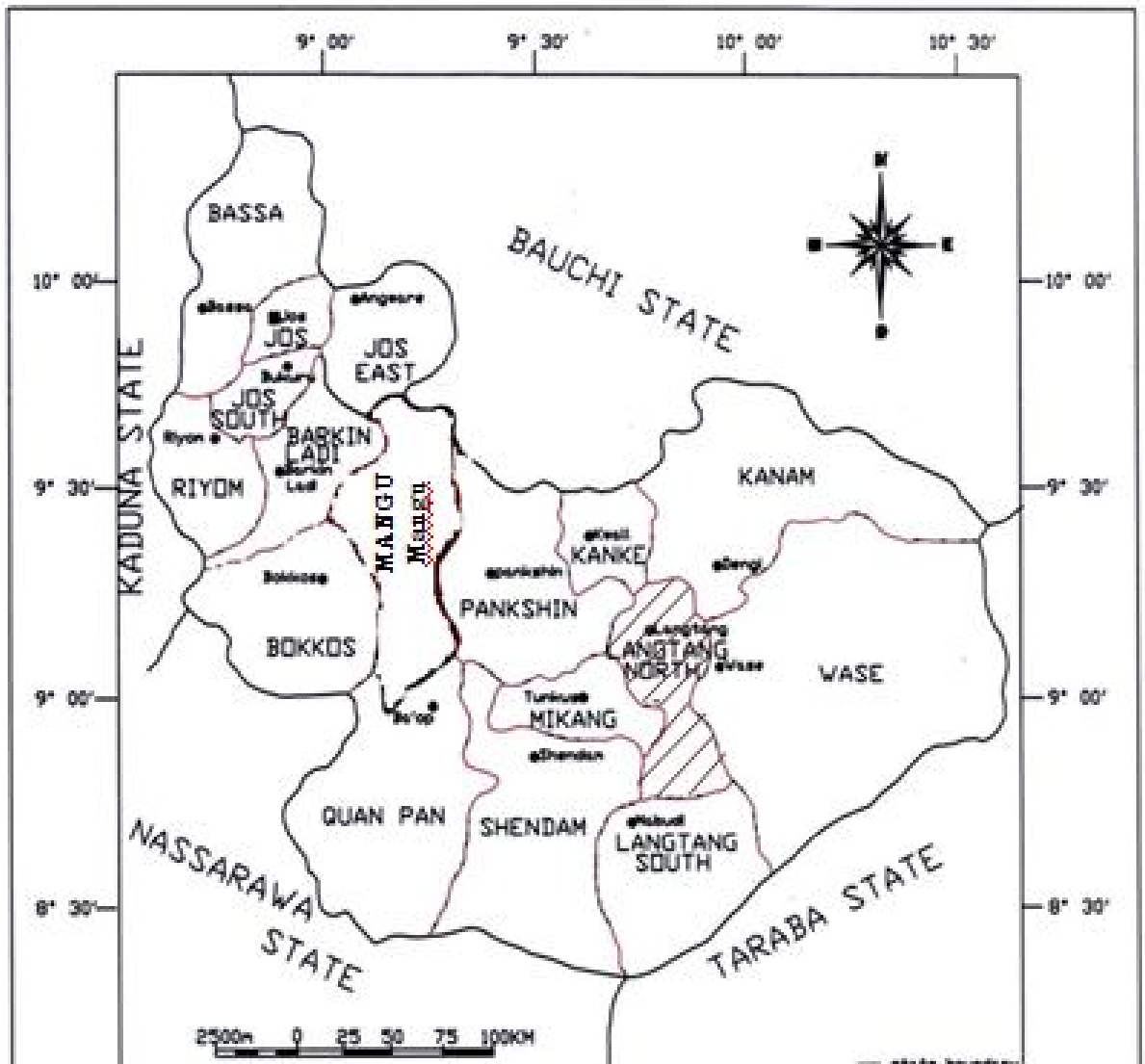
The first research attempt made on the Padur people was a B.A Project by Nimzing Sunday to the graves and *ishi ewopwop* (skulls that are worshipped) on the Padur hill. The present research work attempted to document all evidence of material culture on the site which will serve as a preliminary reference for any future archaeological work in the area.

1.3 Literature Review

The Padur people's history has not had a fair share of documentation like some ethnic groups in Nigeria although inadequate or poor documentation of the past life ways of the African man by the Europeans is what has bedeviled so many societies today. Apart from a previous work on Taroh Burials as mentioned above, nothing has been mentioned on the Padur people. Colonialists made some documentation which was basically ethnographic. Most of the documentation is on Taroh people in general. This is seen in the works of Vongdip (2000), who explored the Taroh culture as far back as to the 17th century. Lamle (1995) also delved into giving an overall view of the Taroh society by

discussing the historical, cultural, and religious background of the people. Jemkur (2005), made a collection on the Taroh oral literature. There is also the work of Shagaya (2005) who wrote on Taroh history which was a publication on the development of the Taroh society. A pioneer B.A thesis in archaeology by Nimzing, S. (1982), discussed the Taroh Burials with particular reference to the burial graves and *ishi ewopwop* (skulls that are worshipped) on the Padur site. There is also the work of Nimzing V. (2004), on the ethno-archaeological perspective of the Taroh traditional marriage system with particular reference to the Padur people who now occupy Shishiri. Although the project of Sunday Nimzing centered on the burial system of the Padur people, this dissertation focused on finding out;

1. Who actually are the Padur people?
2. Are the Shishiri people the actual people who migrated from the Padur hill?
3. Do the Shishiri and Padur people have similar cultural ways as compared with their ethnographic and material remains?


9° 00'
9° 30'
10° 00'
10° 30'
BASSA
BAUCHI STATE
JOS
JOS EAST
JOS SOUTH
BARKIN LADI
RIYOM
KADUNA STATE
MANGU
KANAM
KANKE
PANKSHIN
BOKKOS
LANGTANG NORTH
WASE
MIKANG
QUAN PAN
SHENDAM
LANGTANG SOUTH
NASSARAWA STATE
TARABA STATE
2500m 0 25 50 75 100KM

MAP 2: SHOWING LANGTANG NORTH L.G.A

1.4 Aim and Objectives of the Research

The aim of this research work is to investigate the history of the Taroh people with particular reference to the Kumbwang of Shishiri.

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

i. To study and document available archaeological data on the Padur site.

ii. To investigate the various cultural activities of the Padur people before the site was abandoned through their archaeological materials.

iii. To corroborate evidence from the site with oral tradition, documented sources and ethnographic information so as to have a better understanding of Padur history.

1.5 Significance of the Study

As detailed archaeological investigations into the origin and history of the Taroh is now being vigorously pursued, archaeological investigation of an abandoned settlement such as Padur serves as an important contribution. It is also hoped that at the end of this research, the attention of the National Commission for Museums and Monuments as well as other relevant bodies will be drawn to the importance of the site as a tourist and heritage site. It is also hoped that this will serve as a basis for further research on the site.

1.6 Scope of the Research

Owing to lack of resources, this ls research only focused on the archaeological reconnaissance and survey of Padur abandoned settlement hill site. The research looked

at stone structures, graves, ishi ewopwop (structures of skulls that are worshipped), tombs, clan meeting arena and ethnographic information that was gathered of the traditional architecture of the extant Shishiri people presently occupying the plain.

1.7 Research Methodology

In order to achieve the set aim and objectives, the following methods were used to get the necessary information needed for compiling this work:

1.7.1 Oral Tradition

Oral tradition is viewed as accounts of history or testimonies of the past that are transmitted verbally from mouth to mouth and from one generation to another Vansina (1981). Oral tradition is meant to augment written sources although not all verbal testimonies are traditions. For example, rumors must be excluded from a tradition. Oral traditions and other forms of encoded cultural representations like ritual dramas and place-names, contain genuinely historical components that are readily usable in interpreting the past, as well as containing more strictly mythological elements Whitely (2002). Despite the limitations of Oral tradition however, it can be evaluated and used as a reliable source. Scholars such as Alagoa(1966) and Effah-Gyamfi (1975) used mainly oral tradition to reconstruct the history of the Niger-Delta in Nigeria and parts of Ghana respectively. It is an indispensable source of data gathering in archaeological research as it aids the researcher to have a better understanding of an area thereby enhancing a better understanding of the area in focus. It is in view of this that this source of information gathering was employed in this research.

A total of twenty five informants made up of men and women between the ages of thirty four (34) and one hundred (100) were individually interviewed. Questions asked ranged from origins, religion, economy, technology, burials, settlement patterns and politics. A question guide was used to aid the researcher during the interview sessions. No questionnaire was used in the course of the research.

1.7.2 Archaeological Reconnaissance

Archaeological reconnaissance is the identification of sites and the recording or collection of surface artifacts. Reconnaissance in archaeological research involves the setting out to the field with the aim of identifying or locating archaeological sites and collecting the finds as well as documenting the features observed in a site Sharer and Ashmore (2003). It is usually the first step archaeologists take when investigating a site after obtaining permission from land owners. Archaeological reconnaissance involves the use of maps, previous reports, local informants and other sources in order to know as much as possible about the area to be studied before going to the field. Most often, time and money constitute the greatest barrier for an effective research work. At such times, large areas are not covered in an effort to identify potential sites (Sharer and Ashmore 2003).

Some areas are more conducive to reconnaissance than others. Dry climate and sparse vegetation offer near ideal conditions for both the visual detection of archaeological sites and ease of movement across reconnoitered terrain. Plotting of sample unit boundaries enable the archaeologist to indicate which areas have been

covered and which have not so that sampling adequacy can be assessed. Plotting of new sites is necessary for distributional studies within the sampled areas and for returning to the site later. There are three basic methods used in conducting archaeological reconnaissance Grant (2002); these are ground reconnaissance, aerial reconnaissance, and sub-surface detection. Each requires specialized techniques and each is effective in identifying sites under different conditions. Ground reconnaissance is the most common method of reconnaissance. It is conducted by walking. It is the slowest method, although horse, mules or vehicles are also used. Ground reconnaissance is aided by local inhabitants who serve as guides to the researcher.

In this research, the ground reconnaissance method was employed. Foot walks were carried out at several periods to study the area. There was a Sony 6.0 mega pixel camera at hand to take pictures of any finds and features on the site. There was a ranging pole, photographic scale, a field note book, polythene bags, eraser, pen and pencil to jot down any information that may be beneficial to the researcher. A datum point was gotten to aid the researcher to locate and relate finds and features on the field as well as aid other future researchers in identifying the site.

During the foot walks, a collection of seventy six (76) potsherds was carried out. Also visible were two (2) lower grinding stones; one (1) upper grinding stone; ten (10) remains of house foundations (apart from the distorted ones due to human activities such as farming), one (1) granary foundation, stone seats; a rock with hollows, one (1) shrine; two (2) Bow and Arrow Stores; four (4) gourds (which were not allowed to be picked); one (1) grave, two (2) tombs and numerous *ishi ewopwop* (skulls that are worshipped) which were found on various parts of the site. These materials were recorded, taken

pictures of and collection was made of the surface finds. Interpretation of the materials was carried out subsequently in order to have an understanding of the people who once occupied the site.

1.7.3 Ethnographic Study of the Present Settlement

Ethnography has been defined as "the work of describing a culture" Ethnography means learning from the people. Ethnographers start their research work from living people that is to say they work within a single framework that is the present (Aliyu, 2006). By this definition, it could be deduced that both ethnography and archaeology study human culture. Culture by this definition is the expression of the total life ways of a people. It entails among other things artifacts and the way and manner they were made, used and even discarded. An ethnoarchaeologist must be an archaeologist trained in ethnographic work. But he still may seek for information from an ethnographer if the latter has such information at his disposal (Ogundele, 2004). This was used to trace the cultural relativity and continuity between the abandoned Padur settlement site and the present Shishiri settlement on the plain. This was done in order to gain an adequate understanding of the people's past ways of life and also to confirm the claim by oral tradition that the past and present inhabitants of the area are historically and culturally related.

The first ethnographic investigation on the present settlement was that carried out in August 2010 for this research. The reason for this was to see if an explanation could be made on how the archaeological record was formed, and what certain features might mean in terms of human behaviour. Participant observation was also employed in this

research. The most effective way to do this is to study the material culture and behavior of living societies (Renfrew, 1991).

Ethnographic investigation has to do with seeking analogous materials that are widely used in communities in an attempt to understand how the tools are made, the animals hunted, and plants gathered and the way they were exploited (Okpoko, 2006). For this research, information was collected through oral interviews by asking questions relating to some of the cultural practices in Shishiri such as use of pottery, grinding stones, farming, traditional architecture, hunting and brewing activities. These interviews were completed by participant observation of the different traditional activities. Informants were interviewed individually; questions and observations on economy, settlement pattern, architecture, religion and political organization were asked.

1.8 Classification and Analysis

Classification and analysis of finds and features in archaeology is indispensable. Without it, all the data gathered will be of no relevance. The main reason for collating data is to make meaning out of it. 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). While embarking on this research, finds and features were identified on the site. Most of the finds were potsherds and some were collected for classification and analysis. The potsherds were classified into the groups in which they fell into based on paste

characteristics, surface finish, vessel forms, and decorative motifs. An interpretation was then made based on the analysis earlier made 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).

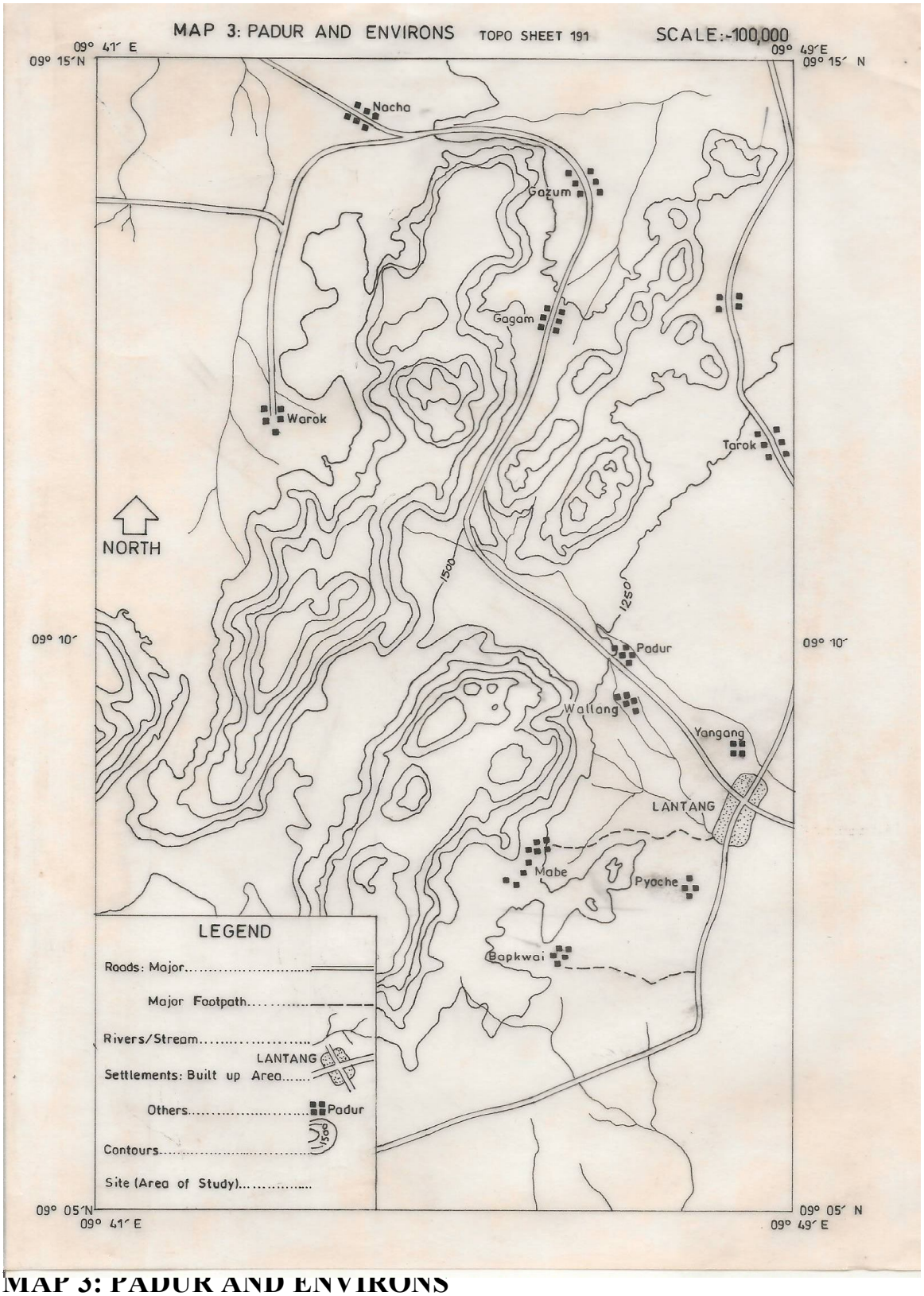
CHAPTER TWO

GEOGRAPHICAL AND HISTORICAL BACKGROUND

2.1 GEOGRAPHICAL BACKGROUND

2.1.1 Site Location

Padur hill is an abandoned settlement site located in the present day Wallang District of Langtang North Local Government Area of Plateau State. It is about 4.8 kilometers eastwards from Langtang town, the administrative headquarters of the Local Government Council. It lies between latitude 9^0 07`N and longitude $9^0$ 45`E (Microsoft Encarta, 2009). It covers an area of approximately 2 x 2 square kilometers. It is bounded to the north by Miyam, to the north-east by Jillam, to the south-east by Tunkun and Mankot villages, and to the south-west by Yangang and Pok villages. The site can be reached through a Trunk C road which goes off Shishiri main junction eastwards covering a distance of about two kilometers to the site.



MAP 3: PADUR AND ENVIRONS

Source: Plateau State Ministry of Lands and Survey

2.1.2 Weather and Climate

Just like other Taroh areas, Padur has a continental tropical climate, which is a climatic condition characterized by wide seasonal variations of temperature Brown (1993). Two weather conditions are experienced all year round in Padur. These are the rainy and dry seasons caused by two prevailing winds. First is the north-eastern wind which brings about the harmattan season and the second is the south-western wind, which is responsible for the rainy season. The dry season spans the period of October to mid April. It is usually characterized by bright sunshine. The rain which begins around April is heaviest in July through August with an annual average of 1218mm. The mean annual temperature is 29^0 while the mean annual rain fall is about 1300mm (Olayinka, 2000).

2.1.3 Geology and Soil

The Paudur site which is located in Langtang north Local Government Area is thought to be an area of younger granite which was intruded thrugh an area of older granite rock, making up the surrounding states. These “younger” granites are thought to be about one hundred and sixty million (160 million) years old. This creates the unusual scenery of the Jos Plateau. There are numerous hillocks with gentle slopes emerging from the ground like mushrooms scattered with huge boulders. Also volcanic activity fifty million (50 million) years ago created numerous volcanoes and vast basaltic plateaus created from lava flows. This also produces regions of mainly narrow and deep valleys and pediments (surfaces made smooth by erosion) from the middle of rounded hills with sheer rock faces. The phases of volcanic activities involved in the formation of Plateau

State have made it one of the mineral rich states in the country. Tin is still mined and processed on the Plateau (www.geologyofjosnigeria.com).

2.1.4 Drainage

The only river that provides water to the people of Padur is the Padur River which is located at the southeastern part of the site at the foot of the hill. It is useful only during the rainy season because the river dries up as soon as the rainy season is over therefore leaving the inhabitants with the option of going to the hill to fetch water or they fetch it from the dug wells owned by some of the inhabitants (Longtau 1991). According to an oral informant Zingfa (Pers.comm.. 2013), the river flows to the river Wase which is a tributary of the river Benue.

2.1.5 Vegetation

The vegetation of Padur is a sub-Saharan tropical pattern lying in the guinea savana belt. Oral tradition has it that in years past, the entire area was densely populated with trees which served as a habitat for fierce animals such as lions and snakes. With time however, due to human activities such as farming, livestock grazing, and other human activities, the vegetation is reducing by the day as the area is now sparsely populated with short and medium sized trees (See Plate 1). The area is covered with natural and economic trees such as:

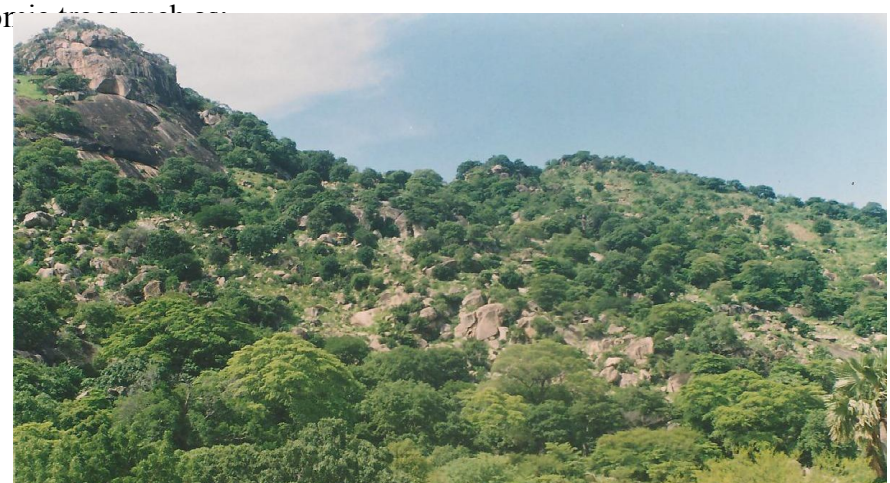


Plate 1: Vegetation cover of the area of study

(Photographed by Victoria S.N. 2011)

1. Moringaceae *(zogale)* Moringa Oleifera. This tree fairly consists of only one genus with series of deciduous trees, easily recognized by the compound pinnate leaves (2 or 3 times pinnate) and the long narrow angular fruits containing large, usually winged seeds. The tree is often found in farms and compounds or used as a fence in Northern Nigeria, resembling a leguminous species from a distance, especially when in flower, but immediately recognized when in fruit. The leaves are used in preparing soup and or salad and the water that is used to boil the leaves is consumed as it serves as immune booster and high blood pressure depressant (Keay, *et al, 1989*).

2. Locust beans *(Dorowa*) *Parkia Biglobosa:* This tree has a grey bark, very rough with longitudinal fissures, flaking off in small thick or less regular patches; slash reddish-brown, fibrous, exuding a little gum. It bears fruits between Feb-July and it is about 15-30cm long 2.5cm broad, light brown; containing numerous black seeds embedded in a yellowish, mealy sweet-tasting edible pulp, the seeds scarcely showing through the surface of the pod. It is used to make *dadawa*, a special spice for preparing food in Nigeria. The wood is dirty yellow and very light in weight. It is widely known in the Savanna region as Dorowa (Keay, *et al 1989*).

3. Baobab *(Kuka) Adansonia Digitata*: It grows in the Savanna region to a height of about 24cm with a very stout bole attaining 12m or more in girth. It has short and thick branches. It bears fruits between Nov-March and are usually ellipsoid, ovoid or spherical, 12-35cm long, 6-17cm diam., with a woody shell covered on the outside with yellowish-brown felted hair; with numerous seeds embedded in a dry acid pulp. The wood is soft and light (Keay *et al* 1989).
4. Mango *(Amangoro) Mangifera indica:* It is an evergreen tree with a dense crown and dark green in colour with a rather glossy elongated lanceolate leaves, commonly planted as a shade tree and for its distinctive edible fruits, up to 15 cm long, yellowish flesh and large flattened fibrous stone. The flowers are in conspicuous upright terminal panicles, and the fruits hang down in clusters (Keay*, et al 1989).*
5. Mahogany *(Raskata) Afzelia Africana:* This is a widespread species with a broad rather open crown and massive branches, most readily recognized by the conspicuous hard blackish fruits, the open pods persisting for a long time on the ground. It is called kawo in hausa. It grows up to 30 m high, but usually about 12 m in drier situations, with a girth up to 3m with a widely spreading crown and large irregular branches. It bears fruits between Apr. - July. ; Dec.-Jan. It is used to produce durable wood for furniture (Keay *et al* 1989).
6. Neem Tree *(Dogonyaro*) *Azadirachta indica:* This is the well known 'Neem' tree, which is one of the most important trees of Eastern India, where it occurs wild and is also much planted. It is venerated by the Hindus who use it in religious ceremonies. Because of its dense evergreen crown, it is a useful

shade tree. Most parts of the plant are used medicinally. The wood is used for house building and furniture. In Nigeria, it is one of the most widespread introduced tree species and is extensively naturalized. In the drier parts of northern Nigeria, it is the most successful shade and fuel plantation tree. It grows for up to 24m high but usually smaller in Nigeria, with dense, wide spreading crown. The bole is short and stout, the bark is dark-brown and rough with wide shallow longitudinal fissures separated by more or less flat ridges. It fruits in Mar.-Apr. The wood is hard, red, durable and attractive (Keay, *et al 1989).*

2.2 HISTORICAL BACKGROUND

2.2.1 Historical Origin and Migration

In writing the historical origin of the Padur people, clarification must be made on the use of the word "Taroh" to avoid confusion. This is important to note especially by non Taroh speaking groups as the word refers to both the people who occupy the entire Langtang North and South Local Government Areas as well as the dialect Taroh which this people speak. The Taroh people are also found in parts of Wase, Kanke and Kanam Local Government Areas. According to oral tradition (Usman 2010, Pers. Comm.), the early inhabitants of Padur hill are the same people who settled in Shishiri which is part of Langtang North and are also part of the Taroh speaking people. The various accounts of the history of the original inhabitants of Padur hill and the Shishiri people are linked. Most of this history is preserved through oral tradition although colonial masters, religious leaders such as Reverend Lamle Elias, gazetteers and the Taroh language committee have attempted collecting oral tradition. The origin of the Padur people is

largely speculative and still remains in the dark Nimzing (1982). This is because most of the materials documented about the people in question have been by colonial masters and religious leaders who were British, most of whom when they were traveling back, took them along to Britain while others were probably burnt (Lamle, 1995).

According to one version of the oral tradition, "a long time ago, the Taroh ethnic group as a whole migrated to Langtang from the direction of the east after which they settled on various parts of the hill and formed clans". This claim seems woolly because it gives no idea about chronology or account of when the migration of the people took place. According to Lamle (1995), one of the oral sources has it that some of the soldiers from Nigeria who fought in the Second World War and in the Congo War (names not given), on observing some common characteristics in language with the Taroh members of the Nigerian contingent referred to them as their brothers whom their people lost contact with after going west wards being pristine nomads at the time (Lamle, 1995). Another source says they migrated from the east through the Cameroun hills passing through Bambur and touching on the Nok culture area and then moved to their present settlement (Lamle, 1995).

It is interesting to see that despite the various accounts of the history of the Padur people, all do have a common assertion that they settled at Padur Hill before migrating to plain land. But whether they migrated from the east, west or elsewhere, it is important to note that the allusion by the people to a place called Yergam for Taroh is a nickname of recent origin which has no relationship whatsoever with the name of the Yergam hill in Adamawa State. Another oral source about the people having come from the eastern route or Southern Africa is the fact that such conclusions were informed by the earlier

classification of all class languages of Nigeria as Bantu Lamle (1995). Bantu is finally placed under Bantoid and its home land is the Cameroun/Nigeria border and not South Africa. The assertion that the Yergam hill in Adamawa State is a proof of the stopover of the Taroh may have no connection with the Taroh people as the word is a recently coined Hausa word. It is said that once upon a time when the Taroh and Hausa traded with each other, and since both groups did not really under each other's language each time the Hausa people bargained for items with the Taroh and they saw the prices to be far below what they expected to give away their goods for, they would say *'yar iga'* meaning 'carry the goods let us go'. This for the Taroh was a sign that their prospective buyers were not ready to buy the goods. It was from these transactions that the Hausa people began to refer to the Taroh people as *Yergam,* a term which has remained with them till date, although they prefer to be called Taroh as the term *yergam* is derogatory. The Taroh could have migrated down the Niger as the Yoruboid, Nupoid, Igboid and other tribes to their diverse homelands. Whichever way, it is a reality that the assertion of how the Taroh people entered their present location is an issue of controversy that scholars will seek to address.

2.2.2 Economic Life of the People

The main occupation of the Padur people is farming, hunting, pottery making and weaving of baskets, mats, hats and bags which they trade with neighbouring communities. According to Yildong (2011, Pers. Comm.), they got their clay from a place called Gyegerip on Wase road. The clay is available during both the rainy and dry seasons. They also dyed clothes and the dyeing materials were gotten from the Siyawa

people in Bauchi State. This craft is still in practice. The rainy season starts in April and ends in October. But before any planting activity commences, there is a festival called the *'Imalkan'* festival which means 'cleansing of the land'. This is carried out to purge the community of any negative deed by any member of the community that might have offended the gods of the land and may therefore prevent a bumper harvest. According to an oral informant Nanko (2012, Pers. Comm.), no member of the community plants any crops until the festival has been carried out. Grains such as maize (*Zea mays*), millet (*Pennisetum typoidum*), guinea-corn, rice (*Oryza sativa*) and groundnut (*Arachis hypogae*) are cultivated. They also cultivate yam (*Discoria spp*) and cocoa-yam. During the rainy season, they cultivate vegetables which grow within a few weeks such as spinach and okro (*Habisceus esculentus*).

Apart from the aforementioned, the people also practice animal husbandry where animals such as pigs, sheep and goats, as well as chickens and ducks form part of their farms. During the dry season, they engage in pork and local beer selling. Zogale, (moringaceae -*Moringa oleifera*) salad and a local delicacy called *'danwake'* (cassava cake) are eaten with so much joy by the people.

2.2.3 Social Organization

The Padur people who are presently occupying the Shishiri settlement belong to a clan in Taroh land called the *'Kumbwang'* clan. This clan has five sub clans namely; *Deshang; Wanyet; Pisau; Gullung; and Nelket.* According to Oral tradition Bongtur (pers. comm. 2010), the Shishiri people are the *Kumbwang* people who are part of the Taroh people. The *Kumbwang* people are the original inhabitants of the Shishiri

settlement. They are said to have migrated from (Padur hill) to the plain where they presently occupy. The *Kumbwang* clan did not meet any other clan on getting there. It was however, the need for more farmlands that made the people to migrate from the Padur hill. The Taroh lived in caves and rocks to hide from *Ogwai (Hausas)* who had weapons; bows and arrows *(Ijang ke Iwar)* to fight, while the Taroh only had knives (awal). The advent of the Christian missionaries brought about relative peace as they chased away the *Ogwai (Hausas)* from the area. This encouraged the people to form groups upon which they organized themselves for socio-economic activities.

The *Kumbwang* people have taboos. For instance, women are not allowed to have a view of the *Orim c*ult members who are initiated male adults of the traditional religion of the Taroh people and wear masquerade attire singing as they go round the town at special occasions, usually before the harvest of crops after the planting season and when this is not adhered to, the woman must perform some rituals otherwise she may not be able to conceive nor give birth. Likewise an uninitiated male is not permitted to be a member of the *Orim* cult. Young men between the ages of eighteen and twenty five (18-25) are those so initiated whereby they go through torture of all sorts, beating, cognitive behavioural and synthetic process, and training peculiar to only young men. A person is regarded as fully grown adult, who can now participate in the life process of marriage and raising a family after successfully going through the initiation. Such a person is released to an independent life by his family (Danburi, 2007).

Orim simply means the "ancestral spirits" of the dead. The *Orim* Cult plays a vital role in the socio-religious life of the Taroh people in the sense that it acts as a mediator between the spirit world and ordinary humans. The *Orim* cult cannot exist without its

special songs called *"Nzam Orim"* which are songs only peculiar to the spirit beings. It is during initiation or special events that these songs are heard. Therefore miming of the songs by humans is prohibited (Famwang 2002:11). No one can imitate *"Nzam Orim"* and go without severe punishment, particularly non-initiates and women. There are the *Orim Ikaka* and the *Orim Mbin.* The *Orim Ikaka* normally comes out from the shrine called *Ibong Orim* into the human society between the months of November and December, during the harvest of millet.

The *Orim,* according to an oral informant Zingfa Nimyel (pers.comm 2011), an initiate of this cult, normally comes out to visit the living, if there is a serious crisis in the land like war, famine or an epidermic.

Apart from the *Orim* cult which is the most powerful check on the Taroh people, the people have a formal social organization through which they govern themselves. The Madaki oversees the whole affairs of the clan. Second in rank to him is the *Galadiman Kumbwang* followed by the Chiroman Kumbwang and then the *Ubandoman Kumbwang* and finally the Ward Heads. There are fifty ward heads in *Kumbwang* who have now being given powers to oversee any matter arising in their wards and it is only if the ward head cannot handle it that he presents it to a higher authority. Till date at the end of each harvest season, the *Orim* cult members converge on the Padur hill to worship the skulls of the ancestors. It is this worship that is called the *Ibiari* festival. While on the hill, they offer sacrifices of chickens and local alcohol called *'nche'* to the ancestors. After eating and drinking with the ancestors for between three to seven (3-7) days, they go back to their homes. The members converge in a hall where they sit to discuss issues concerning their clans. In order of priority is first the *Nelket,* followed by the *Gullung* and then the

Ponzhi Mbin (Chief of the land). The *Deshang* is the fourth in order of seniority and then the *Piso* and finally but not the least is the *Wanyet* clan. Leadership is not monarchical. Seats of authority are being contested for. Mentally retarded men and women are not allowed to contest for any seat. This is because women in Taroh land are perceived to be fearful and talkative as such may not make good leaders.

In conclusion, the *Nche Orim* festival is practiced within the length and breadth of the Taroh land for the society to reproduce itself continually, socializing, modifying and defending the social values that are obtainable in the land. Over the years, it has been observed that the festival has lost the zest it was known for, thus experiencing changes that are as a result of the dynamics of the society which is hinged upon the constantly changing society. The presence of the courts and the police stations has reduced the role of the *Orim* to a mere festival routine that has lost its metaphysical essence. Many people have taken to Christianity and a few to Islam. Despite the influence of westernization, the cult is still being practiced by a large number of adherents in Taroh land. Despite the various accounts of the origin of the Padur people, their history cannot be separated from the entire Taroh people who migrated with all their clans to the present Taroh land which includes Padur which was later abandoned. No matter how cloudy their origin may be, information gathered has given an indication to where they probably migrated from. Despite the contradicting views, one can still infer that the people did not come from a place that is far from where they finally settled. All over the world, people have sought to know their origin. It helps them to relate to the future as they reflect on the past and comprehend the present (Lamle, 1995).

CHAPTER THREE: ARCHAEOLOGICAL RECONNAISSANCE AND SURVEY OF THE SITE

3.1 Introduction

Archaeological reconnaissance and survey are two concepts that are interwoven in archaeology. The field archaeologist cannot study one without the other. They share common features but differ slightly. A better result is obtained if the two methods are employed in any research. Involving the two methods provides answers to the sizes as well as the arrangements or association of data in a site, and their spatial distribution on the site (Renfrew and Bahn 2000).

Reconnaissance in archaeological research involves the setting out to the field with the aim of identifying or locating archaeological sites and collecting finds as well as documenting the features observed in a site, Sharer and Ashmore (2003). It is usually the first step archaeologists take when investigating a site after obtaining permission from the land owner. Archaeological reconnaissance involves the use of maps, previous reports, local informants and other sources in order to know as much as possible about the area to be studied before going to the field. Most often, time and money constitute the greatest barrier for an effective research work. At such times, large areas are not covered in an effort to identity potential sites (Sharer and Ashmore 2003).

3.2 Archaeological Survey

Archaeological survey on the other hand involves the measurement and recording of finds and features discovered through reconnaissance in relation to one another and their relationship with the environment. It involves mapping the site, Sharer and Ashmore(2003). This helps the archaeologist to collate surface data as well as have foreknowledge of what lies underneath the site.

For this research, the archaeological reconnaissance and survey methods were used during which cognizance of finds and features discovered on the site were taken. These methods aided the researcher in the collation of data for classification and analysis and subsequently for the reconstruction of the past life ways of the former inhabitants of Padur. Secondly, the method also helped in articulating the archaeological potentials of the area for future documentation and a total grasp of the nature of the site so as to better understand, through the cultural attributes available, the geographical setting and features of the site and how the past inhabitants of the site interacted with their environment. Access to the site was easy. Some of the instruments used in the reconnaissance survey include a ranging pole, a photographic scale, a Sony 6.0 mega pixel digital camera, a field note book, a pen and a pencil and eraser. There were also polythene bags to collate finds from the site.

3.3 The Site

There are four access routes to Padur abandoned settlement site from Langtang, the administrative headquarters of Langtang North Local Government Area. To locate the

site from Jos, which is 194 km southwards to Langtang North Local Government Area, a right turn is taken from Shishiri junction through a graded but untarred road right up to the Padur hill. It takes about two kilometers to reach the site from this point. Another alternative is the route through the Saturday market from where one goes westwards for about three kilometres. Thirdly, there is the route through the Honorable Beni Lar Youth Empowerment Center in Shishiri from where one goes westwards straight to Padur hill. The other route is the one from the Local Government Area headquarter through Balat and then one takes a left turn on reaching a T-junction and then goes straight for about half a kilometer until one reaches the Padur hill. It takes about two to three kilometers to reach the site from either of these directions. On getting to Padur hill, one would observe the presence of a few houses at the foot of the hill. The *Ponzhi Mbin* (priest of the shrine) lives there with his wives.

The site under study is located by going through a footpath which is near the visibly tallest and biggest baobab tree near the hut with corrugated iron roofing sheets and whose entrance faces the tree. The first thing one will notice is the shrine which is seen from a distance while approaching the hill. It is on this hill one will find all that has been discussed in this thesis.

3.4 Finds and Features

One method used in this work is the ground reconnaissance method as mentioned above. The Ground Reconnaissance method involves walking in and around the site on foot with the sole aim of looking for finds and features relating to human activities in the area under study.

Some finds and features were identified during the ground reconnaissance of the site. There were medium sized gourds near the grave and *ishi ewopwop* (mud built on skulls that are worshipped) which the researcher was not allowed to pick due to their venerative status. The features include house foundations, a granary foundation, one upper grinding stone, and two lower grinding stones, stone seats for clan meetings, a rock boulder with hollows, and two bows and arrows stores. Pottery was the major find at the site and seventy six (76) of them were collected for classification and analysis. Since features are unmovable data, the features located on this site were studied, documented and photographed during the reconnaissance.

3.4.1 House Foundations

House foundations were some of the features identified on the site. They were all circular in shape. Grazing of animals and farming activities have however tampered with these foundations. According to an oral informant Zingfa (pers.com.2011), the house foundations were scattered during the tilling of soil for cultivation. Some of the house foundations were however seen to be undisturbed.

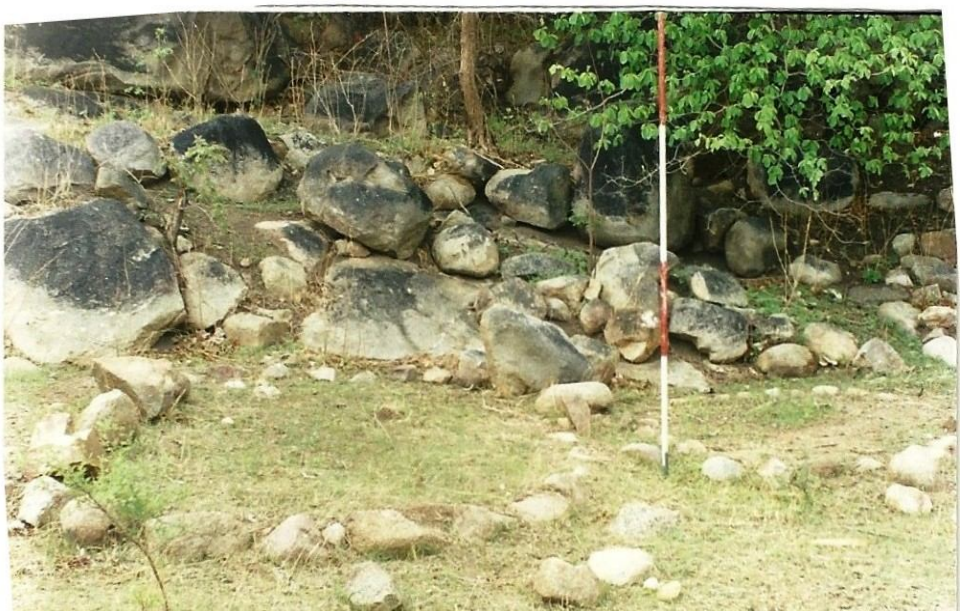


Plate 2: House Foundations

(Photographed by Victoria S.N, 2012)



Plate 3: A Granary Foundation
(Photographed by Victoria S.N, 2012

3.4.2 Grinding Stones

Grinding stones were also discovered on the site. These were one upper and two lower grinding stones with no standardized form. They were found close to house foundations.



Plate 4: Lower and Upper Grinding Stones

(Photographed by Victoria S.N, 2012)



Plate 5: A Lower Grinding Stone

(Photographed by Victoria S.N, 2012)



Plate 6: Bows and Arrows Store 1

(Photographed by Victoria, S.N 2012).



Plate 7: Bows and Arrows Store 2
(Photographed by Victoria, S.N 2012).

3.4.3 Shrine

Shrines which are places of ancestral worship are called *mbong orim* and are a permanent feature in all communities in Langtang North Local Government Area. Baobab, locust bean, mahogany, moringa and neem trees formed the major constituents of the shrine. Also in the shrine were bows and arrows stores (See Plates 6 & 7); and gourds used for drinking beer during the yearly *Ibiari* festival (worship of the skulls of the ancestors) usually carried out at the end of the year. A grave, *ishi ewopwop* (skulls that are worshipped) and tombs were features identified in the shrine. Oral information Zingfa (pers. comm 2011), says the grave belonged to a respected elder who was buried a

few years ago and would be exhumed after about five years of burial and the skull reburied. Once this is done, mud is moulded and placed on it during each *Ibiari* festival (worship of the skulls of the ancestors). The higher the *ishi ewopwop,* the older the buried skull is. At the tip of each *ishi ewopwop* are chicken feathers signifying loyalty to the buried skulls. Two tombs were identified on the site, these are huts built by the relatives of the deceased to protect the buried skulls from rain, heat of the sun and windy conditions, although the thatch roof over one of them had gone off and even the second tomb barely had a roof over it (see plate 11).

There are stone seats provided for each clan head while other initiated males of the *Orim* Cult sit on the ground during their meetings. After worshipping the gods, they converge in an arena to have their major clan meeting. The seats are arranged in order of seniority from left to right while facing the seats (see plate 12). First is the seat of the *Nelket* sub-clan followed by the *Gullung* and then the *Ponzhi Mbin* (Chief of the *Kumbwang* clan) sits at the middle so that the people can hear him properly. The *Deshang* sub-clan is the fourth in order of seniority, while the *Piso* is the fifth. Finally, the *Wanyet* is the most junior of the brothers, thus making the sixth and last group of the sub clans. Uninitiated men, women and children are not a part of this festival. After making the necessary incantations, and giving a part of the local beer to the dead by pouring libations on the ground, they eat the sacrificed chickens and goats as well as drink the beer and then go back to their families to convey the message of the gods to them. The entire festival takes about three to seven days.



Plate 8: Outer part of the shrine

(Photographed by Victoria S.N, 2012)



Plate 9: The Grave of an elder before reburial

(Photographed by Victoria S.N, 2012)



Plate 10: Showing an *Ishi ewopwop* in the shrine

(Photographed by Victoria S.N, 2011)



Plate 11: A Tomb with remains of a roof over it

(Photographed by Victoria S.N, 2012)

3.4.4 Stones (Ipang)

This is a stone arrangement in semi circular form which has two entrances and stones that serve as seats within the shrine for the elders' meetings. The place is used by elders to settle disputes and take important decisions that concern the development of the community. This arrangement goes to tell much about the organization of the community.

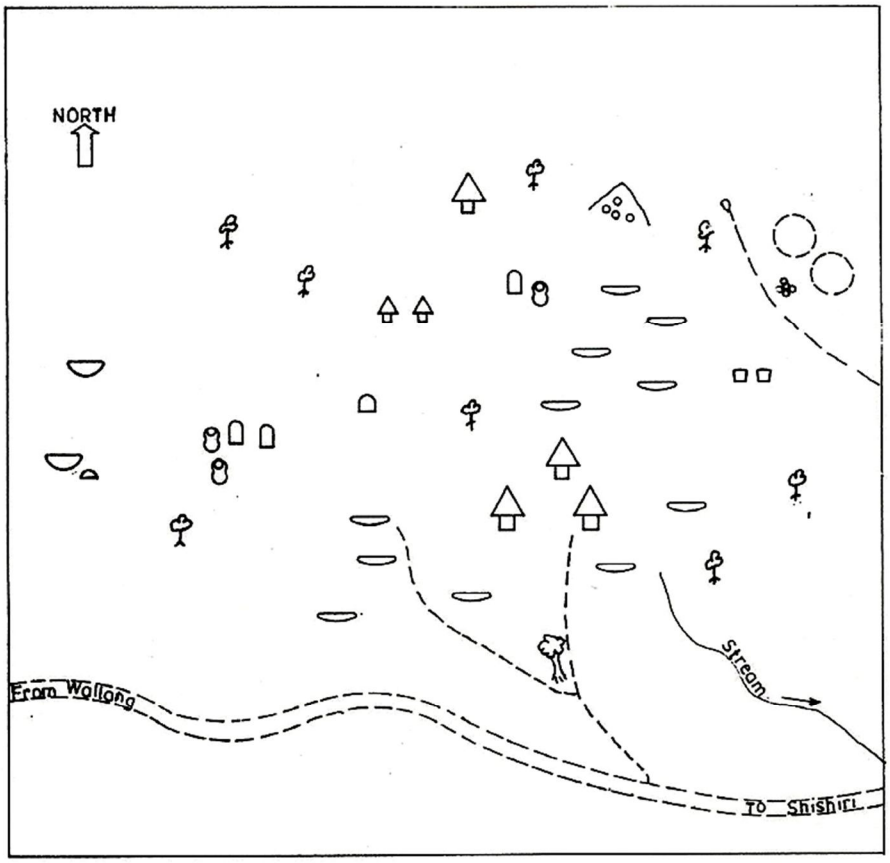


Plate 12: Clan meeting arena in the Shrine used during Ibiari Festival

(Photograph by Nimzing V.S., 2012)

3.4.5 Potsherds

During the reconnaissance, large quantities of potsherds were identified on the site. These were seen to be scattered all over the site. Some of the potsherds were found to be in association with the house foundations and *ishi ewopwop* (skulls that are worshipped) while others were identified by the foot of the hill. The potsherds are of various sizes and shapes with different decorations. This gives an idea of the people's culture as well as the manner in which they made and used their pottery. Seventy six of these were collected and analyzed.



Map 4: Sketch Map of Padur Abandoned Settlement

LEGEND

Road.....

Footpath.....

Clan Meeting Arena.....

Upper Grinding Stone.....

Lower Grinding Stone.....

House Foundation.....

Granary Foundation.....

Bow and Arrow Store.....

Grave of an Elder.....

Ishi Ewop Wop.....

Potsherds.....

Tombs.....

Gourds.....

Trees.....

CHAPTER FIVE: CLASSIFICATION OF FINDS AND FEATURES

4.1 Introduction

The focus of this chapter is to classify and analyze the finds and features that were identified in the course of this research. Classification is the process of arranging finds into groups or classes based on the characteristics they share. This helps the researcher to summarize the attributes of individual objects and also in stating the relationship among classes thereby providing the basis for further study such as analysis and interpretation Andah and Okpoko (1994). Therefore, classification of finds and features is a very important method in archaeological investigation. This is so because it is an important process through which the reason for creating such artifacts as well as the function they performed are understood if not, they become meaningless for understanding the very society that manufactured or used them.

Analysis means the study of materials in order to understand both their constituent elements and their relationships. Both classification and analysis help in providing a tenable interpretation which explains in a more cohesive way, the reasons finds and features were made, what were their likely use and why certain materials

were chosen in making such objects. The reason for classification is to organize the mass of undifferentiated data into manageable units (Sharer and Ashmore, 1979).

Interpretation is the meaning that the archaeologist infers from analysis and synthesized data in its descriptive aspects. Interpretation attempts to answer the questions such as what happened in the past, how it happened, why it happened and where it happened (Sharer and Ashmore, 1979).

The finds and features found on the site have been grouped into two categories. The first group was the finds which were picked from the site which includes the potsherds; although the gourds and upper grinding stones were also finds, they were not allowed to be picked due to their venerative nature. The second category were the features that were not retrieved from the site, some due to their massive nature, while others were as a result of traditions surrounding them (they are being venerated). In this group there is the *ishi ewopwop(skulls that are worshipped),tombs,* lower grinding stones, remains of collapsed houses and that of a granary, seats for meeting and a rock with hollows.

4.2 Stone Objects

The Padur site had one upper and two lower grinding stones. This formed part of the surface finds on the Padur site during the reconnaissance of the site. Looking at the lower grinding stones, one could notice that they were of coarse-grained granite rocks in origin and were rough and irregular in shape. This suggests that they were made from igneous rocks. The lower grinding stones are irregular in shape and they

have shallow and smooth surfaces due to long usage. The upper grinding stones on the other hand were not shallow because they were the ones used for grinding. Other stone objects discovered on the site were remains of a granary foundation and numerous house foundations. Due to their sizes, none of the stone objects was carried away for classification. They were only photographed in situ. All the stone objects on the site were classified as stone artifacts.

4.3 Smoking Pipe

A piece of smoking pipe was identified and collected from the site. The pipe is brownish in colour similar to some of the potsherds from the site. A motif which consisted of incisions and grooves was identified on it. This is indirect evidence of tobacco smoking among the people. Oral information confirmed that tobacco smoking was common among the male folk and up till date, elders still smoke pipes.

4.4 Pottery

Pottery in Padur just as in other parts of Nigeria has a long history and it is believed to be indigenous as such it is very important in archaeological research. This is not only because it is durable, but it offers a lot of information, and is many in archaeological context which offers a great opportunity for archaeological inferences. It is therefore of the greatest importance when it is related to its place of discovery or to other artefacts which have been found with it, rather than being divorced from its context or viewed merely as an object of curiosity. Numerically, pottery usually has the largest number mainly because of its durability. Although complete pots are not always found on

archaeological sites, broken pieces of pottery are virtually indestructible. This springs from the very nature of the material which is simply fired clay which does not corrode like bronze and iron, or dissolve in acidic soil like bone. Moreover, 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 have been used since neolithic times for cooking, eating and storage Anne (1984). Pottery constituted the major find at Padur and the only one taken for analysis from the site.

In pottery analysis, there is one way of doing it or a sort of conventional method of doing it. This depends on the set down characteristics and interest of the archaeologist concerned. In this work, about seventy six (76) potsherds were randomly collected and classified into: paste characteristics, surface finish, vessel forms, and decorative motifs.

The intent is to provide an understanding about the indigenous technology of the people that lived in the site as well as bring out the similarities or otherwise of the pottery tradition of the settlements that were supposed to have existed at the same time and shared the same or similar cultural history, manufacture, decorative motifs, in terms of styles of manufacture, decorative motifs, the type of clay used in manufacture and also to find out whether some of the pottery were traded from other areas or not.

4.5 Paste Characteristics

This refers to the constituent components of the clay used in moulding a pottery ware. According to Hornby (1998), pottery is an earthen ware. This is made of clay, colloidal materials of secondary origin, moulded into shape when at plastic state and baked. This constituent could be determined either through visual or scientific means.

The analysis is very important because every geological region of the world has mineral source of the clay used in producing vessels from a particular site.

For this research, the colours of the potsherds collected from the Padur site were identified as light-brown and dark-brown. The variations may not mean that the clay had variant origin but could have been caused by firing condition. Some could also have been fired under controlled oxidation causing the dark brown colour, considering the fact that each ware reacts to the temperature in various ways. Other factors responsible for the colour of the ware could be due to the use to which the pottery was put. The environment too determines the colour. With this in mind, and based on visual identification, it can be said that all the potsherds collected from Padur site came from the same source.

4.6 Surface Finish

Surface finishing refers to "the final application on the pot before they are taken for firing or use" (Aliyu, 2005). Out of all the seventy six potsherds randomly collected from the site, a careful examination was carried out on them to look at their finishing. It was thus evidently clear that some are burnished and decorated, some are burnished and undecorated, and some are unburnished and decorated while some are unburnished and undecorated.

4.7 Vessel Parts

Vessel parts refer to all the various components that make up the vessel. The number of parts that make up a vessel is determined by its form, size and function. But

basically, vessels are made up of a minimum of five parts. These are the rim, neck, body, handle, and base (Hodge, 1976).

4.7.1 Rim

This is the portion of the pot through which the contents are poured. The rim can be determined by the diameter of the pot. Rims are often categorized into; everted, inverted and straight rims. Every rim has a lip, because the lip is the terminal end of the vessel. Out of the seventy six potsherds collected, four were rims representing 5. 2% of the total potsherds collected.

4.7.2 Neck

This is the part between the rim and the body. Three necks were recovered out of the seventy six potsherds collected thus representing 4% of the total potsherds found.

4.7.3 Body

This is the main part of the vessel and it is the largest portion which is next to the neck and extends to the base. Sixty four body parts were identified out of the seventy six potsherds collected representing 84. 2% of the total number of potsherds collected.

4.7.4 Handle

This is an additional part located at the side of the body of the vessel. It serves as a means of lifting the vessel. However, it should be noted that not all vessels possess a

handle. In this research, one handle was discovered representing 1. 3% of the total number of potsherds collected.

4.7.5 Base

This is the bottom of the vessel that rests on the ground. It is the standing pillar of the pot. Three bases were identified out of the seventy six potsherds collected. See Table below.

Table 1: Summary of Vessel Parts

S/N	VESSEL PART	QUANTITY	PERCENTAGE
1	Rim	4	**5.2**
2	Neck	3	**4**
3	Body	64	**84.2**
4	Handle	1	**2.6**
5	Base	3	**4**
	Total	**76**	**100**

4.8 Classification based on Vessel Forms

This refers to the degree of orientation and curvature of the rims of pottery. A rim is described as the margin of a vessel orifice Shepard (1985) and it is one of the most visible elements of a pot especially in everyday use. This plays an important role in the shaping and determination of the size of the pot which in the end also determines its uses and function. For example, in some communities, some pots are mainly made for ritual

purposes while others are for domestic use. The four rims found are classified into three groups as follows:

Vessel Form 1

One potsherd was found to be in this category which had a straight rim with a tapered rim-lip. It could have been a pot. It is 14.5 cm in radius (see Fig.1 Form 1).

Vessel Form 2

This vessel form has a straight rim with a rounded rim-lip. It was probably a pot as the height is longer than the radius. It is 12.5 cm in radius (see fig 2 form 2).

Vessel Form 3

This vessel has a slightly everted rim with a tapered rim-lip. It was measured to be 8cm in radius (see Fig. 3 form 3).

RIM FORMS

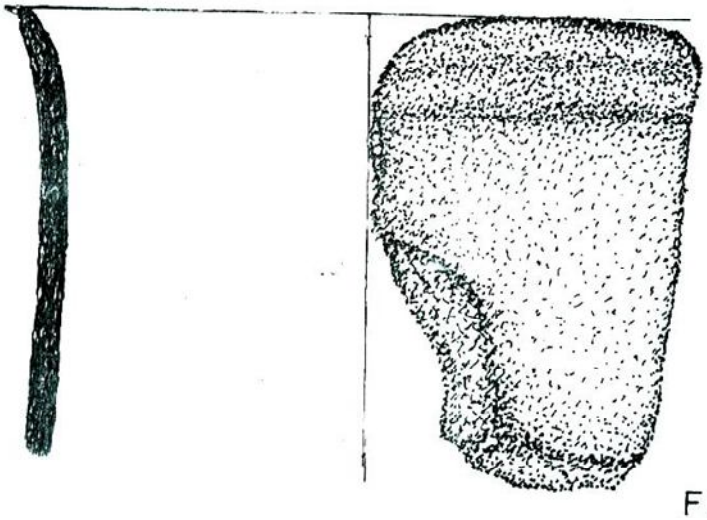


FIG.1

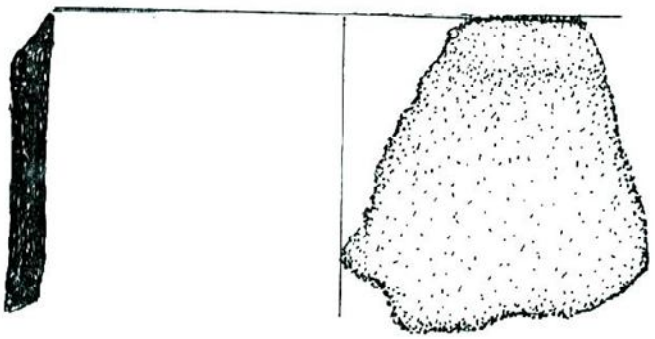


FIG. 2

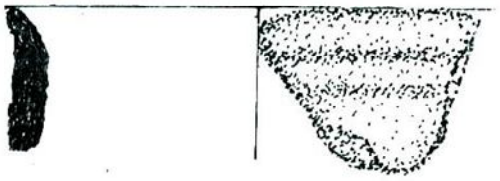


FIG. 3



Table 2: Summary of Vessel Forms

S/N	VESSEL FORMS	QUANTITY	PERCENTAGE	RADIUS
1	Form 1	1	33.3	14.5cm
2	Form 2	1	33.3	12.5cm
3	Form 3	1	33.3	8cm
	Total	**3**	**100**	

4.9 Decorative Motifs

Pottery decoration entails the description of all complementary finishes applied to a vessel in the course of production and techniques used at arriving at such. Decorative technique may either refer to the type of a tool used to make a decoration or the manner in which a decoration is applied. Motif on the other hand refers to the pattern or design of decoration. Roulette is the most popular decoration and includes twisted string or grass which may be single or double twisted, maize cob and carved wooden roulettes. The motifs produced by impressions consist of stamped impression, punctuates and perforative pottery. Lastly, there is the applied technique with two common decorative motifs emanating from this which include bossing and cordon. These various decorative motifs may often be found in different combinations. This often makes the classification of decorative motifs difficult especially when dealing with small potsherds. In such a situation, it is often impossible to confidently reconstruct overall patterns. One possible way out is to divide general motif categories into smaller units Aleru (2000). The makers of these decorations make them either as an expression of aestheticism or function when they are still in the leather hard or plastic stage. These marks, decorations or impressions

become permanent after the pots are dried and fired. Decorations on pottery indicate the artistic and aesthetic taste of the people under study.

There are two types of decorative motifs which are the single decorations or the double or multiple decorations. To make these decorations, the potters use corncob, wood comb, string, grass stalk, twisted cord and maize ear. This brings out designs such as grooves, incisions, roulettes, stamping and notching. Out of the seventy (76) potsherds collected, fifty two (52) had single decorations while ten (10) had multiple decorations. The single decorations amounted to 86.8% while the multiple decorations amounted to 13.2%.

4.10 Single Decoration

Groove

These are lines usually made on the back of pots or on locations with a blunt stick when they are wet. The lines make a U-shape when seen through the profile of the pots. Twenty three (23) potsherds were identified with this motif.

Motif 1

These are made up of horizontal grooves. Twenty three (23) potsherds were identified to belong to this category making up 44.23% of the potsherds with single decorative motifs (see plate 13).



Plate 13: Horizontal Grooves

Motif 2

This motif is made up of fine string roulette. Twenty eight (28) potsherds were found to belong to this category. This makes up 53.84% of the potsherds with single decorative motifs (see plate 14).

Motif 3

This motif is made up of notching. Only one (1) potsherd was identified to belong to this category therefore making 1. 93% of the potsherds single decorative motifs (see plate 15).



Plate 14: Fine String Roulette



Plate 15: Notching

Table 3: Summary of Single Decorative Motifs

S/N	MOTIFS	QUANTITY	PERCENTAGE
1	Motif 1	23	44.23
2	Motif 2	28	53.84
3	Motif 3	1	1.93
	Total	**52**	**100**

5.11 Multiple Decorative Motifs

This means the pottery has multiple decorations as the name implies. These decorations are usually made or super imposed on one another on the back of a wet or leather hard pot. Out of the classified and analyzed potsherds from Padur site, eight (8) categories of motifs with multiple decorations were identified as follows:

Motif 1

This consists of grooves, incisions and stamping. Four potsherds were identified to belong to this category which represents 16.6% of the total potsherds found to have multiple decorations (See fig. 4).

Motif 2

This is made up of grooves and incisions. Three potsherds were identified in this category making 12.5% of the total potsherds with multiple decorations (see fig. 5).

Motif 3

This made up of incisions, grooves and fine string roulettes. Two (2) potsherds were identified to belong to this category making 8.3% of the total potsherds found to be decorated (see fig. 6).

Motif 4

This is made up of horizontal grooves and oblique incisions. Two potsherds were found to belong to this category thereby making 20.8% of the total number of potsherds with multiple decorations (see plate 16).



Plate 16: Horizontal Grooves and Incisions

Motif 5

This is made up of oblique incisions, grooves and fine string roulettes. Two potsherds belong to this group thereby constituting 8.3% of the total decorated potsherds with multiple decorations (see plate 17).



Plate 17: Grooves, oblique incisions and fine string roulettes

Motif 6

This is made up of horizontal grooves and notching. Four potsherds were identified to

belong to this group making 16.6% of the total potsherds with multiple decorations

(see plate 18).



Plate 18: Horizontal Grooves and Notching

(Photographed by Victoria S.N, 2011)

Motif 7

This is made up of grooves and wavy lines. Four potsherds were identified to belong to this group making 16.6% of the total potsherds with multiple decorations (see plate 19).



Plate 19: Grooves and wavy lines

Table 4: Summary of Multiple Decorative Motifs

S/N	VESSEL FORMS	QUANTITY	PERCENTAGE
1	Motif 1	4	16.6
2	Motif 2	3	12.5
3	Motif 3	2	8.3
4	Motif 4	5	20.8
5	Motif 5	2	8.3
6	Motif 6	4	16.6
7	Motif 7	4	16.6
	Total	**24**	**100**

SAMPLES OF DECORATIVE MOTIFS OF PADUR POTTERY

DECORATIVE MOTIFS

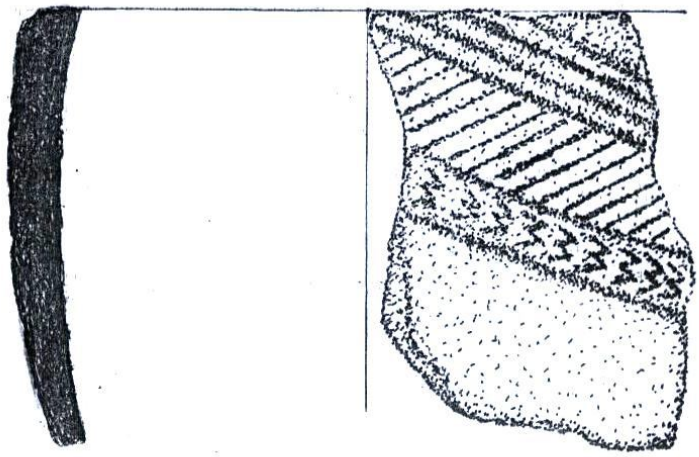


FIG. 4

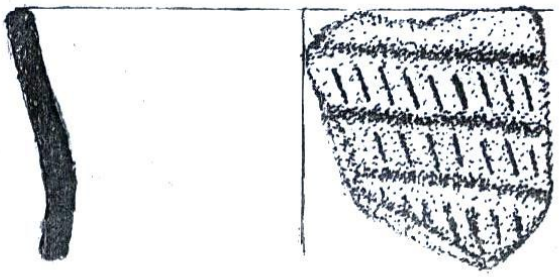


FIG. 5

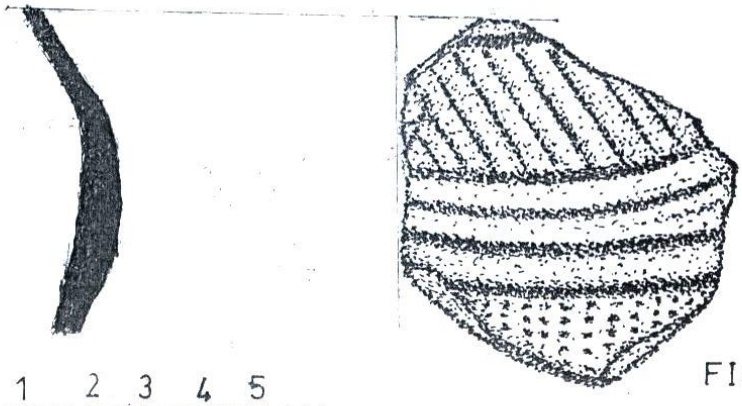


FIG. 6



TABLE 5: Summary of Decorative Motifs

S/N	DECORATIVE MOTIFS		QUANTITY	PERCENTAGE
1	Groove	Horizontal grooves	23	37.1
		Wavy line groove	1	1.6
2	Roulette	Fine string	28	45.2
3	Multiple decoration	Multiple horizontal groves banded by wavy lines	2	3.2
		Multiple horizontal grooves banded by oblique grooves and stamping	1	1.6
		Fine string roulette banded by single line grooves with another fine string roulette banded also by a single line roulette	2	3.2
		Multiple horizontal grooves banded by oblique grooves	2	3.2
		Multiple oblique grooves banded at the middle by horizontal grooves and at the lower part by fine string roulette	1	1.6
		Horizontal grooves banded at	1	1.6

		intervals by notching		
		Horizontal grooves banded at the middle by vertical grooves and at the lower part of the potsherd by horizontal grooves	1	1.6
		Total	**62**	**100**

CHAPTER FIVE: INTERPRETATION OF FINDS AND FEATURES

5.1 Introduction

Archaeological interpretation of finds and features aims at broadening the understanding of the culture of the people who occupied the site under study. This understanding can only be achieved through a careful observation and proper interpretation of the observed finds and features from the site. According to Sharer and Ashmore (1979), interpretation is the meaning an archaeologist infers from analyzed and synthesized data. Events in the past cannot be observed directly, as such, the archaeologist can only reconstruct them from material evidence recovered by relating and taking clues from the present. To do this, the archaeologist applies theoretical links based on analogy (Sharer and Ashmore, 1979). Analogy is a comparison between two things that are similar in some way, often used to help explain something or make it easier to understand. It is also a logic form of reasoning that if two things are taken to be alike in one way, they are alike in other ways Encarta (2009). Analogy is used in archaeology to draw inferences on archaeological data in comparison with similar documents on present societies. Not all archaeological interpretation is based on analogy. Analogy must however be used with caution in order not to abuse it. Historical archaeology depends on written sources to identify and interpret archaeological remains.

Padur site is a promising tourist and heritage site looking at the features that abound on the site. Further research needs to be carried out on the site in order to be able to excavate and document for example the oldest skull that has been buried there in the bid to date it. This will help in establishing the closest date possible as to when the first inhabitants of the site settled there.

There are mostly two methods in archaeological interpretation. These are:

(a) **Explanatory Interpretation:** This is the application of analogy, which could be at least partially supported by historical information.

(b) **Descriptive Interpretation:** This interpretation is mostly gotten from the data collected and analyzed. This is so as to reveal changes in time and space. Attempt will be made here to give some meaning to the finds and features from the site. They are used to carefully look at the already classified and analyzed finds, not forgetting the features that are still at the site which because of their nature cannot be moved away and some because of their venerative nature cannot be touched.

5.2 Pottery

According to oral tradition and other written documents consulted, pottery has a long history over time in the area. This is evident in the abundant presence of potsherds on the site. The presence of potsherds on the site suggests a habitation site, confirming the fact that the place was a past settlement. The presence of a tobacco pipe indicates the occupation of the site to date back to around 1640 A.D. when Paul Ozanne made a conscious attempt to erect a typology of indigenous smoking pipes in Ghana and subsequently in other parts of West Africa that the inhabitants did not only grow the plant but also started to plant the herb as well as made the smoking pipes locally. These locally made pipes moved from one stage of improvement to the other such as from simple, elbowed, round based types, through flat based types to quatrefoil base types with quatrefoil collars, variations being found in them (Andah *et al,* 1980).

The pottery found on Padur site were of two types; the ones with a coarse clay and tiny flakes of feldspar and quartz, which were light brown in co lour and the fine clay pottery which are also light brown in colour and more compact. The sherds in the first category are large and heavy and seem to belong to big pots (see fig 1), while the sherds in the second category are smaller. Vessel form three (fig. 3) belongs to this group. Usually, the function of pottery to a large extent influences its nature and shape. Pottery was essentially made for utilitarian or aesthetic purposes. Various decorations were seen on Padur pottery which had grooves, string roulettes, notching, incisions, and stamping. The pots with simple decorations suggested they were used for domestic purposes such as cooking, brewing and storing water, while those with elaborate decorations were for ritualistic reasons (such as offering sacrifices to the gods and preparing medicine for various ailments) and appear to be small. Large pots are normally used for storage of water and local beer called (*nche)*. It is said that large pots like the one locally called *Isar* can be used as water cooler. This is still used in the present day Shishiri (see fig 27). There are also those that are used in fetching water and cooking food called (*nri)*. The identification of potsherds on the site shows that once upon a time, a well settled society which relied on agriculture for survival lived on this site.



Plate 20: A Pot used for storing water and locally

brewed beer called "*Nche*"

(Photographed by Victoria S.N, 2012)

5.3 A Piece of Smoking Pipe

A piece of smoking pipe was identified and collated from the site. The pipe was brownish in colour similar to some of the potsherds from the site. A motif which consisted of incisions and grooves was identified on it. This is indirect evidence of tobacco smoking among the people. Oral information confirmed that tobacco smoking is still common among the male folk of the present Shishiri settlement till date. Elders form a larger number of those using the pipe to smoke tobacco.

5.4 Stones (Ipang)

This is a stone arrangement in semi circular form which has two entrances and stones that serve as seats within the place for the elders' meetings. The place is used by elders to settle disputes and take important decisions that concern the development of the community. This arrangement goes to tell much about the organization of the community. Facing the elders' seats is a large stone which had a hollow which according to an oral informant Zingfa (Pers.Com.2011), is used for grinding (Galali) a local herb that is rubbed on the bodies of the *Orim* cult members to prevent the penetration of any weapon such as syringe, knife, arrow or gun. The herb is also used to cure bone dislocation. Another informant (Kumkur 2011, Pers. Comm.) said the rock hollow is also used to put in some guinea corn during the *Ibiari* festival where the cult members dance round it before the commencement of their ancestral worship ritual.



Plate 21: A Rock Hollow used for grinding *Galali*

(Photographed by Victoria S. N, 2012)

5.5 Remains of House Foundations

A foundation is that part of the building usually below the ground that transfers and distributes the weight of the building on the ground. The foundations of houses discovered on the site are made up of small stones mixed with mud. Houses provide shelter for its inhabitants and also serve as storage facilities for grains and other valuables. According to oral tradition Tali (Pers. Comm. 2011), the houses were circular huts achieved by laying solid stone foundation and then layers of mud are built up to a height of about four (4) meters tall. This was left to dry before tree branches are arranged

to form the roofing frame while grasses serve as the cover. The grasses are weaved and tied together before being placed across the top to cover the arranged frame called thatch.

The construction of these buildings does not contrast architecturally with those of the present settlement which means there is continuity. This has been the dominant building for a long time except that with modernization, the people are adopting the new mode of building which is the cement blocks or bricks and corrugated iron sheets or long span roofing sheets although most of those who use these still have one or more mud huts or thatch roofs in their compounds. This goes on to show how the people developed building technology in which building materials were derived from the environment and transformed same through skillful manipulation into structures. The use of stones for foundation and mud for bricks must have become very necessary to support the sandy and loamy soil, which could easily be washed away without the combination of mud and stones to enhance durability of the structures. This again goes a long way to prove that the people really understood their environment in meeting the best of their needs.

5.6 Remains of a Granary Foundation

Granaries are called *'Ame'* in Taroh and are used to store grains. The granary foundation that was identified was made up of clusters of stones arranged in a circular form close to house foundations in the area. According to oral tradition Longbut (Pers. Comm.2010), the process used in the construction of granaries by the people is that the builder uses stones which are big and hard enough to make the foundations. The foundations were usually about 50-55cm above the ground level. The builder then moulds clay mixed with grass and water before using it to build a circular shape. After the

building of the granary is completed it is allowed to dry and is ready for use. The roof is mostly built with thatch. These types of granaries are still found in Shishiri village today although their sizes are bigger than those found on the abandoned settlement site probably because the people cultivate more farm lands and as a result have larger quantities of food to store after harvest. The difference between the granary and house foundations is that while the latter have their foundations dug deeper into the ground, the granary foundations are not as deeply rooted as those of the houses. The granaries are built on larger stones which are made to hold the granaries in a higher position due to rainfall which may affect the stored crops hence the need to have a higher structure (see Plate18).



Plate 22: A Granary still in use

(Photographed by Victoria S.N, 2012)

5.7 Bows and Arrows Stores

Human beings have since time immemorial found various ways of protecting their lives and property from thieves or destruction by enemies. This is done by acquiring either locally made or imported weapons. The Padur people in particular and the Taroh people in general are not left out of this. The Bow and Arrow Stores house a pair of weapons (bows and arrows) which the Taroh use to fight their enemies even from a distance. This is done only when a crisis period between them and their enemies has persisted and all avenues to make peace have failed. The chief warrior (*Nim Ikun*), who is the custodian of the bows and arrows, is the only person with the power to use them, then gives orders to them to destroy their enemies and it does that by killing one of them and anyone who sees the corpse must also die. That is how the Taroh have been able to overcome any attempt of domination by external forces. We can infer that the people who once occupied the Padur hill and who are presently occupying Shishiri settlement on the plain have the knowledge of warfare.

5.8 Grinding Stones

One upper and two lower grinding stones were also discovered on the site. These were used to grind maize, millet, guinea corn, beans, and pounding of herbs. Archaeologically, the presence of such stones suggests the evidence of agricultural practice among the Padur people in the past. Other stones visible on the site were those arranged to serve as house foundations and seats for clan meetings as well as a rock with hollows which was used to grind herbs for treating ailments or for protection from harm from guns, or sharp objects from warfare.

Ethnographic research revealed that the people still use grinding stones to grind corn, millet, guinea corn, tomatoes, pepper, and beans for cooking. An oral informant (Mercy, Pers.Comm.2011), says they prefer using the grinding stone because of the distinctive taste it gives to food as against the electrical machines.



Plate: 23: Lower and Upper Grinding Stones Still in Use

(Photographed by Victoria S.N, 2011)

5.9 Shrines

Padur people are till date strong traditionalists who still believe in the traditional African religion called *Orim* (worship of ancestral spirits). They believe the spirits of the ancestors still watch over the daily affairs of the living. This points to the level of the

people's deep thought to have evolved such metaphysical devices of supernaturalism to guide their community. The people believe in the existence of many ancestral spirits that hover around to protect the people. This is seen in the number of shrines that abound in the entire community. The Taroh people believe that the earth is the center of everything in the world. This act of worship is done annually and it is presided over by the chief priest of the community. On the set day, a goat is sacrificed to the earth and the blood is sprinkled around the shrine, incantations are made for a bountiful harvest, guidance and good will. This is followed by a great feast during which other animals would be slaughtered by each family head that says his own incantations and asks for good will on himself and members of his family. Finally, the slaughtered animal will be roasted and eaten. The people of Padur rely on this spiritual medium to understand everything about their physical world.

5.10 A Grave, *Ishi ewopwop* and Tombs

Padur people hold the bodies of their dead in high esteem. This is because they believe in life after death. They believe that the dead should not be beaten by sunshine or rain and so the dead are buried close to their compounds. Each compound has a piece of land either within the compound or at the back of the compound that is set aside for burying their dead and sometimes the dead is buried in his or her room. In exceptional cases, the head of the most elderly in a compound is cut off and taken to a special place for re-burial, this place is a secret place specially kept by the entire community for the re-burial of heads of elderly people, such a burial place functions as a worship center to the family or descendants of the deceased. An example is the tombs presented in this work.

This act of worship is done annually too, as people ascend the hill and clear the grass at the burial ground and pour libation to the dead. Hence, the children or descendants of the deceased continue to practice this up till date.

5.11 Baobab Tree

Baobab (Kuka) *Adansonia Digitata*: It grows in the Savanna region to a height of about 24cm with a very stout bole attaining 12m or more in girth. It has short and thick branches. It bears fruits between Nov-March and is usually ellipsoid, ovoid or spherical, 12-35 cm long, 6-17cm diameter, with a woody shell covered on the outside with yellowish-brown felted hair, with numerous seeds embedded in a dry acid pulp. The wood is soft and light Keay, et al (1989). As earlier mentioned, the datum point is a baobab tree at the entrance of the site. It is the visibly biggest and tallest baobab tree located at the site and has a foot path between it and a house with corrugated roofing sheets facing it. This food path is used by the *Orim* cult members (that is, initiated male adults who belong to the ancestral cult) as they climb the hill for their yearly ancestral worship called the *Ibiari* festival where they offer sacrifices of goats and chickens to the ancestors, pour libation and perform other ceremonies in their three to seven (3–7) days of worship before going back to their families.

The baobab tree according to oral tradition is where the Supernatural God is worshipped. The people believe that apart from the deities and ancestral spirits, there exists a supernatural being called *Inan (*God). All other beings owe their existence to *Inan* (Supreme Being). This baobab tree is where all the people go to say their prayers to the heavenly God for the protection of their community. This place has no priest as it is a

common believe that the almighty God is everywhere and He is all knowing as such, everyone can have access to Him and talk to Him directly unlike the shrine where there are owners.

This settlement as observed by the researcher was a past settlement of a people who were organized and made use of their environment to the maximum.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

This research has made an attempt to document the history of Padur people of Langtang North Local Government Area of Plateau State, based on their traditions of origin, few written historic documents and through the study of their past and present cultures as well as the classification, analysis, and interpretation of the finds and features on the site. Archaeological reconnaissance and survey on the site involved taking a walk around the site identifying, documenting, collating, classifying, analyzing and interpreting the finds on the site. A datum point was also gotten to aid the researcher and other researchers in future to identify and relate one find and or feature to the other. Oral tradition, archaeological reconnaissance, documented sources and ethnographic study of the present settlement aided the researcher in carrying out this research. Pottery was the major find that was abundantly visible on the site and seventy six of them were picked randomly and analyzed. A ranging pole, photographic scale, a 6.0 mega pixel digital camera, polythene bags for the collection of the finds, pen, pencil, ruler and eraser were used to carry out the research. These materials were classified on the basis of their typology and study was carried out as to how they were made and used. Features could not be carried from the site due to their size or venerative status. They were recorded and taken pictures of. These include upper and lower grinding stones, a grave, *ishi ewopwop* (skulls that are worshipped), tombs, bows and arrows stores, rock boulder with hollows, house foundations, a granary foundation and gourds. From these sources, one can reliably say that Padur hill top settlement was the early settlement of the Padur people.

The first chapter is the introductory part of the research. It explained the reasons for the choice of Padur settlement as the research topic and presented the statement of the research problem, made a review of some of the literature used in the research, significance of the research, aim and objectives of the study, research methodology, archaeological reconnaissance and survey, oral tradition, and ethnographic study as well as the classification and analysis of the finds and features on the site.

Chapter two discussed the geographical and historical background, site location, weather and climate, geology and soil, drainage, social organization, vegetation, historical origin and migration, economic life of the people and their social organization.

Chapter three discussed the main work that has been done on the site; what has been done how it was done, and where it was done. It discussed access to the site, findings, and presented scope and results of the field study. Reconnaissance of the site was conducted and pottery was collected. The features making up the settlement were identified and presented in this chapter.

Chapter four discussed the classification and analysis carried out on Padur finds in the form of stone objects, pottery, paste characteristics, surface finish, vessel parts, vessel forms and decorative motifs.

Chapter five made an interpretation of Padur finds and features. These were in form of stone objects, grinding stones, a granary foundation, house foundations, pottery, shrine and economic trees found on the site.

Finally, chapter six which is the last chapter of the entire work tried as much as possible to give a brief summary of the work and equally gives conclusion and recommendation

6.2 Conclusion

From information provided in the foreground of this thesis, the life ways of the ancient Padur people has come to fore. This can be seen from the evidence of house foundations, granary foundations, the *ishi ewop wop* that were discovered among others. Thus, our knowledge of the Padur people has been extended deep into prehistoric period by archaeology. This goes further into explaining the importance of archaeology in the reconstruction of ancient cultures through archaeological research. The interplay of archaeology, oral tradition, written documents and ethnographic information has given us more insight into the past of the Padur people. They were able to use and maximize the resources from their environment for their physical and spiritual existence. For instance, from inference on types, sizes, shapes and decorations on the Padur pottery, it could be said that it was probably used for domestic purposes such as cooking, storage or ritual purposes. Ethnographic information of the Shishiri people presently occupying the plain land has shown that while the small pots were used for cooking, fetching of water from the stream, and eating, the large ones were used to store grains, water and locally brewed beer called '*nche*'. Some of the pots however, were used for ritual activities. The grinding stones were used for grinding grains such as millet, guinea-corn, maize, tomatoes and so on. The rock boulder was used to grind herbs which were used for protection from enemies and for curing ailments. The house and granary foundations also suggest that a

group of people once lived there as houses are normally built as shelter for humans. Since human beings cannot do without water as such, normally would settle where there is any water source, the people under study deemed it fit to settle on the hill so that they could have access to water. The grave markers have proved that the Shishiri people who are said to have occupied and abandoned the site still owe allegiance to their ancestors by going to the hill every year to worship the skulls of their ancestors by making sacrifices and pouring libation on the ritual place. In fact, they consult their spirits for counsel to face life's challenges. The geological make up of the area shows that the soil has a fine grained texture and is dark-brown in colour. This suggests that the availability of clay in the area made the people to produce pots. Oral information has it that the people made clay pots. It could therefore be inferred that pottery making was indigenous to the Padur people. This shows how the Padur people were able to exploit their immediate environment to satisfy their material needs as well as develop their community. All these finds and features left behind by the Padur people suggest that the site was a habitation site.

From this research, it could be seen that the researcher made an attempt towards contributing to the understanding of the history of the Padur people. The researcher first and foremost has been able to document the oral history of the site; secondly, the finds and features at the site have also been documented; thirdly, the researcher collected ethnographic data or relevant crafts and industries and tried to establish a link between the past inhabitants of the abandoned Padur settlement site and the people who are presently occupying Shishiri settlement. Finally, corroboration has been made from the evidence gotten from oral tradition, documentary sources and ethnographic study which it

is hoped that with more research work, the history of the Padur people and their culture dynamics would be better understood as a clearer picture will emerge.

6.3 Recommendation

The researcher will like to make some suggestions which will go a long way in aiding any future comprehensive research work beyond the scope of this research which would be carried out in the future.

First and foremost, the various accounts of the origin of the Taroh nation as a whole need to be looked into as these accounts are weak. This is because while others claim that the Taroh migrated from Cameroun, others are of the view that they came from South Africa, Adamawa and somewhere else. All these versions if properly looked into may help bring out a more reliable version of the origin of the Taroh people in general as the Padur people in question fall under this group. Archaeology can go further than what oral tradition or history can supply. This can be achieved by scientific archaeological excavation and linguistic studies among others.

Also, looking at the cultural materials that abound on the site without adequate care and protection given to them may soon suffer destruction and or extinction. It is recommended that a community museum should be introduced by the National Commission for Museums and Monuments so as to enhance the maintenance of this rich cultural heritage of the people.

The tourism potential of the area is high as observed by the researcher. The unique style of re-burying the skulls of the dead as seen in the ishi ewopwop on the hill seem to be peculiar to this people, as such, this special aspect of their culture could be

appreciated by other cultures of the world. The water fount could be developed to be a source of good drinking water both to the people of the locality and those beyond that locality. Infact, the water could be packaged and sold which will be a good source of revenue to the local government authority. This will also mean creating job opportunities for the teaming unemployed youth in the area.

It was also observed that a certain aspect of the people's culture is fast disappearing due to the fact that the youth who are supposed to be the custodians of the culture in future are fleeing to the urban centers in search of white collar jobs leaving behind the older generation which is fast dying out.

The World Commission on Environment and Development defines sustainable development that meets the needs of the present without compromising the ability of the future generation to meet their own needs EODL Commission (1778). This tradition if well developed could help the area have a sustainable development.

Finally, there is an urgent need for an understanding of our traditional technologies and industries as that is the only key to any meaningful and sustainable development technologically, economically and socially. Making the youth to be exposed to appreciating our rich cultural heritage, by teaching these traditional skills early in schools would go a long way in helping us achieve this aim.

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APPENDIX 'A'

QUESTION GUIDE

In the bid to gather information on the Padur settlement site, certain questions were coined and asked the present inhabitants with the hope of identifying and locating archaeological sites and finds. These questions were geared towards unraveling;

Who the original inhabitants of the abandoned Padur settlement were, and;

How the inhabitants interacted with the environment.

1. May I know your name and age please?
2. Are you a native of this settlement?
3. What is your occupation?
4. What is the name of this village?
5. Who are the Shishiri people?
6. Are you the original inhabitants of this area?
7. If yes, what led to the choice of Shishirj for the present inhabitants?
8. If no, do you know the people who occupied this area before you?
9. Is this your first settlement?
10. If yes, how long have you stayed here?
11. If no, where is your first settlement? How long did you stay in the area you first settled?
12. What is the principal source of income for the residents of Shishiri?
13. What type of crafts and technology is practiced in your settlement?
14. Are the present inhabitants practicing pottery, blacksmithing and dyeing?

15. Do you have any other specialized skills?
16. What are the procedures for the procurement of the raw materials used?
17. Are these craft industries still part of the people's economy?
18. How do you dispose of the finished crafts?
19. Do you have a market in your settlement?
20. Do you practice division of labour?
21. Can you describe how your settlement developed?
22. What was the reason for the choice of this settlement?
23. Can you estimate the size of this settlement?
24. What was the nature of the occupation of this site?
25. Was it a permanent or seasonal settlement?
26. Did your people ever live in caves or rock shelters?
27. If yes, can you show them to me?
28. If no, who inhabited the caves and rock shelters found on the hill?
29. What led to a change in living quarters, from caves to house building?
30. Can you describe the mode of building in your settlement?
31. Does the mode of building differ from that of earliest inhabitants?
32. Do you have any space created for the dead in your settlement?
33. Do you bury the leader of your settlement in the same burial ground with the common people?
34. What is the belief system in your settlement?
35. Who do you worship? Do you have other gods?
36. What are the regular festivals in your religion?

37. Do you have any ritual or symbols used in communicating with the Supreme Being?
38. What are the pathways to spiritual enlightenment in your religious belief?
39. How many times are they performed? Annually, Monthly, Weekly, or Daily?
40. Have these religious festivals been observed since antiquity?
41. What were the norms practiced by the ancient people?
42. Do you have any significant religious activities associated with the rites of Passage; for example, birth rites, rites of entry into adulthood, rites of death etc? How do you bury your dead?
43. Where do you bury the dead in this settlement?
44. What type of political structure do you have in Shishiri settlement?
45. Do you have a leader?
46. Who is your leader?
47. How do you choose your leaders in this settlement?
48. Do your leaders have any judicial powers?
49. How many rulers did history indicate ruled this settlement?
50. Is it possible for a person with mental or medical problems to be elected a leader?
51. How long does a leader rule?
52. Are women allowed to rule?
53. If yes, mention the names of those that have ruled.
54. If no, can you give me a reason why?

APPENDIX 'B'

LIST OF INFORMANTS

S/N	Name	Age	Gender	Address	Occupation	Type of Information	Date
1.	Blessing	42	Female	Shishiri	Trader	Economy	2011
2.	Changkat Poyi	60	Female	Wallang	Farmer	History/Tradition	2011
3.	Daniel Bongtur	59	Male	Shishiri	Madakin Langtang	History	2010
4.	Domna Nding	46	Female	Wallang	Trader	Economy	2011
5.	Femicit Lanap	41	Female	Shishiri	Potter	Economy	2011
6.	Grace Nimzing	65	Female	Shishiri	Cook	History	2010
7.	Gwamyen Garba	100	Female	Shishiri	Farmer	History	2010
8.	Lohfa Yarnap	71	Male	Shishiri	Retired driver	History/Tradition	2010
9.	Longbut Seldip	60	Male	Shishiri	Retired Policeman	History	2011
10	Mamchar Lar	90	Female	Shishiri	Farmer	History	2011
11	Mercy Nanyak	32	Female	Shishiri	Farmer	History	2010
12	Nanjul Lar	50	Male	Shishiri	Trader	History	2011
13	Nanjip B. Tali	71	Male	Shishiri	Farmer	History	2010
14	Nanko Danfa	43	Female	Wallang	Trader	History	2011
15	Nanlir Kumkur	78	Male	Wallang	District Head	History/Tradition	2011
16	Nanyil Rena	81	Female	Nimbar	Retired Teacher	History/Tradition	2011
17	Ringle Nimkur	50	Female	Wallang	Farmer	Economy	2011

18	Seldip Dangfa	39	Male	Shishiri	Carpenter	History	2011
19	Silas Kumkur	18	Male	Wallang	Student	History	2011
20	Timnan Miri	50	Male	Shishiri	Cobler	Economy	2011
21	Usman Tele Usman	99	Male	Shishiri	Farmer/Mason	History	2010
22	Vongdip Nantip	54	Male	Shishiri	Mason	Economy	2011
23	Yildong Kantoma	101	Female	Shishiri	Trader	Economy	2010
24	Yilkur Nami	50	Male	Shishiri	Trader	History/Tradition	2011
25	Zingfa Nimyel	46	Male	Shishiri	Farmer	History/Tradition	2011