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Amo

Clan Chinke (Kwell)

Age: I [illegible] 15 years [illegible] Farming
he had had his first marriage
but not his second

Clan (Ntu) Chinke
Town Kwell

(2) Aonquo Kwe Dinke Kwe

Age: 12 or 13 when E. came
Clan Chinke
Town Kwell

(3) Bre Akre Ewee Kwe

Age: 18 when E. came
Clan Chinke
Town Kwell

(4) Tagor Edewe Kgi Akrin

Age E. came gathering grass [illegible]
Clan Chinke
Town Kwell

Chiefs [illegible] who found
[illegible] in the [illegible]

Tede - Trafi.

Sangree links			Origin
Nuhwi	→	Zehwo (Zaire)	Chawai & Jorama
Chinkye	→	Taegbe	Rukuba
Zigwe	→	Tahu	Zaria Prov.

19-4-73 Clan Chinke (Kwall)

① Gabe ← Kyerima ←[2] Dusu ←[5] Owu ←[5] Du ←[5] Jashi ←[5] Chinke
(Gabe is clan head, he pointed out that the oldest always inherits.)
Age: E. came he was full grown & forming he had had his first marriage but not his second
Clan (Kla) - Chinke
Town: Kwall

② Aunquo Kwe Danbo Kwe

Age: 12 or 13 when E. came.
Clan: Chinke
Town: Kwall

③ Bre AKwe Evee Kwe

Age: 18 when E. came.
Clan: Chinke
Town: Kwall

④ Taqui Edewe Egi Ahiri

Age: E. came - gathering grass - 10 or 11.
Clan: Chinke
Town: Kwall.

Chinke was the man who founded the clan.

History

The man Chinke came to Kwall from Rituvo (which is the place where the ancestor gover are.) It is not known where the people were before that time.

There was no difficultiy to force the people to leave. It was just that the people wished to come to the Irigue boundary below which they had farms so they could see their land from one end. Rigue, from Rituvo was the first man.

A Chinke man went out to see which was the best place to build and found this was best. Thus the Chinke were the first people, followed by Nuhui, Zugue, Nadzie, and Yepe.

Clans (see page 8)

The first 3 came from Rituvo. Nadzie came from Kanje or Tabe to the west & south west and met Irigue here. There Kanje people are brothers to the Irigue. The Irigue intermarry with Kanje and Chawai. The Yepe are from Anji which is to-~~the~~-wards Vwang and near the Vom hospital.

Marriage

Nadzie is the biggest tsla in Kwall and have one house in Miango called Rigoowia. The part of Chinke in Miango is called Tayagba (Taqba) while Nuhui in Miango has one house called Zavou.

Tede: Chinke takes care of Tede for all the Irigue. Anyone who took care of

(1) very good.

Tede was regarded as chief. While other clans had chiefs, Chinke had to permit it. If anything was permitted by Chinke, a chicken must be bought e.g. when to allow people to farm, Chinke permitted Nuhwi to celebrate Zoraci.

Nuhwi Nuhwi takes the lead in time of war. He will blow a horn to tell the people of Kwall to come out for war. The horn was never blown when hunting was to be done.

Clan heads The head of clans have nothing to do with the people except in matters of Tede.

Wars: Rukuba There was a war against the Rukuba when the people of Rukuba came here (to Irigue) and took cows. Irigue drove them off completely and then came back to Irigue land. The Rukuba then sent two men with a goat and something like salt (potash) used for cooked called "Richinova" as a peace offering. They Rukuba + Irigue did not fight again.

Biron There was also a war against the Biron (Via). The cause of the war was as follows. The Biron were carrying out their Mandyeng festival and the Irigue

were invited to come and drink with them. While Ingue was there the Bion killed a man & woman. When Ingue people returned home and found them missing they prepared for war. Since the man & woman were from Miango, Kwall united with Thera brothers against the Cogel people. At that time Cogel is where it is now; it later moved closer to Ingue. Ingue defeated Bion.

The old men had heard of fighting with Vwang but they didn't see it so they don't know about it.

Ganawuri: There was also a fight with Ganawuri over an animal killed as to who would have it. The Ingue fought to see who was the strongest and defeated them. It is not known where the ~~Ingue~~ Ganawuri were then but just found them.

Nothing is known of Beji & Jere.

Chawai: The Cheme (Chawai) & Ingue are brothers so the Ingue never fought them. In fact the Chawai helped them against Rukula and Bion. The Chawai have always been in their present place.

Method: Men fought on horse as well as on foot. Weapons used were spears, knives and bows and arrows. The opposing forces usually stood at 30 yards or so and shot arrows. They never mixed until all were killed or became weak. It was then that charged and heads were taken. The head-taker would be praised

while the head was placed on a tree and allowed to decay.

Big horses from Zongo were obtained & favoured in hunting & ~~in~~ in war.

Hunting: The most important animals were leopards and hyenas &, in the old days, elephants. The man who shot the animal was given the head and it was placed in the branji (there were burned by Nsara when they came) The best hunting was done from Rituvo ~~to~~ around Kwal to Chanai.

Donbo was a great hunter as he shot a buffalo (Nzeh). He was also ~~also~~ a great hunter.

Warriors. Ugwa Brei from Nadzie was also a great warrior but was taken away by the

E. come Europeans. When the E. came to burn the compounds, Ugwa Brei ~~was~~ refused to go and he was taken away as he was head of the Kla Nadzie. He never came back.

Livestock

In those days there were plenty of horses and goats but no cows. Big horses were kept (not used for marriage) and small goats for food and burial wrapping.

Burial When a man is buried he is wrapt in goat skin and if he is famous is taken by hammock to the burial ground. His eyes are covered with a white cloth and he faces west when buried.

Trade: Big horses are obtained from Zongo in exchange for goats 12 goats = 1 horse before the Europeans.

Salt (ohwerere) was obtained from Zongo for cowries (volume for volume) and also from the Bruns (for ashes & millet) The Bruns didn't have food.

A sack similar to the 'goat' was used. It was a bit bigger and called a 'nsuri'

Iron: The Hausas of Zongo at first came here with iron then Bigue went there to learn how to make it. It is not known who was chief when they first went.

The iron was used for making decorative rings (eza) and ezontis (sharp points on a ring) which were worn on the feet to spur the horses on. (The bigue wore leg grieves of goro not of iron) Also made swords, knives, hoes and bits for horses.

If the Bruns liked it they would bring goats or food to buy the bit from them.

Tin Tin was not known of before the the Europeans came.

Power: There was never any war with the Mbango people.

The Kwon people were the most powerful with the Rukuda second. They never fought with the Hausa and they

did not know of the Fulani before the Europeans came.

Europeans Arrive. The Bruns (Ngyel) first brought the Europeans here so there would be no more war. At that time Kwon was fighting against Ngyel so the Ngyel people got the Europeans to help them as they were being defeated.

Kwon went to fight the Europeans & then African allies despite the guns. The Europeans defeated them and they fled to Chawai and spent some days there before returning.

The clan rulers at that time were Gamza head of Nadzie; Odokywe was head of Nukur; and Kyeremah was head of Chinke.

The next time the European came he ~~called~~ called all those who spoke Hausa and told them to stop fighting. The people agreed to this.

Chief Next the European appointed the first chief of Kwon who was Chinge Yamee of the Nadzie clan. He was chosen because he understood and could speak Hausa. The people agreed because of this and also because the Europeans were so powerful.

Yamee's job was to avert people if they fought and also to collect taxes. In the beginning the people brought acha and it was carried to the European. "They were forced to

gue acha as the whites had defeated them and they must do as they were told.

Head of clan Judicial — Before the Europeans, the head of clan held a minor judicial role and was most important in matters of Tede.

In case of theft, if the man is caught he is taken and tried before the public. The village is called and the people decided. Payment, if adjudged necessary, is then made to the person from whom the property is stolen from.

In case of homicide, when it is proven, the killer is taken to 'Kanti'. Here he stays for 2 years and is then allowed to come back.

Tin — The people here never went to work on the mines.

Railway — The people were told to go work on the railway but received no pay. If they refused to go, the chief would then tax them some amount. [The elders did not know if he was given anything for this]

D.O. — One D.O they remember especially use to come and make them chiefs. This was Mr. Synge who was here in the time of famine and locusts. He nor any D.O never took part in

any of the 'Tede' festivals. Since
he made them a chief, he hasn't
come back. He only sends a helper.

Herd Laws

Tribal

Abor the Europe. The end of
the Pill, a more partial rule and more
[illegible] in the Office of Tada.
In case of theft of the man in
[illegible] he is taken and tried before
the public. The thing is called and
the people decided. Payment is adjudged
necessary. The made to the phrase
for [illegible] the [illegible] in the fine
[illegible] of blood, when it is
paid the [illegible] is take to 'Kuti'
[illegible] for 2 years and in
the allowed [illegible] death.

Tiv

The people have never [illegible] to
[illegible] on the [illegible]

Rating

The people were told to go work
on the roads but weren't no pay. If
they refused to go the chief would take
their [illegible] [The others did
not know if he was given anything for
this]

DO

Our DO they remember especially
[illegible] and made this chief.
The was Mr Sagg who was here in
the time of [illegible] and [illegible]. He
was my DO when [illegible]

23-4-73 Nadzie clan (Kwall)

① Odaw Chinge Yamee Dogo Naje (Nadzie)
(Mostly Odaw) (Odaw is senior in the clan)
Age: E. came he had not started farming he was around 12 or 13
Clan: Nadzie
Town: Kwall

Heads of clan:*

Nadzia
↓s
Dogo
↓s
Yamee
↓s
Chingay - Europeans arrive
↓s
Odaw ~~prest~~ present

Jospeot 14/5/1930. d. 1930 not S.T. P③
+ p. 24 II Adda chief before Odaw P③
[Sangree - S.W.J. of A. p. ③ Ching: d. 1931
& Nakwi chief brought famine.]

- son in this case means men of the same family.

② Bari Man Kuri Dogo Tungo Nadzia
(Jospeot 14/5/1930 - competed with Adda for chieftainy)
Age: not born when E. came
Mr. S. came - was a good farmer and had a wife but no children.
Clan: Nadzia

③ Tungo Ngwe Chongu Kanva Cramvi ---
Zigwe (Head of clan
Age: Mr. Synge came he was 3 or 4.
Clan: Zigwe said little & protested over what Nadzia said.

④ Yiriba Odaw Chwe Horo Wayi - - - Nuhwi
(deals with Tsati)

Age: E. same 18 or 19 was farming
Clan: Nuhwi { complained that Nuh had
Town: Kwall. { given power to Nad. when
E came + Nad now lied }

⑤ Powa UnKoo Dashe Bre - - -

Age: Mr. Synge - had a wife but no children.
Clan: Nadzia
Town: Kwall

Clan History

The Nadzia (or a man called Nadzia) came to this place first and he came from the west, Kanje (Kaje).

① Some say the people were here before they went to Kanje and then returned. Others say
② they were not here before at all but the people don't know where they came from before that. It is not known why they left Kanje to come here.

Origin: Nadzia was the first trique man. The clan that came after Nadzia was Nuhwi. It is not known where Nuhwi came from but they speak the same language as Nadzia. The chief at the time when Nuhwi came was Nadzia. The man of

Nukui brought the Chinkye people but it is not known where they came from.

(1) The people of Zigue came together with Nadzia

(3) The men of Zigue came from a place to the east Sabor, (Fabur). From there, they went to Rituvo and then to Kwall. The first man here was Tagin of Zigue. He came here at first and there was nobody here. Later he came again and Nukui came to dwell with him. Nadzia came 3rd to this place while Chinkye came forth and Tarashui 5th.

((3) then left in anger)

(2) Nadzia came and built his home and Nukui was also here. Neither knew of the others existence so it is not known who was first.

Nadzia himself was not powerful but was very kind to the people. He would always wait for a man from Nukui to come before any meeting took place. If he did not come, there would be no meeting at all.

War: The Trigue fought mainly against the Brion as they were trying to take the lands for farming. They also fought against the Rukula. Chari people always help them in time of war. No war between Mango & Kwall. →

Gyel They fought against Gyel and defeated them. The Gyel people were trying to take their farms so the Irigue went to Gyel to fight them where they were settled (same as today) The Gyel people were selling their sons to Irigue to stop the war.

To surrender, the Bicon sent one man to Kwall (Irigue) dressed in a few leaves in front and some in back. The man had no weapons at all so the Kwall would never kill him. Nadgia was chief at that time. Bicon were ~~Rukuba~~ using bows and arrows.

The Irigue also fought against Kwa & Gyel when they united and defeated them. They also fought Vwang whom they defeated.

Rukuba This war was also fought over farmland and the Irigue won. Nadgia was chief at that time. The battle took place at Ruturu where the farming was and here also it started. The Rukuba used bows and arrows as well as horses.

Ganawan See page (18)

Weapons The Irigue used spears, knives and bows and arrows. The men on foot used bows and arrows while horsemen used spears. The horsemen would usually circle the enemy and spear them from behind or drive them

towards the bowmen. When the enemy come close the knives were used. No fire used with arrows.

The Biron had small horses but didn't know how to fight properly with them.

Horses The Irigue had no small horses only big ones which they received from Zongo [Zangon Katab?] to the west. They would only buy the big female ones in order to bear the smaller ones for them.

Captives: If a female or boy child is captured he is trained to farm and she is married. A male captive will be used to farm also but if he is too troublesome he will be sold to Chawai. (The Irigue don't know what Chawai do with them) The prices were

1 boy = 2 horses (big one)
1 young man = 3 horses + 3 bags of salt*
1 old man = 1 horse.

Heads: The heads taken in battle (2 or 3 at a time) are given to the elder men. He will allow the head to decay and then cook it

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* salt = grass bag for salt was 2½ ft. long and 8" wide "Richinshwa" = bag for rock salt

so only the skull is left. Porridge is then cooked with the meat that is left and the children come to taste it. The
(1) pot is dashed to the ground so they don't touch it. The skull is then taken to the "bromp". All heads are taken to the bromp.

Livestock The big horses were the only ones kept and there were no cows of any kind, only goats.

Trade: The main trading was done with Zongo and the people used cowries. The Irigue people would receive horses and rock salt from Zongo in exchange for goats, yams, millet, oils, guinea corn, taro-yam and cotton. The Zongo people came here and the Irigue people go there. There was peace between them. They spoke Hausa. Zongo never went to Biron as the Biron would have killed them. There was no trade done with the Biron by the Irigue as the Biron told their children to run away from any Irigue whom they saw.

Iron Iron came from the burning tree that was not yet dry. (charcoal). This iron was used to make hoes, weapons, & chains for horse (bits).

It is not known when or how

the iron was started but it seems to Paul (interpreter) that they don't want to say somebody taught them.

Hunting: The important animals in hunting were the lion, elephant, hyena and leopard. The hunters would usually start to the north-west and go to any part. The celebration was called Rihuri for the actual killing of the animals.

When the leopard is ~~po~~ killed the skin is peled off and the meat is shared out. The skin is then taken to the man in the branyi to wear and he also receives the hind leg. The branyi man wears the skin to show his authority over his shoulder. The skin as a wrapper is called Vishi.

The head meat is eaten and the head is kept in the branyi.

The Nuhuri men bring meat here while the Nadgia men take meat to Nuhuri.

There were no great hunters that they could name.

Warrior. Gwa from Nadgia Kla was considered a great warrior. The reason for this was that he was not afraid at any time but always moved foward.

Strangers: There were no Fulani here before

the Europeans came and there were never met when hunting.

The only Hausas who came here were those from Zongo.

Power: Ingue were the most powerful before the Europeans came. It is not known who was stronger between Birom and Rukuba.

The European was the only enemy that was feared.

Europeans Arrive: Just before the Europeans came, Ingue defeated Canawuri over farmland. This battle was fought with them at the place they are now.

When the Europeans arrived, Gyel and Ingue were fighting. The Gyel people went to the European to ask for help. Ingue, at that time, wanted to go directly to Gyel and burn the place.

Chingay was head of the clan when the Europeans arrived. He was Sorbin Tsafi when Yance died (others said Yance was head when E. came). It was Chingay who was made head of all the Ingue.

The first European came from Chawai (people there are called Tabi) He stood on a rock there (overlooking scarp) and asked for the chief. Chingay had gone to Vwang so the Europeans went away.

The second time the European

came he burnt the place and he was fighting side by side with the Bivom. The Trigue tried to fight him but when it became hot (fierce) they had to flee to Tabi. The Europeans used guns and came here with Africans. The mighty warrior Gwabre* (Gwa Bre) was taken away by the Europeans. He said he felt too big to run so he stayed. He was never seen again.

The third time the European came he asked for Chingay and the people greeted the European peacefully. He was accompanied by African police. The European spent the night here and when Chingay came he was made chief. He was then chief of Trafi as well as the people (which he already was)

Tin: The people never knew of tin before the Europeans came.

Chingay was head of place when the Europeans first came to dig tin. The Trigue were using money in Chingay's time and also knew of tin.

The people were very annoyed with the men as he was digging in their farmland and they did not know the

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* The father of Bre and ~~the~~ Dogo were brothers. Gwa was son to Bre.

one of tin. But the man could do as he willed as he was more powerful than them for he was a European. They tried to stop him by talking to him but he was too strong. When he said no he meant no.

The people didn't know about the D.O. so they didn't complain in those days.

If the men went to dig on Trafs land, Chingay would explain the significance of the place and the men would leave it.

The European bought his own people to work for him and the Ingue were never forced to work.

Railway: The people however were forced to work on the railway for if you don't go, they will catch you.

The European would talk to the chief (Chingay) and tell him to send people to work on the rail or he (Chingay) would be beaten.

The people would get paid for the work they did and they usually worked for 2 weeks or whatever they wanted.

They now knew the value of money and the place (plateau) was more friendly. They could go to Zongo now to buy what they wanted: salt, cloth or iron from

the Hausas.

They started paying taxes of 3d in Chingay's time.

The people did not work on the Bukuru section but ~~when~~ did most of them work in Gonewri & Kagoro. When the European came to Kwall, he requested labourers from Kwall for that particular section. He would then move on to another part.

Missionaries — The missionaries first came when Odaw was chief. It was then that members of the Zamfara clan came from Miango to preach here and then returned to Miango. They later came back with the Europeans.

The people here didn't know what they were saying so they didn't pay any attention to them. They only said if they (Irigwe) liked they could join the new faith or they could keep their own. When they came nobody was against it; some followed but not many. Odaw allowed them to build a church but she did not follow them.

The missionaries stayed in Miango.

D.O. — The people don't know of any that they remember. They liked Mr.

Synge because he played with them. He presented the leopard skin and danced with them. It was during Odau's time that he was here. They liked him for he also gave them money.

Famine: When Da of Nuhu was chief there was a famine. This was because he was second to Odau and was chief for a temporary time. It was then that the locusts came and the Europeans brought guinea corn to share with the people.

Chinke clan ~~Miango~~ (general meeting) Kwall ~~Chintokoro~~.
26-4-73

③ Bre Akwe Evee Kwe.

(confirmations interview)

Bre stated that in Miango, Zavo, Tahu and Taegbe came at the same time. He also confirms everything the Doro said about Chinkye. (page 65)

Doro helps in time of war but will never take head meat to eat.

A tree was planted in Miango by Nuhui for the Taegbe meeting. Nadgia tried to do the planting but they were forbidden.

A girl was caught in the stream and she gave birth to Doro whose father was Nuhui. This woman had brought fire to them Chinke etc as there would be no fire without her coming.

There is a Tade meeting held during each Zoraci under a tree in ~~Miango~~ Kwall to which Kitago (2 representatives), Rurae (1) Chinkye & Nuhui attend. This meeting does not involve Taegbe, Tahu or Zavo. It was at such a meeting, before the Europeans that man of Ree said that if the meat is too small in Zoraci it is to be taken to Chinke. Both

Chinke and Daro are given meat.

In time of famine Nuhin, Kitage and Ru Rue look for wild cocha in Kwall (grove on road to chief house just before red brick building on left) in a Tsafi place and give it out to the clans.

2nd interview (in Branyi)

26-4-73.

① Gabe Kyerima.

The clans in order of arrival were Chinke, Nuhin and Zigue in Kwall and Taagbe & Daro, Zavo and Tahu in Mango.
The chief treated by the Europeans were

Chingay
↓
see Sengue S.W. Tof A/P ③ Da - during famine & i. removed
↓
Odaw

Legend of the river woman.

The Cyel river ~~was~~ between Kwall & Mango and in that river below

the rocks. Nuhui spied a man. When Nuhui tried to catch him, he ran into the water and the man from Nuhui couldn't catch him.

Nuhui told Chinke of this and Chinke decided to dress as a woman & fool this river person. Thus Chinke disguised himself as a woman and went to walk by the river hoping the person would come out. Nuhui also went to the rivers and hid in the bushes to help catch this person.

Chinke then spoke these words "You are a woman(?) and I am a woman. Come and we will play together." When the man came out he was taken. His name was Daro. He was then taken home and fed by Nuhui as Chinke had done his part by finding him.

Thus Nuhui went with Daro and later Daro came with a flame of fire as well as iron. At that time the rest of Kwall its were using sticks. Therefore during Zorai the people would use Daro's thing and Nuhui was sent to feed Daro.

During Zorai, the man of Nuhui comes to Daro who gives him seed (food). Nuhui then comes to Chinke and Chinke man will pray for him. At this

time nobody is allowed to cross over to Mhango or to Kwall.

When the first animal killed in Zarai, the meat is given to Chinke first.

27-4-73 Zigwe (Zugwe)

(very small clan)

③ Tungo Ngwe ... see pge 11

Origin The people of Zigwe came from Fobur to Rituvo to Iri to Zegwe (just near Chgi farm) on way between Kwall & Miongo to a place near Kwall market and finally to their present place.

They came to their present place only after killing the wild animal here. Odaw was the animal and it had straight horns, (1½ feet long), and was as high as a donkey. It was very fierce and tried to attack them when they tried to build. (bush cow - buffalo)

Fobur The people left Fobur (Sobur) [place where Jarawa are now] in order to get more farmlands. They left some of their people there.

Rituvo Sickness forced them to leave Rituvo. The sickness was when different places swelled up and became like a sore. (Smallpox according to Paul Chgi.) They all left Rituvo and

Iri came to Iri. Nobody was left in Rituvo. However they left Iri because it also had the sickness and came

to Zegue then for forwards they left Zegue to Kwall.

Zigue was the first clan to come ~~fo~~ to this place, Nahin was second coming from the rocks to the north and Tarwhi was third arriving from the south-east.

Sarkin Trafi of Zigue

Ba - in Kwall near market

↓s

AKwe - to present place.

↓s

Tagwi

↓s

Nga

↓s

Dawe

↓b

Nahwa

↓b

Karamvi

↓s

Nzakwa - Europeans arrive { Gyel, Rukaba, Garemwri } Wars

↓b

Ahee

↓b

Mbara - famine

↓b

Adjua

↓s

Menji - present one

All the Sarkin Trafi were good

to them and he remembers nothing about them. Only knows that Zigua was the first ron coming from Fobus.

Miango — For Miango the order of arrival was Taku first then Taegle (and Dora during the same year) and lastly Zavo.

Totem — There is no animal kept here as totem as all animals are killed in the hunt and only the fierce ones are dealt with especially.

Zaraci - During the hunt the men go behind Miango and spend the night at Chindu. They then have horse race and go on to Rituvo.

Enviroons Dam - The dam was built before the famine and people went to build from here for the money. They were not forced to go. The money they earned they used to buy things in Longo. They bought horses (in Tabi) goats, cloth & salt from Longo. Once they were earning money then they also had to pay taxes.

The job of Chinpy who was chief for the Europeans was to collect taxes and find men to work for him. He also judged those cases which did not concern the Dranyi.

Roads The only thing the Kwall people did free was the road from here to Kwall market (which is not really an old Irigue settlement). The road to Vom which was done before the famine was paid for in money to them for their work.

Trafi: The Europeans did not try to stop them from using their Tide and in fact praised them for what they were doing. The D.O. himself said nothing to them about going to the missionaries.
All whites were the same and treated them well.

Moslem It is not know if Zongo people were Trafi or Moslem. There were no moslems coming here before the famine (1930's).

The Hausas had long knives and horses and were killed goats. They were trying to destroy the Irigue people and killed all they saw. Irigue had few horses then. *

27-4-73 Nuhwi clan {in his hranyi
{took photo

(4) page 12. Yiriba Odaw Chwe Horo Sawayi
Nuhwi Yirigwe
Age 13 or 14 years old when E. came
Clan: Nuhwi
Town: Kwall.

Origin:- Nuhwi the man came from Fobur settled at Rituwa built at Miango and then came to settle here.

Yirigwe was the head of the clan at Fobur and was Sarkin Tsafi for the clan. Both Chinke and Zigwe were also at Fobur. The Nuhwi and Chinke clans always travelled together.

The Irigwe(?) fled from Fobur as the Hausas from Bauchi attacked. These Hausas had fought with Tabi and defeated them and now met the Irigwe at Fobur and defeated them (as they were very few) and they fled.

The three clans ~~Pt~~ Chinke, Zigwe and Nuhwi fled to Rituwa in the rocks and stayed there in the night. They climbed the rocks when the Hausas came on horses and hid their children. Thus, the Hausas* were not able to reach them.

The next time the Hausas

came the Zigue people were farming. As soon as they saw them they fled to the rocks and were safe. However, they now realized that they could not continue this way so they decided to go to Keturo in order to reach a safer place.

Zigue

Zigue had settled at Lai and when a Nuhui man went to check him, he found that Zigue had fled to Kwall. This Nuhui then packed up and went to Miango.

Chawai

He was not content here and went down of the rocks and settled among the Yiwi (Chawai) people. They, however, were not happy to see the Nuhui and so Nuhui came back to Miango. He did not enjoy Miango so he went to settle in Kwall.

Kwall

Zigue was already in Kwall at that time and living in a cave but Nuhui did not know this. The Nuhui clan built their own house and one day saw a member of the Zigue clan going to fetch water. Nuhui asked him when he ~~was~~ had come and the Zigue man said he had been here a long time. The next day Nuhui helped Zigue to build a house and also taught him to farm.

Nadzia — After Nuhu had settled here a stranger began to insist here. He kept coming regularly and he wanted to stay with Nuhu. This was the man of Nadzia who was coming from Kaje (Kanje). This man was wearing a clothes and a belt at the waist, a white belt, with ropes hanging behind. (The children were afraid and thought it was a Hausa man.) This was their first time of seeing (having?) cloth.

Nuhu then helped Nadzia to build a compound and also taught him the Ingue language.

Tiaru — Tiaru was the next to arrive coming from Chawai and as Nadzia had no shrine and Tiaru had three then Tiaru gave one to Nadzia.

Daro — Daro was also from Fidur and came with Chuhe, Nuhu and Zigua. He came from the rocks below and had his own branji. He went to Miango after the first three clans had gone.

Miango — The first clan in Miango was Taghe. After them came Zaro and Tahu who arrived together in the same year. They were followed

by Daro.

Sarikin Tsafi of Nukwi clan.

Nukwi - left Edwu & Nadzia joined them in Kwall.
↓s
Horo
↓s
Sawayi
↓s
Ture Wars { Gyel, Rukuba, Ganawuri
↓s
Odaw - died soon after he entered Branyi.
↓s
Da - became Tsafi before famine, died after the war (WW II)
↓b
Nfo
↓b
Nga
↓s
Kweshi *
↓
Yiriba - present one ~~called~~

Tsafi - 14/5/1930 ② Adolchief when E came.

[* senior to Yiriba but called him father]

European & Chiefs

Just before the Europeans arrived Odaw "who was to become chief", was taken to Chawai for treatment. He had trouble with his eyes. Eventually he became blind.

Thus when the Europeans came and asked for the first

man of the Irigue, Nuhuis Odaw was not here. Then the Nadgia clan spoke up and said that since Nuhuis and Nadgia are one then Nuhuis will be represented by Nadgia in Odaws absence. The speaker here was Chungay.* The Nuhuis clan agreed as the mother of Chingai was a daughter of the Nuhuis clan. The Europeans (†) then made Chingay chief. Chungay told Nuhuis clan "I will receive the chieftainy for you. Its yours not mine.

When Odaw came back, Chingay told him what had happened and also told him "If I die the chieftainy will go back to you."

Taxes

There was some trouble during Chingay's time as the people had to start paying taxes. It was paid at first with acha with the people giving the food to the chief.

The European then introduced money as he was packing all the food. This was also in the time of Chingay. It was then that the men paid 3d and there was no trouble as

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* It was noted by the old men that Chingay could speak Hausa

(†) The Europeans helped Cyel in the fighting against Irigue. The Irigue don't know why they helped the Biom.

Chingay was the European chief and "They have to agree".

Before Chingay died he said his title of European chief should go back to Nuhu as he (Chingay) took it from them. Thus when Chingay died, a long time before the famine and after Mr. Synge had come, it was given back to Nuhu and Da become chief. Nzara.

Da removed

While Da* was chief, a doctor was sent from Jos to give injection (Tolo?) ~~[illegible]~~. When he was in Mango, he told Da to come and Da refused. The Doctor then sent a letter to have him removed. This was after the famine. Da was taken to prison and was told there that he was no longer chief. The people made some payment and he was released. Da had ~~offended~~ offended the government and so nobody from Nuhu could ever become chief again.

Odaw was then made chief by Mr. Synge. He was not Sorkin Tsofi but was only Sorkin Nzara.

[*Da - was Sorikin Tsofi and Sorikin Nzara at the same time.]

24-4-73 Miango (General Meeting) Chief's house
(all major clans represented except Dara)
(who later said they were not told)

(1) Dir Ki Whia Eti Yemee Nyango

Age: E. same he was running but not gathering grass to feed animals
7 or 8 yrs. old
(Dogon Lamba was known then)
Clan: Tahu (in Kwall before as all were)
Town - Miango

(2) Taegbe Nki Du Sangrey Evay Ku
Weze Tanvia

Age - during the famine was farming but not married.
Clan - Taegbe
Town :- Miango.

(3) Yeshe Jikwe Yitsi Dacheh Nawia -- Zavo

Good Age - Europeans came he was full grown for farming but not married
Clan - Zavo
Town - Miango

(4) Nga Ihe Go Ngai Sutu ---

Born 1900 Age - E. come he could run at that time but was not gathering grass. 5 or 6
X Marr 26 Famine :- 1st wife; with 2 children
Age 73 - oldest walking not running, 2 or 3

(5) Madaki Zamfara Tinge Kwe Buge
Kira Umosu ----

Born 1903.
X Marr. 25
Age. 70.

Age: E. came - crawling 1 or 2
Famine - wife with 2 children
& oldest was not crawling,
4 had died before then.
Clan: Tahu
Town Miango

(6) Chayi Ze Odo Ze Buge Kira---

Born 1899
X Marr 16 (?)
Age 74.

Age: E. came he was not
gathering grass 5 or 6
Famine: had 4 wives, 3 children
1st born was farming
and full grown
Clan - Tahu Town - Miango

(7) Mandara Isho Wei Zawe Wuda
Odaw Gara

Born: 1905
X Marr. 10 ?
Age 68

Age: E. came he was just born
Famine: he had 2 wives and 2
children, the oldest about 17.

Clan: Taegbe
Town: Miango

(8) Jugo Eza Isili Zoo Tiwhen

Born 1900.
X Marr 27
Age 73.

Age: E came he was running 5 to 7
Famine: 1 wife & 1 child walking just
Clan - Taegbe

Miango History

Origin: There is no story about the first man in the world.

Irigue man (2) Nuhui was the first Irigue man and he came from FFdur to Rituwo to Kwall. Before Fdur, they don't know where they were.

(5) Before Fdur the Nuhui people were in Zomfarawa and left because they were short of farmland. They came to Fdur and there was nobody there when they arrived.

They left Fdur because there was not enough farmland and moved on to Rituwo. Some Irigue were left in Fdur. They then lefft Rituwo because of sickness smallpox (Agore-Hausa) and settled in Kwall.

(2) The sons of Nuhui travelled to Kwall and Rigue was the first man in Kwall. While Rigue was still alive the Zigue clan came to Kwall and after them Chinkg. All these came from the same place as Nuhui but they dont know who the chiep were.

There was nobody in Kwall when Rigue first came.

(3) Tarhwi came from Zarema but dont know anything before that.

It is not known where Nadgia

came from.

Dispute: This was between Tahu and Taegle as to who arrived first. It was said that Taegle built then home here before Tahu came. (3) disagrees and says Tahu was first.

(2) Taegle came to build his home and stayed for 6 months before Tahu came to pray for them

Compromise It was finally agreed that Tahu and Taegle came together, Zaro came next and Kitago was last. They all came from Kwall and left there because there was too many people and thus no farmland.

Head Clans The senior among these four clans is head of all this is Zaro. Zaro is the father while Taegle is the mother. Zaro talks to Taegle who must call the people to meetings. Zaro always leads the people in time of war. There was no disputes between the clans before the Europeans came.

There were chiefs of clans* before the European came.

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* When the Sarkin Tsafi dies, his brother or the senior man in the clan becomes Sarkin Tsafi. If there is no brother, a son will take over.

War.

Method. The fighting was carried out by horsemen and footmen, using spears, bows and bows and arrows. The opposing forces were usually separated by 70 yards and when the shots came they missed. Defeated all those whom they fought.

Biroon This war was fought over farmland disputes with Vwang and Gyel. Odaw was the senior man of Irugu (Nukui?) at that time. Yitsi was the senior man in Zavo. The Zavo clan organized the day when the men must go to the bush where the fighting would take place.

At one time they drove Kuru and Gyel from their houses when Yitsi was head of Zavo. They were never able to drive Vwang in this way.

Rukuba Fought with Rukuba over farmland and some years made war with Gyel and Rukuba at the same time.

Ganawuri (Tai) This fight was also over farmland and the Ganawuri have never moved from the place where they are now.

Captives Captives were taken from all the above and also take their horses (big ones)

All the above used big horses.
The captives were used for farming if male and were married if female. A child is kept and raised as one of their own.

(2) If the captive is troublesome, he will be sold to the people of Zongo (a 10 miles to the west) in exchange for a horse.

Old man = 1 horse (big)
Young man = 2 horses (big) and a bag of salt.

The Zongo people never come here.

Heads taken: The heads are taken from all those they fight. They put them in the banji and celebrate.

Hunting:

The most important animals to hill are the leopard, hyena, lion, elephant, wild boar and Nza (water buffalo) The heads were placed in the banji as well.

The men went hunting were they wished and had no hunting disputes with other tribes at all. There were never any hunting disputes with Kwall.

They can remember of no great hunters or warriors as they were many and were not specially remembered.

Livestock. There were no cows only goats and horses. The horses were bought from Zongo.

1 good horse = 4 goats
smaller one = 2 goats or
2½ bags of rock salt

Trade Zongo. Salt was used as money in the old days and the people never traded with anyone but Zongo. Slaves are sold to Zongo and in return they obtain horses and rock salt

Biron. Before the Europeans came, when there was peace the Biron came to trade their children or their hoes in order to buy horses (big ones). In other times they may pass through another place to get by Kwon.

Ruhuba. The Ruhuba also came here to buy in time of peace.

Craft

Pots. Pots were made here but it was not done by any special clan. The Biron may come in time of peace and buy them

Iron* Iron was obtained from Zongo and the Hausas made it for them. Later taught them how to do it.

* see Dario on this smelting.

Strangers: There were no Fulani on the plateau but there were many to the west. The Irigue use to ~~do~~ raid their cattle and take what they wanted.

The Hausas use to come and stay here to trade and also to make iron.

Power: The Irigue were the most powerful and they feard no respected no one. Nobody was second. They were only afraid of the European.

Europeans Arrive 1st: Just before the European came, the people ~~was~~ of Irigue were fighting against Gyel.

The European came from Tali and the old man (5) pointed west and south west. When he first come Vitsi of Zaro was head in Mvangs and Daw of Nahui in Kwon. ~~was~~

The European arrived with some Africans and told the people of Irigue to stop fighting. The people listened to him. Once he had gone they thought he was gone for good, so they never stopped fighting.

2nd (6) It was in the time that they were fighting with the Buoms of Gyel and when they drove them to Bukuru they saw the white with the Gyel people. The Gyel

people had sent for them and they had come a second time. The war became very hot and the Europeans sent the Ingue back to Kwall and followed them to this place. The Ingue fled to Tali as many of them were killed and their huts were burnt especially the "bronyo". The whole village was burnt Kwall & Miango including the storage bins so food had to be shared out after the European had gone.

3rd In their third coming, the Europeans made chiefs. Tinga of the Tahu clan was made chief of Miango and then there were two chiefs Yitsi and Tinga. In Kwall Chingay of the Nodzia clan was made chief. The people accepted both of these appointments as Odaw agreed.

Tinga and Chingay were the representatives of the European and were supposed to keep fighting to a minimum.

Miango
Chief Nsera

Tinga — E. arrive.
b ↓
Ndaci — before famine
↓ 5
Zamfara — before famine
↓
(Taeghe) Obow — Famine

Over →

Zamfara was removed by the Europeans as the people decided that they did not like him and complained. Apparently Zamfara was collecting tax and took goats as well. Odow disagreed with this practice and said no. He accused Zamfara of trying to cheat the people and later, after Obow, was made chief as he had fought for ~~piece~~ peace

In the time of Obow a hunting expedition was organized and they met other people in the bush and fought them. Some Miango people were killed so the report was taken to the Europeans and Obow was removed.

(1) Later Wenke was too old and it was decided that Zamfara should be made chief. Everyone agreed to this and Zamfara became a chief for a second time.

D.O.

(6) Jiga was well remembered as he use to beat them especially when they wouldn't pay their taxes to

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→

↓

Odow – ?

↓

Wenke (Taghe) – before famine

↓

Zamfara – during famine

↓

Timwi – W.W. II

the chief on time. Jiga also came to kill the elephants. He never took part in any ceremonies. No one ever discouraged them in following their own Tsafi.

The D.O. was like a chief to them and if there were any problems the people would go to him.

Mr. Synge: Mr Synge was well remembered as he took part in their ceremony. When they had a dance he joined them and he didn't talk to them very harsh. He told them to keep using their Tsafi.

Tin: The Jiguo people knew nothing of tin before the Europeans came.

When the tin-miners came the first time, Zamfara was chief of Mwango (for the first time). The people were not forced to go but they went to work to get money for taxes. They were also using it to buy horses and salt from Zongo with whom they were still trading. The most of the (7) tin work the Jiguo did then was around Kwoi.

(5) Many Hausas came in those days to trade and sell the present kind of salt.

When the tin mining white man first came he started digging at Sabon

Gida (which is the boundary of Gyal and Kwalli) The people were annoyed about this happening but they were told they would be paid and also the white man was more powerful.

The Trafi land was not touched by the miners.

Missionaries

The Europeans came here as missionaries when Zamfara was chief for the first time. They started building huts and preaching to them. Zamfara agreed and later became a Christian

(5) The bangi itself was left alone.

The old men were strongly against this new belief as they have other things to do. The don't feel that Christianity is a better way and they don't wish to join it.

The young men agreed to it and followed it! (However when I asked how many in the room were Christians out of the 25-30 present there were 4.) and these were mostly men in their early thirties & Madaki Zamfara (9) Chingay became a Christian as did some of the Tahu clan but a head of clan or chief never became a Christian usually.

→

Railway: Irigue people worked on the railway in the south at Jemoa and Manchoe.

The chief would convince that some would go from each compound and they went. If they did not go they would be punished. Although they were thus forced to go they were also paid for the work.

War Song

Hoye! Hoye!
Come people as foot soldiers (Riibe)
Hoye! Hoye!
Come people on horses. (Nentsiya)
Hoye! Hoye!
The world is for women. ††
Hoye! Hoye!
The world is for horsemen & foot soldiers*
Hoye! Hoye!

† this means that the war is over for, the women are now told of this, see Chinke.
* they have won and there will be no more war as the world has become cold (enjoyment) when there is war it is hot.

Paul's Interpretation.

Is a song they sing after the war when they killed people and they also take heads they will be singing this

song. When they said this world is for women "wiri mbru", it was not actually women, they were talking about Chinke because he is a woman. They are calling the soldiers and also saying "What would you say in this world if you do not do anything now although the world is fearful but what will you do about the world in future.

26-4-73 Tahu clan

Interviewed (5) Madaki Zamfara.

The chief of Miango (twice) Zamfara was
Zamfara not chief of the clan. He was not
governing any hanyi at that time (or ever).
Zamfara was chief when the Europeans
came as Missionaries and he became a
Christian then. The people who was leading
them the many was so by World War II
the deposed him and made Timwi chief.

Clans Before the Europeans came there was
only one chief who was in charge of
the hanyi. This is the man in charge
of Tahu. The Tahu mama was a
male son in time of war. He led
the way in the fighting to save the
father (Zavo) and the mother (Taagbe)
who were behind.

Zavo must call the people in time
of war. Meanwhile Nuhui does the same
in Kwall as Zavo & Nuhui are
brothers (both are fathers).

Kwall: Thus in war time the sons of
Kigue Digue and Tahu lead the
come the fathers Zavo & Nuhui
and last come the mothers Chinko
and Taagbe. The last two Chinko
& Taagbe don't take heads as they are
the mothers. They only hold them.

War dress

Hersmen A heavy iron ring was worn on
the left arm which could also be

used as a weapon. Ten spears or more would be carried if possible. There were two knives carried on the left upper arm with the one on the inside of the arm shining. The horseman also carried a long sword and a shorter one.

On the right side was a bag made of rope ('shwé') in which to carry anything a man wishes. Another bag (Oé) was at the back to put heads taken in battle. On the left side was a bag for meat (lenté) to eat on the travel. (Never spent a night at war).

The body from the waist to the neck was wrapped in skin for protection. This was 4" wide and tied around them. For the legs, a thick skin would be made round and placed on the leg from ankle to knee. To this is attached iron with 3 or 4 prongs to accelerate the horse. This is covered with another skin called 'kirigi' which stretches from ankle to waist.

The rope used to make the 'shwé' is also used to make a kind of hat which covers the whole head bearing only the face to be seen. To this may be attached shiny metal (pemé) as well as being attached to the horse head.

The horse was not as well protected as he had only a light skin on its back for the rider and and a bit around the horse nose with ~~the~~ one bit to guide it.

The horsemen is given a special spear called "Da Rikpe" by his compound. The spear has some medicine on it and is wrapped in skin. He must go into the warriors left hand first. It is for luck and at the end of battle the man must bring it back. He is never allowed to throw it.

He carries the rein and spear in the left hand and throws with the right. The spears are not collected after battle but people may go a few days after the battle to get them. The spears are also used to charge with.

Each compound may have a horseman as it is not their job of any special clan. There are also no special men in the clan who are horsemen. If a man can ride well a senior man will let him take ~~the~~ his horse. He will call a compound meeting announce the man who will take it and outfit him for battle.

A compound may have 3 or 4 horses in those days. A clan may number up to 100 horses but no clan ever considered itself the most powerful.

Foot soldiers:

The men on foot who use bows and arrows don't wear nearly as

much armors. They put on the Vishi (vest) of skin and only one strip of skin armors. They also carry the she and the lente. There is a sheath for the arrows at the back called 'Julacpi' The bow the 'Awia is 4' long. (Note sip of bow & shield.)

Origin

The first clan came to Miango and saw smoke so went to Kwall and founded another clan.

Nadzia

Nadzia came from a different direction. Nuhui married with them. Nuhui may have married the women from Tabi.

European Arrive:

When the Europeans came, Nuhui was to rule the Irigue, However he gave Nadzia the European

Chieftainy

chieftainy as Nadzia knew Hausa Thus Nuhui was left in charge of Tsafi, Zaroci and the Irigue way, while Nadzia took care of the European way.

Odaw Chue of Nuhui dealt with the Tsafi and made Chingay chief of to the Europeans. Tinga was made chief in Miango as he knew Hausa.

When Chingay died, Da of Nuhui took over so Nadzia had misbehaved by taking the chieftainy. When

the locusts came around then famine. Da was removed as the people thought he had caused it. The chief then became Odaw.

Tahu Clan - Nyarge was head when the Europeans came. He was not at the first war.

Judicial:

Nobody is allowed to go to a Trafi place unless they bring a ram in judicial cases.

Murder When someone is killed, the head of the clan is committed. The murderer is turned over to the head and he is taken to the senior memen of Kwall. Once he is found to be guilty, he is taken to "Tinyi" to the south (about 12 miles away) to punish him. He is left there for 3 years doing petty jobs for the people there. When those "Tinyi" people bring him they seize all of his things. This seizure is so called "yeshe". These "Tinyi" people are kollows to the Tahu people but do not speak the same language.

The man in Tinyi may also be taken by the Hausa men to Kano, Zaria or Sokoto and never return.

The case is decided by the senior people in the village (Midiange) first

and they decide if he must go to Tinyi or not. It is then taken to Nuhuri who will judge him again and Nadzia must deliver him to Tinyi.

When the Europeans came, trial of murderers & sentence in this way was ceased.

Theft: Before the Europeans came there was no theft. However, when a horse is stolen, all heads of the kanyi will judge and the convicted man will pay a horse or whatever he has.

If he denies he did it, he is taken to the Tarhuri house and swears to his gods. If he lies, he will die by lightning.

When the Europeans came, the case went to court. The town chief was responsible for bringing this case to the Europeans attention.

Fight

In the day if you fight and keep quiet nobody will bother you. However, if the European chief finds out, he takes it to the European. Each clan has a helper to the town chief who reports to him. The chief made these helpers after the Europeans came. (Couldn't tell me which chief started it.)

A family quarrel wouldn't go to court unless it became very serious.

If there is a boundary dispute, the old men will decide. If they are unable to, it goes to the European.
If the fight is over women, and it can't be settled it goes to the chief

Before the Europeans, the heads of the clans and the Sarkin Tsafi told a man not to fight, or: take somebody's wife.
After they came it was the European head of the clans and the Sarkin Tsafi to whom the case went.

Sarkin Tsafi

Tahu list

Nyango - from Kwalll and "wanted to be buried in Miango".
↓5
Emee
↓5
Kwe - Europeans came - Gyel war
↓5
Chayi
↓6
Dangu - during Hamine
↓
Kawsu - Hitler war.

Sarkin Nsara of Miango

(over) →

Sorkia Nsara (Miongo)

Tinga
↓
Ndari
↓
Zamfara
↓
Obaw (Taegle)
↓
Zamfara (Tahu)
↓
* Timwi (Taegle) - After famine, Mr Syngo's time
↓ s
Ravi (Taegle) - Hitler
↓
Awayi (Tahu)
↓
Audu (Tahu)

* Timwi son of Obaw's brother.

No animals are saved in the hunting; all are killed. There is nothing special about any animal in the clan.
- (Other related questions got me nowhere)

26-4-73 Kitago Clan (mixture of clans.

Poor interview.

Interviewed (4) Nga The Co-o

Miango origin.

The first man in Miango was Sutu of Mahu clan who came from Kwall. The second man was Ovorgu of Chinko from Kwall who built together with ~~[illegible]~~ Sutu

The third was Omwa Atana who was part of the Chinko family. The ~~[illegible]~~ fourth was Dozo who was found by Chinko. He and his people built at Taghe with a small portion of them built at Kitago.

Sutu was head when the European came

Pongu of Taghe came from Chinko and built here in Kitago.

Thus Tohu, Taghe came at the same time with Zaro coming a year later as when he wanted to come it was too late to farm. Thre three built here and a proportion of them built together to form Kitago.

The Miango never had a head before the Europeans came. They only followed the Taghe clan. They all became independent when the European came.

for any celebration, Kitago can go so they are members of the whole village clans. There is a representative with Kitago for all clans. Taghe, Tahu, Zavo, + Doro all have a home in Kitago.

Doro

Doro lives with mother Taghe and is the male daughter of Chinke.

Zorari

On their way to hunt they sleep at Chonds before they get to Rituvo.* Then they move in a mile to the north of Rituvo they swing to the south-west to the base of the walls (near Kwall below it) and finally to Kwall. It is usually a two day trip.

All clans may have Tsafi but Nuhui is head of all and each clan has some role in the Tsafi.

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* Rituvo is just near the Rukula junction on the ~~road~~ right going towards Jos from Miango.

26-4-73 Zavo (Zabwa)

Interviewed ③ Yeshe Jikwe (is senior man but not S.T.

Zavo came from the Nuhui clan and the left Kwall in order to farm.

List

Zavo
|) time not sure
Nahwia
↓s
Ndaha
↓
Vete —b— Yitsie — Europeans arrived - war withdrawl
↓neph.
Juwa — fought with the Banawiri
↓b
So
↓±b
Dzua Mr. Synge's time
↓b
Evee present S.T.

Kwall Nuhui was first in Kwall and Zigue* was second. These two came at about the same time. Chhuke was 3rd to come definitely after the first two.

Zavo who comes from Nuhui dala

---

* Zigue is also called Rigue.

with the people in Mvanga and tells them when to start farming and burning bushes. Nuhu does his work through Zavo to meet with the Mvanga people

If Kwall calls them they must go.

Meetings

The most important meeting is the "Chiku" this is held after farming in Kwall when the people gather together to settle the many annoyances that took place during farming. It is this time that prayers are said for the success of crops. Nuhu leads the meeting (as chairman) in the old days and settles the disputes. Also in the old days, Wadzia would call the people to the meeting.

Zavo

Zavo calls the people to work and Tahu takes the lead in it. Taegle gives the heads in Tahu and Zavo as these two are not allowed to take them.

Sua (heroes)

Sua (shwa) is the name given to one who is great & these occur in many compounds. There are farming & fighting Sua. No one was perfect so if you are lucky you are a Sua if you aren't lucky, you don't become a Sua.

If a giant* is killed by a man in war, he, the killer, becomes a Sira so the enemy must retreat.

Europeans arrive

When the E. came Gwabre a great Sira was captured and taken away.

Just before the Europeans came the Ingue had already driven the Biron† from the ECWA church Kwall to the present day Gyel. When they pushed them back to Bukwisu, the Europeans had just arrived. They fought with Gyel and pushed them back because they were always causing trouble in farming, etc.

In their final war against Gyel Nyango (ECWA) was set up as a camp to cut off Gyel's retreat. Then Ingue attacked and pushed Gyel as their horsemen surrounded them. Then Ingue heard noises and thought Gyel was breaking pots. The Ingue saw wounds and then noticed that the Europeans were there shooting horses + men. The Europeans followed them to Mango + Kwall and burnt the houses and stopped the fighting.X

Rukuba

The Rukuba joined them in

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* - Giant here could also mean great man.

† - In their first war with the Gyel, many Biron (almost 100) were killed.

X - Here Gwabre was taken by the British.

festivals but there were sometimes fights between them. The Rubula may come and sleep here.

The Brom never and very rarely the Canawuri joined in the festivals.

War after Europeans

The wars with the Canawuri were many. After the European came, Miango-Kwall fought with Canawuri over farmland in Canawuri's own place. They defeated Canawuri and took heads.

The Europeans stopped the war and gave each people their farmlands. They told them never to fight again.

This war took place before the famine.

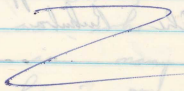
Origin Miango

Tahu and Taigbe came in the same year and Zavo came after.

Nadgia

It is not known where the Nadgia people come from.

X



26-4-73 Daro clan

Interview Ja Ncha

Ja ←5 Ncha ←5 Pede ←5 Rwa ←5 Weze ←5 Rae ←5 Weze

Age: 14 when the Europeans came and farming.

Clan: Daro*

Town Miango

Daro. The first people in this area were Daro who came from Kimanthua (just was Kuall Town).

The Miango chief had said that when Zigua first came to Kuall they saw Kimanthua there but they didn't know where they came from. They spoke the same language.

While Daro was here the family of Edu came from Sabur (Faber) and asked for protection from the people who were threatening him. He was given refuge.

He stayed for awhile and then got into trouble with Tarbi. One morning people came here to fight and the small children outside the compound were killed. Daro then fled to

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* Daro was not invited to the chief meeting and doesn't know why.

hitly Kwall for protection.

One more the man (Solin) followed Daro and asked for refuge. Daro accepted him and the man from then on when he hunted for Daro he brought Daro the head. One day he brought a human head but Daro refused it as he didn't eat human beings.

Kwall — This stranger was of Nuhui who came together with Chinke from Ishi near Kulula. When Nuhui brought the head, Chinke ate it. Daro disagreed and he moved back to Miango. Nuhui said that any man who killed a human being would have to give him a feast.

Zike blacksmith — Nuhui & Chinke came together and Zike who lived near Kamindwa came second. Zike was a blacksmith from Zoria who came & made iron in Kwall. He made a much stronger one than what they had.

René — The fourth man came from René to the North and stayed in Kwall then went to Tabi.

Miango — After Daro went to Miango, the Tahra came next from Zigue. Daro accepted him and they stayed together. Zaro came next after 3 or 4 years and he was from Nuhui.

Taeghe ~~Do~~ The Taeghe clan was founded as follows. Daro's daughter married Rishe a man from Rukuba who stayed with Chinko. The son of this union went hunting with Nukin and brought back a human head. Daro was very angry and moved from this compound with Takin ~~and~~ to his present site. His son remained ~~at~~ there and formed the Taeghe clan.

The Rae and Weze Sarkin Trafi are from Kwall and they met the Daro and Taeghe people here & built their own Branji.

The first Sarkin Trafi of the Daro clan was Rae.

List

Rae - Gyel war, Rukubawa Ganawuri war.
↓s
Jawe - Europeans came, & Fulani raid.
↓s
Choru
↓s
Ngha (senior) Mr. Sygo.
↓b
Pasha (junior)
↓b
Weze.

Wars Gyel. The Jaigwa people were pulling cocoyams but the Gyel people were coming to steal them. The Jaigwa put

guards there and seized two of the Cyel children who were ~~seizing~~ stealing the coco-yams. Cyel in turn came and burned the Irigue acha so the war began. Cyel then was between its present site and Irigue.

Conawuri

The Irigue went at hunting and killed an animal and were struggling over their share. One of the Irigue horses ran among the Conawuri and they killed it and shared it up. When the Irigue asked about this horse, the Conawuri said "We have killed it and what will you do about it."

When they fought and defeated Conawuri, they were where they are now. However, after the Europeans came, the Conawuri moved.

Rukuba

Rae was head when this war took place.

The cause of it was as follows. When a man died here, the Irigue people took him to Ritwo and buried him. However, the Rukuba were coming to dig up the body, cut off the head and take it home.

The Rukuba then called the Irigue for the feast of the Kpohu. It was at this feast that they told the Irigue what they had done so

the Irigue are surprised when Kukuba tells them that they have many Irigue heads. This the war started and was fought at Rituro and Irigue won.

Gyel was the last war fought before the Europeans came. The cause of this was (page 3). The Irigue wanted to send the ~~Irigue~~ Gyel away completely so they went there and found the Europeans. The Europeans told them not to fight and to go back but Irigue refused. The Europeans opened fire and many were killed. The Irigue fought against Gyel once again later.

Allies

The Kukuba never helped the Irigue in fighting however the Irigue sometime helped Chawai.

The only time Irigue went to fight was when Chawai was having trouble with the 'Tyia' around Kagoro and called Kwal to help. This allians killed "Tyia" right from the river (Ngyel) just below Kwall to Ajosa which is on the way to Kagoro near Jemoi.

Hero

NKaso of Miango was famous in 3 wars with Gyel, Kukuba and Canawai. He was very famous for shilling so Daro hates him so the people of Daro don't want anyone to be killed.

Zaraci: The people in Rishi home (in the compound) are in charge of Zaraci. The Nuhuri man comes for breakfast(?) in the early morning and prepares for the Ritwa. The first animals killed in Zaraci are shared between Nuhuri and Rishi and some is given to Chinke.

Nuhuri origin: Nuhuri is from Ritwa but Dara is not so Dara doesn't go there.

Europeans to Irigue: The Europeans came and burnt the compound and the Irigue fled to where the Vinshi people were. Here five of the Irigue were killed by the Vinshi. The Irigue were afraid of all Europeans when they came so they didn't dare fight the Vinshi back.

The Europeans burnt Miongo twice
(1) over the Gyel war
(2) as punishment for there stealing

Fulani Raid: Fulani cattle; (Kwall was not burned as only Miongo had stole the cattle.

Tinga was chief of Miongo when this took place. He was of the Tahu clan.

Zanzi

The people in Ruta Lomé (in the D) are the chief of Zanzi. The Nuhu came from Ikelfa (?) in the east country and migrated for the Rit. The Fula and the Zanzi are allied between Nuhu and Nuku and some is given to Zlube.

Nuhu says

Nuhu is from Ratua but Dare is not as Dare didn't go there.

Europeans to Ruta

The Europeans came and burnt the compound and the Ingua fled to where the Vuahi people were. Here five of the Ingua were killed by the Vuahi. The Ingua were afraid of all Europeans when they came as they didn't dare fight the Vuahi lock.

The Europeans burnt Miango town as the God was

Fulani had

(D) as punishment for three stealing Fulani cattle (Kwoll was not burned as at Miango had stole the cattle)

Tinga was chief of Miango with the ~~[illegible]~~ place. He was of the Tuba class.

Jere

See Zorpiot - 1870 - on Titi & his ~~role~~ role in Jere history

Jere.

Mans comp.

18-7-73

Good (1) Kamaranye ← Borno ← Na Chara ← Allasarki ← Bagodu

Age: E. came he was ± 14.
Mr. Synge (famine)* married, 1 child around 5.
- Has been here at this site all his life.
- Dogon Lamba is the only D.O. he remembers.

Origin: The people of Jere came from Kadunka** and settled at Pengana with Gusum. (Gusum accompanied them). From Pengana they came to of Jere and settled from there before the Europeans had arrived. All Kamaranye's fathers were in Jere.

The informant doesn't remember the first man of the world or of Jere but he does know that Lokope was the first chief when they came from Kadunka to Lokope. The Jere people were driven from Kadunka by the Hausas of Bauchi. Gusu people were with Jere when they came to Pengana but the people all together called themselves Jere. In Pengana the Gusu were

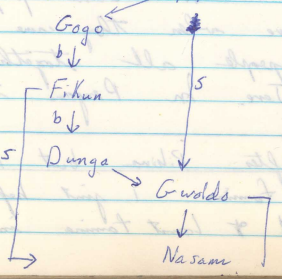
** Kadunka is after Ribina but before Bauchi.
* There were two famines 1 just before Europeans which was lack of food & least famine in 1930's

separate from Jere and went to their own side. The Ribins were also in Kadumba.

The people only stopped in Pengana because of the good farmland around the hill. There was nobody at Pengana when they reached the place and nobody joined them there.

They left Pengana because they were tired of the place. They had been there a long time. Jere and Gum came to this present place & Ribins went to Ribins. The Jere people came straight to Jere. When they came up here they saw Hausas(?) or thought they were Hausas. Later the Hausas left. They liked the lezho of Jere so they settled here.

Ogwomo Zele. (Priest chief)	Lokope
	↓ s
Tsati (Ribers)	Aberin
	↓ s
All from Alula family.	Dankan
	↓ s
	Titi



R. arrive

Tarigaba

↓

Kewo ← Dunga (started rotating chief. 3 ways

↓

Chia Gogo

↓

Gwanu Lokope

↓

Sani Dunga

↓

Ibi Gogo

There was a dispute between Titi & Gogo and Gogo took the chieftainy. Gogo & Titi were brothers but not of the same family.

Lokope was Ogwono Zele from the time they left Kadunka until they reached Jere.

There was a famine in the time of Gwedo and Nasamu. Then Dogon Lamba was the first European to come after the famine. He had heard Jere people were tough and came to settle them. The Jere people were not ready to listen to him. They fought him and ~~they~~ he caught and killed Nasamu. They knew his name for when he came he said his name was Dogon Lamba

War: Did you have any wars? "War, kai, war was our main work"

The Jere people fought with the Hausas and took captives. The strong ones to work were sold to the Fulani while the weak ones were killed. The Jere would give Hausas to Sanga who sold them to the Fulani and got 'amanate' (cowrie) in exchange. The cowrie were used for ornaments for the girls. (waist, arms & head) The Fulani would pass through and buy Hausas to help them in their work. (i.e. sell them in Zaria or Bauchi)

Fulani: The Jere said they never saw the Fulani but in the mornings they would see the cow tracks where they had passed in the night.

Trade: The Jere people also use to buy axes and hoes with the cowries.* The axes & hoes were bought from the Gwa people (beyond Sanga). At that time the people here could not make their own iron. Later learned it from the Gwa people.

*(Used cowries since the time of Lollope & Nasamu

Iron: It is made in a mud furnace. Charcoal collected & charcoal is put inside. Using hand bellows they pump it until it is hunt. Small balls of metal like bubbles are collected. They are wrapped in straw and put in a different furnace to be melted together. They are then taken out & beaten into iron.

Each family had their own people to make it and there was no special man in the family who did it. When they had finished beating it they took it to an old man Maikare who made the tools, etc. He held no special place in the village and he didn't take part in village decisions.

Wars (Hausa) One battle: During the time of Gwaldo the Hausas of Bauchi came here as they heard the Jere people were very tough. The Jere people fought the mounted Hausa people and killed many of them. In those days, Jere never paid any tribute or tax to Zaria or Bauchi.

Tribute

Alliance The people of this area are brothers such as Piti, Jinji, Bragutu, Teria, Amg, Kuluba, Dugusa & Buji.* All tribes in this area would fight & did fight against the Hausa.

Buji War: There was one war against Buji when Gwaldo was Uguwa. It came about that Buji had killed one Ano man (not know who he was) and when Ano went to revenge his death Buji drove them back. The Buji people

* All the people that Jere didn't fight are considered to be brothers.

bragged that they had driven the Jere people away so Jere went to fight them at their hill and hunt them out. This war was fought after the Hausa war. After this fight they became friend with Bijs.

Marriage: A Jere man marries a woman from

Limoro	Bijs	Ribina
Bison (with horse)	Ans	Aragute
Rukula	Pita.	

The man never marries Jarawa or Kwan but knows no special reason for this.

A Jere woman marries a man from Limoro, Bijs, Ans, Aragute & Ribina.

Trade: Horses The big horses always went to the Bison for mus. The horses came from Bauchi the Sango bought them & sold them to Jere for cowries 10 group of 100 cowries each. Sometimes the Jere used horses to capture Hausas. No short horses were used by the Jere.

Salt The Jere bought salt (like rock) from Cura who brought it here to sell. The Jere knew Hausa before the Europeans came as the Cura people used this language in their trade

The Cura people got the salt from Bandi. The Jere paid them cowries* or pepper for the salt

Copper? also got white metal (copper) from Cura people. The metal had already been made into bracelets & anklets.

Pots The Jere people made their own pots and there were no special towns who made them. A woman in a house would always make them with no special clan or name.

Tin was not known & the people made their own knives, hoes, etc from the iron they bought

Market: The Cura people did not come to Jere but the Jere met them at Ririwan Delma (see map 'Jere near Bingo') This was in Sanga territory and served as a market territory for Sanga, Jere & Cura. Nobody else came to trade.

The informant's family moved from old Jere in Bagoshi's time. The Europeans arrived in the time of Bemo (Nachara and the rest were dead)

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* if there was no food the Jere people would buy it from each other with cowries.

Dogon Lamba came here to force the people to pay tax and to settle the disputes. After that the people gave tax to the Europeans. In the days of Dogon Lamba, she also used the Jene a Hausa as his labourers.

At night in his compound

18-7-73

(1) Tocha ⇐ Padu ⇐ Viti — — — —

Age - not born when E. came.

Locusts, fullgrown, not married (had no sister.)

Compound: Kawo's house

Origin The Jere was first in Kadumba & then they went to Pengana where they split. Jere & Senga came here while Nilina went to the place they are now.

Buji: The Buji did not come with Jere nor were they at Pengana. They came from Panawa near Bauchi.

War. Jere fought against Buji when
Buji they were living at old Jere. At that time, Buji had been in their place for some time. The fight came about because Buji was insulting the Jere people. When they fought the Buji people on their hill, the hunt them out & some of the Buji people fled to Jere to settle.

Chokolo Jere also fought against Chokolo but they don't know why they fought

them. This took place after the Bizi fight.

Hausa: The Hausas drove Limoro up the hill so Limoro complained to Jere who came to help them. The Jere's helped Limoro because Limoro was their brother at Pengana and Limoro was near Sanga. The Jere defeated the Hausas completly.*

The Sangas were friends to the Hausas & fought for them.
Amo (who left Pengana with Jere) came with their horses to fight the Hausas. ~~Tata~~ Also Gusu came to help.
There was no other war with other nor was there any civil war.

Weapons

The weapons used then were bows and arrows (poisoned but never got fire on them), spears - (the Jere especially used these as they were good horsemen a few Jere had horses so they also used spears) swords & knives were also used but these weren't too important for fighting. The mood was used to cut a wounded or dead mans head off and they would bring

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* The informant does not know which Hausas there were but ~~the~~ some Hausas use to go among them & they fought them. See Limoro, it said he Ningi.

it to the Oguromo and ~~through~~ throw it in the Tsafi place - a cave. The men would also bring him the heads and he personally will throw them. This is done to show the heroes "Osati"* to the chief and he praises the men who do it. Tsafi is also done to show that that man is a hero.

The Osati will meet with the chief and he is a given a special seat in order to sit with the elders. He was to be responsible for leading the people anytime there is a war.

Method: In time of war they will go to meet Ano in the field and then decide what to do. The Jere always fought in war. The Oguromo never takes command but leaves it to the Osati. He will then report back to the Oguromo what is to be done and what has happened when its over.

There were many 'Osatis' in those days but there was only one who would lead. He was usually the oldest Osati & he would step down when he became too old and become an elder. He would be replaced by the

* Osati - brave man

next elder. He is always in front of the army going to war.

When the fight takes place, the opposing sides are separated by 50 yards. The Jere are never in any special order but are mixed up. They mix together with the horsemen of Bwa.

[The Hausa people had shields but the Jere people didn't have any]

When one group runs, the other follows & takes heads etc. They usually fought in the open field.

Armour — The Jere wore a skin across the chest for protection. Over this great skin they would then place a cow skin (Fulani) to harden it.

~~Tobe~~

Cows: The cows would be stolen from the Fulanis if they came too near. He was killed & cows taken.

Doubtful ?. In the old days they kept 'mutum'. In fact Jarawa people still have them.

In that day there was no market so they used cows for food. It was never used for marriage as in they marriage they traded girl for girls.

Horses — There were two kinds of horses that used horses for marriage with the Bwa. They never used the horse for hunting as they couldn't shoot then bows & arrows from horseback.

Chokoko group in Kabonka market

19-7-73 in Hausa:

Sarkin Kabonka was present

① Ugwono: Jibireng ← Iye ← Shanono? Idanu?
Mashido? Agwai

Age: born in the time of the famine.
40 years old.

Compound: Ugwono azora (azora = chokoko)

⑧ Maigamu ← Audu ← Buba ← Alkuwa
← Wali.

Age: 45 born just before famine

Compound: Coledina.

⑤ Garba ←s Zabe ← Bava ←s Burama

Age: 50 born after B. came + just before famine.

Compound: Magaji.

Only compounds of importance are
- could not identify clans.
- claim to be from same family, & interviewed the royal family & presume.

Magaji
Madaki
Coledina
Ugwono azora
Chokoko

Session

Origin ① Nasonhani was the first Chokoko man and the first chief. In his time they are new where they are now at Kojong (which means river in a valley) They moved from Kojong as they were fighting tribal wars against the Ningi and they united to escape

The Ningi were capturing many of the Chokolo people so they fled to Zapene (Zatene). The chief at this place was Utu. They left Zapene again because of tribal wars with Ningi and went to Shinkafa, also in the hills, to hide.

They left Shinkafa (Nasan Kani was again chief.) because the population was increasing and they were short of food and went to Pariwa (Farin Ruwa). There were still wars at that time with Ningi (and others?).

They stayed in Pariwa* under Utu and built their homes around the spring on the mountain with white water in it. They farmed on the hills as there was land there, more than at Shinkafa. Not all from Shinkafa went to Pariwa but many scattered and return to the spring as their ~~place~~.

Overpopulation again drove them out and ~~we~~ went to Boto where they settled because of the good farmland. It is also on/near a hill. It was at Boto where they met the Europeans when the Europeans arrived.

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* Ningi was afraid of Jere and Jere protected the Chokolo people from Ningi when they reached Pariwa.

1

List of Uguwoma's
All brothers in the family
Two houses

Nasen Kani {Shinkoti, Kajang}

Utu — Zapene, Pariya, Boto

Shanono — Europeans arrive.

Mallam

Hazo — locusts & famine

Adamu

Jibirin — present chief.

(8) Nasenkani used to move a lot because he was afraid of tribal wars.

The informant knew little about the first famine just that there was lack of food. The second famine was locusts.

The chief was Sarkin Tsofi as he received the Tsofi properties when he came to power. It is not know who the most powerful chief was.

Trade: The Chokoto traded only with the Hausa and the Fulani.

The Hausa bought corn, pepper and goats from Chokoto and in return ~~[illegible]~~ gave salt and cowries (ornamental). This 'money' was used as ornaments on the women as well as to purchase

cows from the Fulani.

(8) It was in the time of Shenomo that they started trading with the Hausas. They also bought horses (big ones) from the Hausas but there were few horses in those days. Only if a man is rich like the chief could he buy horses.

Iron - The Chokobo made their own iron (Udone) into hoes, axes and knives. The man who began it was Nasankani. The people have been doing it from the beginning.

No tin was used in those days but copper was obtained from the Hausas and worn as ornaments on the wrists and ankles.

Pots were made in the village.

War:
Ningi. There was a war with Ningi in the time of Nasankani and Utu. The Chokobo people used bows and arrows against Ningi but had no shields. They used large stones and trees for protection.

They were not helped by anyone against Ningi and they don't know if Ningi fought against Jere.

The Chokobo were afraid of Ningi so they never took captives nor were any heads taken. Ningi

never took captives from them.

Marriage — The Chokobo men will marry with Gurawa, Kurama, Ziriawa, Limoro, & Ganawa. They never married with Lere, Jere, Amo, Buji or Rukula.
The women married in the same way

Power: (1) Jere was the most powerful before the Europeans came. They (Jere) never helped Chokobo in war.

Hunting — Hunting was most important and especially the leopard and bush cow. The leopard was the most powerful for Trafi because it was the most dangerous. The leopard skin was taken to the chief's house where the skin was given to the chief and the head was thrown away.
Each house got a portion of the meat according to the house's importance. That is it would go to Ogolodina Azora and to Maidazora (Maidaki).

E. Arrive (2) Before the Europeans came the Chokobo had heard that people with white or yellow skin would be coming. This was told to them by the old men. Thus the Chokobo people did not fight the European as they feared him.

Dogon Lamba was the first Europeans who came. He did not come to Chokola but went to old Gum. It was the Gum people who told Jere of the Europeans coming and also told Chokola.

Tax to Lere: The Chokola use to pay Lere people tax in cowries. They have been paying since Nasonkani was Ugwome. After the Europeans came the Chokola paid to tax, as they were separated from Lere.

They were afraid of the Europeans so they paid the tax to Jere and agreed to it.

Forced Labour: Before the Europeans came, the Lere people forced them to work for them. They were building the thick walls for the Lere houses.

When the Europeans came, they were ~~never~~ taken to work on the railway and were never paid for it.

They also worked at Gumum in the tin mines and they got labourers from Limoro, Chokola and Kwoma.

The D.O. informed the Jere chief to bring labourers for the work and the people were never say no to the chief. When they went to work on the mine they

were paid for it.

One D.O. that was remembered was Ba Biji who was friendly with them and was here before the famine.

D.O. The D.O. never deposed any chief nor did he bother their Trafi. The Chokoba did not know his work but they did know "that he has power to do all." The real chief was known to the European and he was not a buffer.

Miss: The missionaries never came here before the famine.

Iron: Iron was never made after the Europeans came as the European iron was stronger. They bought it from the Hausas in Jos.

Farming The farmland had increased as the people could go anywhere to farm and did not have to have the security of hills to go to.

* Sudanese Memoirs Vol. III - H.R. Palmer 1928
in time of Babba Zaki, son of Yaji 1768-1776.
"He made war on Birnin Auyan in the time of Sarki Abubakr." ... He made war on Burumburum, and took the town by ~~assalt~~ assault, capturing many of the inhabitants and cutting the throats of some, whilst the others fled. He embed the power of the Sarkin and head slaves and plundered them every day. ... Hence he was called "Jan Rawa, well named the disturber of elephants."

— or this also could have been the Jihad 1804 —

19-7-73 Kwarara (few months) (in private in Kabonka)

Poor

① Ugnomo: Ugi Kundi (E. arrive) Chingay Gagerinbardo Awia Tabari

Age: 40 born in the time of the famine

② Outa Chingay Gagerinbarde Awia Tabari

Age: E. come was 14 or 15

③ Mallam Nangara Nuhu Charkaron

Age: E come was 2 years old

Origin:

① Tabari was the first man of Kwarara and the Kwarara people lived at Kudoru (hills)

Zaprot-1820. Lure Distrct

Before that the people had come from Kano where they had fought against the Maguzawa.* While they were still at Kudoru Awia was chief. Both Tabari and Awia were killed at Kudoru.

Because there was insufficient land for farming the Kwarara moved to Jaru. They wanted to live there because the land was fertile. They were afraid of wars so in the time of Kagerinbarde the people of Kwarara reached their present site.

While they were in Kudoru* there was nobody else there.

* Could not find this on my maps

Chief list

Tabari — S.T. (Bogwa)

↓ same house

Awia

↓ S.H.

~~Farigaba~~ Kagerinbarde — to Kuramai (Janu)

↓ S.H

Farigaba ~~Yakubu~~ — ~~E. a~~

↓ b

Yakubu — E. arrive ① famine ② locust

Disputed figure: Madiki

↓ b

Awo — Hitler

↓ s

Umaru — Queen Elizabeth

↓ b

Malaika

↓

Magawata

↓

Uzi

Before the Europeans came the Kurama were under Lere so were not touched by Bauchi or Zaria. They were placed under Plateau (?) Province when the Europeans came so paid their tax to Jere. Farigaba was especially remembered - so he collected the tax and carried the cowries to Lere. Captives were never taken to Lere however if a man failed to pay his tax he was taken to Lere to work.

Trade: The Kurama usually traded in guinea corn, yams and coco-yams. They also used cowries (wuri) to buy salt from Jere and for marriage.

Marriage The Kurama men and women may marry Hausas (Jere) if they wish but usually they marry among themselves.

Power: Jere was the most powerful and they were afraid of them (Jere). Nobody fought against Jere. There were no others who were powerful.

Europeans arrive Ya Kubu was chief when the European came. The Kurama people never fought him but were running away. The European looked strange. Nobody was shot nor were any houses set alight.

The people of Kurama remember Dogon Lamba. When he first came, the Jere were tough people and wouldn't listen to him so he set fire to their town. Dogon Lamba was the first European to come.

Madiki was a chief between Ya Kubu & Awa and the people chose him and he went to Jere to be received by the chief of Jere.

Labour — The Europeon use to get labourers here. The chief of Jere would call the chief of Kuana to come to meet the Europeon to discuss about providing labourers.

Migration: When the Europeans came, the Kuana lived around a small hill called Jam. They later started to move down to Tideri where they are now (some 5 miles from here). They left Jam as there was no more war and also there was not enough farmland.

Miss. — No missionaries came before the locusts. When they did come, they told the Kuana to leave Trafi but they didn't agree. However some of the young men went to Christianity.

Politics — Nobody before the locusts was deposed by 00. nor did people depose anybody.

Trade. — After the Europeans came salt was obtained from the Hausas and iron from the L.A in Jos in exchange for groundnuts, yams and guinea corn. The Europeans used cowrie for some time before introducing money.

20-7-73. Limoro.* (In Hausa, in private, in Bukin Kogi.)

Two men only. Ogwono & Madaki (who knew very little)

① Ogwono Bawa Oata Danzari Saguji
Age: 10 years old in locust time
Compound: Saguji

② Madaki Gagaron Yanga Shekarau Abosda
Age: 12 years old in time of locusts
Clan: Madaki – don't know any other word for it, always have used Hausa word.

Origin: Neither man had any idea who the first man was.

② The Limoro people were at Kabonka (Kwandon Kaya) and from there they went to Sanga hill. They have no idea why they left Kabonka nor why they settled at Sanga. Limoro, Gum and Sanga were living there at Kabonka with them.

There was a chief at Sanga but they don't remember his name. They left Sanga because of lack of farmland and settled at "Oiya" (7 miles east of here). They stayed there because the farming was good and

* Wanje and Limoro are both Limoro towns

there was a hill there.

No chief can be remembered there.

From Oiya they went to Limoro hill as there was a lack of farmland in Oiya. There was nobody at any of these places who was there when they arrived or joined them after they came. The chief at Oiya brought them to Limoro.

They never stayed in the same place very long but moved on from place to place every 5 years or so.

Chief List:

Saguji
↓ b
Anajinka
↓ b
Inusa
↓ 5
Boyi
↓ b
Damina
↓ b S.H.
Wankasu
↓ b S.H.
Itaku
↓ b S.H.
Yelawa
↓ b S.H.
Bawa

None were deposed and none were forced on them.

All from somehome famine + locusts.

Europeans come

continued Joseph 5/6/1917

The royal family (Akoragong) is the only group from which a chief can be chosen. Usually the elders from the village will meet and decide

who will be chosen chief.

War: The Ningi people fought the Limoro and the Limoro people suffered. They started fighting each other at Oiye. Saguji was chief when they stopped fighting against Ningi and the war ended before they left Oiye. Ningi people were taking slaves. The Limoro people never fought anybody else. The
(2) Jere people helped them fight against Ningi.

Taxes: The Limoro have been paying taxes since the beginning. During Saguji they were taking sowrie ('smate') to Lere as tax and from there it was taken to Zaria. Anybody who failed to pay tax was taken to Lere and he was made to work around the place.

No slaves were sent by Limoro but here we to attack areas but not among Limoro.

The Limoro were with Jere and Lere.

Weapons: Bows and poisoned arrows were used and swords to cut the man after they shot him. They use to cut the heads off and take it to the chief. If
(1) the man killed was a hero, the head was given to the Uguwo. The Uguwo

had a Sarkin Tsafi (Atalihera) who was in charge of Tsafi and needed the chief permission to carry out any ceremony.

Weapons: The Limoro used shields and spears in time of war and were mounted on big horses.

The spies went ahead to check the enemy. Then the Limoro advance in a group with the horsemen leading and the men with bows and arrows behind. Those with the arrows are the heroes. When it came to combat, the horses lined up on each side of the bowmen.

When Limoro fought Ningi, Ningi had horses but nobody else.

Trade: Horses were obtained from Zoria for cowries.

Salt was obtained from the Hausa in here when Lere came to sell here for food. Fulani cows were bought when they come through for cowries.

The horses were used only for racing and war and never for marriage or burial.

Marriage: Marriage was carried out by female exchange.

The Limoro men married women from
Sango Chokolo
Jere Kavama
Gusu
(Limoro never married with Leve)
The women of Limoro married the same.

Hunting: In hunting, deer, leopard and lion were killed.

When a leopard was killed it was taken to the chief's house. The skin was taken by the chief, the meat given to the old men and the head was put in a tree outside the chiefs compound.

The old men ate leopard and young men were not allowed. It was feared that if they ate leopard, they would might be attacked by a leopard.

(1) The brush sow was treated the same as the leopard but only the head is taken to the chief. The meat was divided among their family.

Power: Jere was the most powerful in the area and Ningi was next.

E. arrive. The Europeans came from the direction of Bauchi. The European only went to Cuse and called for Limoro to come. The chief of Limoro went with gifts for him. He frightened
(2) both Limoro and Jere with guns so Limoro never fought him. However, Jere did fight the Europeans alone.

D.O. The job of the D.O. was to see if the people were living in peace. He didn't collect tax from them at first. "He only came to settle them." He never interfered with their chief (no buffer) and never told them to stop their Tsafi.

One D.O. who was remembered was Mr. Laryna who came during the locusts. He was very hard on those who didn't pay tax.

Tax. + Trade. In order to pay tax, the Limoro people ~~paid~~ sold crops rice and guinea corn to Gwaram. They never sold fruit.

They also bought cloth and horses at here. They continued making their own iron.

Tin. There was no tin mining nor tin labour here before the locusts ~~Europeans~~ came.

Miss: The Modens came before the Europeans but the people of Limoro never agreed with them. They were not driven out as they were from Lere.

Since the Europeans have come Lere has moved down from the hills.

Labour: The Limoro were employed on the railway before the famine. The European would inform the chief of Jere to get the people. The chief of Limoro would be informed and he would gather people up to go. The people were forced to go as they were afraid and would not disobey their chief. The workers received pay for their work.

The same was done for road-work before the famine.

Farms The farmlands were not spoiled at all as the farmland increased when they came down from the hills. This was true until the forests reserves were set up after the locusts came.

Limoro (in Fuskan Mata)

(3) Baba Gimba Jagaba Sokai
Age: 12 years old in time of famine.

When Limoro left Gwa (Gla) or Kwandon Kaya they come to Sanga. It is not known who was chief in either place.

When they were with Sanga each had their own father Sanga and Limoro.

When the father of Limoro died, the eldest son went to Kish to look for a cow to kill at his fathers funeral. When he returned, he found the younger son had buried his father with a lamb and then taken the Trafi and the chieftaincy. The eldest son was annoyed and he went to find his own place. He settled under a certain tree called "Olumbooko" * so from then on the people called themselves by that name. Since the younger son had the Trafi in Sanga the Limoro people must consult with him when anything is to be done.

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* the fruit of this tree is eaten by the Limoro people as it is very sweet.

War: The Limoro fought the Hausas as they came to their farms and block-ed them. The Limoro set aside a certain day to fight the Hausa and Sanga would help them as Sanga was their brothers. They also sent for Jere to help them. It was in Limoro that the war took place. All 4; Cuna, Jere, Limoro & Sanga fought against the Hausa. ~~The~~ Cuna-Rima was together with Limoro at Sanga. These Hausas came from Rirwan Delma to fight against Limoro.

They never fought anybody else.

Tax: Tax was paid to Lere. Each house gave one bundle of guinea corn and piled it in the chief house. The chief put a portion of it in the granary for himself as he never had his own farm. The rest was taken to Lere.

Curu in Curu
Chiefs' compound.

21-7-73

Both sections of Curu were present & represented Rimi and Ebo.* Marriage between two groups not among. Speak same language.

① Chief: Sadou Dimbo Mamadu
Age: 14 or 15 years old in time of famine (locusts)
Compound: Akurasil sadou - royal family in charge of Trafi.

② Madey Pimbo Mamadu
Age: 14 or 15 when locusts came
Compound: Akurasil sadou

③ Purata Bandi Bisi
Age: not born when E. came.
locusts: married but no children
Compound: Madaki's house - Ebo.

④ Kolong Passa Kirimu Angi
Age: E. came 6 years old.
Compound: Akurasil sadou. (Rimi)

⑤ Aza Ishaka Yamusa Kopony
Age: 14 when E. came
Compound: Anobane (Ebo)

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* The use of Hausa titles Caladima, Madaki, Magaji was very prevalent & the previous name of the chiefs could not be assured.
Anobane was Ebo chief compound. Madaki & Magaji helps in Trafi & Tuga.

Origin:

Rimi came from Kabonka (Cla or Lua) and to Pengana. It is not known why they left there. From Pengana they went on to Sanga and Ebo went to Jere. Ribira went to a place near Tere. Buji went to then present place as did Anu. No reason was given why they left Pengana.

(5) They came to Gunu hill and built their huts there, using the cave for storage. They stayed on the hill because of the Hausas they use to fight. They fought these Hausas at Gunu near Sanga.

(4) The people of Wuku came here after Rimi had settled.

Limore, Gussum (Gum) Rimi and Sanga are from the same house.

The first man is not known but the first man remembered is Dama

(7)

Same house

Dama (S.T.)
↓b
Azoza
↓b
Pasuma — hunger famine
↓b
Nasu ← Pitila — E. came
↓

Same family. { Amusi ← Amadu - locust
↓
Sadou

Rimi and Limoro left Songa because of a quarrel over the chieftainy. Then Rimi and Limoro fought over it.

① The chief died at Songa and the eldest son went for a cow from the Fulani to sacrifice at his fathers funeral. There was a cow at home but the elder son didn't wish to use it. When he returned he found that his junior brother had already killed it and received the Trafi.

Both (3) sons then left Songa and went to Limoro. There the senior one became chief, & wanting ~~which~~ the junior one, to become the Madaki. The junior one became annoyed at this and left to found Gunu.

④ Among those sons there were 3. The chief of Songa was the middle one. No names are remembered in this story nor are any other chief stories known. It is not known about Madaki and Magaji in those days. Nor is anything known about marriage ties to chiefs or family. Nothing is known about individual chiefs.

(3) The Ebo people were in Gusu before Rimi (all agreed on this) when Rimi came from Limos. There were two chiefs in Gusu, each had their own Trafi and power. There was a division of power. When an offence was committed, the Rimi offender was dealt with by the Rimi chief. If a case owned chief line, both chief would settle it.

Wars:

No other tribes were fought against, except the Hausas. The Hausas came from North & North-east from Bauchi. It is not known when
(5) the war started but the Europeans stopped it.

The chief never goes to fight. A hero always leads the army. Two men are just remembered Ordigd and Gansumi but nothing is remembered about them.

Weapons

(5) Bows and arrows (poison), knives and spears were used. Big horses were used and the horsemen used spears and shields. The swordsmen used shield.

(3) For protection a Fulani cow skin was used as a wide belt around their stomachs. They also wore charms on their arms.

Method The horsemen went out to draw the Hausas back to the bowmen. The bowmen & swordsmen hid behind shrubs and trees until the Hausa were close then they stood up and shot. The horsemen stood behind the bowmen and when the mixing comes they rush foward. The swordsmen then comes out to cut with the sword to finish them off. The heads were taken to chief. Each tribe
(3) takes it to their own chief.

The leader usually uses arrows and if he is not there, they will not fight.

Hunting: Hunting was very important then, especially the leopard, boar and bush cow.
(5) The leopard was the most important and carried to the chief. The skin was given to the chief, the meat to the elders and the head will be hung on the tree by Sarkin Tsafi and he will give instructions. The Sarkin Tsafi has his own compound separate from the others. The Sarkin Tsafi must be commanded by the chief before he does anything.

Only the elders will eat meat as the young men are not to have it as it must be kept a secret.

The Sarkin Tsafi uses the skin not the chief.

Totem: All animals were killed and none were considered as sacred. (ie to be left alive.)

Livestock: After the Europeans came, the people began to keep Fulani cows* as it was more peaceful then.

The Rimi (& Eho) bought horses from the Gura people for fighting then battles. They gave cowrie and horses in exchange.

Cowries were obtained from Lere for food. No captives were sold to Lere as they men were killed and the women kept.

Mats were used for burial and no special direction was specified.

Marriage: Grain could be used to buy girls and girls were bought from Limoro, Jere, Gura & Bugi. They never intermarried with the Hausa.

The Gusu girls married with Jere and Limoro and nobody else.

Iron: Iron was made by the Gusu people but it is not known who the chiefs were

Pots. Pots were made by Gusu.

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* Fulani cows before the Europeans were shot whenever the opportunity arose.

Tin: No tin was used before the Europeans came.

Tax: 10 cowries per man was paid to Lere before the Europeans came. It is not known who was chief then. Lere was not under Hausa overrule Zaria. The Gum were friends with Lere but they don't know why or when.

Jere were also their friends but Gum paid them no tax.

Alliance: Amo and Jere helped them against the Hausa (never fought Niagi) (see Chikeba)

Power: The Jere was feared the most white Amo was second. Hausas were also feared.

European Arrives: Dogon Lamba was the first European and he came from Rimuwan Delma to ~~Gang~~ Sanga with 6 people. Nobody attacked him. When he arrived at Sanga, the chief of Gum was sent for and he went for peace. The European then came here. He said that anybody who does not keep the peace, he will do something terrible. Gum begged him not to fight them.

(5) Jere was the only village that fought him and Hausa did not.

The real chief of Ebo went to Sunga to meet the European.

Nobody helped Jere against the European nor the European against Jere. The European settled in Gusu for a week and on the seventh day sent fire to Jere.

Taxes: The European never collected tax. The tax began under Nasu. When (5) the E. came the Gusu stopped giving tax to Lere. At first they paid in cowries taking all then tax to Jos. Nobody resisted as they were afraid.

[When they use to pay tax to Lere, tax defaulters were taken there to work.

(2) The old men collected taxes in the compound and the young men would not say no.

Kiriwan Dolma was discovered as a market after the Europeans came and the Gusu bought salt from them*.

Iron

The Europeans brought iron so the people stopped making their own. They usually bought it from the Hausas in Jos.

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* Before the European, the people did not use salt but potash.

Labour: The men were taken to work on the Jos-Zaria railroad as well as the road work.

The chief of Jere was informed to get people & he would tell Gum. The people could not refuse the chief's instructions. The men were not paid for this work nor was the chief.

D.O's Only one D.O. was especially remembered & this was Dan Ba Baji. He use to whip anyone who did not bring taxes.

No chiefs were deposed nor was the Sarkin Tsofi (Ogwomo Rebere) touched.

Miss Never came to this place.

Tin. Nobody went to work on the mines.

Farmland Just after the Europeans came the farmland increased as the people could extend their farmland. However after the locusts came the farmland decreased as miners moved in and forest reserves were set up.

The Gum people moved from the hills after the locusts came.

Chiefs The chief of Eho went to meet Dogon Lamba and when Dogon Lamba

came he stayed at Chief (Oguowo) Ebo's home. He thus became the European chief and acted for Rimi and Ebo. He was assisted by the Rimi chief in his work of collecting taxes, etc. There were no disputes between them.

Waje Dukuru Nyongo at Fushon Ntete
Age: born just when E. came c 70
Compound: Ebo.

Chief list

Nyongo – to Rimi (at Gum hill)
↓ b
Nduru
↓ b
Dukuru – back to Rimi, E. came, lo mto
↓ b
Amodu
↓
Suba – present one

Origin: Ebo came from Kalonka to Pongara to Gum hill as they learned of war coming. Ebo ran to meet Jere but Jere wouldn't take them so they joined Rimi at their present site.

After they left Jere, Dukuru called

Nam to live ~~with~~ in peace together. They were running from the Hausas.

Rimi had been staying with Limaro and were driven by them to Gasu.

[illegible] Ebo
[illegible] E
[illegible] and Ebo
[illegible]
[illegible] to
[illegible] disputes [illegible] them

Wojo Dukuwa Nyongo at Fuchanteh
Aqe have got when E came 2.70
Compound Ebb.

Chief list

Nyongo — to Rume (at Cow hill)
↓ b
Nzuwa
↓ b
Dukuwa — back to Rume E. more towards
↓ b
Aworda
↓
Sika — present one

Origin Ebo came from Kalonde to Ponyone. To
Come hill as they learned of war coming
Ebo ran to meet Tiva but Tiva would
take them so they joined Rume at the
present site
After they left Tiva, Dukuwa called

21-7-73 * Songa (interview in Hausa)

① Gomi Baleri Alasu Kai Salabo
Age: 70
Farmer

All this area came from Kabonka and went on to Limoro, Songa, Gussum, Chokkobo and Jere. Kwama, Biyi & Amo never came here. The people left Kabonka because of war with Ningi and the people of Kabonka were not willing to fight so they fled.

Chief list

Anasin - chief at Kabonka
|?
Anasin - first chief at Songa
↓s
Tagoodi
↓b
Dezou - Dogon Lamba
↓s
Gwayero
↓b
Kakapu
↓nephew
Gaowin

Songa never fought against here. They just took their tax to here and stayed.

* See Zarpiot 1890. on Titi

when the Europeans came.

Sanga was in unity with here and not at peace with Jere. Sanga fought against ~~with~~ Jere ~~and~~ when the Hausas fought them. Jere were stubborn people in those days. They never fought anybody but Ningi.

Trade: Ririwan Delma came 80 years before the Europeans came. The Chief of Sanga allowed them to come and settle as the Hausa tribe was very fine. These Hausas came from Ririwan Hausa.

They (R.D.) got tin from the ground and burnt it, then made iron with it (mixed it) into hoes. They used tin for making iron & ornaments. They used it in R.D. & never sent it out.

The Sanga traded with Jere, Limoro, and Chobola. They (Sanga) gave them cowries for ~~Sanga~~ their goats, hoes and pieces of iron. Sanga sold them big horses for food.

Sanga use to live up the Sanga hill from here ~~to~~ on the North and North East side

Again the sons story (Jacob & Esau). The incident happened right after

They came from Kabutka. There were 3 sons. The first at Sanga, the second at Limoro and the 3rd at Cum (Rimi). Anasin stayed at Sanga

E. arrives — 6 Europeans came from Bauchi with soldiers. There was no fighting when Dogon Lamba came except from the Jere. The Chief of Sanga warned Jere not to fight. Dogon Lamba sent one of his men who was killed by Jere. He then went to attack Jere and burnt them out. He captured the chief of Jere and burnt his beard.

Trade: Trade continued as before.

Tin — There was no tin mining before the locusts

The R.D. people left making tin as they were stopped. They are not doing it now.

In the old days, they were doing it around their own place only. They never came here to mine it.

23-7-73 Pengana (Rimi & Ebo at meeting)
Coord (Zallaki)

Chief (1) Soba Pokolo Bashi Nunkali
Age: 70 born soon after E. came
Compound Ebo

Origin: The people of Pengana came from Kalonka (Kwandon Kaya) which is east part too near Rimi on the way to Bauchi. From there they come to Pengana. They were driven from Kalonka by tribal war with the Hausa tribes (suspected). They don't know who the people were for sure. They settled in Pengana for the farmland. The people left Pengana as they heard the war people were coming again. They went to Gusu. Here they remained and did not return to ~~Gusu~~ Pengana until after the Europeans arrived.

(4) Those who came from Kalonka were Azele (& Ebo) Kilira, Tleria, Amo, Limoro, Gusu and Buji and ~~scattered~~ all settled at Pengana. They were not many then and have since increased greatly.

The informant suspected that there was one chief for all groups but he didn't know for sure. There was nobody in Pengana when they came. →

Chief list:

Nyongo — at Cusu

↓

Nvuru — at Cusu when Rimi arrived

↓ b

Du Rioru — Came & located

↓

Amodu

↓ b

Soba (← s) — Po Kolo — come to Pengana

The Ebo people left with Jere and went to Jere straight. The Ebo, however, settled at Cusu and the Rimi people who were with Sunga joined the Ebo at Cusu.

~~There was no~~

There was no say dispute between Jere and Ebo but when they left Pengana they went their own way

Some confusion over chieftainy and ① said that Nunkali was the father of Nyongo but Nunkali was not a chief.

Nvuru was the chief of Ebo when Rimi arrived. Pasuna brought Rimi to Ebo.

Marriage The custom of Rimi only marrying Ebo & vice versa has always been happening. Before they came to Cusu, the Ebo people use to marry Sunga & Rimi.

Nvuru held the highest power in Rimi because he was first in the place.

(1) Rimi lived in their own place and Elo in their own side when they were in Cum. Each decided who would be chief and informed the other when the man was confirmed.

Marriage Elo men married the women of
Rimi Songa
Limoro Jere.

They did not marry Biji (Anabozo) or Teria nor Hausas.

The Anagutu were not their brothers and they knew nothing about them.

The Elo women married men of
Rimi Songa
Limoro Jere
(exchange marriage system).

(3) They never married Birom (Agbung) as they hated the tribe in those days. They were dirty people (Agbung) as they ate horses and donkeys.

[The old men of Mango also eat them]

War: The Elo & Rimi fought the Hausas at Cum near Limoro. Limoro, Cum and Jere joined together to fight

against the Hausa. Nvum was chief then and they defeated the Hausas from Rirwin Delwa who came to fight over properties. They captured one girl and this sill become annoyed and they killed the chief of the Hausa at Oiya (in Limoro) when the Hausa tried to run away.

The fight with the Hausa lasted one year then Nvum died. When Duhum was appointed chief Dogon Lamba arrived.

The Jere fought against Beyi but Gusu didn't help them.

Trade: The Gusu people use to go to Rirwan Delwa to trade before the Europeans came. From Gusu, they bought axes, hoes, and strips of cloth in exchange for groundnuts.

They also received salt from Rirwan Delwa & Gusu people for acha, guinea corn and cowries. The cowries were also obtained from Lere for food.

The Gusu never traded tin (Delwa) with Rirwwin Delwa and they don't know what the people of that place did with it.

Taxes: The Gusu paid taxes to Lere as well as Limoro, Kurama and

Chokola. No one else paid the tax. The Chokola & Kuama are not their brothers.

In Lere were people called Lere and the Gusu feared them as they were stronger and wiser. The Jere never paid ~~their~~ tax to Lere and never helped the others against Lere. In those days, everybody shouldered their own responsibility and nobody came to help them.

Cowries were paid to Lere at the rate of 100 per compound. The Lere people are Hausa the same as Nuwan Delma. The Gusu
(3) paid their tax to Lere so they wouldn't attack. They stopped when the Europeans came.

Nuwu was chief when they started paying tax only 3 years before the Europeans came. After they fought the Hausa they started paying to Lere.

Power. Jere was the most powerful among the tribes here and the Ans were second.
(3) The Jere and Gusu people use to stand on a hill looking for cows of the Fulani (Farata) & they would come down, shoot the cows and carry them away on horseback.

The Fulani and Hausa were

brothers of the same faith.

Moslems — No Moslems came there to preach to them before the Europeans as the Ewu people would not accept them. The Moslems came before the locusts but nobody followed them or their religion. The Ewu Trafo was stronger than the Missionaries and Moslems even up to today.

Europeans Arrive. — Dogon Yamba came to Birnwon Delma. He sent a message to Ewu that he was to come & visit him. When he came, he brought Birnwin Delma and Sanga people along. Nobody fought him except Jere and nobody participated in the fight as they were afraid. The chief of Ebo went forward to meet the European and he lodged at Ebo's house when he came.

(1) The chief had a representative to the European as did other groups. The chief was never hidden but introduced his representative to the European.

Dukuwa was chief when the European came and the time of locusts.

Tin - Nobody went to work in the mines before the time of the locusts.

Taxes: In order to get money, the Gusu sold cows, rice, guinea corn, maize, etc. They never sold firewood.

Labour

(5) Some of the Gusu people use to work before the Lounts on the railway and the roads. They worked on the railway (Jos - Zaria) at Buji and the road to Fusham Mata before the Lounts.

(4) Each labourer was paid 10 shillings a week.

The D.O. would come to the chief and sequent men. The chief would call the people and send them to the work. The men stayed a week and came back on the weekend. They usually worked section by section. ~~and~~ The rail was laid in the dry season so farming ~~was~~ was not interfered with.

Young men. With the money they earned, the young men bought livestock, goats and chickens. They also paid taxes to the chief.* No extra was given.

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* The chief after he collected taxes received a commission. Dukuma use to get £5 a month.

(1) The younger men were richer than the elders who received nothing.

There was little change in attitude. The young men still respected the old men. This was the most important thing in the village. An old man must be respected even if he is poor.

Before the locusts no young men went away. After the locusts, the young men started going to the town as the things changed.

(2) Gunda Pete Panma

Good Rimi Age: older than (4) (4 years as the generation age grade and 4 years in Gum) not yet born when Europeans came.

— no married when locusts came.

(3) Dingia Bindari Shari

Rimi Age 50 years.

Compound: Magaji

(4) Caladima Zolang Jole

Ebo Age - same as (1) & 70.

— not yet married when locusts came.

Compound: Caladima

(5) Sale Tatet

Poor Ebo. Age: 12 or 13 when E. came.

Family: 1 wife no children 1 child died

Compound: Caladima

Marriage:

Marriage depended on one having a sister so one could marry at any time. There were no primary & secondary marriages as among the Engine. It was one marriage and living with the wife.

If a senior brother dies, his junior one may take a wife.

23-7-73 Jere group session

(1) Balnje Cimbia Badam
Age: Famine locust, 12 years old, farming.

Compound: Madaki (not from any of 3 chief families.

(2) Joja Kiywani Kad
Age: locusts full grown not married.
Compound: not from 3.

(3) Tocha Padu Viti.
(see page 83) Age: not born when the E come
- locust, full grown and old by that time, not married.
Compound: Kawa's house.

(4) Kenge Gwadje Akwai (Sarkin Trafi)
Age: E burnt town he was inside his mother
- Locust come he was not married his sister was too young to exchange her locust were not full.
Compound: Sarkin Trafi.

(5) Toura Kenge
son of (4)

(6) Doodoo Kenge son of (4)
Age 35.

(7) Chido Laso Bula

Age 45.

Locusts was just born.

Origin: The Jere people came from Kwandon Kaya to Pengara. It is not known why they came. They wanted to live in Pengara as it was among the hills.

They didn't stay here as the hills wouldn't protect them from their enemies. They had Hausas as their enemy so fled to Jere. It was only at Jere that they fought the Hausas.

They left Kwandon Kaya and Pengara as they heard the Hausas were coming.

It is not known who was at Kwandon Kaya. They never met anyone at Pengara but Sanga, Limos, Ribing & Jere (& Ams) were there with them. Both Rimi & Eko came out of Jere.

When they arrived in Jere, they never met anybody here except hills. The Wuhu were not here and they don't know where they came from but they arrived after the Jere had settled.

Chief list:

Gogo
↓
Fikung —5→ Dunga (not a chief)
↓
Nasamu - using cowries & E. arrive
↓
Tarigaba ←5 Gwollo
↓
Kawo ←5 Akah
↓
see other lists.

(3) Jere knows nothing about the first famine Kwarger.

War: It is not known where the Hausa- Hausa came from nor do they know where they fought them. The Amo helped them in this war.

Trade There was no central market in there days. The Hausas came from the East & North East and they traded with them in cowries.
After the Europeans came they started to go to Rinawan Dalna.

Tax
(3) Jere never gave tax to anybody until the Europeans came.

Osati The Osati could never become chief as he was not in the royal family. He was only known by his

war ability.

Europeans Arrive:

Jere heard about the Europeans before they came. From the old men who associated with Gusiem. He came to Gun and sent for Jere to come to him. They thought he had arous and "They will not come to one who had arous". When they heard he had a gun, they refused to go see him as he may shoot them.

(4) He came to fight them at old Jere. When they heard he was coming they went to meet him. When they heard the shot they ran. They didn't know anything about soldiers being killed.

The Jere fled to the caves and hid there. The European never ~~fought~~ found him there. They only saw Dogon Lamba and don't know how many soldiers he had.

Dogon Lamba went away and when he came back & they reported (Zaki! Zaki!) Nasamu went with his representatives to meet the Europeans. (they heard story of Nasamu being killed but don't know about it)

D.O. None of them chiefs were deposed and the European didn't stop them from following Trafi. He asked

them to come down from the hills but they told him they lived in the hills for Trafi and he never forced them to come down.

No other D.O. was remembered except Dogen Lamba & Ba Beji. Nothing special about the latter. They know about Mr Synge as he came and discussed unity with L.A. at Rigom. They don't know if Jere called to Rigom or not.

(4)

Taxes: Jere started paying tax to the Europeans. There was no resistance as the elders made the decision and they were afraid of the white man so they paid him when he came. The chief advised them to pay tax.

Railroad: Don't know anything about it.

Road: The Jere people worked on the Zaria road before the Lounts came. They received 5/- a week and worked on a certain section. The young men ~~bought~~ bought cloth and blankets with his money. He would give it to the old man who keeps it for him. The young man was not rich as he only had money. It was the old man who had the farm

Young men:

who was rich.

(3) In the days before the lewts the young men never went away as they didn't know where to go.

The young men respected the elders but never gave them the money. Before the Europeans come, the old men were the only ones drinking as they could afford. With money, the young men were drinking with them.

Even up today, the young men don't do Trafi so old men only associate with them when they are drinking.

From the hills. Many years after the lewts, Chief Chia son of Kawa brought them down from the hills and said. (3) "The world of the hills is gone. The world of now is here."

This was after Hitler and before the Queen went.

Tin - never worked in the mines & the Europeans didn't come here to work.

Miss: No missionaries

General:- The Dugura (Itori) are playmates of Jere as they came + took Jere chicken while Jere took theirs. They are not from the same father.

(3) The Jere are not playmates of the Beins and don't know about them. They just discovered them and don't know how they came.

The Curu Ebo were with Jere but it was not a fight that drove them to Curu (Don't know who the chief was then). It is the custom if a man is sick (in this case the Ebo chief) to go away so he won't infect others. Thus Ebo's went to Curu.

(4) The Sarkin Trafi was subordinate to the Ogwowo and must do what he is told by him. Any Trafi must always be discussed by the chief before it is done.

Marks: Marks are put on the face so the people will be different from the Hausas. In time of war, it was important to identify each other. They have been making them from the beginning

Word

(in Hausa)	Kwama	Cho Koba	Limoro
Head	ítchiá	ùKpí	ùKpá
hand	táré	òárá	ò árá
leg	ò káthá	ò búrá	ŏ bòná
man	bà gáná	ŭ rómŏ	ò rómŏ
woman	bí shia	ùndíí	ò díì
hut	ó Kórá	Kwárá	ó dòe
dog	wásé	ùèré	ó èrè
goat	mándé	mándé	ò máadèy ~~ò dakà~~
leopard	ó dáró	ogárá	ò gusíng ~~ò kandèy~~
chicken	mùtóró	tóró	ò tóKùré
old man	ùchárá	ùndównó	ò dóùnò
Pot			ó dàKà
You	bŏ (aw)	dárà	bŏw
I	ímè	mé	mée
he	áwàná	bo (aw)	bóK
she	mìshiá	úgàlà í	búdéy
Go	doúrá	àlívó	àléy
come	yèé	àrá	dá
listen	gò té	ìKóndá	Kúná
talK	kúná	bbwà	ìmè
walK	nnyáná	tàláy	yíngà
Informant	1	8	3 Baba
Hears (other) =	Hausa	Hausa	Hausa Cho Koba
Speaks	Hausa	Hausa	Hausa

Tones.

\ = low

| = middle

/ = high.

list

Sanga	Pengana	Jere
ù kwé	à páná	á páná
ò árá	ò wáré	ò wáré
ò bóná	ò búná	ó búná
ò rómó	ò nó	ò nó
ò díí	ò wíí	ò wíí
ó dòo	ò gùrá	ò gúrá
ó èrè	bashi	bashé
~~ò dáká~~	m̀ bíá	m̀ bíá
ò mándèy	bípí	bípí
ò gwáná	bè tó Kúró	bè tú Kúró
ò tó Kúró	o nóngòró	òn ógòró
ò dáká [ó gòngòn / ~~ó dongon~~]	é dáká	é dáká
bów	ngó	ngwá
mée	mée	mèè
wâi	mě	mě
Kái	mě	mě
à léy	ngámey	dórà
déà	irá	irá
Kúná	Kúná	Kúná
ù mě	bilèng	bilèng
tóyíno	tàno	tano
1	2	1
Hausa, Jere.	Hausa Jere	Hausa ~~Jere~~
Limoro		
Hausa	Hausa Jere	Hausa

(Gum & Jere are same language)

in Hausa	Tone	Kwaana	Kwanyi	Kuteb	Afrikaans	
Head	ìpùnà	ápàná	ùkpà			
hand	ówàrà	ówàrà	ówàrà			
leg	ìdàrà	ódàrà	ódàrà			
man	ónà	ónà	ónà			
woman	ìwà	ówà	ówà			
hut	ùpàrà	ópàrà	ópàrà			
dog	mìdà	mìdà	mìdà			
goat	mìdà	mìdà	mìdà			
leopard	ìdàrà	ódàrà	ódàrà			
elephant	bàtàkwà	bàtàkwà	bàtàkwà			
Pot	ìdàkà	ìdàkà	ìdàkà			
You	bà	bà (au)	bà			
I	nà	mà	mà			
he	mà	mà (bo au)	mà			
she	mà	mà	mà			
Go	dàrà	ápàrà	ùtùà			
Come	ìzà	yàzà				
Listen	kàwà	kàwà	kàwà			
Tell	bàrà	kàwà				
Walk	tàrà	tàrà	tàrà	yàgà		
Instrument	①	①	②	③	④	⑤ Baba
Hausa (other)	Hausa	Hausa	Hausa	Hausa	Hausa	Hausa
Speaks	Hausa	Hausa	Hausa	Hausa	Hausa	Hausa

Tones

= low

' = middle

' = high.

(some of these are some language)

28 July by M. Maigari

Danyaya Abai Gorzane --
Age ∝ 75
in Jere.

Chief list: Jere people were all at Jere
doesn't know first chief in Jere,

Aberen.
↓
I not known
↓
Gogo
↓s
Fikun
↓s
Goldo - fought Hausa
↓s
Nasamu - E. arrived
↓s
Tarigaha
↓s
Kewo - locusts came.
↓s
Chayang
↓s
Gwano
↓
Sani
↓
Mammon Ibi

Buje District

Gwanar: giving session (compound) (20 elders
26-7-73. (Chief's compound)

Good. ① Ogwuma (Dampie) Maikosti Sanka Maichuda
(male) (female)
Age: Locusts farming ∝ 12
Clan: Anikitu

② Gwanka Kolu Goana
Age: E come on mothers back
1 or 2
Locusts - not married
Clan: Anebare

③ Dankari Nigiram Agbi
Age: E come 4 or 5
Locusts: farming, married, no children
Clan: Anikitu

④ Bawa Kugadu Kudada
Age: elder than ③ doesn't know
Clan: Anebare

good: ⑤ Zauna Kugadu Dana (rest are beyond the world)
Age: E came he was full grown
Clan: Onebare

Buji. District

Gurram. group session. (suspicious) {20 elders / Chiefs compound}

28-7-73.

Good. ① Ogwena (chief) / Damaji Maikorfi (locusts) Sambo (E. arrive) Maichulo.
Age: locusts farming α 12.
Clan: Anikitu

② Gwanka Kalu Goona - - -
Age: E. came on mothers back. 1 or 2.
Locusts: - not married.
Clan: Anobare

③ Dankari Nigiram Agbai
Age: E came 4 or 5.
Locusts: farming, married, no children.
Clan: Anikitu.

④ Bawa Kugadu Kudalu
Age: older than ② doesn't know
Clan: Anobare.

good: ⑤ Zaure Kugadu Danu (rest are beyond the world)
Age: E came he was full grown.
Clan Onabare

(6) Munaji Outa Darisa Kachiti. (Pastor)
Age: born just before Hitler was
Clan: Onotowo.

(7) Pada Dogon Mama - - -
Age E came was 12.
Clan: Aro Kitu.

Gurum. (group)

Origin

(5) The Anaguum came from Pengana to Old Gurum to Gurum. They don't know where they were before Pengana. Then informant said they went from

(6) Kwandon Kolya to Pengana to Old Gurum. They left the first two places because of the wars against the Ningi.

(3) In Pengana there was one tribe and they separated and scattered. It is not known who the people were there. The Gurum came to old Gurum for farmland & protection. They came to old Gurum in Sambo's time. It is not known who the chiefs were in Pengana.

(2) While in Pengana, all had their own compounds so they split and want their own. They don't know why they split up.

Chief list

All Anakitu house.

Maichulo - came from Tovo (~~Gang~~) with chieftaincy
↓5
Sambo - British arrive.
↓5
Dodo
↓6
Maikarti - locust & Mr. S.
↓5

Maigoraji ↓5
↓6
Present chief

Maichuli came from Toro to settle in old Gurum (in Toro at a place called Gonye (Gaini)]
They called themselves Angoram (people of the deep cave) and the Hausa came + called them Gurum. Before they arrived they don't know what they called themselves. There was nobody in old Gurum when they came.

5 major groups (udengs) are
Anugiru Dugusa
Anakiti Onotowo (pastor) (from Buji)
Anubare

(5) say Anabare were the first to come and (1) say the Anakiti. Rest agree on Anakiti.

When the Anabare came, some of their people settled with the 'Anagute' thus (5) thought they came first. They have been living there ever since.

War:
(1) Before the European came "every black man was a fighter." The rest of the old men said they didn't fight.
The Anaboram fought the Fulani before coming here and that is why they fled to old Gurum. They don't

know who the chief was at that time. The Fulani did not follow them on to the Plateau. These Fulani were from Bauchi.

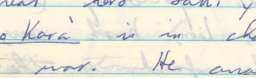
The Gurum know nothing about the Hausa-Jere fight only the European-Jere fight.

There was no war against the Fulani and they never fought against Biji in the time of Sakulo.

Weapons: The weapons used were bows and poison arrows, spears, knives, and shields. There were some men on horseback and some on foot.

The horsemen (big horse) carried spears and a shield about 3' in diameter. The footmen use bow and arrows and when the fighting becomes 'hot' a man will hold a shield for the bowman.

(7) The people of Gurum fought in a semi-circle with the horsemen and bowmen on the outside ~~middle~~ waiting for the signal to attack. When the horn is blown they close in and force the enemy towards the bowmen.



The great hero Sakiyaki (H) or in Gurum 'Obarjo Kora' is in charge of calling the men to war. He arranges them in

time of combat. There are no heroes in time of war only the one leader. He also sat with the elders & made decisions. In time of war, all fought together as one. There was no special clan unit.

Captives: All the captives were kept in the chief's compound and become his slaves or his wives. Some were also sold to Piti (Bisi) for grain, horses or salt.

Heads:

① Heads when taken in war are always given to the chief. This is done so that the warrior will have honour when he dies. The chief gives them to the Sarkin Trafi (Wave) who is from the Anagiro clan & he disposes of them.

Hunting:

The leopard is the most important animal to be killed and it is taken to the chief. He will take the skin and he may wear it or sit on it. The meat is given to all men but not to the children as it will make them rough.

Totem The most important animals to kill were the following (in order of importance) leopard, lion, bush cow, python.

A snake found in the house is never

touched as it is killing cats. Those found outside however are killed.

Trade:

Salt was produced by the Cumma people themselves from the river. It was never sold to others. (doubtful?)

Horses were obtained from the Piti. These were the big ones 'Gardma'. The Cumma sometimes get the smaller one but always prefered the big ones. Cow grain quinea corn acha for them. Also received grain and salt from Piti.

The Cumma made their own iron and their own pots.

They used no copper before the Europeans came. The women wore grass on their arms.

The 'Obarja Kari' (general) would go with the objects for trade as he was the bravest man. The enemy may attack him but he has means of flying. He was not from a special clan but it would depend on a mans ability to become a general.

Livestock: Goats, sheep and chickens were kept as well as horses. There were no small (or large) cows. The Cumma people use to go to raid Fulani cows when they were nearly.

Marriage: Cumma men married women from any clan in the town as well as those from

Limoro Rukuba Buji
Piti Birom
Chobobo Teria
Kwana Jere

- did not marry Anagata (playmate) or Kwon (too far).

Gumum women married the same way except they did not marry with the Birom. Usually the Birom who were poor would bring a girl in exchange for food. The Birom people were looked down upon as they ate horse and the Gumum people did not.

Horses + burial: The Gumum people never buried anybody in a horseskin but buried the horse as a man. They never ate it because it was a man.

According to the custom, a man is buried in a local cloth facing east.

Taxes: No taxes were paid to Tors or to Lere. The chief may demand a certain portion or the people may go to work on ~~the~~ his farm as the chief ordered.

Islam: The Fulani wished to make them Moslems but the people refused.

Power: No special power. Each tribe was somebody. No tribe was under Buji or Lere.

Europeans Arrive

The old men had told of white devils coming from the waters 'ebilissi'. These

(1) 'ebilissi' could fly and talk with the devils

The European came from the east. The Gurum heard of his burning of Jere and when he came here the people ran. Sambo met him and there was no fighting at all.

(2) The European told them to bring guinea corn, flour, chicken and eggs.

Dogon Lamba was the only European but he had many soldiers with him.

Sambo and Gwona went to many other villages with Dogon Lamba to help him.

Taxes:

When Sambo was chief, the people started paying taxes. (at 3d a head). They did not pay taxes when the European first came. At first Sambo collected the tax, and took it to ~~Jos~~ Naraguta. It was during the time of Dodo that the people started taking the tax to Jos.

In order to get money, they carried firewood for the Hausas at 1d per load. The Gurum people also sold corn.

The people always bought their taxes as they were afraid to refuse the European.

Trade:

With money or barter, they bought cloth (blankets), pepper, and salt from the

Hausas who followed the European. They also bought iron at the Kanti (canteen) near Dogon Dutse. The European gave iron to ~~them~~ the chief so they could make hoes. The old way of making iron was difficult so they bought the white man's iron.

Farmland: The farmland increased after the Europeans came and the people got better tools. The hoe they used use to be very small.

Tin: During the time of Dodo the tin miners came. The people didn't join them as in Old Cumum the farms were very good. After the lowts came, the people went to work on the tin.

The tin was dug in the centre of the river so it never touched their farmland nor their Trafi land. If the miners touched this area, the Sarkin Trafi (Ward) would report to the D.O. and compensation would be paid.

Forced labour: The people of Cumum worked on the Zaria - Jos rail and road.

(1) The D.O. sent dogarai to make men work. The chief informed the dogarai to get people out to work. There was no resistance to this.

The Buji worked the section from

Jos to Jere then Jere took over. The people received no pay for this work.

D.O. The D.O. never deposed any chief nor touched then Tsafi.

Mr. Sypge. He was remembered as he settled disputes over who was to be chief. Munaji wanted to be chief when Maitbafi was chief. He was an outsider and not from any clan here. Mr. Sypge drove him out.

Miss. The missionaries came after the locusts and told them to leave then Tsafi. The people, for the most part, did not listen.

Nothing is known about going to Ruyom as the people were never called there.

Ogwomo Gurum.

28.7.73

Ogwomo Danaji Maikorti Sambo Maichula

Before Ogwomo:

When the chief dies, a new chief is

Succession: appointed after 7 months.

When the old chief is living, he will take one son to be fit and when he dies, he tells his councillors who will be chief. As a test, each child of the chief (not bither) is given a leather charm. The one who is able to swallow the charm becomes chief. (Not always oldest)

The 7 months (moon) wait is for mourning and the people then wait 7 days before the new chief is officially recognized. During his 7 day seclusion, the new chief is advised by the Ware who is always from the Aragiru.

There are no special relationships with clans over the marriage. The only stipulation is that the first wife must be from Gurum and not from outside.

Council: All 5 clans send an elder to represent them. If he dies, his child is sent whether young or old. ~~If it is a~~ Other members of the council are the Ware (Sarkin Tsofi), Oborja Kora, and Ogwomo. The Ware, although from Aragiru is with the chief on his decisions. The Oborja Kora (war hero) comes to all meeting even if they don't

deal with war. He must be selected by his own clan Anikitu especially and approved by the chief.

The open meetings are held before and after the wine during harvest & planting. These are religious festivals. In these meetings any group from a clan may come and speak however the eight members are the major ones.

In time of war, everybody comes to discuss. The chief speaks and then the Oberjo Kora puts forward his plan.

The 'Ware' must consult the chief before he does anything.

Judicial:

Theft. When a thief is caught, he is tied to a log at the feet and his arms are tied behind him. He is kept here for a day or so and water is put on ropes to hold him tight. This is usually the sentence for stealing guinea corn or goats.

Fight. The man who causes the fight is taken to the chief, tied and beaten.

Murder. In case of murder, a goat is taken to the ~~the~~ Oguboro and killed by the Ware. The elders of the council then eat it and nobody else comes.

Sold. If someone offends too much, he may be sold out. If a man is a wizard, any one who wants him may buy him.

A mad man is treated by trying him until he is cured.

General: When a horse is stolen, compensation must be paid as if it was a man as it is equivalent to a man. The thief must bring a goat to elders and buy a horse to give to the owner.

Europeans Arrive. Things change.

Murder The murder is taken to Jos, judged there and executed.

Theft Again taken to Jos to be judged and imprisoned. This was a real punishment for any man.

All pre-European forms of punishment were stopped and cases were taken to Jos. At first the people didn't agree but later they felt it was better. There was no village pressure to have this European method stopped.

B.E. The Ogwono formed in the old days and he also had a special farm where people use to gather and farm for him. Food was usually provided for them.

In the days before the Europeans, there was not much trade as it was mostly farming. Only the heroes (Obarjo Kora) took care of the trade as they were powerful and could disappear when in danger.

The 'Obarjo Kara' was in charge of the trip to Piti.

The Gurum use to live to the N.W. in Old Gurum beyond Kekor in the hills and on plain ground. The Anagoram left 'Goram' (Old Gurum) because of the wars and came down to the plain to settle for the farmland. They use to farm in this area and in the dry season go back to Goram. They were not forced to come down.

After the barasta, the Gurum people moved finally. Before this the young men farmed here and the old people stayed in the hills. The crops were sent to them there.

Clan: Ogwono doesn't know the proper order of the clans but he says that Ana Kiti came first

Mai Karfi was also called Mahanna a Karpe.

There was never any dispute between the Europeans and Gurum

Gurum has similar 'parliament' as Buji in 'Goram'.

Samla was in Gainji (Ribin) before he came ~~to~~ with the people here. He was a hero to Gurum as he met the white

when they came and he wasn't afraid.
Ogwone can't remember about this storm.

Ninth time Dr. Kelly, Kamson left on behalf of all a Society of Salvation Fiji.

Group

The Cannibals use to live the Nai Wai in Old Cannibal beyond Kaka in the hill and on plain found. The Bangawa left Cannibal (Old Cannibal) because of the rain and come to the place to settle for the hundred. They use to farm on the open and in the day season the land to Cannibal. They had not found to come down.

After the land to the Cannibal people moved finally. Before the the young men finished their and the old people stood in the hill. The cage was next to other tribe.

Chief

Ogawa doesn't know the proper order of the chiefs but he say that Ana Kita come first.

Mai Kadi was also called Mahammed Kaya.

There was never any dispute between the Europeans and Cannibal.

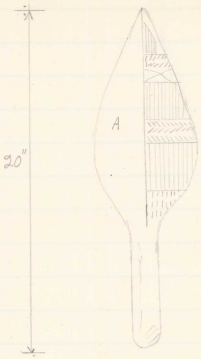
Cannibal has never 'protected' as Rotuma Rotuma.

Sandy was to Cannibal (Ribina) before he was with the people there. He was a boy to Cannibal. He met the white

Buji.

Buji Objects

Speer

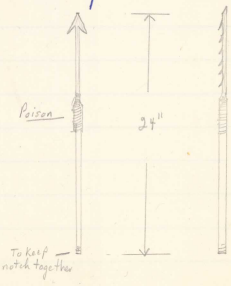


Similar design on reverse side of A.

- 5'6" high speer with curled metal weight at the end
- Chief has his own speer
- the speer is used for jabbing as well as throwing
- 4 speers are held by a horseman & one is saved for the journey home in case an enemy is met.
- speers & reins are held in left hand & throw with right, no shield.

Bow & Arrow

- 4 feet bow & 2' arrows with 8" tip
- used in both war & hunting
- 50 or so arrows may be carried by one man in his quiver.
- no fire was attached to the arrow.
- a metal ring was worn on the right thumb to aid in the drawing of the string with leather covering.



1' = 3 cm

II

Buji Objects

Leg irons

- for ankles of captives & thieves.

Also a bit for the nose like the Birom, does not fit into the mouth
- one string is tied from the left cheek & if a turn is to be made to the right, the string is drawn across the nose (ie. looped over the head)

- horn (see Birom sketch) used for celebration and war but not in hunting
- no special signals were used on these occasions

Buji Group Session. 15 men.

29.7.73

① Ogwomo: Maigari Ningadu Abara Zawe Jagana
Age: locust came full grown & not married, 20 years old.
Clan: Anuzambere.

Good ② Jemaka Jogol Zema Bowsa - -
Age. E. came, was farming, not married & not going to war
Clan: Anoberte

③ Baba Suna Wurugay Gariwani - - - -
Age: locust came: farming & full grown, married, one child walking 4 or 5 years old
Clan: Anozambere

④ Danimany Dama Balere Danashina
Age: locusts: not married, full grown 19 or 20
Clan: Anozambere

Good ⑤ Malelu Kununga Zomo Kantunu Guini - -
Age: 78? Doesn't know about E.
Locusts: married 3 children, eldest was farming 10 years old.
Clan Ukpere (Ukwairai?)

⑥ Auta Danki Karo - -
Age: born when E. came but 1 or 2
locusts: married, one child died early just before the locusts came
Clan: Onochunkula.

(7) Azake Zomo Guini.
Age: older than (5)
locusts: married, no children, a long time.
Clan: Ukwairai.

(8) Natuba Jantudu Jaba — —
Age: E. not born
locusts: married no children (deadoralive)
Clan: Anachen

(9) Adazung Busuru Pijiki Zaboa — — —
Age: E. came, not born
locusts: - full grown, married, had lost 5 children
Clan: Anoberte.

~~B~~
Clans present are: Anoberte
Anachen
Ukwairai
Anazambere
Onotowo

Buji history

29.7.73

Origin

(2) The Buji people came from ~~(A)gba~~ (A)Gba to Kwandon Kaya. From here they went on to Pengana and then to Owoboze hill. From Owoboze they went to Susuru and then to Kekon. After the Europeans came they moved to their present site of Rumfon Gwanna.

(1) The people (not just Buji) left Gba because of a war with the Fulani (Afaite). They went to Kwandon Kaya as it was hilly but they didn't stay there long and were driven by the Fulani to Pengana. Here they stayed for a time as the farmland was very good. ~~The~~ Pengana split up as each tribe tried to be the chief so the tribes scattered. The tribes who went their own way were Buji, Jere, Rilina, Bujd, Amo, Rukuba, Kusana, Chokoba, and Piti. ~~After~~ Nobody occupied Pengana when they came and when Buji arrived at Owoboze nobody was there either. The Buji left Owoboze as well as Susuru because of the Fulani and settled at Kekon.

First man

(1) Zambere was the first person to give birth to the Anoboze people. While they were at Pengana, nobody was there called Anoboze. They only started when Zambere

came to Owoboze*. It was Zambere who brought his people here.

Chief list (2)

Zambere - to Owoboze
↓s
Jagana
↓s
Zaure
↓s
Abara - to Susuru
↓s
Ningadu - to Kekon, E. arrive, locust, Hitler
↓s
Maigari - present

It passes on to a son as a chief must always bear a chief. If there is no son the brother may inherit.

There were some Analoze who had already move to Kekon and then Ningadu moved there before he was chief. When Abara died in Susuru, Ningadu in Kekon was made chief. The people of Susuru fled there and by the time the E. came the Buji were all at Kekon.

War: The major wars were with the Fulani who would come at night ~~and~~

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* The meaning of boze (Buji) is not known.

(2) or secretly and march into the chief compound

Fulani However the Andoze people use to carry out their own ambushes. One that is especially remembered is the ambush of a Fulani called 'Kidi'. At sunset, Kidi was followed and shot with many arrows. They cut off his head and then hung his intestines and beard from a tree.

The Andoze always fought the Fulani and never fought the Ningi (not known).

The Fulani would sometimes come to Owoboze and the Bijs fought in alliance with Ano and took their cows. The Andoze had a special medicine that they could use to lead the cows away.*

The Fulani came from east of here from a place called Jemaa(?) in the night. The Fulani took slaves to have to sell them. The Hausa people would not dare come as the Jere would take their donkeys and eat them.**

Jere There was one well remembered battle with Jere which lasted a single day. This was when Zame was chief. In this the Andoze elders admitted

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* See Anaguta page (34)

** The Andoze never ate horses or donkeys but would bury them as a man.

that they were in the wrong. The fight
(2) was caused by the following incident.

An old man of Jere visited here to see some of his friends. The Andoze entertained him and he slept here. However while he was sleeping, the Andoze attacked him and cut him up. The old man fled and reported it to Jere. Jere then came in the night and set fire to the Andoze village (at Owoboze). The Andoze people fled to Susuru. As the attack was at night, the elders don't know if Ano was with them or not.

After this combat, the Buji joined the Jere and the Ano on their Fulani raids.

The Fulani raided the Buji in Susuru so the Buji fled to Keken.

Alliance In the time of Abora, the Andoze, Teria and Naraguta* joined to fight the Fulani and defeated them.

The Ano, Jere and Rukuta are different and have no relationship with the Bragutas. The Buji & Gurum both share the special relationship.

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* The Bragutas are considered to be playmates and the Andoze & Bragutas never intermarry or fight. Their fathers were connected but it is not known how.

Method: As an answer to a question of organization the elders replied, if the war was when they were aware they could organize but combat awaited the horn and was unexpected.

(2) Weapons used were bows and

(5) poisoned arrows for the footmen and spears for the horsemen.

(2) The Saki yaki was to lead them. This was the Oberjo Kara.

(5) They had no particular somebody as there were many heros. Maybe someone will be bold to do the fighting.

The warriors, horsemen & bowmen, would line up in no set order facing the enemy. The distance was usually 100 yards or so as they had bows and arrows. When the enemy retreated, those on horseback with spears chased them. This was only time that any mixing took place.

Heads

(5) The man who cuts a head dances with it and takes it to the chief who praises him and the head is thrown in a cave. When the hero dies, the chief will do him honour by sending him a token of his respect. He must do this as he has lost a hero.

Heads were only taken from the Bukuba and the Fulani (these were the great heads).

(8) Skirmishes were fought with Rukulu over hunting disputes. This was not regular fighting as with the Fulani but only a chance struggle.

The Analoge never fought with the Birom, Jarawa or Kwon.

Capture:

A female capture is taken to the chief to see if he wants her. If he doesn't her captor will take her and marry her. When this here dies, as a sign of respect, the chief will put a cloth around his waist (the dead man's).

A child is brought up as an Analoge.

(8) If a capture is big enough he will be taken and sold to Lere for rock salt.

Trade: In those days the Analoge didn't have salt of their own. One capture could buy 1 'repake'.* Nothing else from here as the Analoge made it themselves.

(2) At first small horses were had but later they got the big ones from Kano. They came here to trade in the time of Abara. 'Beko was the man who took the horses. This Gwum man met the Kano men at Lere. They always sold at Lere as it was a market

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* Repake - 1 'leg' long and like a guinea corn rock like the one seen at Teria.

centre.

In Abosi's time, they started using "imanote" - cowries for the first time. By the time of Ningadu, the Anoboze used cowries a lot.

Also obtained copper from Lere for ornaments in exchange for cowries.

Iron: The Anoboze made their own iron the usual way, furnace, sand, charcoal & beads of iron. Any clan could make iron but Anotoro use to do it mostly.

In the beginning the Anoboze were not doing it and then they learned it from Teria. The Anoboze use to take animals to Teria for iron and then they learned it for themselves. The Anoboze were at Kekoh when they learned it from Teria.*

Gurum:

(9) Sambo brought Ana Gurum to old Gurum from Toro (R. bira) in the time that
(2) Ningadu was Ogwono Biji.

Jantudu was a chief at Gurum (here (2) & (3) said Jantudu was between Gurum & Biji. Jantudu use to be a chief living at Ncha together with Teria.

Blacksmith: The blacksmith had no rights to travel

* Teria - there was no Teria when Anoboze first came, not sure who came first.

where they wished. They made what was necessary and does work for anyone.

Livestock: There were no cattle here only goats, chickens & sheep. Fulani cows were stolen when necessary.

Marriage: Exchange marriage is carried on among the Andoze as it is among the Jere. The Buji men married with the women of: Amo Jere, not Rukuba or Birom Pit, Tesia
The Birom people would bring a girl in exchange for food.
(2) If the Rukuba people see a very good horse that the Buji have, they would give the girl to Tesia who would pass it on to Buji for the horse
The Kwama are playmate to the Buji and don't intermarry with them.

The women of Buji marry in the same way.

Moslems Before the ~~Moslems~~ Europeans no Moslems came but Hausas did bring salt, axes and knives to trade.

Hunting: The Andoze use to hunt leopard, buffalo, and antelope and lion with leopard being the most important animal. When one leopard was killed dancing would take place. The skin was given to the Ogwomo, the head to

the Chope and the meat to the old men.

All animals are killed but the python is never touched.

Power: The Andoze were feared the most and there was nobody else around.

(9) One fight they remember is when they fought Tilden Fulani. A hero of Amo stole a girl from Tilden Fulani. He fled with her back to Amo. The Tilden Fulani followed him and where the trail ran out they found the Jantuku people. The Tilden Fulani fought them & the Andoze of Susanu came to help. Jantuku was chief then and Ningada was chief of the Andoze.

Taxes: The people knew nothing about taxes before the European came and were not paying them. They were using cowries but not taxes.

Europeans Arrive: The Europeans, headed by Dogon Lamba came from Leve side. They sent a message to Jere to gather food for them.

At Dogon Lamba's camp, a Jere man Natoda passed Dogon Lamba where he was resting and when Dogon Lamba greeted him, Natoda spit at him. Natoda then went on to his cave to worship.

Dogon Lamba went after him with his messenger and went into his cave. As Natuda did not quet him, Dogon Lamba shot him and he fell to the bottom of the mountain.

After this, Dogon Lamba attacked Jere and they fled to old Guwum to take shelter. Dogon Lamba then sent to Biji that he was coming. At this time, the Analoge were fighting the Rukuba as in a hunt the Rukuba ~~were fighting~~ had killed Jantudu's brother Golde.

When the European came to Biji, Ningadu received him and gave him eggs etc. and made him welcome. Ningadu was an important chief in the whole area as he didn't fight him (European).

No other tribe fought the European except the people at Shere.

Jere result:

At Jere Nasamu was asked by Dogon Lamba where he took heads. Nasamu did not answer and he took them to his cave. They took him to Tilden Fulani and he gave the same answer. His face was cut here and he was never seen again.

Shere When Dogon Lamba came to Jere, he was told of the Shere people. They come out to meet him and attack him. He set up his tents and fired his

cannon to kill them.

Anagutu:

(2) The European went to Anagutu and met Abudu (Adeno of Andoko was the real chief at that time). They told Abudu what they had come for and told him to eat a headpan of sand. Abudu did so and after this the European went to his town. Abudu told the people to bring food and they did so. The European asked for the chief and as the people refused Abudu was appointed to be chief.

Tin: There was no tin mining before the Lonto came, in this area. No Buji people went to work on the mines as everyone was farming.

Miss. No missionaries came here before Mr. Synge

D.O. The govt D.O's never deposed any chiefs nor did they interfere with any Trafi ceremonies.

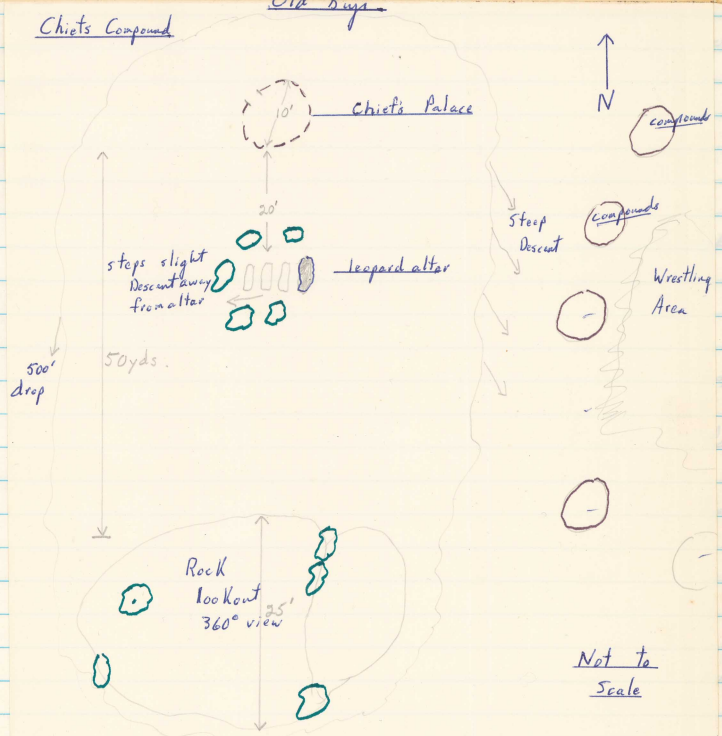
Mr. Synge was well remembered as he was not rough or aggressive as the other D.O.'s were.

Old Buji

30-7-73 ~~in his compound~~

~~(5) Zaure of Garum~~

Old Buji



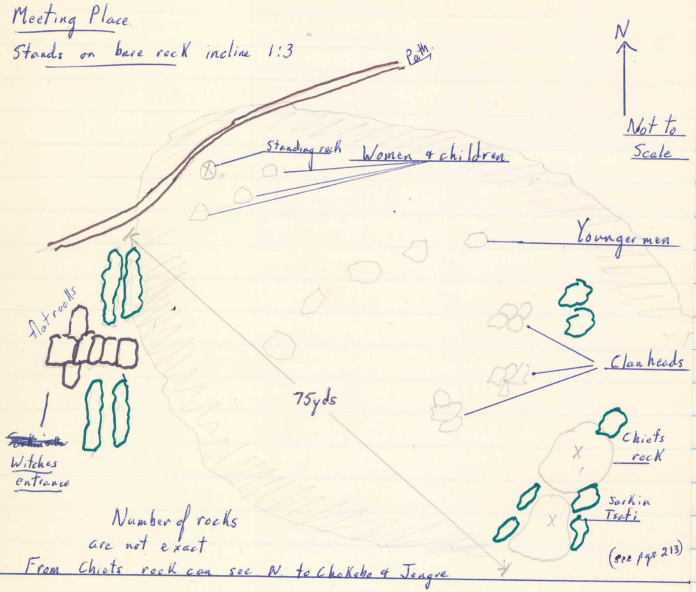
The rock lookoff is some 40' above the chiefs compound & is topped by a tall tree which can be see from main Jos-Zaria road.

No graveyard was obvious

Old Buji

Meeting Place

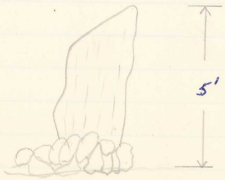
Stands on bare rock incline 1:3



Number of rocks are not exact

From Chiefs rock can see N. to Chokebo & Jengre

Standing rock entrance



in his compound

30-7-73

⑤ Zaure in Gurrum

Relationships Both Ambare and Anukita(1) are brothers who came from Ribua. When they came to old Gurrum they met Ukwairai already here.

The Ongiron came from a mountain to the East of here and Rugua from just near Rinjin Gani. Ongiron holds the Sarkin Trafi.

The Gurrum ~~have~~ intermarry with the Ukwairai and have a separate chief called 'Ima Ukwairai. (⑤'s wife is Ukwairai)

Because of the war with the Fulani, clans fled in different directions and Anukare have people in Naraguta who still call themselves Ambare.* The old Gurrum people intermarry with the Anaguta.

Teria was here when the Anabore as well as the Gurrum people came as were the clan of Ukwairai.

The Ukwairai are related to the Biron but the Teria are not.

It is not known how the Ukwairai are related but at Ituru hill the Biron and Ukwairai separated. A gown and hoe are there in a cave and Trafi is performed there. The

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* I mentioned Arabor but the old man knew nothing of them. "If they were Ambare they should have said so."

Brian and the Ukwaim have always been doing this Trafi.

Teria (Nchara) in chief compound
31-7-73. in Hausa with chief translating

① Farum Agamu Kusaru Azangari - -
chief
Age: 40
Clan: Nfa Chas.

other clans:

Nfa Tankavila	Fankot
Nfa Baile	Faiyi
Nfa Funat	Nfan Wore
Fanjit	Fa Gyel
Farun	Fa Gimi
Favip	Fa Kere.

Good ② Akala Ouya Dabu - - - -
Age: 15 when E. came not full grown
Clan: NFa tankavila

③ Gado Asele - - - - -
Age: born E. came 6 years old.
Locust ~~came~~ was married no children

Clan: Farun (doesn't know of any relationship with the Biroom)

Good ⑥ Majna Kunku Aiba Arote - - -
Age: 10 when E. came
locust & Mr. S. - not married.
Clan: Fagyel (doesn't know ~~anth~~ anything about Gyel relationship.

- see Counsell report Jos prof 407 P. ⑱

④ Kunku Nasule Kebal - - -
Age: 8 or 10 when E. came
Mr. S. never married
Clan: Favip

Sarkin Tsofi - Ambul Dama Kunyung - - -
Age: not born Mr. S. time.
Clan: Fatunat.

only Fair regime — Teria Group Session (in chief's compl)

The Teria people were first settled at Aturu which they left for no particular reason. From here they went to Kepop and left there because of lack of farmland.

* Finally settled in Kigalenchora (hill of the Nchora) because it was good farming.

see Ruhuka

Teria stayed in the hill because of the wars that others were having. They came down after the Europeans had come.

Chief list

Jesprot 446/Vol 5 Counsell (Asokchi in Kichi Zel) p(32)

* Azangari — lack of food, & E. came
↓5
Anawo (Kusaru) — locusts came
↓5
Kinasari
↓6
Agamu

Tradition is that if the chief has a son the son must be chosen. If there is no son, a brother is taken.

War: There was a war with Ruhuka in the time of Azangari. The cause is not known however the fight was not with the Ruhuka people as a whole only with the

Ruhuka (Bohit)

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* Before Azangari the ~~Bugi~~ Teria remember ~~chief~~ they had chiefs but they don't remember who they were.

Bohit of Rukuba. The Teria were living at Kigalenchara at this time while the Andoze were at Sumu. (2) was living when the ~~Kuryanu~~ Gurum people came. He was very young. Full grown when the Burgeau came.

The Teria had good relationship with the ~~Tera~~ Rukuba as they used to visit each other. At the boundary between Teria and Rukuba there is a stone that is a sign of peace and war. When a Rukuba sees the stone lying on the ground he cannot go to Teria as there is a war between them. It is not known why this was so. It was only after the war was over, that there was freedom of movement between the two.

There were no other wars with Hausa, Buji or Jere or anyone else.

It is not known who was chief at Kepop or Atwu but there was nobody with them at those places. The Teria go to Atwu & Kepop to do their ceremonies.

Kumuru — This is the every-7-year-circumcision when everyone is invited to come. Amo, however, is special as they bring chickens and it is only Amo & Teria who will perform the Trafi.

(Amo)

They also are related to Amo when a chief dies of either place. The Teria people take a Kebo (straytray 2'6" in diameter) to Amo when the Amo chief dies and Amo brings ~~a~~ ~~to~~ Kòkáw (Teria) a stew dog with a hole in the bottom. The dog about 3' feet high is one of 3 that are used to bury the ~~Amo~~ Teria chief ~~of~~ in.

Migration The Teria came first and then the Ukwairai who must cook food and bring it to Teria as Teria has given them a place to live. The Ukwairai perform a ceremony at Atvru but nobody joins them in it.

After them came Dagusa, Beji and Guuum (Ribina). The Biron or Miango did not come here to settle. Some Rukuba come and they are still living at Risini (Farine). They (Teria) have their own language and speak Rukuba also.

Livestock: Before the Europeans, the Teria kept chickens, goats and dogs as well as horses. They had no knowledge of the small horses. They only had a few big horses for sending message so have no idea where they come from. They did not use the horse for burial shroud, food or war. A horse, when it died, was buried as a man.

Weapons: The most important weapon was the

bow (bâKâ) and arrows which were poisoned. Spears
(3) and swords were not used but special people had axe and shields.

Method:

In time of war, the people used bush to cover themselves. They would advance and stand then advance again. Some would go forward to tease the enemy and when the enemy chased them to the camouflaged men they would open fire. The bowmen would aim at the horse first and stop them. Then they would take heads, celebrate and present the head to the Sarkin Trafi (Faramangi). ~~The~~ ~~must~~ The Farum must oversee all the ceremonies. The heads are then thrown in a cave near to where they were living.

Captives were taken and kept as they became a nature of the area.

Trade: There was no salt trade as the Tera people made their own potash.

The Tera made their own rope and
(6) sold it to Biji for millet or Acha before Biji learned to make it. They also sold the Kebe to Biji.

The pounding mortar was sold to Bukula for grain.

Jere, Bno, ~~and~~ Biji, and Bukula were their only trading partners.

Copper to be used for ornaments was obtained from Jere or Biti in exchange

for iron or food.

Tabe: Tabe were not paid before the Europeans came.

Cowries were only obtained from the Hausas after the Europeans came.

Marriage: If a man wishes to marry, he begins working on the father's farm when the girl is very small. After he has worked for the man until the girl has grown, he will hold a celebration and bring 3 sacks of benseed.

The Teria man can marry with any clan and the Birom.*

The Teria women can marry only Teria ~~women~~ as the Birom don't like lip plugs.

Power (3) No comment on who was strong as the Teria did not know.

Europeans Arrive: The Teria never fought and the Europeans "were received with two hands". Before he arrived in Teria, some Jere had come to take shelter here as the Europeans had attacked them. The Jere told the Teria of the weapons the European

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* A Birom wife could be bought with a granary as the Birams were hungry people.

had. When the demand came from the European for eggs & chickens, guinea corn, etc. for his followers, the people did not protest. The European came and sat outside of the town and the chief came to him.

Later the Teria came down from the hill* ~~to~~ in the time of Azangaci, as the European had brought peace. They came down to farm.+

Tin

The miners came just after the Konsto. One they especially remember was "Comagoo" who dug his pit at the frontage of their houses at Tega. He destroyed farmland but no compensation was paid.

The miners never dug on Tsafi land as the chief would protest and the miner would stop.

After the harvest, the Teria people would go to work for taxes but not in the wet season. After 2 weeks of work, they would get 5/- for the work as they would pay their taxes.

Some kept working in order to buy a blanket but most quit early.

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* which is to the N-W. of Kekon & Gurrum

\+ we to farm ~~in~~ Jen Tuba and Gurum, etc. before Gurum and Buja came.

Taxes: At first the tax was paid with guinea corn and later when money came, the Teria had to work in the mines.

Tax was first taken to Naraguta (Yelwa) about a 35 lb bag of guinea corn per year. The Teria chief after some time then took it to Jos until the courts were built at Jengre, Fushum Mata, and Rumfan Gwanna. Teria then took the tax to Buji in the time of Kinasari after the courts. They
(1) were forced to take the tax to Buji and did not agree to it.

Trade: Before the courts came, the Teria had stopped making iron and were buying spades from the Yauber and Hausa in Jos. These spades were stronger and better. The Teria had to work in the mines in order to get money for these.

Potash was being used by the new salt was being obtained in Jos.
(6) In order to buy goods, the people of Teria dug tin and sold guinea corn and foreswood to the Hausas.

D.O. Dogon Lamba was the first D.O. the Teria people knew. Dangiwa was also remembered as he tried to help them live in peace.

Mr. Synge was definitely remembered as

(2) worked with him. He never beat people and both he and Mr. Bergi were good men to live with.

Laymo was always fighting with them. He had many rods in his car to beat people with.

(2) acted as a dogarai and was concerned with the chief's work. He helped with taxes and sometimes went to Tsafe with the Hausas. He would always beat those who didn't pay.

The dogarai is usually chosen by the chief. Usually there was only one or two police. (2 in Teria.

No chief was deposed by the DO. nor was the Tsafi lothered.

Vocabulary of other groups

Birom - Ahie
Hausa - Nkunu
Buji - Mboze
Rukuba - Nkow
Anaguta - Faguta
Jere - Fazengi
Piti - Umbinsi
Gurum - Faguum.

31-7-73 Ima Gurum (chief of Gurum) in his compound

Goji Dente Londe
Age: 57
Clan: UKwairai

The UKwairai were at Atwu near Rumfan Gwamna and then scattered to Birom, Piti, Rukuba, Biji and Ano. The informant' group remained here and he is chief here.

Chief list

Munaji – E. arrived
↓
A Kinga – locust came
↓
Daiya
~~Ch~~ ↓
Chengay
↓
Goji

Teria UKwairai lived together with Teria and had ceremonies with them. Goji himself does not hear Teria nor does any UKwairai. Also doesn't hear Birom. The "Birom"

Birom came to A Turu to worship. These "Birom" were the UKwairai people who lived in Kabong.

All the UKwairai people worshipped together.

Split The UKwairai split came before the

Buji came and before the Europeans. Only Teria and Ukwairai were here alone The Buon were not known.

The Rilina came first to meet Teria and ~~United~~ ~~Kwairai~~ Ukwairai. War drove Buji from place to place but they don't know why or when they came. It is not known who was chief when Buji or Rilina came.

The informant doesn't know if any wars took place but he says a fight scattered the Ukwairai. He can tell us nothing in detail.

The Cunum joined them in Ukwairai after the Europeans came.

The Ukwairai marry the same as the Buji

Buji

(5) Maleku Kununga Zomo Kantunu Guini in his compound
Pge 169 Clan: UKwairai

Jantudu was with Buji at Susuru and left them to settle in Ncha (Goron). The Buji went to Kehon at that time.

UKwairai were here first with Tersa who were at Kepop. The UKwairai were at Aturu and scattered going to Ame, Jere and Bison, Kabag, Du, Angata long before E.

Rukuba The Rukuba past through first coming from Kwondan Kaya. They never fought against anyone.

When Jere and Buji separated they both met UKwairai at their places.

After Buji came Rebire.

Chief Before the Europeans came, no chiefs of clan are known. There was a fight between Oiyoro (Dicano) and others over chieftainy but the informant doesn't know anything more about it.

One other chief is remembered as he told the people he was leaving the chieftainy. As he went into the cave at Aturu the tall stone 10' high at the entrance split in half.

Bison: The UKwairai ~~Bison~~ come to the

some at Afun to carry out the Tsofi rainfun. The Brian intermarried with Ukwaiai and ~~with~~ Ukwaiai intermarried with all the others like Jere, Gurum, Sanga etc.

The Ukwere clan came to this area first of all but doesn't know from where. All the rest came later.

Onabare — Onabare went to Bragita and Gurum

Anakiti — but Anakiti did not split but came directly to Gurum.

Ukwaiai were few and scattered when these clans came so couldn't do anything. The Bragambere were great in number.

Anazambere

Brachen — The Brachen who came after became the 'Chope'* (Sarkin Tsofi). Jantudu was also from the Brachen house. When Jantudu left (not known why), the Chope in Buji remained S.T. for Buji and Jantudu had his own.

I checked him about the Tilden Fulani vs. Buji story in "Ames" but he knows nothing about it.

A.F.

Fulani in Toro — He does know that the Anupanawa in Buji and the Fulani have a certain place where each takes a chicken for the ceremony. The chief of Anupanawa ants red ochre on his body, wears a

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* Informant does not know why there is a 'Chope' in Buji and a 'Ware' in Gurum. (Is this from Ukwaiai?)

1-8-73 leopard skin and a turban while the Fulani also wears a turban.

Mr. Synge: This D.O. appointed a chief at Rujon but this chief was not ruling here. He also wore a leopard skin in the ceremonies.

Europeans Arrive. The Europeans said that they would not recognize Ukwaru as a chief but that when all chiefs met he must be there.

Taxes: In time of taxation, the chief would announce it to the head of the clans and then go around later to the clan compounds with his policemen to collect it. If the people refused they were warned but if nothing came of the warning their household goods were sold.

Before E. Taxes: There was no tax or gifts taken to here.

Buji and Jere took captives to here to sell them and in exchange they received salt "Kantu" for the slaves.

[illegible] at they
[illegible]
Ukwani and [illegible] Ukwani intermarried
[illegible] Ten, [illegible]
[illegible] the [illegible] at
[illegible]
the [illegible]
from where all the rest came later.

Onukwa Onukwa went to [illegible] and [illegible]
[illegible]
[illegible] would
[illegible]
[illegible] couldn't
Anazuka do anything. The [illegible] was
[illegible]
[illegible]
[illegible]
[illegible] When
[illegible]
[illegible]
[illegible]
[illegible] Tilden.

Fulani in Bujo story is "Anu" but
[illegible] it [illegible]
Fulani. We don't know that. [illegible]
[illegible]
[illegible] for
[illegible]
[illegible]

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* Informant does not know why there is a 'Chope' in Bujo and a 'Wara' in [illegible].
(Is this from UKwani?)

Buji

1-8-73 in his compound

② Jemaka. Jogol.

Good info. (difficult to keep him on topic)

Clan: Anberte Christian

Iron

Jemaka showed ~~us~~ us iron he which his father's father had given him and which they had obtained from Teria. Only the Bium and the Teria were making iron when the other tribes came and the rest learned it from these two.

Anaguta Rukuba

The Naraguta were driven away to Kalong and the Rukuba people to the hills.

Ukwanai

The people of Kalong are the Ukwanai from Atura and they, together with the Rukuba chase the Anaguta to the hill.

Atura

Atura is nobody's place ~~and~~ but Buji met Ukwanai here when they came. Ukwanai is not centred at Atura

Ribina

The Ribina were in Bauchi and fled from the slave raiding. At that time in Bauchi, girls were being buried up to their breasts in sand and allowed to die there. The Ribina then fled and when they arrived here the Ukwanai were not here. The Ribina stayed first with the 'Ano Kamaia' a clan in Amo. These Ribina were Anakite and the story is related as follows.

Amo

Kijiki and his son Danbasara had been captured by the Hausa and taken to Bauchi. The father Kijiki announced in the prison to his son that he could escape if his son was not with him as he had the magic. The son replied "Since you have the means of escaping, show me how it is done. By his means, Kijiki reached the top of the prison wall. Danbasara ~~replied~~ said father since you have done that we will surely be going home. The son using the same means climbed the wall and they escaped. From Bauchi they trekked to Ribina arriving at night and to be safe they went on to a different place Curum. They stayed with Anakamara at Ano when they first came. They arrived after Sambo who had also come and put up with Anakamara*

Sambo & Bujis — When Sambo was made chief he went to Ano for help and Ano brought the horns to blow.

When Bujis chief Ningadu heard the horns he brought his people to join

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* Anakamara and Onobiste are of the same clan. Onobiste joined Anakamara in Ano and moved there. Then came with his son, called AneKamara to Curum

the merriment. We danced traditionally and people noticed that he was wearing a knife. The chief of ~~Boya~~ Ano, Boya then stood and said "What dance is this that is done with a knife? Is this a war dance?" The chief of Buji repented and removed his knife.

Ano.

There was no war between Ano + Buji and Buji agreed to Sambo being chief. Sambo said he would not go to the Ano side as he has come to live with Buji.

Rukuba war.

The Rukuba kept Aragutu off the farmland and fought them over it. The Rukuba also did not want Gurum there. When a Gurum man Kumari went to farm he was chased into the nearby wood. The Rukuba started cutting the bush to catch him and he shot them all with his bow and arrow.

The Rukuba were not farming when the Buji and Gurum came but the Gurum were stopped from farming this side. The Rukuba wanted to drive them out. There were many disputes over the farmland. The border between Rukuba + Gurum is the stream near the Gurum school on the way to Texia. Just above this

stream is the battleground. It was here that Colo was killed by the Rukuta. He was the one encouraging the Buji to fight by saying "Do you have eggs* in your stomach that you are afraid they will break if you fight?" Colo then received his punishment for urging them to fight by being killed. The Buji retreated immediately. This battle took place just before the British came.

Buji fled.

Jawagi** story.

The chief of Bauchi said he was going to capture all of Naraguta and all peoples there. The people of Naraguta (Araguta) were running away. Seven men from Buji said to the Araguta not to run away as they would fight them. These seven men were Shiti, Ale, Kayaba, Nabon, Chatom, Cwaja, & Charo.

Bauchi

The chief of Bauchi cut down a palm tree and laid it across the road. He then ordered his soldiers on horseback to pass over it. When the horses hooves began to cut ~~the~~ to the wood (ie through the

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* Shelled eggs, presumably.

** I mentioned Jawagi purposely and it useful to compare "Ames" story and this one.

book) the Bauchi chief said that would be enough men to take Naraguta. The Bauchi troops began marching and a Hausa woman sang to them saying "How can pagans stand against Moslems." She was grinding guinea corn at the to in a hut at the base of the Naraguta hills.

Shitu meanwhile asked for a bow and arrow to shoot as the Naraguta would not fight.

The Hausa woman still sang at here grinding "How can pagans stand against Moslems."

The Naraguta were told to move from Shitu's path so he could shoot his arrow. They formed a line and he shot his arrow. It struck and killed the woman, passing through her and piercing the grinding stone she was using.

This was not the same battle as the one with Tilden Fulani. Tilden Fulani usually came when horses were stolen and wherever the horseprints ended, the Fulani fought those people.*

Here The Buji and Gurma were not

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* Jamaha noted that it was not an Ans man who stole the horse in Tilden Fulani but a Dugusa.
see page 179

taking gifts to Jere. The Hausa people would come from Jere bringing salt 'Kanta' and pepper to sell for cowries at night. The trader would shelter in the chief house and wanted to get cowries for the things he was selling so the people bought them. Just after the Europeans come, they were still using cowries.

Trade

Before the Europeans Hausa people never travelled alone on donkey back as the Jere raided them to eat the donkeys. The herders of Jere went beyond Gamou to raid. The Bizi people didn't raid as they didn't eat donkeys.

Jere raids

Kebon. The Kebon meeting ground (Pg 183) was the place they use to meet over regards. A legord when killed is placed with the Sorkin Dutse near the standing wall. Men and women dance around him. The Chope is diffrent from the Sorkin Dutse.

Sorkin Dutse' is from the Onashinge which claims to be the first clan to come.

The blacksmith has no special position or privilege

Bizi-Jere War In the Bizi vs. Jere wars, Jogol was head of Jemaha's family. Jemaha was not yet born

Teria & Biji — When Biji people came, Teria was already here and they were friends with Teria. They use to help each other in time of war.

When Teria had Kumum (circumcision), they told Biji and the Biji people made a drum for the occasion in Teria.

Heroes — Jadumi was a special hero in time of war who could not be killed. The arrow would pass through him in time of war and also through any person who was standing behind him. This was in the war with Jere but he was not 'Obarjo Kora'.

A. E. — There was no trade between the Hausa and Biji until Yola was started. Firewood was taken there for cowries. After the Europeans came, the Biji got their salt there as well.

Dogon Lamba & Biroon — The Biroon hated Dogon Lamba. When he first came, he sent a policeman to Forum and they killed him. The European and his troops then went to Forum and told them why he had come. The next day the chief of Forum and his soldiers came out to fight. Dogon Lamba was in front of his men with his big gun. The Forum

people surrounded him and were helped by the people of Cindiri. Dogon Lamba was as if in a basket.

The Brion (+ Pyem) rode around him and Dogon Lamba fired once and everybody went down dead. The reinforcements who were coming carrying drums of war were told to go back by the Foram chief.

Dogon Lamba then fired on Farin Kassa and Cindiri and the people saw fire.

Dogon Lamba then went to Du who were bragging that they had strong men. The Du people waited for Dogon Lamba and tried to fight him. He shot them all.

Christians: When Ningabe was chief, Bapa of Onigiru clan who was Sarkin Tsafi at Nosagata made some substance for pagan and placed it in the Christian food and water pots. It worked very well and the missionaries came to destroy the Tsafi hut. Maleku who was a wicked Tsafi man fled to Buji.

The Christians were revealing all the secrets of how the pagan were cheating the people. They destroyed all types of Tsafi lies. They worked against the Tsafi and reported him to the D.O.

In Biji a pagan put poison in water and a child died. Ningadu told chiefs to put a stop to these practices.

The Christian missions came after the locusts to Biji and Nengatu.

The Pagans would send the Christians away and even Jemaha* himself was beaten when he preached.

Mr. S. When Mr. Synge came Jemaha was already a christian and the locusts had come. He was married by then.

Mr. Synge use to call he and Malebu and told them to meet him as the Nengatu people were claiming more farmland.

Jemaha says that everything on this side of Tilden Fulani river is Biji.

Jemaha Jemaha also get into trouble with Ningadu. Ningadu resented the fact that Jemaha had sent his 7 children to school so he told the people of Biji not to give Jemaha any food. However Jemaha was able to farm enough for himself. (Before Mr. S.

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* Jemaha went to Forin after his friend Amara told him it was the ~~ob~~ only way to give up drinking and women. He learned ABC and was taught by Mr. Suffil. Mr. Suffil use to beat people & chiefs if a village refused to build a school.

However when Ningadu was sick, Jemaha took him to Wom Christian Hospital and he got better.

Later when he was dying, Jemaha went to visit him but the royalist wouldn't let him in. Ningadu however, insisted that he be allowed to enter.

Europeans. When Sambo died, there was a struggle between Dodo and Maikarti as to who would be chief. Dodo took it and when he died the struggle was taken up again between his son and Maikarti. Maikarti won and became chief. The Europeans never interfered with this dispute

4-8-73.

Ogwowo Maigari of Buji

Kekon: The meeting place we visited in Kekon was for dancing when Anabozo "Useru" were getting ready for planting and a meeting place for the judging of wizards and witches or for case of sickness.

The chief and the Sarkin Tsafi would sit together with the elders. They did not sit on the high rock. Everybody would attend these meetings.

Clans There were also smaller meetings with only the elders of the clan represented the chief and the 'Chope'. The clans found here were Ondowo, Anozambere, Anuwangele, Anoberte, Ashimere, Anachen, Anokavit, Anochunkulu, and Anumatern. *
(These clans were together at Kekon as well as before that in Owoboze

The Chope comes from the Anachen clan

The marriage custom is that they marry between two groups, never among a group

Anozoo (commoners)		Aguuzum
Ashimere	marriage	Anozambere
Ondowo	⟷	Anoberte
Anachen		Anochunkulu
		Anuwangele (other 2 in this group)

* Each clan has their titled men to perform ceremonies.

In time of meetings the other groups wait for Anozambere to speak before they do. After him Anebete will always speak.

When a Chope from Anachen is chosen, he will always join the Anozambere house. When he dies a son if possible or a brother is taken.

Meetings: The 'Oguma' (meeting) is held when something happens of unknown causes that is not good. A man may die or a women have an abortion and the whole village must be rebuked.

Judicial cases: These are judged by the elders of the Zambere clan "The chief was as a white man then."

Theft: The thief would be placed in the 'rigoro' (iron shackles) and he would be beaten and then released. He would also bring goats to compensate.

Any titled man may also be put in the 'rigoro' if he says anything against the chief.

Murder: In a case of murder, the Anabozo cannot kill him as he is of their blood so he is sold out to Lere or Piti.

Horse theft: This offence brings the same judgement as the murder. The horse is most important as a man can marry with it.

Fighting: If a head is broken, a fine is levied (a goat) and the man is beaten. Compensation is paid because the "head is for the chief."

War meeting: In case of war, the Obarjo Kara must come out and give the shout of war to gather all the men. Swayclan must bring to people to come and pray for success.

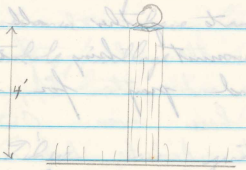
Chope: The 'Chope' has two special times that of 'Kumusu' (in Bujo-Uda) or circumcision and O'Purumyampe (breaking of flute.

The Uda is done every 7 years and means that all boys must go to bush, who have not undergone it. After 7 years the boys then take part in the Opurumyampe which is also headed by the Chope.

For the Opurumyampe the Chope puts Koya on his body and takes the head followed by the chief and the dancers with their flute. The flute are broken to force the younger

men to make them run (from bamboo). Those who break their flutes have become men. (not necessary to stop dancing). All who break their flutes are in a certain age group. (7 years). Usually they have made new flutes for the occasion and break these as the old ones sound much better.

The Chief, who has power that day then leads them to Walaba where the Sorkin Dutse waits in charge of his rock.* The rock has been



smeared with red ochre and whitewash. He meets Chief and boys when they come for Walaba and takes charge. The Obrijo Kora sends drinks to the young men at Walaba.

Elevi: This is the eating of the new food which is done individually. Wine is cooked and poured on the fathers grave. The Ogwono must always do this last.

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* The Sorkin Dutse from Ashimere had no other name than this. This is his only ceremony. The Rocks were brought with their ~~fo~~ forefathers wherever they went. It came from Kehon in the 1930's

He is in charge of all festivals and others exercise authority through him.

Tribute: A special granary is kept by the chief into which every man must make a contribution. If there is a famine, the chief will give to every head to give to his clan.

The people must also go to one of the chief fields and spend some time helping him farm. Every clan has a special day for this.*

E. Arrive Tax: Thus when the Europeans came, there were two taxes. The people after they started paying in money discontinued the working grain tribute. The Ognons then received part of the tax for pay.

In the old days, A.E. the people had to pay and there were no problems

Judicial: Murder and theft cases now went to Jos to be judged by the European D.O. The Ognons continued to judge local case of fights and breaking somebody's head. They still fined in goats.

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* This custom was carried on until 1940's when the people came down from the hills and it was discontinued.

They didnt like this new way as they had their own way of doing it. There was an unrest in Kaduna in the villages as the elders were no longer judging cases and the young men were fleeing.

The chief never went to Jos to take part in a case. It wasnt good from their own feeling as the cases were now being judged by the Hausa. "Why should Hausa be now governing? These are the people we fought."

Murder: To Oguamo Maigori, there was no different between a man deported in Jos and a man being sold away. In both cases they never came back.

Miss: The Chope and the missionaries went their own way.

None has stopped the other from their religion.

	Gurum & Buje (1)	Ira Gurum ~~UK~~ Kweirai	Fachora (1)	Teria
Head	ètéy	àrètéy	èto	- not similar to Ruthuba, Birom parts of body similar
hand	ùwáré	úwáré	váw	
leg	òbùná	óbùná	búl	
man	ònó	ònó	mét	
woman	uwii	ùwii	tóóK	
hut	ògúrá	ùgúrá	kèpát	
dog	bàshéy	bàshéy	Kèsáng	
goat	mbiá	mbiá	joúl	
leopard	biKpí	biKpí	goí	
chicken	bitúKóró	bitúKóré	fór	
old man	ónóngóró	ónóngóró	dàKúlé	
pot	èdàKá	édàKá	éKàl	
old woman	wáré	úwáró	wàrí	
You	ńwó	ńwó	wómè	
I	mée	mée	méni	
he	méy	méy	yémè	
she	méy	méy	yémé tùKí	
Go	ngòná	ngòná	geít	
come	rà	rá	vái	
listen	Kúná	Kúná	rà	
talk	bànú	bònú	chár	
walk	ngàná	ngòná	geít	

22-3-73 Green Hills Group 7 in all
Talicot home

(1) Tawa Chas Rang Dadong Ngwang

Age: E come decent Kwa if he was born
locate - Kept goats 10-12 yrs old

Chwang - Tara Chas
(Chas)

(2) Dan Kim Godze Ngwang Mangei Dezek
Kwang

Age: E come 5 or 6
locate not married
Mr Sgge: had wife pregnant with first child

Chodang - Fangeve - Mojing

(3) Mbang Dang Kwon

Age: E come 7 or 8
locate - married, has 1
one child.

Chwang - Tonzed - Chas
(chief home)

22-8-73 Gana wusi. Group 7 in all
Jal court house

(1) Juwa Chai Bung Dading Ngwong

Age: E came: doesn't know if he was born.
locusts - Kept goats 10-12 yrs old

Chwang - Tava. Chus.
(Chus)

(2) Dankim Godze Ngyang Mangai Dezek Kurung

Age: E came 5 or 6
locusts: not married
Mr. Synge: had wife pregnant with first child

Chwang - Fangsere - Majing

(3) Mbong Dang Kwon.

Age: E came 7 or 8.
locusts - married, lost one child.

Chwang - Toonzal - Chus.
(chief house)

(4) Dafang Dakum Chongai Hon Gai

Age: E came on mother's back
1 or 2.
Mr. Synge - just getting ready
for marriage

Chwang - Wamorai - Majing

(5) Dandong Fai Nyinyai' Sakus

Age: E came - 4 or 5.
Mr. S - farming, not married
(married very late.

Chwang: Nyi (means valley) - Chus

Fai head when E. came

(6) Chom Njim Gat Bang Tiri

Age: E. tending goats 11 or 12.
locusts - not married, stayed late

Chwang - Wamorai - Chus

(7) Fwai Jong Kpam Mbak Zang

Age: E came 7 or 8
locusts: not married
Chwang - Tse - Majing

⊗ Gwong Kwott - according to informant Gwong means road - "road to Kwotto"? - Kwotto is a state in S. Zaria.

History

The first man of the world or the first man of Conawuri is not known.

1st Chief: There was no first chief but Chagara was given much respect in the village so he was considered chief of the Conawuri.

Origin: The first place they lived was at ⊗Gwong Kwott* which is near to the Kwon people. At first they were far from the Kwon but the Kwon started building nearer to them.**

Chagara then left Gwong Kwott with the Conawuri people and came to Da Garang at the edge of the many where they lived with Kwakwi & Hoss on the same many. (these groups were farther east.) Chagara left because of the war with the Tep (Moroa) people and the Conawuri had no place to hide. Thus Moroa drove them.

(3) Gives another reason also saying that there was a hunting dispute and the people fought among themselves. The Conawuri scattered and went to Cyel and

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* For Gwong Kwott, see Kwanada on the Nordgato map, a rock range S.W. of Kwon.

** this would be when Nadzia arrived from Kaje. IV:12.

elsewhere. The fight with Morea was over land. At that time they Morea were much nearer to Kagoro than they are now.

The Gonawri people have always had a Gwom and the first one was Chagaro * who bought them from Gwong Kwatt.

Chief first term Gwom has always been used.

Cha Gwa
↓ s
Chus
↓ s
Gyon — E. came
↓ b
Mang
↓ s
Chai - d 1930 (counts & Mr. S.)

This gwom line is from the Chwong Toangal which is part of Chus. The Gwom Pui (Sorkin Thafi.) is from the Chwong: Nhwon which is included in the area of Baguniyap.

The Gwom is in charge of hunting and war while the Gwom Pui only does his Pui over the farmland at the proper time. He must ask the Gwom for permission to do it.

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* The 3 divisions Chus, Majang & Baguniyap ~~have~~ each have a Gwomahai (chief of bush) and there is one Gwom Pui for the whole town who is under these three. The Gwom is also Gwomahai Chus.

Wars: The Canawuri were always defending themselves against Tep (Morva) Kwen, Sine (Birwa) of Vwang, & Sop.

Morva They fought the Morva when they were in Gwang Kwatt over farmland.

Kwen The war with Kwen was always going on as there was no particular time for it. It was also over farmland.

Vwang This was another farmland war when they were at Da Gavang.

Hoss: One were a war over farmland and nobody helped Canawuri (Kwathui is with Canawuri in war but different in other ceremonies) Canawuri helped nobody in war.

Nobody helped Canawuri in any war*

Weapons The most important weapon was the spear and the shield (gwum) which was about 3' wide as well as the sword (hwa) 3½' long and knives. Both big and small horses were

(9) The Morva used bows & arrows ~~some~~ & Canawuri sometimes used them so Canawuri enemies may think Morva was helping them.

Horses used but the informants don't know where they come from.

(5) In peace time, the Morsa and Vwang would bring big horses to trade which were for hunting. The small 'Dankum' were from Sop but were not good in war.

Method: The men advance on the enemy and stayed 50 yards away. One man on horseback may then go out to dare the enemy to chase him. The horsemen line up on the side with spears while the bowmen & shield men are on foot in the centre. The spearmen have a spears which may be bamboo or tipped with iron at time.

Captive: Somebody captured not necessarily in war would be sold to whoever wants him. Nobody special.

Heads: Heads when cut were always taken to the Gwomahai (chief of head). The village was divided into sectors for each people they fought.

Heads from Kwon & Vwang gives to Chus
Heads from Morsa given to Majing
Heads from Sop " to Bagwing

These are the important sectors

. of Conawuri.

The Conawuri never fought with Kagoro or Jemaa nor against them.

Iron — Iron was made in Conawuri. It has been made by their forefathers as far as they can remember. They made hoes, spear heads & bits for horses.

Trade:

Salt: Potash was used at first then just before the Europeans came, 'ngoot' (black crystal salt) was being obtained. Conawuri would take a big horse and receive 4 goats or 4 ngoots* (equivalent to arm's length). This trade was usually carried on with Sop and Bachit but Conawuri only took horses.

The Conawuri never traded with the Ayar south of here nor with places like Maichoh or Kagoro which were too far away. In the days before the Europeans very few people travelled except when there was peace.

Copper — Copper bracelets, already made, were

op] * Ngoot - seems to be equivalent to ¼ of the Biram 'goot' which is about one forearm length (i.e. elbow to fingers)

obtained from the Kwon people. They may give a chicken for it.

Leg irons: The leg irons were obtained from Hoss for a goat and are common in Canawuri.

Cotton was not used to wrap around the waist for strength in war. The Canawuri people used skins around their waist.

(6) The bits were made by the Canawuri and were worn on the outside of the horses mouth, around the nose.

Horses: The horses were used in war and in hunting. The skin may be used for ~~dru~~ a drum and the horses themselves are eaten.

Livestock: There were no small cows here in those days before the Europeans. The Canawuri had heno and goats

Fulani: The Canawuri started to see Fulani in the bush just before the Europeans came. They use to come down off the hill and ~~said~~ stud these cattle in the bush.

Marriage — The Cavaunvi never married outside of Cavaunvi and Kuallwi. They also never married within the same Chwang.
The cost of a wife was 1 horse and 1 goat.

Trade (Method) — There was no set man to do the trade. If a man has a friend at the place where the trade goes he does it. It is never touched for he is known in the other village.
In time of war, there are not many friendships so few go.
Generally few do the trade and there is no special name for them.

Hunting: There was a special time for hunting to the south of Cwang Korot. In this time, Kwon and Vwang are notified and the chunt is carried out with them. Later the hunt was also moved into the present Cavaunvi site.
The animal hunted were Za (dwarf buffalo - Bama), monkeys, ross (deer), baboon & choi (leopard).

The leopard was never eaten ~~but~~ by everyone but was eaten by the Nkwum people who control the Cwam Pwi. It is not known why only they eat it.

Nkuru do the complete Tsafi themselves and never share it with anyone. After Tsafi is performed at the ~~head~~ Tsafi place at Barong in the hills the head is buried at Biang.

Totem: There is no special animal left alone as all animals are killed in the bush.

Smallpox: There was a slight outbreak of smallpox after the Europeans came and also one before.
The informants don't know who the Gwom was at that time nor do they know where they were.

Hausa: After Jemaa was captured, the Hausa came to this place to capture them here but were driven back by the Canauwri people.* It was in the time of Chis that they fought the Hausa people and nobody helped them at that time. They were at DaGwang and they were farming in the area that is now present Canauwri.

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* 1840-50 Musa of Jemaa defeated Hagoro completely - see Nassarawa Province J.C. Scoting 1919.

E. Arrive.

Cyon did not know about the chiefdom so he gave it to Dumbah an enaged slave to hold it for him. Cyon was Dumbah's ~~Cyon~~ ~~ten~~ gai.*

After Dumbah who was from Wamoai came Cang, his uncle.

Kwakui - The people of Kwakui were in the rocks and moved down with the Canauwi people.

The Kwakui never mixed with Canauwi but married with them and come under "Begonigay" division

They speak Canauwi & Jarawa.

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* In Canauwi the son of a woman from "B" chiwang takes her brother as his "gai". The son is called by the uncle "hem" but the son belongs to "A" compound into which his mother has married.

27-8-73

① Gwon Chai of Chus (see page 281)

in his house.

Duties of chief.

Theft:

Before the Europeans come, there was no single chief to do the judgements. A thief could be caught by anybody and sold out to anybody usually the Moroa people near Zaria. However if the main family decided that mercy be shown, the person may be bought for a horse. The elders who judge the case, take this into consideration & if necessary will show mercy.

Murder: The person who killed ~~and~~ is ~~must~~ captured and must be killed as he

has killed. The man may commit suicide or be thrown in a well

Land Dispute: The elders may go to that place to judge it and one claimant will refuse the settlement. Then one then med and given medicine.

If there is a land dispute in the same chwang, the local chwang elders do it. If its between different cns the elders of those chwangs do it.

Fights. If it simply a fight that does or does not bring blood, nothing happens.

Assembly

The only time there is a general meeting is when there is witches or trouble in the village. The people are all called to talk about it.

No small meeting are held.

No special person is placed in charge of war.

Gwon: Represents religion head, blows them in time of war but doesn't lead them, in charge of all ceremonies.

Gwomahai

There are 3 sections in Ganawuri and there is a Gwomahai in each section. One of these 3, from Chen is Gwom of whole area. The other 2 sections are Maying and Beguniyap.

These Gwomahai (chief of luck) are in charge of the hunting and also the war tactics. In time of wars heads are brought to one place at Dagaying (where they lived before the Europeans came). This place was called Cham-so-nyi (hut-head person: hut for persons head). At this one place was the Gwom. He also received animal heads. 4 of these were important. buffalo, wart hog, leopard & Karanwa (water animal).

Gwom Pwi. There is one Gwom Pwi (Kyi?) for all the Ganawuri and this is in the NKwon house at Baguniyap. He must help in the setting and also get permission from the Gwom to start any Pwi! The only ceremony where he does not get permission is for the farming ceremony March to October.

Tribute: The people never worked for the Gwom or any high official.

E.A.

Theft: The Europeans find them and ~~judge~~ ~~them~~ when the thief was still walking about they imprisoned him.

B.E. No witches but someone ~~Witches~~ may be given something to cause leprosy or some other disease. Hens are used to see if the ~~wom~~ man had done anything.

A.E. The theory of poisoning people has increased as the people are not allowed to use hens to test each other and punishment is not much. The guilty party is taken to court.

Cyan was Cwom when the E. came. He complained of a bad knee so the European offered him a horse. He refused the horse so the European gave him money. Cyan kept it for them as he said the owner may come back one day to collect his money.

Dumbok Dumbok was a slave in Kano. He was freed and came back to Cameroun. Cyan took him as his son and said he could speak Hausa.

Dumbok took a hen to the European and when the European found he could speak Hausa he made him chief.

Dumbok was thus made chief in European eyes and he told Cwom Cyan what the European wanted. He was the Cwom Nassarawa and carried any

message that the European gave him directly to Cryan who would inform the people of it.

[illegible]

BZ [illegible] may take [illegible] something [illegible]
[illegible] dress or [illegible] [illegible] Here are
used to [illegible] if the [illegible] [illegible] be
anything

AE

The theme of growing people has
[illegible] so the people are not alike
the [illegible] him to that each other
and [illegible] is not [illegible] the
guilty party is taken to court

Cyan was Crown when the E.
[illegible] He complained of a flat
house so the European offered him a
house. He refused the house so the
European gave him money. Cyan left
it for them as he said the
[illegible] may come back one day to
collect his money.

Dimbok Dimbok was a slave in Kano. He
was fed and sent back to [illegible]
Cyan told him to do his own work
and he could speak Hausa.
Dimbok took a lie to the
European and when the European
found he could speak Hausa he
made him chief.
Dimbok was then made chief in
European eyes and he told Crown Cyan
what the Europeans wanted. He was the
Crown Messenger and sended any

23-8-73. Court House

(5) Dandong Fai.

E. A. The Europeans first come from the direction of Mandrak.*

Kwakwi people were killed as they met the European thinking he was an animal and fought him.

The second time the European came from Vom.

The first time the Europeans come, the Gonawwi heard the shots and thought it was just another war so they took up their weapons. When they reached Kwakwi, they found many people dead and ran back. Kwakwi and Gonawwi help each other (and also intermarry) so they knew that what hit Kwakwi must also hit them.** However the European never came to Gonawwi at first.

The people didn't know what he was and when he was using his weapons it was terrible. The second time he

** Gonawwi & Hose never helped each other.

* Kut interpreter says he was told in interview with old man in village that European came from S.E. (near Kwakwi.)

came they Conawuri brought chicken and pot of honey. *

When the European came again he arrived first at Tara & Nui and gifts were given to him. However, when he reached Tse (all are of Chus section) he shot up in the air to call the people out but they never came. The European was being guided by Biron people and the Conawuri were afraid that the Biron would collect goats etc. The people refused to come out and the European thought they would visit so he set fire to houses and granary. The Biron collected goats, etc. at Tse. The Conawuri people fled to the caves.

The European tried to find the chief and he took Dumbok.

There was no fighting with the European again.

Dumbok — Dumbok went to Hoss to collect taxes and while trying to take a horse, he was shelled. He was the chief of Kwahu, Hoss & Conawuri. After his death the European came and led the Conawuri people

---

* Conawuri heard from Moron (Manchok) of Europeans. Chief of Moron told them about 15. after the Kwahu battle.

to Hoss and many Hoss people were killed.

Tax

In the very beginning, each section gave a horse as well as acha, goats and chickens. Later when money was introduced the people started to pay 3d. Dumbok was chief when this started.

They were told they should pay tax and they didit want as they were afraid they would be destroyed.

Money was obtained by selling acha, goats and groundnuts to the Hausa people.

Forced labour

The people were forced to carry loads to wherever the European was going. They were never paid for this.

The Cavawai people also worked on the railroad from the south. It was forced however the people were paid for this. Worked for 4 weeks from Manchok to Hoss. The Bisom continued the work there.

The Cavawai usually carried dirt, and fetched firewood and grass for huts.

There was no forced road work as there were no roads built until the people moved down to present Jal.

The method of getting labourers

was that the European would inform the people who would not disobey their chief. This was Mang when the railroad was built.

When the boats came, the European brought guinea cam to pay for the road work.

Some resented the work but only a few. They must go in the end.

money — The money was used to buy things and pay taxes.

Descent — Chai brought them down as the old man (Mang?) refused to come so Chai took over and brought them to Jal.

There was sleeping sickness in old Canawin so the European brought them down (not forced) The old men refused to come as they still had their 'Pwi' ceremonies in the hills. However the young men agreed to come

Trade

Iron — Iron was no longer made after the people came to Jal. They started getting hoes from Hawa as iron was not plentiful and they found the Hawa hoes needed more iron as they were much bigger. The Canawin people were using the small hoes

Salt

The Canawuri were still getting 'ngoot' from Sop people before the lounts.

nKa ~~ngoot~~ - loose black salt
ngoot - salt in a hard ball the size of a hand.

Even after Hawa brought salt, they ~~Canawuri~~ were still using the ngoot.

D.O.

The D.O's job was to come and talk to the old people and explain to the chief what he wanted the people to do. The people must follow the chief.

The D.O. never interfered with the Crown Pin but encouraged the people at it.

Mr. Synge came when Chai was chief. The Canawuri had heard that Mr. Synge was changing chiefs in Biyom but he changed nobody there.

The Canawuri were already in Jal when the lounts came.

Biyom

Da Chung Cyong was made chief of all platau ~~the~~. Mr. Synge. He judged cases at Biyom

The people of Canawuri were not willing for this change but since, Mr. Synge had not changed their chief Chai, and had changed so many others of Biyom they had to agree

Tin — Tin mining was going on before the Europeans at the foot of the Cavarwin hills. The tin mining interfered with the farming and took farmland but nothing was done about it. The people were still afraid of the European so did not protest. The Europeans didn't start to pay until they had moved up the mountain to Wuria.

Tsafi: Informant does not know if the European interfered with Pu's land or not. However, he feels that the European could not be stopped as he had no Pu with Cavarwin so he could not spoil it.

Labour: Before the Europeans came, some went to work for tin with headpan. Sometimes the European tin miner told the chief he would like some labourers and the chief would call them. They were always paid. The D.O. never called for workers but the tin miner did. The D.O. would only come if tin was stolen or there were claim jumpers.

Shovel theft: Shovels may be bought from the Hausa people but the people never stole the shovels themselves.

Trade: Canawari sold food and firewood to the Hausa for money.

Miss. One missionary came to the people at Dagayang in the rocks and made a hut there for prayers. A European Burndon or Da Lo (Suffid) came to preach there.

When they moved here, somebody (Bot-a Bivom) stayed here and gave them medicine.

From the beginning, the people didn't like the missionaries and refused to accept the new religion. Many felt that the missionary should go but the people didn't dare tell the European to go.

When Bot came, there were a few people who accepted the religion so he wasn't driven.

The old men of the village rejected the new faith the most.

Dagyong was the first Christian for Tse. (Bot called Gyong, Da as Gyong was father to him).

The missionaries preached that whoever accepted the new religion must leave Pui.

After the people had moved down to Jal, there were many more who followed Christianity.

Mr. Sypge: He is well remembered as he had a reputation for changing chiefs in Biron so the people remember him.

He also took part in the ceremonies wearing leg mats of Lwangwap (Leopard skin) and he bought beer

23-8-73 Majing. (cont)

④ Datang DaKum- (Wamorei)

⑥ Chom Njim (Wamorei)

Gwomahai of Wamorei

[Dot]
↓5
Kan - Hausa came.
↓5
DaKun K. came.
↓6
Majing Dot - Mr. Synge
↓
Datang - present

It is not known if Dot was Gwomahai or not but he was father to Kan. Maging Dot is not son of Dot. Nothing is known of Babella.*

It is not known who brought them from Gwom (Gwong) Kuoth (Kwanda Hill) to Bargorong. There were 3 divisions of Gandurwi: Chu, Roguwjag + Majing when they were there.

When the Europeans came the

* see N.A.K. 397/1915 Jos prov. Assess report of Gandurwi Tribe - J. Finch ADO

E. Arrive following were Gwonahai

Gwonahai Da Kun head of Majing
" " Chungpp head of Bagnayap (Betsu)
Many head of Chus.

(4) Majing was up on the mountain while Chus was nearer to the land so the Europeans met Chus first. Bagnayap was in the middle. Then the people were in the hills & not in flat land.

By 1929 the Tsetse fly were bothering them on the mountains so the Europeans brought them down.

Why did Canawai live on the mountain?

There was one animal at Gwong Kwatt who was always catching men and boys. Usually the people hid in the granary when this animal came. However, there was one old woman who could not run and she had 3 children. The animal had come twice and taken 2 of her children. When the animal came a third time, she fled to her hut and hid her last child. When the animal came into ~~the~~ the hut she killed it with an axe but it still escaped.

This animal gave the people fear so they went higher into the rocks

Hama When the Hama came, they were in the rocks and after this war they moved even higher up.

Gwong Kwatt

The Carawuri were never driven from Gwong Kwatt by the Morva but left the place because it was not good for them

A.E. There may be 4 or 5 years between the time the Europeans first came and the second time he came.

When he came a second time, there were 3 people Gyon, Gura (N Kwon) and another from Tse who went to him. They took presents to him and he stayed a long time.

Dumbok Dumbok came later and since he could speak Hama, he was made chief. He was told what to do by the European and he would send his messenger to the people.

Before Dumbok, Chis was told what to do as he was chief and he saw that it was done.

Dumbok was from Wamora (Majing). Before the Europeans came, he burnt a drum and because this was a crime, he fled to Hoss, Vwang, Kwon & to

Kano. He was very young when he left. The people selected him because he could speak Hausa.

He never called a meeting of the people. He was wicked and the people hated him. They talked about his wickedness but never tried to depose him.

He sometimes spoiled the Pri for rain and he would take things by force. He was the most wicked man they had as chief.

When he was given the Crown Nassarawa, he was supposed to be under Gwamahor. He still cooperated with him but he was wicked.

Hoss.

In these days Hoss had no chief for taxes and Dumbok went to collect them. He was killed as he tried to get a hoe for tax payment. Hoss also knew he was wicked and killed him and the 3 people with him.

The Europeans came with some people and with the Ganawuri, went to fight Hoss. The Ganawuri fought together with the European against Hoss. They tied a feather on their head to be recognized and took some goats and grain.

At his death Gang of Chwang Fang made himself chief. Gang was 'gai' (uncle) to Dumbok. Gyan was

dead by that time.

The people kept quiet about this and allowed him to take over for 3 to 5 years. He was still under the Gwomakai.

Then, the Europeans asked who the Gwom Pui was. Gang chose Dagom and the other Gwomakai disagreed. Gang had already claimed for himself the part of Gwomakai. see (256)

Gang was then deposed by the Europeans as they found he was just holding the chiftaing and it was not for real. After the above report Mang was made Gwom Nassarawa.

The people agreed that Mang should have it as he was also Gwomakai.

By this time, Majing Gwomakai was Dakun (very old) and Gwomakai Bagoe for Begumiyp.

(4) As Mang was then father before he was chosen to be then father again with the Europeans. Before the people didnt realize the importance of the part but now they knew it was something.

Before Mang there were 3 Gwomakais & a Gwom Nassarawa but now there were only 3 Gwomakais one

of which was Gwom Nassarawa & Gwomakai together.

If there is a choice, the Gwomakai can be thrown to another and the Gwom Nassarawa be held alone. The Gwomakai is not a post to be kept until death.

(4) The Gwom Pui is also not a position for life and he may throw off his post for Gwom Nassarawa if it happens this way.

After Bagom came Mangai who was a brother to him in Chwong Fangwe. (i.e. in the same house). Mangai was deposed by the Europeans as he was not of the proper family

Mang was old and died a short time after he became chief. He was the last chief they had in the rocks.

Mr. Synge - The Canaanwi people were here about a year before Mr. Synge came. This was after the locusts.

Related: Attaka - make beer and take it to them or Canaanwi may receive it from Attaka.

Cyel - have Canaanwi family there in some Chwongo

Hose - Caravuri has some families there as well.

Moroa - doesn't know about relationship with them.

(4)

Mr. Sypp

Related

23-8-73 Kwakui. Cont

① Name: Chai Kai Bunchang

Age: - born just after E. came 1st time.

Mr.S - married, no children.

Clan - Begunigap (Kwakui part of N Kwon)
(section)

Origin: Originally, the Kwakui people were living at the mountains nearly to the N.E. with Cavanui at a place called Titis. (doesn't know what it means).

They were not mixing with Cavanui or Hoss there and never fought with Cavanui. They joined Cavanui in fighting against Kwon, Vwang, Tep, and Hoss & Sop. In the hills they were separated from Hoss by a gap.

Kwakui has family at Hoss and Ataka.

Mutwa Horse There were no mutwa before the Europeans came but people ate horse.

E. & A. The Europeans came at harvest time. He wanted eggs, yams and chicken. The people refused to give it as they saw meat. The fight started between them and many Kwakui were killed.

The Kwahu never had a chief except the one who led them in war. Tiri was sent to beg the European when he came the second time not to kill anyone. Tiri was important in the village so he was sent.

Kai (informants father) collected grain in sacks for tax and took it to Buhuru. Later 3d was paid.

Tiri was brother to Kai & when Tiri died Kai took over.

There was a battle with Hoss at Kwahu (see Hoss interview)

23-8-73

Fai (2) Denkim Gadze Ngyang Mungi Dazek Kwung.

When Kwung was alive the people were at Dagalang.

Wars The Conawuri fought against Tep, Kwon, Hoss, & Sop. The informant doesn't know who they fought first. Their last opponents were the Mroa (Tep) who they fought just before the Europeans came over farmland. The Tep use to live far beyond Kagero before and Conawuri use to farm down here where Jal now is

Kwoni Conawuri fought with Kwon over farmland as well when Kwon was in the mountains. The Kwon killed many Conawuri ~~which~~ at an ambush. There was a small opening which the Conawuri people passed through and the Kwon people trapped them. This was to the N.E. where some of the Bum people are living now.

Hoss. Conawuri fought with Hoss at the other side of the hill where it is flat.

Sop. Conawuri fought with Sop at Rondek which is across the tarred road and past Kwakwi.

Smallpox. When smallpox came, Codze was head of the family. He was still living when the lowits came. Ngyong was dead by the time of the smallpox.

Smallpox came when the people were at Dagarong before the Kwon war. *

E. A. 1st The Europeans came and asked for food at Kwakwi by beating their stomachs. They bought eggs & grains & the European went to Gyel

Later informant said the people refused to bring food and a fight took place. The Kwakwi people thought it was animal because it was white. The Canowwi people picked up spears & shields and went to help Kwakwi against the animal that killed them with a different skin. However, they did not meet him.

2nd The second time the European came from Gyel and went to Tne. Here a person had killed a woman and the European came to burn the place to punish the people there for their wrongdoing.

---

* Doesn't know heads of home when particular wars took place.

Informant doesn't know head of Majing when the Europeans came.

Chief:

When the Europeans came, he took Kan (Majing) as chief of Canauwi as well as Mang (Chus). Kan and Mang shared it as they were living together.

Kan died but was not killed. (some uncertainty)

Gang was not made chief but just took it. He ~~did~~ got it from Dumbok who was 'hem' to Gang and this relationship gave him a right to it.

Dagom took over when Gang died as they were brothers in the same house.

Dagom was not chief long as a dispute arose between Dagom people & Chus people. Dagom was reported and the European investigated. He found Dagom was not legal and placed Mang on seat. This was the first time a dispute had arisen. In Gang's time there was no dispute. Gang just told Gwomahais what the European wanted done.

Mangai held chieftainy briefly for Dagom as he was too old.

Mang was chosen as his was

the most important home in the town. He held both Cwomahai & Cwom Nassoraua.

Chas was chief when the people moved to this area.

Danklim (informant) agreed to come down here to Tal so he wanted to come because of the sickness. His father Codge had died by then.

Nobody wanted to stay. Even those who did had to come.

However, even after they had come down, they use to go back up for Pwi. Many left the Pwi for Christianity after they had come here. The young went to Christianity while most of the old men are the ones keeping the Pwi going.

24-8-73

Gana mmi sections on Hills

Chus	Majing	Bagumiyap	rovine	Hess
Nyi Tara Tse	Wamorei & Fengsere	Gura, N'Kwon &	Kwa Kui	

The most important home in the town. He held both Ceremonies & Crow Fair.

		Chief	Medicine Man	Head of the Tipi
		moved to Pine Area		
		Dorkin (infant)	died	to come down

here to Tal. He wanted to come because of the mahan. His father body had died by then.

Nobody wanted to stay. Even those who did had to come.

However, even after they had come home they use to go back up for Pai Money left. The Pai for Christianity after they had come here. The young went to Christianity while most of the old ones are the ones keeping the Pai going.

24-8-73.

(8) Da Gyang Kit (E. came) Duo Nja Dong Dore Chai.

Age: E. come he was 13 or so
Locusts. married & had a child.
one died before it, child was
walking

1st locusts didn't affect them
as it came after they harvested.

(Clan) Chwang - Toenzal.

Gyang was head of the house ?? in Mr. Syngo's time. He had a brother who was senior to him and also head of house before him

Chai was chief when at Dagarang

Gyang does not know were his people were before Dagarang.

E.A.

The Europeans who came and destroyed Kwakin went on to Gyel. They then came back for a house (tax). Tse and Toenzal refused and so the European came and destroyed them.

No other group resisted but Wamorri was blamed as they were living then with Toenzal so they were also burned

when Tse & Toenzal were

The European first came from Sep. a Biron man who had been a slave and released by the European (see Tchulli, Vwang) led them to the Biron people. He suggested going to Gyel by the way through Kwahu instead of through Sep. The Kwahu people saw meat and guns which to them were sticks. Kwahu people had spears which were stronger than sticks so they attached. Many Kwahu people were killed.

Some of the people who were not killed begged the European to stop. The European asked if Kwahu had a chief and they said they had. They brought Gyan as chief and the European took him as such

Story from Tep

The Tep people told them that if someone come to them they should not fight as "he had fire in his mouth" (smoking). Wherever he went, he went with Hausa people.

Kwahu reported to Garawu; that the Europeans were coming. The Garawu did not fight him as they had heard of him. The European asked "where is the chief?" The chief was too old to walk so the European came near to where the Hausa line was (Garawa)

and the old man met him. The European gave the chief money and a turban to show that a European had come. "If any other European comes," he told them, "show him these things & he won't bother you."

When Gyon was given this, he had many other things to hold and he didn't want these things in his Puri, which he had in his house.

He then gave the money, turban, & spear to Wamori to hold for him. The man he gave it to was Tirimun. He told them to show it to the European when he came as a sign so the European would not fight them.

Tobacco

Gonawuri had tobacco before the Europeans came but only some people were using it as a medicine.

Cannibals: Gonawuri ate others as others wouldn't allow them to grow food & insisted on war.

Dumbok.

Dumbok had been sold as a slave and when he was freed, he came back dressed as a Hausa and he could speak Hausa although he was a Gonawuri man.

Gyon said Dumbok has what the European has and so appointed him to go and see the European and speak for Gyon. Dumbok was a messenger

Dumbak has learned their ways so he must meet him and not Cyong from he was now Gwom Nassuwawa

Tobacco: Gorawuri had seed from it and were farming. (Kut says it came from the Morua people)

Missionaries

Mallam Bisto (Bistaw?) came first to Dagorang. Cyong had a child then and Gang was chief. Mallam Bisto came before the railroad came.

When Bisto first came, he gathered people and preached to them. He never used any medicine. After Vom started, they encouraged the Gorawuri people to come.

Few people followed him at all. There were many things that the Christians preached against and the people didn't want to leave these things. (e.g. Pwi, drinking beer & marrying many wives)

Two people followed the new faith and he was following it third while they were at Dagorang. Because of the preaching, he accepted the new faith. The first two were a son of Gang & one from Gang family.

After the people came down to Jal there were many more

following the Christian.

The Christian were willing to leave Dagorang at once but the rest would not leave unless they were forced. When they left the hills, Cyong carried all the things for the church.

Chai became a Christian here in Jal and he wanted one in Dagorang.

The young men followed the new faith mostly.

Although Dabyong use to go to Chai, he never preached to him. Chai was very friendly so the preachers who visited him could go to him easily.

Da Cyong stayed a long time preaching in Kwakin before coming back to Jal.

Resistance

Some listened to the new religion as they said it was like what their ancestors had believed so they listened. Others didn't listen at all, especially the old men.

The work was easier when the Conawai came down from the hills. There were never beatings nor were the people driven from the village.

Mr. Synge:

Mr. Synge asked why should Gonawuri follow the new religion at all. The people answered that it was like theirs our so he told them to follow what they wished.

Mr. Synge was the first to find out about the 3 Gwomalai.

Hausa War: The Hausa came and built huts near Jal and stopped the Gonawuri from farming. The Hausa would come to the foot of the hill and cook food.

One Gonawuri man watched and saw only women with swords and no men. He told his people and they met and decided to go fight as they had no food. Thus they resolved to attack even if they die.

The Hausa people left their huts to cook near the cliff and the Gonawuri people went round and set fire to their huts killing some. The Hausa ran back to their huts and were killed. Some ran to Monchok to escape and others towards Kagoro hills.

This was in the time of his father Dong who was there fighting.

24-8-73 Gwom Pwi (Begunyap.) (his compound)

(9) Gwomhai: Net Gyang La Gwong Bagoo Nyap.

Age: E came, very small not walking
Events: not married nor in time of Mr. Synge.
Chwang - Gwa.

~~Nyap was~~

Bagoo was the head when they came from Dagorang to Jal, then Net took over.

Gwomahai

Net
↓ S.H.
Bagoo
↓ S
Nyap - E. came
↓ S
Wan - still at Dagorang

It is not known where the family was before. The informant heard they were from a certain point to the N. but doesn't know from where. Informant doesn't know about Hausa or any other wars.

Gwom Pwi - The hunting and war was controlled by the Gwomahai. The Gwom Pwi takes charge of the farming

and asks the Gwomahai for permission to begin it. The people must stop fighting when the farming Pui begins. The Gwom Pui must ask all three Gwomahai before he can do the farming. In Dagarang, the 3 Gwomahai met at a place called Tisi.

Kwahui: Kwahui were not with them but were different and joined them in time of war.

Heads: The head of a person was brought to Gwom Pui in time of war as well as the leopard heads.

The Gwomahai never went to war but just gave orders for the others to go.

Duties: The Gwom Pui performs for all. It is not known why he lives with Bagomyap but has a different Chwang from them.

In the hills, the Gwom Pui lived near Tara & Nui but not next to Toengal.

Leopard: When the leopard is brought from the hunt, the Gwom Pui must perform particular ceremonies. After this, the people will cook it and eat it. The Gwom Pui & 3 Chwangs Gwa, Zan & Nkwan will eat the

(no meaning to words)

leopard. They met at the home of the Begamyap.

Gwom Pui

Nta – H. come
↓ b
Ahon – Europeans come.
↓ s
Jong
↓ s
Yi – moved here
↓ s
Bung

Hausa: The Hausa came here when Nta was Gwom Pui at Dagaring. The Hausa were here in the flat land while the people hid themselves in the caves to escape. The people were carrying spears to the farm.

Gwomahai: When the Gwomahai died, the people gathered in Chwong and only the clan would choose him. There was a ceremony for the new Gwomahai and he was shown to the other 3 sections. He was not given to anyone to approve. Usually the son is trained & shown her & what to do before the chief dies.

Meeting: All three gwomahais must

meet when the Cwom Pui tell them that harvest time has come

Miss:

The Canowuri people had moved down to Jal. The chief Cwom Chai told the people that they was not to go back to the hills to do Pui. The Cwom Pui reported this to Mr. Synge who came and said the Cwom Pui was to go as he wishes for he was in charge of Pui.

Mr. Synge told the Cwom Pui that he should help the chief in his duties for 5 shillings a year. The Cwom Pui has never seen the money.

The Cwom Chai tried to stop Cwom Pui because of the flies which would be brought here by the Cwom Pui. Chai was a Christian then but no other Cwomahais followed it. When the people moved down here, the people following the Pui were less.

The missionaries never stopped the Cwom Pui going to the rocks. But Mr. Synge told him always to go to Chai to ask about the Pui before he did it. Before Chai was Cwom this was not so, as Cwom Pui went to all 3 Cwomahais to ask about Pui ceremony.

Before Chai, Dumbok use to make a man drink a pan of water if he has spoiled the Pui. The Cromahai's had more power than Dumbok and he was under them.

Mr. Synge asked for the 3 Cromahai's to come and he there Chai as Crom of all.

Mang died in Dagorong and Chai led them to the new place. He wasn't Crom Nassorawa.

(10) Crom Pui: Bong Nyi Jong Ahon Nta.

Age - approximately 60-65.

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Warkaj Sept.

I Anaguta tape: War in Hausa

Garin wani barnaka
Garin wani pasa maza
" " roki "
Janjan Garinwani
" Kunama

Someone's town is not yours
" " brakes men
" " begs "
" " is red
The re Scorpion is red

Hunting & War Heroes

II. Uzaya um ye

2 Kai rum nu zaya yeh

3 Ugbo kin makari yeh
Big wizard forbidden

4 ~~" " " yeh~~

4 Mar sumba um
He has cheated me

5 Ulibu undo kar uyuu yeh
a hero has gone to the bush

6 Amallsura umadi kyen danya ~~ukpwen~~ Ukpwen yeh
when he returns, his coming is difficult, troubles

7 Madisar namaru ~~eh~~ yeh
He has drawn me back.

8 Ukpwen Nyaza Makari yeh
leopard courage ~~forbidden~~ too much

9 A shirsa ~~na~~ mukoso yeh
cool it in pots

10 Ama turam nawai yeh

11 Ama turam ~~na~~ ~~pam~~ Kwang yeh

12 Cari babu maza yeh

13 Ugbu undo kai yuu

14 Zansin ~~ugbo~~ ughoag 1 yeh
lift Trafistick

15 Nguta di ~~na~~ poro yeh
The town ~~Pungel~~ heard

16 Cari babu wani yeh

III 1 Ciaida wawa — Hausa

2 Kai gaschi

3 Unguwa da romo

4 Maza mun gode

5 Alkai ya mutu

6 Alkai ~~kunki~~ gwanki ~~kun~~ sun kafa banda

7 Kai gonin maza

" " "

8 bamu da komi

9 Cari ya zama wuta

10 Kai Cianki

11 ~~Cari~~ Alikai yamutu wai ~~ba~~ ba maza

12 Kai gama dangi

13 Cauki gama dangi

14 Da mutum wai dukan maza sun kare

15 Ai sunki sun kafa banza

16 Irin maza irin maza sun kare

17 Cai da maza a duniya

18 To na gode kenan

17 Ata in Wahani yeh

18 Kairum nuzaya yeh

19 Kairum nupuba yeh

70 Kairum na baru yeh

71 Ashi kpwen nu Shuhu* yeh

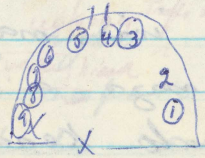
72 Vanando za suru kar yuru yeh

73 Ugusa sha niyan yeh

74 Ugbu undo kar yuru yeh

75 Inta yisi uzato (this song) unsah yeh

Shuhu - where Thafi grave is,



Vocabulary

	Aten (interpreter)	Kwa Kwi (Chwon Kwa Kwi) speaks H. & Aten
head	tò	ćhwo
hand	wàw	Kù bóK
leg	chwá	Kù táK
man	nnyi	nnét
woman	KoóK	bínúng
hut	chwom (round hut)	Kàxi
dog	gágny	Kàbóó
goat	gouk	bòn
leopard	chwoi	Kwonché
chicken	sóró	nyón
old man	hélémenyi	séréanét
pot	rón	rón
old woman	hèlèmà KúK	Kwógnet
You	gèyé	wón
I	méá	méng
he	àtwéy	ngóeyú
she	àtwéy	ngóoyú
Go	chi	tsíng
come	yés	tò yéré
listen	tóK	tóś
talk	ból	Kùpá
walk	hwel	
Cousin	tên	Kwa Kwi — réy
Brow	sina	
Hand	pat	
Knee	Kwon	
Moon	tep	
Fulani	tseritsa	
Kingdom	sara	
Abba	taberi (tep ari)	
	(tep of Kwa Kwi)	
	~~(tep ari)~~	

8-Dec/23. For Kut.

Gwom: of Gwamni } Chai Mang Pyam Chus Gana Dul

Age: E came = about 2.
When Gwamni died: married, no children I had died

Clan: Toenzal.

Sarkin Trafa
Gwom Pur.

Dul
↓s
Gana
↓s
Chus
↓s
Pyam
↓b
Gyan — E. arrive
↓
Mang
↓
Chai

s

Same story as pg 269 i.e. Gyan brought, he was old & refused title, he gave gown etc to Gam who became chief.

Pyam was killed in the war with Rep. The Gwom Pur may thus lead them in war if he is very lucky

at it. However, if he is bad luck he will only talk to them and allow someone else to lead them.

Toengal clan were at the Bum side of the rocks from the beginning. They were called ~~Tolnal~~ Toengal because all ~~all~~ animal heads were brought to their house (Toe - head & nzala is the area)

They don't know the person who brought them here.

Cyel.

Stories are told of the Cyel people living with them in Bum. In those days, when Cyel fought they invited the Canaunwi people to come & help them. At that time the Canaunwi were behind the hills at Vwong with Cyel. They shared farmland with them. The war moved them to the hills.

Hunting is shared with Cyel & the Canaunwi tell them when 'nep' was to be held & Cyel would attend. ~~The~~ The only other places where they are shared are with Vwong & Hoss who also come for 'nep'.

Marriage: The women & men never many outside except to Kwakwi before the Europeans came.

Hausa war — Informant doesn't know who was leading the people then but tells of how they stayed in the mountains for 7 years waiting for them to go. Finally, just attacked them.

Gwamwi had small horses to ride while some went on foot. This horses, unlike now, were well trained for war and hunting.

Hoss war - Pyam was chief when they fought against Hoss.

In the days of Pyam, the Hoss people use to kill the Gwamwi and boast that Pyam gave them Koya (palm oil) to put on their faces to help them in their hunting. The people wanted to know if this was our chief who delivers us to Hoss. Pyam feared his people and hid so they would not find him. The people sent the old men to the ~~old~~ women to find out where he was hiding. The women went to Pyam and he told them to tell the old men to gather the people at the meeting place. He then went to the meeting place on his horse and stood on a special stone.

He told them he has heard how they tried to kill him. He

said he didn't know anything of sending Kaya to the Hoss people to help them in their hunting. If he has helped them in their hunting ~~and~~ then they should bring meat to him. However, they have not brought any meat. At that point a bird fell among the people & they seized it. This showed that they would have victory.

Pyam, weapon, then led them to Hoss and told them not to start fighting. Pyam then asked the Hoss men why he had told the people of ~~the~~ Canawari that Pyam was helping the Hoss people. The Hoss men became angry and the war started. 7 Hoss people were killed while none from Canawari were

Riyom: Informant has heard that Riyom use to live close to Hoss and Canawari and that they drove the Riyom people from there. He does not know who the chief was there. He thinks it was because of this battle that Riyom people are found in Rim, Vidang, etc.

A.E. - After Mang died, the people
Chai Mang stayed 6 months on the rocks & were dying of sleeping sickness. When the European told them to move, the old people refused. Chai who was the eldest son was called to lead the people down to the safe land. The aged and the European announced to the people that he (Chai) should be made chief of the Gonawin people. They came down from the hill & once they settled in Jal, Chai was confirmed as Gwom.

Chai was not a christian then and became one ~~of~~ during the time of Hilly. After they came down, there were two chiefs Gwom Pur & Gwom Nassaram. Before that Mang had been Gwom of both. Now Chai was European chief & Mbarek, his father was Gwom Pur. Chai never directed the Pur but took part.

In the rocks, 2 old men stayed there for a year but were eventually brought down. There was a strict order enforced by Gwom Chai that nobody be allowed to go. Some went secretly but others were caught and sent to Jos.

Miss When the Gonawin were living in the rocks, very few missionaries come but after they moved down there, many

started to come. In the beginning the people did not accept it will but the missionaries were never driven as some of their rules were the same as Banawari's own.

Gwom Chai agreed from the beginning with the S.U.M. influence.

The people always realized the difference between government officials & missionaries as the people had to bow down to the D.O. but the missionary just walked among the people.

Gwom Nassarawa

Dumbok (Majing) Killed by Hoss who didn't want Banawari chief
↓ uncle's
Gang (Majing)
↓ bl
Dagwom (Majing)
↓
Mang Toenal

When Gang died, Dagwom took over the chieftaing. Mang was grown up and he went to the Europeans to complain to him that Dumbok had been the wrong chief as he had held the chieftaing by his ability to speak Hausa.

The people said they were against Dagwom so the case went to Jos. Dagwom took the staff & it was

left there. The D.O. questioned both Mang & Daguan in the presence of the elders & Mang was able to show that he knew much more about chieftaing affairs and the names of the illustrious men.

The European then came with the staff to Cawawai and gave it to Mang.

Cover Nuisance

Dunbar (Mayor) Killed by Horse
↓ wolves

Cory (Mayor)
↓

Dagger (Mayor)
↓

Mary Tunnel

Ame in Hausa

22-9-73

Ref. Ag. (D) Mai Ahoe Dya Nagorko Gwazza

Age: Not know when it came
7 or 8 when I went home

Clan: Asiwe

~~After~~ Clan

Origin Rukuba Arione - Nukwas - now Mokoki
Angandar - Ugochiat - S.T. for 'achin'
when Ame meet together

Rukuba Arione Kodic - Ugwazera - S.T. for
[illegible] Tap of circumcision
of ceremony after harvest before eating
new crop

Analetu Ogwondina - Bakaro (mai name)
always lead them when they
over travelling

Seketo Analiki Laalang - Uganiakoto - after
circumcision the man bears the
skin of the leopard and the chief
stands behind him.

Analiki - Ugwoncpiro - Dressed children
For Trafo

~~Ar~~ - Ugo Kapan - anybody who
spoils Trafo he beats them

Amo in Hausa

22-9-73

Chief-Ogo (1) Machu Ahop Doya Nagorba Owuzu

Age: Not born when E. came
7 or 8 when locusts came

Clan: Asirne.

~~Other~~ Clans:

Origin Rukuba | Asirne Nakamas - now Madaki.
Anandar - Ugochinal - S.T. for 'nchin' when Amo meet together

Rukuba | Asirne Kadis - Ugonzera - S.T. for nzera Trafi of circumcision. & ceremony after harvest before eating new crop

Analetu Owondina - Babaro (mains name) - always leads them when they are travelling

Sokoto | Analiki Loalang - Ugonsokoto - after circumcision the man bears the skin of the leopard and the chief stands behind him.

Analiki - Ugwonopara - dresses children for Trafi.

~~An~~ - Ugo Kepen - anybody who spoils Trafi, he beats them

~~Ori~~

History-

Origin- Owuzu came from Rukuba. Their fathers use to speak Rukuba and Ano and only the elders can speak it now.

At first they came from Kwardon Kaya became of famine. They all Ano, Jere, & Buji settled at Pengana. From Atene they went to Rukuba, Ano that is, & met the Rukuba people there. ~~Owuzu~~ The Rukuba people gave them farmland. Owuzu was chief in Pengana as well as in Rukuba.

Rukuba gave them a certain place to do their Trafi. Each did their own Trafi. Jere, Buji, etc use to come but would only watch.

Teria If a person in Ano dies the Teria bring a straw bag to Ano. If a Teria man dies, Ano takes a straw bag to Teria, to bury the man. There was no one else they did this with.

The Ano left Rukuba under Nagaba before the European came. They called the place Ano Kawara after a certain grass, very sharp like thorns. (Tofa). All settled at this place & later split up.

The Pada people went to Kadin while the Asene settled with the Rukuba people. Ano people also went to live with the Fejazi (Janji)

There are two Amo settlements

[Amo (Kassa Hausa)(Kadis)
a. (~~Top~~ base of hill)
- Naling
- Kasuru
- Kawam
- Leshin.
- Fejaci (Janyi)

[Amo (Bissa Hausa)](Ketara) - Kamare
a. (~~Base~~ Top of hill)
Loaleng
Kitan Kali

Amo Kopara (Kota)* Barkin Hausa is with Ketara.
~~Kota~~

No walls were built in either of these towns so people only hid behind stones.

Ketara was senior to Kadis & later Kadis left Ketara for a place to farm.

War: The Hausas fought in the Time of Nagaba against Amo. They came for capture & nobody helped Amo against them. They used bows & arrows, spears, axes knives & sword.

~~They~~ We put fire on ~~them~~ our arrows and shot the leader of the Hausa. He was wearing some protection and the arrow

---

* Kota: could be Hausa link to Amo people at base of diff.

could not penetrate it so it was set on fire.

Horses: Big horses were used and they Bmo never had small ones at all. They were used for hunting & war & were never eaten or used for burial.

Rukuba use to eat horses but not now.

Bmo never helped any other tribe in their fighting.

Captives: Captives were carried to the chiefs house to act as slaves. There was no special reward for the captor, he was just praised. He could marry & get wives from Bmo but not from the chief's house.

Marriage: The Bmo men never married with outside tribe. A wife may be given to a Rukuba man if he joins them but nobody else.

Women also only married within the tribe.

The bride price was usually spears, goat, brass salt (knife) & leasses.

Falling: can't be hunted.

Salt was made locally by burning

Trade — Coats, ~~spades~~ hoes & salt were traded by Bmo for horses but don't know with whom trade was done. Bought horses from Rukuba people.

Iron was made by the Bmo themselves for hoes & bracelets.

* Guesses by speaker — slaves were not sold out to others
— Atheus were wanted
— murderers — didn't have

Bmo had nothing to do with Pati & Kuroma (related to Hausa).

Heads: Heads taken in battle are given to the chief & he buries them with the help of the Trafi heads of clan.

Ugo — does not participate in any Trafi but must give the order for the Scattin Trafi to begin work.
The chief helper was called the Wimambongo or Madaki in Hausa.

Succession: There was no quarrelling over chiefdom and a new Ugo was never placed until the old one had died.

Doya went to prison.

* No traditional court. Counsell Jos post 407. P (37)

Chief list

Ugo Owuzu
↓ s
Ugo Ngaba — Haun war
↓ s — E. arrive
see Connell Jospist 407, Ugo Doya — 1st lounts come (BE?)
(helped install Sambo in Gwuma)
↓
* [Birni] — b
↓ s
d. 1937. see Connell. Adunga — 2nd lounts [Lampmore come
↓
Sambo
↓ b
Abul — (Abaq) — present

Birni made chief but Doya was Trafi chief. Birni only collected taxes. When Doya died Sambo took over Trafi before Adunga died. When Adunga died Sambo became chief of Trafi & E urqeens

Sambo was protecting Trafi and doing what he was supposed to. There was nothing strange in his Trafi

Dodo

Dodo was here before Sambo became Sarkin Trafi, from Kwana and it stayed here after he became chief.

Before the E urqeen came, there was no dodo but Kwana brought it later. When Sambo was Sarkin Trafi, Dodo started coming from Kwana more seriously. Some two people in Kwana who went there after the E urqeens came brought Dodo here.

* Birni was not a chief Doya went to prison & Dunga took over — Connell Jospist 407. — p. 32

E. arrive:

The European first came from the East. When he first came, he settled at Ketera which was friendly & later went to Kadis. They visited him so he burnt them.

Nobody from Ketera went with him when he went to Kadis. After he burned them he went on to the next.

Ano had heard of him coming before it was said that he has fire in his body (red colour) and he was carried as if he was dead. The Ano people don't know why he came, whether to help Hama or not. Nogola went to meet him and there was no trouble.

Kadis did not have an Ugo but a Da Kachi.

No Rukubas in Kadis. Only the old men in Ketera can speak Rukuba.

Ano heard Jere had ~~found~~ fought E.

Power: Doesn't know who was most powerful.

Tin: The tin miners came in the time of Samba to dig. They brought their own workers to do the work.

The miner never dug on Trafi land for when he tried, he was told not to &

left it alone.

If tin was discovered on the farmland, the owner was paid for it

Forced: Labour for roads & Bauchi Light was forced. Young men would be taken fortnightly to work & not be paid. In 1943, the people were forced to work too

The people never wanted the work for they would be forced. If the chief told the people to work they would go.

The Ano left the hill in the time of Sambo before 1943.

Iron: After the Europeans came, the Ano went to Jos & bought the iron themselves.

Salt: The Europeans brought it and the Ano bought it from the Hausa.

Taxes: At first taxes paid in foodstuffs, goats & chickens.

Money: Before E. came, Ano used cowries which they started in the time of Ourugu. It is not known if they used them in Pergama. They (Ano) never traded with the Hausa and don't know where the cowries came from

2

23-9-73 Ano in Hausa

Tiyagari (near school)
(Chief present)

(2) Landor Onigere Anyanto — —

Age: E came 9 years old
3rd locusts - not married, (late)

Anyanto came from Anondop (in Ano) but doesn't know where they came from. He was head of the home when E. came.

(3) Kukulong Arewa Andoni Abada — — —

Age 8 years when E. came

Clan: Anlikir

Abada was head of clan when E. came.

Anlikir came from Rikina, under Abada, met Ngaba here when they came. They left Rikina because of bad farming there. His title was Ugonogera which he carries out as the Ugo tells him to.

(4) Babaro Ningore Magani Kusara — — —
Age: 1 or 2 when E. came, in Kodi
3rd locusts - was not married

Clan: Analetu.

- Analetu clan came from Pengana to Rukuba

to Kadis and never met anybody there. Magoni was head of the clan when Europeans came. Kwara brought them from Rukula. They left Achakka who was head of the home in Rukula town and came here.

(5) Kapara Boya Lamki - - - - ± 50
Clan: Malikki (Leaping)

Clan came from Sokoto. They were the first people here and found nobody here. Informant doesn't know who brought them or why.

Head of Malikki wears leopard skin and takes charge of circumcision.

Miss.; First came to Kadoma 8 miles W. of Jengre, Doya was head of town (S.T.) while Biriwa was V. chief.

They preached to people to repent & baptize them individually. However, there were no permanent christians & no chiefs became christian. They use to preach to chiefs in their own house, and chiefs never drive them away.

Some two helped to build the church. Simon Lamba & Adoga clan followed them first.

The missionary told them to have Trafo (Nchil - name for all performers; Ugandchil is in charge of all. ∴ Doya was the

Ugonchil: Young men followed the religion mostly.

New chief: Elders of Asimi clan met and new chief is made. His job is to collect taxes to judge. A wise man must be picked.

No age 300 [illegible]

Brother to Daya, Adunga, was deposed as he collected taxes three after C. came.

The Tsafi was never interfered with at all.

(*) Cowries were collected from the water & dried. It was used for money & for decoration.

Trade: There was no special man to do the trade.

Hunting: Hunting was usually done at the foot of the hills. The leopard and hyena were the most important animals. If one of these was caught, a ceremony was held and the Asimi clan ate the meat. The head was given to the one who killed the leopard, leopard skins to the Analiki Lealong, & the meat for the old men.

Livestock: There were no small cows or big cows.

Fulani: There were Fulani herds & the Ama were raiding their cows.

⇒

Hawa were living in here and Tudi Lizura nearby. They came to come from there to fight the Amo ever slowly. Amo fought them in the fields, 6 or 7 miles from the hill.

Kadu - Likwi was a tribe at Kadu. Dakadi acts as head of tribe.
Likwi came after Litu.
(Amo) One man from Likwi had leprosy.
[Chief stopped discussion]

Limoro near Amo the last of they live near Kwambana.
Rookw people are the Rukula.
Don't know Cotia or Fullendarke.

Akinga Kasawa - Sarkin Pengwa says: 55, 22/9/73

Jengre was inhabited before Europeans. Name comes from Jere or 'ingis' when railroad arrived.

- Kwawa, Jere, etc. formed here and went back to the hills when they finished

Ano Vocabulary

man - ònít
women - òwání
hand - òòtárá
head - lítéy
leg - Kòbúnó
hair - tètéy
oldwoman - Kò wáléy
old man - Kòkòné
hut - Kò tée
leopard - KòKpwéy
dog - Kà Kóó
goat - Kàyín
chicken - Kò Kóró
pot - Kò milóng
horse - Kà búrk
cow - fìná (no smallones)
I méa
you fé á
he ólélè
she òwáneá
we - àrík
they - ìnóó

Birom - àlié
Ruhula - àKró
Haum - àfilàtì
Fulani - ànénàzòr
Piti - àbísí
Jere - àzèlè
Buji - àbòzè
Jonji - Féjázi (among hrs)
Jarawa - àgáná

come - da
go - chéng
listen - látázá
eat - léó
drink - sugno
talk - ézi nàirá
ear - àtof
nose - ànim
run - chòw

walk - chíná
eye - ézi
mouth - ònú

[Sar Kin Khufa is a Rubins man]

10 Dec/73 Amo Kwofa
at Kwofa [Dembo Baka interpreting]
Sorkis home but S. absent.

Kuboze Cheka Agamandey (was blacksmith)
[Amo known in from beginning, Aga learned in Bissa]
Age: E came* (children had) was 7
Locusts - two of them, first one
he wasn't born, second (1930) he
was farming I daughters - eldest 6, first
child had died.

Clan - Loqulang (no meaning) at
Amo Bissa

~~Amo Bissa (Forested hill) - Ketara or Amap~~

Bissa = Amo Ketara (~~Amap Pupora~~) ~~to~~ means forest hill
Kassa = Amo Kadis means low plain.
Amap Pupora (part of Ketara) means furthest hill.

Clan: The Loqulang clan were always at
Amo hill, The Riling came and met
them ~~there~~ and lived at Boralkin
Amo.
[Pause here while Dembo explained
in more forceful terms why we were
here.]

---

* Amo Kadis (Kassa) had robbed one Fulani
man of cows. He took this report to Dogon
Lamba who came from Bauchi and punished
the Amo Kadis. The Europeans condemned
stealing and wanted things.

The Analiki appear to be the original people of Amo and the rest of the clans joined them there.

Analiki is in charge in time of Kumusu (circumcision) as well as the Kilowa (rain making) (~~B~~ They are assisted in the latter by Anandow. It is the Analiki which wears the leopard skin.

Amo Bissa was senior village and contained the following clans.

Asiine - who is & always was District Head (?)

Analiki - the first Amo clan.

Anandow - assists Analiki

Asana -

Akpenas -

Analogulong - came from Kodis because of fight. doesn't know who, why, or where they were before them.

Every clan has its own Trafi but Analiki is in charge of them all. He is called Ugonchil & supervises the others he appoints.

Obarje

The Ugonchil never went to war so this was left to a strong (young) man called the Obarje. He is leader in war and has no other nchil (religious) duties. The title is given to him according to how he performs

in war. When he gets older, he loses the title and it is given to someone who performs wonderfully. There was only one Obarje at a time and nobody liked the part as it was a bloody work.

There was also a farming Obarje for those who can farm very well. The former holds it until he is old. There are two of these:

Obarje Kona (big) - many goats will be given to ~~those~~ older one to come and farm.

Obarje None (small) - one goat is given to the young one ~~people~~ who come.

These heroes could summon a meeting if they wished, i.e. to meet the chief but they could not sit with the chief and the elders nor could the Obarje, which is only name for war hero.

Judicial: If someone stole, he was hungry. There was little theft in those days.

If someone is injured in a fight, nothing is said; the person hurt is calm and waits to get his revenge later. Any fights were over women.

If a man was killed, the family of the dead man must wait their ~~t~~ chance of revenge.

There was no punishment for murder.

Meetings There was no special meetings of elders but there may be meetings of the whole village. There were called by the Ugomanyara (Sarkin Yara) chief of the children. He usually acts in charge of marriage. He also points out those who are doing witchcraft when there is disease or trouble.

War (see page 197.) The only war was against the Hausa as well as minor fights within Oralishi over farmland.

The Hausa of Lere wanted tax from the Amo people. They came with Tubai and some Kwana to beat the Amo and catch slaves. They waited until the Amo were asleep but they themselves went to sleep by magic. The Amo women came out to farm and saw the Hausa and shouted for the men to come. The men came and killed all the Hausa.

Horses - Horses were used for war and hunting. The male (big) ones went to war while the small ones (female) were for menure & getting small ones.

These big horses were bought from

Piti, Rukuba & Teria. For one big horse, Amo would give 1 small (female) horse + 2 lekaleng (1½' pyramid) of salt

Salt. Kentu (sandy & brown like potash).

The salt was bought from the Piti and Kurama who got it from the Hausa. The Amo would take grain or farming hoe or goat & buy it. No special person did this work.

1 lekaleng = 2 big hoes + 2 goats.

Copper was being shaped by the Amo blacksmiths & was bought in raw form from Piti and Kurama.

Cowries. Cowries were sometimes obtained from the Kurama for decoration but the Amo never used them for trade. The Amo never paid taxes while the Kurama paid to Hausa in Lere.

Fulani. The Amo had no cows and the Fulani were not nearly but in Tudai.

[Checked on founding of Kadis but doesn't know of it nor of alliance with Jere or Biji.

Burial. Men are buried facing east while women face west.

⇒

Walking home with Kuboze

This land (referring to one behind Gurum) was fought over by Bragita, Teria & Buji against Rukuba. Nobody gained by this except Amo as they weren't afraid to take it but never fought for it. Teria joined them here to farm for 3 months & then go back to the hill for safety. In the days before the European, that would not dare live here for all pagan ~~not~~ must have a hill to retreat to for safety.

Informant says there was no war with Rukuba as they were too far away but Amo fought against Buji. His grandfather fought Buji for a year. The Amo drove the Buji from Butum Buji to Kehun.

The war came about in the following way.

The Amo and Buji were great friends. One time the chief of Amo went to Buji and was given a goat. When the Buji chief came to Amo, he expected the same treatment but he went when the goats were not plentiful. The chief of Buji became annoyed and returned to his village. He came back with his bow & arrow. The Amo have a special

but for unknown and a Amo man was there with his child. The Buji chief shot the man.

The next day it rained and the trail was spoiled but the children stay told them it was Buji who did it. They marched on Buji and get their revenge. One woman was captured & she conceived & lived with them. The son was the informant Kuboze.

Amo was brothers with Jere and Rukuba so never fought them.

Teria are neighbours not brothers.

Amo use to have fire under their beds