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ETHNOGRAPHIC SURVEY OF UKEHE IN IGBO-ETITI LOCAL GOVERNMENT AREA OF ENUGU STATE.

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Abstract
Archaeological excavation is the process of un-earthen remains of human materials used in the past and the activities there engage, such as the food they eat, the cloths they ware and the life they lived. The process of recovering the materials remains of human in Ezi-Amugwu in Ukehe include reconnaissance and excavation of cultural materials within and around the site. Ezi-Amugwu was chosen because of the presence of past human activities. The study aimed at retrieving materials remains of human past that would enable the archaeologist to reconstruct and draw analogy with regards to the materials obtained. Data for this study was collected using ethnographic method which enhances the researcher in gaining insight to the history and sociocultural aspect of the people of Ukehe. The findings revealed that the presence of pottery, tuyere, funance wall, charcoal, baked clay, slage, cinder and palm kennel in the site as well as spit from 0-80 level, while from 80-100 they were no evidence of materials remains and it became our sterile layer. The implications of the study are that the ancient people of Ezi-Amugwu in Ukehe where the abundance of iron smelting site if found have no idea or knowledge of smelting, it could be that the smelter migrated from another community.

Key words: Archaeology, Excavation, potsherd, cultural materials, Ukehe.

1.0 Introduction

Archaeology is the discipline that studies the past through material remains. they are concern with recovering material used and discarded by human in the past and other activities through excavations. These discarded remains are gathered and are associated with the users and makers to know and understand the lives they lived and how they related with their environment. These artifacts are obtained so that meaning may be 'abstracted' from them. Archaeology gathers its data primarily through excavations, ethnographic studies and surface survey or reconnaissance {Andah & Okpoko, 1994). This field helps in the reconstruction of cultural history, past ways of man's life can be reconstructed, study of cultural process and the building of a sound chronology to prove that these people smelted iron many centuries before colonialism.

Several archaeological researches had been taken place in this town and nearby. Prof. E.E. Okafor discovered Eziamaugwu site in April 1987 based on the development of the new timber shed. In his work, two radiocarbon dates 1060+60Bp and 570+60Bp were derived from fused wood and straw mixed with puddle clay used for the preparation of tuyere, both were covered by slag. This later proved that iron smelting was being done in Eziamaugwu between about 800 and 1430AD. He also discovered that slag from this village was tapped from the shaft furnace. The main ore was *nne nkpume* (iron stone) collected from the long ridge of ferruginized out crop along the border of Eziamaugwu, Isiakpu and Ede Oballa and charcoal was derived by burning woods from Ukpaka, Okpeny and icheku which were very abundant in the area. (See Okafor, E. E. 1992).

Based on the surface findings and the data acquired from these researchers, it has been observed that the inhabitants of Eziamaugwu indulged in mass production of ore through smelting in the olden days but contemporary, modern activities are being taken place in all spheres of life of the people. In the course of this resear ch, survey, mapping, measurement, gridding and excavation proper were undertaken which resulted into some findings: slag, tuyere, cinder, baked clay, furnace wall, potsherds, charcoal, etc, to show the indigenous knowledge of the past generations. These were taken according to layers, and soil samples were also collected stratigraphically for laboratory testing and analysis to know soil composition {texture, colour, pH value etc} of each layer.

It is obvious that, the reports of this field work would upgrade the hypothesis of the previous researchers and to add impetus on the fact that, the people of Igboland specifically and West Africa in general, initiated mode of smelting, fashioned and used iron implements earlier or within the time that their counterparts in the world did.

1.1 Preliminary preparation

For us to achieve reliable and successful fieldwork, preliminary preparations were made before stepping into excavation proper.The GPS-Global Positioning System in the department was used, for 5 days. This helped to get the longitude, latitude and elevation of the major points of measurement which was instructed by Mr Henry Ezezim. After this, other excavation equipment's were gathered

from the departmental store room.Compass was used to locate the North and get the cardinal points. The Datum Point 0ne (DP1) was located using Beacon near Mr Sunday Ugwu house. Necessary measurements, longitude, latitude and elevation were recorded. Mapping the whole timber areas was done with proper recording. This day was ended after feeding around 4.30pm.

Second day: we reached the site around 10:45am. The site was located and cleared for proper gridding using Pythagoras theorem (3, 4 and 5 method). After this, surface level and sub-datum point were fixed using wooden tripod stand and water-level-measuring ruler. Next is the excavation proper that would be given in detail in the successive chapters.

1.2 Geographical location and vegetation of eziamaugwu

Nsukka Local Government Area has an area of 17.52 sq-mil (45.38km^2), coordinates $6^0$51$^|$N & $7^0$23$^|$E with elevation of 1,810ft (550m) above sea level. 2006 census marked its population to be 309,633. The whole Local Government Area is located on the hilly and green sites. Ukehe is situated in the south western extreme of the current Igbo-Etiti Local Government Area of Enugu State, Nigeria. Ukehe covered the areas lying approximately 60 40^0" north and 70 42^0" East (Fullard et al (eds) 1920).it has 1936 elevation above the sea level. As observed by Barmby (1929) "the country is broken and hilly except in the extreme east where the settlers from Umunko and Ukehe have pushed their farms and houses out into the plain".Ugwu Ikpogwu, Ugwu Udo, , Ugwu Efuru, Ugwu Nfola,Ugwu Amakofia and Ugwu IfuEsa, are the hills that are surrounded by Ukehe community to mention but not limited.

The investigation is in line with study of Barmoy (1934) "the village is situated for the most part at the foot of the hills, the top of which is grassy and innocent of trees.

The vegetation is derived Savannahor guinea Savannah join with some forest region environment. (Menakaya et al 1992). Ukehe has a tropical climate ranging between 24.44^{0}C and 29.44^{0}C temperature. Also, noted during archaeological reconnaissance is residual forest of the area at the site of Ozoumueleke in Idoha and Odo masquerade at Ndi-Nwara Mbara Ogbudibiawith other '*Ekpe*' areas. Agricultural activities in Ukehe rarely survive as the soil does not allow crops production. Palm trees are the major crop grown within Ukehe community (*Elaise guineensis*) and yam (ji) *disscarea spp*for family consumption (Itanyi, 1985).

Ifemasie (1977) work on the vegetation of the pre-literate Igbo society revealed that, 'the apparent conversion of the natural vegetation of the great part of the northern Igbo plateau (of which our study is a part of) from rain forest to a derived savannah would also suggest relatively early settlement and protracted utilization".

The archaeological discoveries in areas around our study area like Lejja, Opi, Umundu, Owerer-Elu, Ekwegbe, Onyohor, Aku, Obimo, Orba, Idoha-Iron smelting sites and Isi-Ugwu-Obukpa rock shatter and, that on the University of Nigerian, Nsukka agricultural farm site – all in Nsukka zone, when well analyzed, will help throw move light into this study.

Plae 1: The vegetation of Eziamaugwu

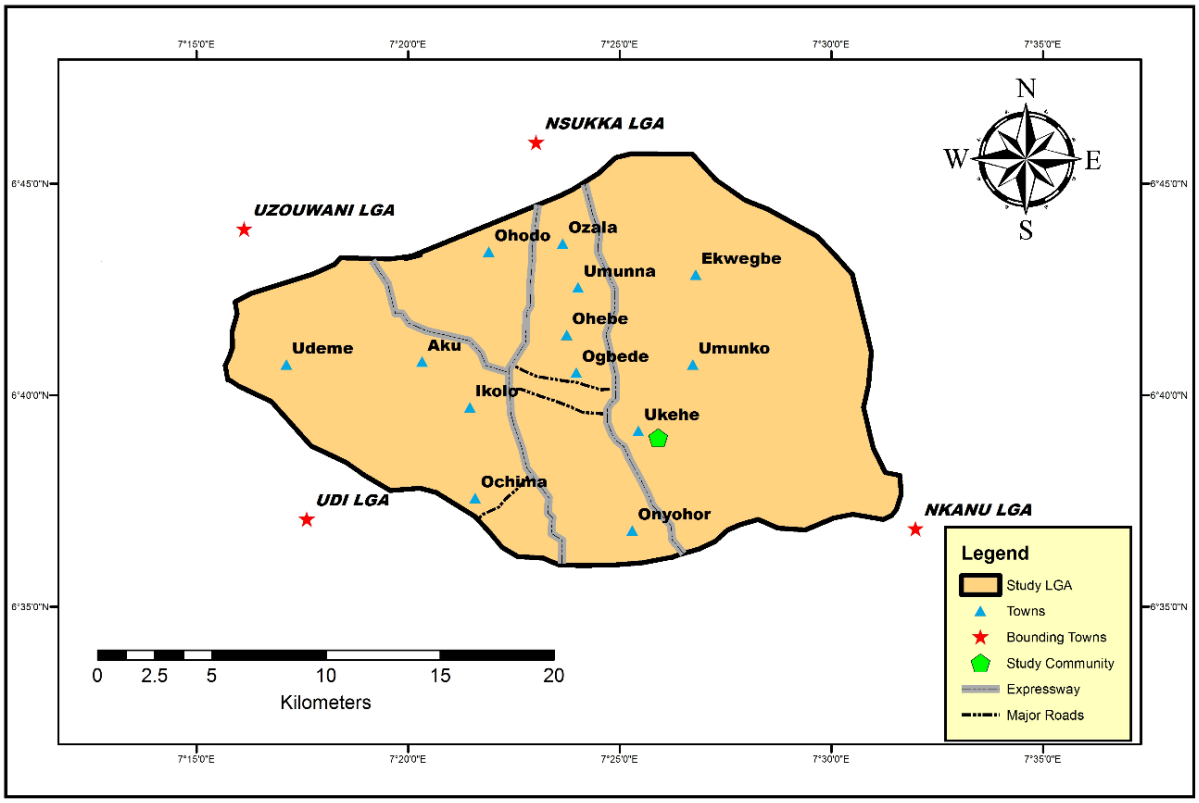


Figure 1: The map of Igbo-Etiti Local Government Area showing Ukehe Town

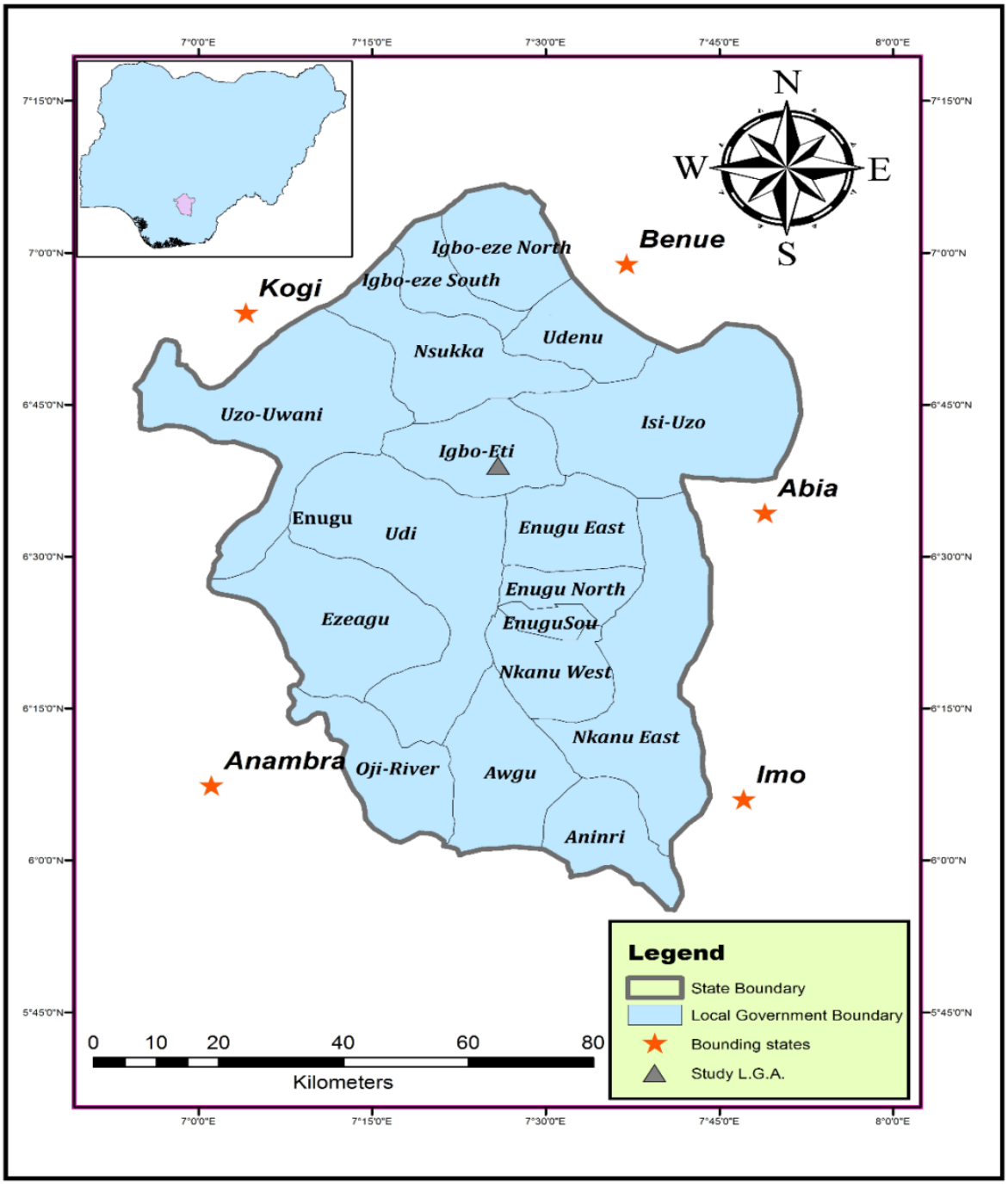


Figure 2: Map of Nigeria showing Enugu State and its boundary

1.3 Early History, Origins, Migration and Settlement Patterns

The problems encountered in the reconstruction of the history or the past of the pre-literate African societies have been highlighted at the onset of this work. Isichie (1976) expressed has own fillings towards the problems encountered while embarking on the above subject. According to her, "the centuries that lie between the 9th century and the nineteenth are the most difficult for the historian of Igbo land to write about. For the 9th century, we have the vivid retails of archaeological discoveries, for the 19th, we have an over-swelling stream of

evidence both oral and documentary. But the thousand years which lies between are full of question marks and obscurities".

Afigbo (1980) noted that "in the prevailing absence of conventional record dealing with the early history of Igbo people, an attempt to reconstruct how Igbo villages, village groups and clans came into being as a coherent socio-cultural and, at times political units will have to concern itself with the analysis of what social anthropologists have probable aptly described as the ideological character validating existing unities and relationship". And now for the traditions, the average Igbo village or even clan believe itself to be as Jones (1949) has it "the descendants of a common ancestor whose sons begot either the village sections or the village sub-section". Based on the works of these authors and the problems encountered by each of them on making an attempt to reconstruct the history of Igbo land, one can easily agree with the present writer that Ukehe town, being part of the area that make up the Igbo speaking people of South-Eastern Nigeria cannot be an exceptional. There are problems of dates some of the elders interviewed were so skeptical, some romantic while others were eclectic. Whatever the case may be an attempt is being made here to use however impeccable the evidence may be towards the reconstruction of the early history and archaeology of Ukehe town in the present-day Igbo-Etiti L.G.A of Enugu State. According to Isichie (1976) "No historical question arouses more interest among the present-day Igbo society than the inquiry "where did the Igbo people come from?" It is sometimes discussed in the press and often put to the author in conversation". The history of Ukehe town is front, just like any other Igbo society with myths and legends of varied versions. In this regard two school of thoughts emerged.

One of these schools of thought claimed that Ukehe people came from "Ebe" and had no blood relationship with her immediate neighbouring towns like Idoha, Umunko, Diogbe, Ohebe, Onyohor and Umuoka.The second school traced the origin of Ukehe to be from Nkanu. According to the first school, Ukehe is one of the seven towns founded by the descendants of Ojebe-Ogene, wife of Igwe Onyi. Igwe-Onyi had many sons of which Ojime was one. The last son of Ojebe-Ogene called Ojime founded Ukehe. Other sons of Ojebe-Ogene in line of seniority and settlement from south towards North were; Ebe, Abor, Ukana, Awhum, Okpatu, Umulumgbe and Ukehe. All these towns with the exception of Ukehe are found in the present-day Udi zone in Enugu State.

As stated earlier, this claim in line of seniority was manifested in their settlement pattern. These seven sons of Ojobe-Ogene were today referred to as Umu-Ojebe-Ogene. They were all born at the present location of Ebe town in Udi. When they grew up, due to population explosion which brought about scarcity of land and the centrifugal nature of man, they had to find new lands for habitation. Among the remains of their ancestor Ebi was the first in their ancestral abode before the migration of others to the north.Abor was the first to migrate towards 9th mile area. And followed by Ukana, Awhuru, Okpatu and Umulugbe lastly by Ojime and his mother Nnahu.

1.4 Economic activities of the People

Before the advent of the white man, the entire Ukehe people were farmers and this serves as their main sustenance of life. Ucheudu (1965) noted that "farming is the Igbo staff of life". Till present, most of the people of our study area are farmers.

Waddington (1926), in his annual report from Nsukka Division for the year 1926 has this to invite "the population of Nsukka division is almost entirely agricultural but the crops raise – yams (*dioscorea spp.*) cassava (*manihot spp*.) maize (*zea mays*), cocoyam (*xanthasoina spp*.) and beans (black) are grown for local purposes and only just sufficient to fead the people? This further shows that the people in the pre-colonial days practiced mainly subsistence agriculture though, they at times produced surplus which they exchanged with their neighbours for others scarce commodities land was the main factor in agricultural system and except in few occasions belongs to the living and the dead. This assertion was supported by the worship of the earth deity 'Ala' or 'Ani'.

The king of crops produced in the area just like in any other Igbo community is yam (*dioscorea spp*.). It is a taboo for someone to pre-harvest or steal yam or kill a son of the land. The labour required for the planting of the crops in valves the entire house hold. At times outside labour from friends, and in-laws are invited. Yam has an elaborate ceremony associated with its planting and harvesting known as Ifejioku or Fijioku. (New Yam Festival): Other crops cultivated and referred to as women crops include; Maize (*Azizi Oka*) Cassava (*Akpu*) Millet (*Azizi-Enene*) Black Beans (*Akidi*) Yam Beans (*Azam*) Melon (*Egusi*), Guard (*Obale*) Pepper (*Ose*), Green (*Inine*) Okro or Okwuru (*Okra*) and other vegetables. There are other plants/crops of economic importance which are not being planted, but protected in their natural environment with sanctions and taboos. Okigbo (1980) has listed a great number of these plants and have shown some of the socio-political, cultural economic and religions roles of these tree crops. Among home of them are, Akwu (*Elaise Guineensis*), Palm Tree Ngwo– (*Raphia Palm*), Oji (*Kola nut*) with its various species such as (*Kola acuminate*) Oji Igbo (*kola Nitida*), Oji Hausa, Garcinia Kola (*Akinu*). Other tree crops are; Udara-star apple (*Chrisophylum Albidium*) to mention but a few. Apart from the growing of crops, the people kept and still keeps livestock such as Goats – (*Capra spp*), sheep (*Ovis spp*), Pigs, Dogs, Cows, Cats and Fowls. Another important economic source of the people is trade.

Generally, in Igboland, trade was and still is an important economic activity writing in this, Afigbo (1981) has this to say, "Although subsidiary to agriculture, trade was none the less an important expect of Igbo economic activity. Just as (*Chukwu*) God is believed to have instituted agriculture, so is trade and marketing, by creating the Igbo market days naming them after four generally fish mongers each of whom went round Igbo-land establishing markets bearing his name". Thus, in Igboland, in generally and Ukehe in particular, we have (4) four market days, "*Nkwo, Eke, Orie* and *Afor*". These brought together make an *Izu* that is one native week in Igbo traditional calendar. Trading within the community was first conducted at Ukehe markets such as, Orie

Ukehe, Nwankwo, Eke-Ugwu, Eke-Echara, Ogbodo, Afo Umuani and Ogbede Igbodo jointly owned by the entire Igbo Odo community. These markets apart from their economic roles perform some socio- cultural, political, religious and touristic roles. They are important in the dissemination of news and vital information and also act as relief and relaxation centers from the almost continuous toil of hoeing, planting, weeding and harvesting throughout the year. This attests to why we have the Eke-Echara have market which commences by 6.00 pm on Eke days up till to day. Items of trade include mostly agricultural products using the barter system prior to the coming of the pre-cinafe currencies and the Elizabeth coins.

Smelted iron from Ndinwara village and its sonthred products were also sold and at times used as medium of exchanges, though this forms an item of trade in their external trade with other communities. Slaves were exchanged for imported items such as done guns and gun powder, lot drinks and at times jewelries. Later, cowries (lkiribia or Ego-Ayori) and cast or smith steel rods (Mkpara-Echi) were used a medium of exchanged. Also manilas and copper rods must have been used. Anozie of the blessed memory (1976) was of the opinions that "prior to the coming of the white man, the people of west Africa who were already advanced metal technology, infact made and used manilas of different types".

The people of Ukehe also carried out external trade with other neighboring towns. In an oral interview with late chief Igwe J.U Nwodo (1985) (per coaim), he has this to say "Ukehe people in the early days were mainly traders and kidnappers. They kidnapped and took captive form surrounding villages.

These people were taken to Nike on their way to Uzoakoh. They even at times stopped at Agekwu in the place or premises of a man called 'Ileukwumere'. Then they were taken to Arochukwu where the trader or slave dealer conferred with the Eze Aro who then sent them to the Portuguese at the coast through cross river. In exchange, this man brought home enamel plates and dishes staff of office, umbrellas etc. he also maintained that Ukehe people were mainly farmers and did most f their farming at 'Ime Agu' Ukehe. Mr. Festus Aroh (1980) (per-conrin) was also of the opinion that 'Ukehe people were traders and practiced horticultural system of Agriculture". Ukehe community traded and exchanged goods with Nkwo- Ozala, Eke-Irume, Ugwuogo-Nike and Ukpata. They also had trade contact with Ogurugu, Igala and Aku people. From Ugwuogo – Nike, they bought pots, and from Igala and Ogurugu in Kogi state and Uzo –Uwani L.G.A. of Enugu state respectively, they bought fish and raphia palm wine (Ogoro/Ngwo) in exchange for palm oil and iron bar.

They also bought salt from Uburu people. The only means of transporting these trade items was by the head portrage. In addition to trade there were crafts men and weaver. The people also engage in hunting using locally produced implement like spears, dame guns, matchets etc. they also trap animals using metal traps and snares. The use of dog in hunting had been a hinge of old with the Ukeche hunters, both past and present.

However, and whatever the case may be, the economic life of the people of our study area cannot be exhausted. This is in line with the views of Hopkins (1977) when he states that due to lack of coherent choronology, it is harder still to escape a static timeless account of the local economy in the centuries before the coming of the European rule.

1.5 Method of data collections

Ethnographic method of data collection was adjudged useful for this studies because, it will help in associating the information recovered during excavation with the ancient people of **Eziamaugwu in Ukehe** about the live they lived, the food they eat and the cloth they ware, it will also enable the researcher to draw conclusion with respect to the artefact obtained during excavation and reconnaissance.

2.0 Archaeological Formations within Ukehe and her environs

The term archaeology has been variously defined by different scholars within and outside the discipline. One should expect diverse definitions. Originally, the word Archaeology was coined from two Greek words – Acrheos – meaning ancient and Logos –meaning studies or knowledge. Consequently, it became part of Greek-language meaning the study of ancient things – buildings art works etc.

Today, it is no longer an acceptable definition because it (Archaeology) has got a much wider scope and goals and the methods of inquiry have also been greatly remodeled and overhauled. Ogundele (2000) defined the discipline as "that branch of Anthropology that is concerned with the scientific recovery analysis and interpretation of facets of the material culture of a past population at any given point in time and space.

According to him, this is with a view to obtaining an understanding of the working of a society" simply put, archaeology is a scientific and systematic way of finding out about the past of man from the material remains left behind by the past or former inhabitants. These remains are of several different kinds which include the remains of his dwelling, collections of dwelling and buildings, the remains of people's rubbish, remains of fortification, groves, religious centres, temples workshops, tools and weapons, objects of adornment, domestic utensils etc.

Most of these remains are found in archaeological sites which range from habitation, kill, quarry burial, surface scatters and tell to cave sites. All these material remains of man are unearthed or exhumed from the soil through a scientific and systematic method known as excavation'.

In Ukehe and her environs, there are many archaeological sites/formations which when excavated would help very much in the reconstruction of the cultural history of the people. Among such formations and archaeological sites, some of which are also of great tourism importance are; Ndinwara iron smelting/smithing sites, Ozoumuaneke iron something site in Idoha several 'Uham' Odo masquerade sacred groves, shrines, cares/ rock shelters, mounds and abandoned settlements.

There are also some monumental edifices like the monumental houses of late chief Uwunwajangwu of Uwele Amakofia and Amadim Ukehe respectively, (fig.3). Ekechukwu (1989) wrote the existence of a new fiancé type used for iron-smelthing

in Idoha near Ukehe. This is sequel to the excavation which he carried but in that locality. An archaeological reconnaissance conducted by Itanyi (1985) has revealed many sites including a cave/rock-shelter in Onyohor, a town about one (1km) from Ukehe.There is the much hope that with were researches in this area of need with regards to the reconstruction of cultural history of Ukehe, more facts and evidences would be unveiled.

2.1 Excavation in Eziamaugwu

According to Hester, et al., (1975), archaeological excavation is defined "as a systematic recovery and study of material evidence such as building, tools, and pottery that remains from past human life and culture" it can be defined as a scientific method of digging out the remains of the past so as to thoroughly select, restore, reconstruct and conserve them for educational and historical purposes. This helps to study the behavioural and transformation processes and attributes of these evidences of the past inhabitants.

As Okpoko and Andah, 1994 put it "this is the principal (but not the only) means by which the archaeologist gathers data about the past, mainly from beneath the ground surface". The two further stated that "excavations increase the archaeologists' chances of finding well preserved data of various kinds. Most importantly, they often reveal associations of artefacts, ecofacts and features in primary contexts". They also give the goals of excavation as; to reveal three-dimensional patterning or physical structure in the deposition of artefacts, ecofact and features; and to assess the functional and temporal significance of this patterning".

The role of excavation in fieldwork is fundamental, because it retrieved correct evidence of human past archaeologist needed to use in reconstruction and human activities at a particular period in the past; and what they do, the food they eat, the cloth they ware and the materials they used from time to time (Colin & Baln, 1996).

2.2 Reconnaissance

In the quest for recovering remains in associating to the human past, the archaeologist has continued to depend on the history of archaeology and has overtime depend on his eyes. As aptly noted by Wilson, (1975) the archaeologist "deals with what he sees, he digs where he can see a likely place or some tell-tale sign". The other most powerful tools for finding things that are hidden in the ground or under the sea or by thick vegetation have been a trained and an experience mind.

We can thus divide the methods for finding and/or locating archaeological sites and artefacts into two broad groups; namely the use of naked eye and man's previous knowledge (historical, geographical and geological) and secondly, the widely variety of scientific devices. On the first day of the fieldwork, we started with reconnaissance which enabled us to locate a site for the excavation.

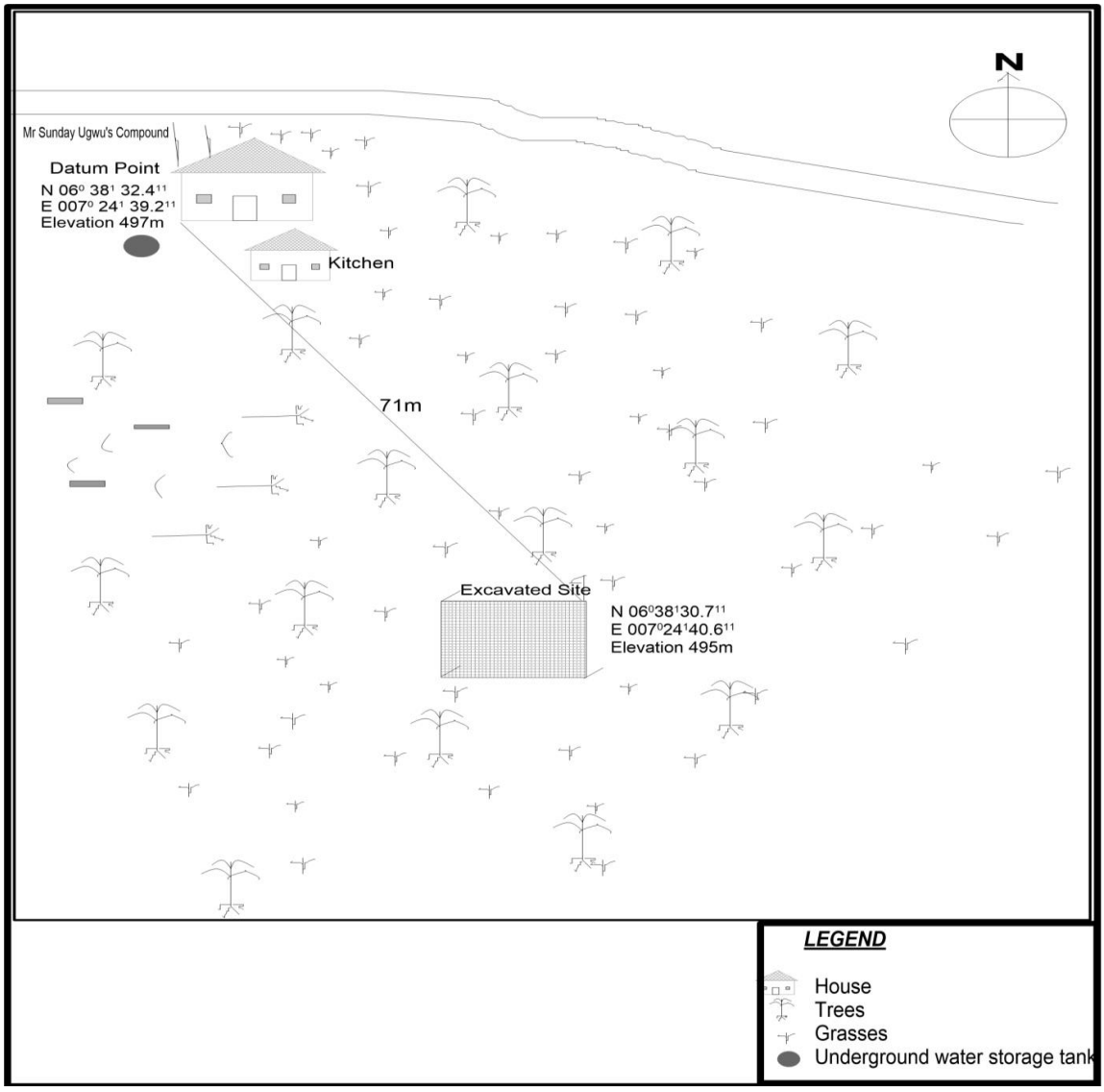
2.3 Establishment of datum point

This is the initial point, or control point, from which all measurements on the site are made. Also called the principal or alpha datum. This should be located in a position central to the area of

archaeological interest, and as close to the area to be gridded and mapped as practicable.

It is important to note that if there is any existing control point, such as a bench mark or section corner, it can serve as the datum, or the datum can be set in close proximity to a point of known legal location and elevation. Again, when a relatively permanent terrain feature (rock outcrop, solid foundation of a modern building, etc.) occupies a convenient location, a cross pointing within a circle on this feature may be used as a datum point.

In other to establish the longitude and latitude (N63830.7 and E724”406), we used a land mark (Mr. Sunday Ugwu’s compound) as our datum point. The elevation was 495 above sea level (ASL) it was positioned on latitude of N63832.4 and its longitude were positioned at E72439.2. From the datum point to the northern wall .



. Figure 3: Site plan Picture showing the datum point

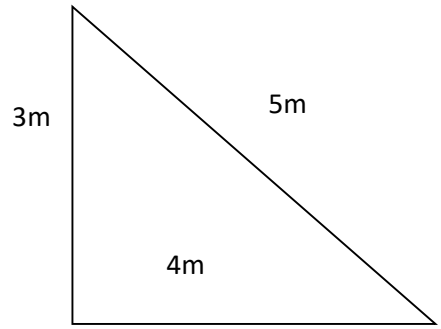
3.0 Data presentation and findings

3.1 Grid System

Archaeological investigation involves carefully recording of the location of all artifacts, fossils and other items of interest. How this information will be recorded is established at the beginning of a dig. Researchers commonly use a grid system to record the objects found in the site. A grid system is anchored to a baseline called datum point. The datum point serves as a reference point for the location of artefacts, other remains, and feature of the terrain which is Mr. Sunday Ugwu's compound. By using such a system, archaeologist can record the precise horizontal position of any find, however, small, with reference to other objects in the dig. They also record the precise vertical position of each object, according to the geological and occupation layers in which they are buried.

The trench was set using Pythagorean Theorem (3, 4, 5 system). From the tripod stand we measured 4.5 cm to the trench.

(Figure II: showing the grid system used)



After the trench was measured giving as grid A to L, the area to be excavated was cleared with trowel and brush to show the surface features. The grids G, H, K and L were selected for excavation with 20cm arbitrary spit level and 5 spits levels were excavated and at 100cm as arbitrary layer. The excavation lasted for three days.

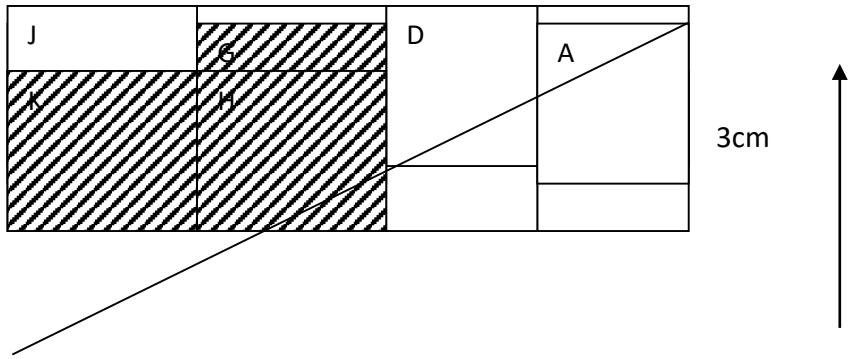


Figure 4: showing the gridded site plan

Table 1: levels of Spit

S/No	Spit	Measurement
1	Arbitrary level	20cm
2	Spit level	1-5
3	Spit depth excavated	100cm

3.2 The excavation tools

The available tools for this excavation are stated as follows: Head pans, Cutlass, Rulers, Pegs (wooden and metal), Tags and sacks, Pencils, Brushes, Sieve, Biro, Measuring tapes, Trowels, Note book, Picks (small and big), Shovels/spades, Graph, Scissors/razor, Global positioning system, Eraser, Aluminum soils, Tripod stand, Compass, Water level gauge,Cello-tape, Broom.

Plate 2: Uncleared site for excavation

Plate 3: showing the 2×2 Grid for excavation

Plate 4: Gridded site for excavation

Plate 5: First spit level 0-20cm

Plate 6: Second spit level 20-40cm

Plate 7: Third spit level 40-60cm

Plate 8: Fourth spit level 60-80cm

Plate 9: Fifth spit level 80-100cm

Plate 10: Picture of Stratigraphy

3.3 Stratigraphy:

In analyzing the cultural materials excavated at Ezi-Amaugwu, we had to study the way it was deposited. This brings us to soil stratigraphy**.** Archaeological stratigraphy is the evaluation of the temporal and positional meaning of the observed strata. "Although the term comes from geology, the theory of stratigraphy is a basic tool in archaeology without which chronologies and sequence of events could not be constructed" (Encarta 2004). Functional dimension of stratigraphy involves distinguishing evidence of natural activity from that of cultural activity – in essence, effort is made to determine which layer in the stratified deposit are cultural features and which are naturally laid sorts (Encarta 2004). Below is the picture and attached graph.

3.4 Analysis

The inventory of cultural materials from Spit 0-100 level in Ezi-Amaugwu, shows evidence of pottery, tuyere, slag, furnace wall, backed clay, charcoal, palm kennel and cinder. Potsherd constitute the highest numbers of the cultural materials recovered from the site, followed by pieces of slag, thereafter baked clay, charcoal as well as stones, tuyere funance wall and palm kennel (see table 2 below).

S/N	Items	Level					Total
		1 (0-20)	2 (20-40)	3 (40-60)	4 (60-80)	5 (80-100)	
1	Pieces of slag	13	14	7	7	-	41
2	Baked clay	1	2	-	9	-	12
3	Furnace wall	-	1	-	-	-	1
4	Tuyere	2	-	-	-	-	2
5	Potsherd	29	12	10	7	-	58

6	Charcoal	4	3	-	1	-	8
7	Palm kernel	-	-	-	1	-	1
8	Stone	2	-	1	-	-	3

Table 2: Tabulation of artifacts excavated

Understanding a site in modern archaeology is a process of grouping single contexts together in ever larger groups by virtue of their relationships. The terminology of these larger clusters varies depending on practitioner but the terms interface, sub-group, group and land use are common.

3.4.1 Surface collection (Reconnaissance of site)

During reconnaissance a total number of pottery-shreds collected are 5, (2rim, and 3 body). Rim form 1**:** Light brown in color, burnished with evidence of temper; it has a protruded lip curving to the outside it was measured to be about 1cm, from the look of the potsherd it looks like a pot.

3.4.2 Surface collection in gridded area

Total number of potsherds collected are 29. 2Rim, 1 neck 26 body. During identification by decorative motif, a total of 22 decorated body 3decorated neck, 3 plain.Based on vessel form, 12 color decorative modify were chosen for sample among others. See fig

Plate 11: Rim form

Plate 12: showing Decorative Motif

Table 3: A Stratigraphy graph showing various layers (y) in centimeter (x) see table.

First layer

y (m)	x (cm)
0	15
20	14
40	15
60	10
80	16
100	10.3
120	15
140	10.8
160	25
177	24
190	20

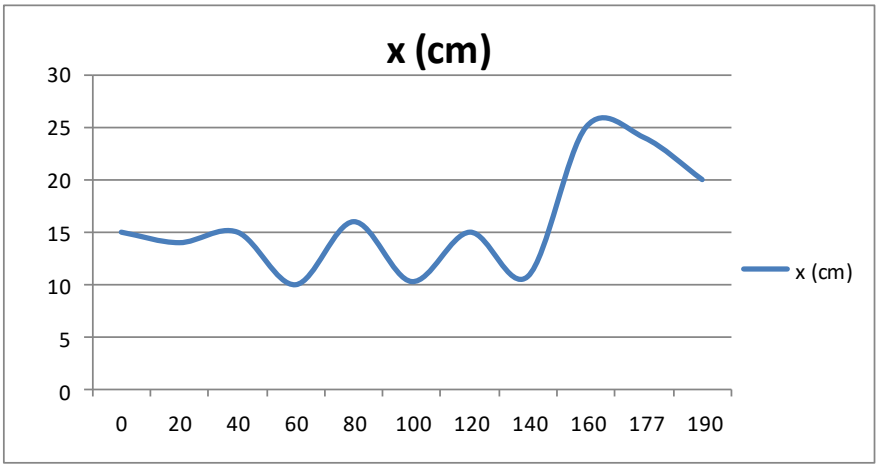


Figure 3: A Stratigraphy graph

Table 4: A stratigraphy reading in second layer

y (m)	x (cm)
0	35
20	30.3
40	30.3
60	30.2
74	30.3
93	30.7
103	20.8

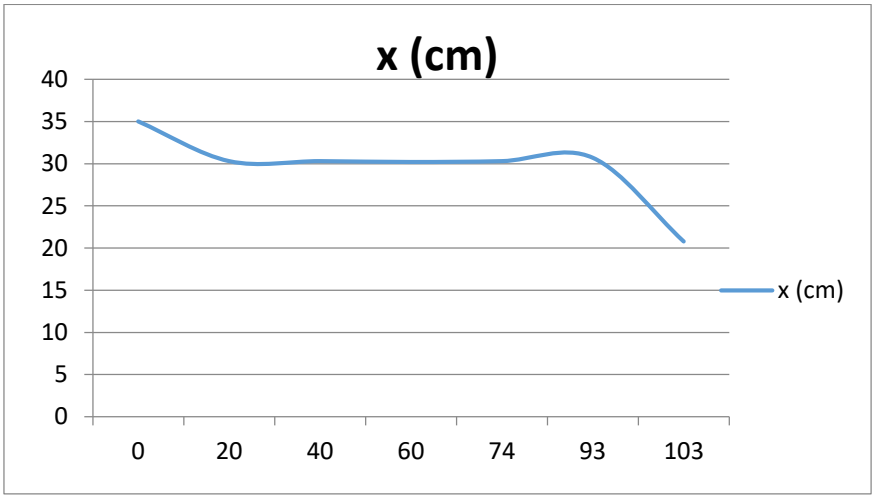


Figure 4: A Stratigraphy graph

At Ezi-Amaugwu, we excavated to the level of 100cm which is made up two (2) layers on arriving at sterile layer the spit was leveled and photographed after which stratigraphy of the wall was drawn. Stratigraphy observations and its principle are two distinctive ways to study human's pas.t

3.4.2.1 Slag

It was observed that the slag has flowing surface which can be as a result of flowing at liquid form before coagulation. Some of the slag with blisters and had baked clay attached to it which can be said to have been close to the furnace wall. Some were flake like and in small sizes observed to have a smoother surface than the ones collected from the first spit. It came in smaller sizes than the ones from the above spit.

Plate 13: showing present day use of iron slag

3.4.2.2 Charcoal

Pieces of charcoal collected from excavation when observed some were mixed with clay and sand that is brown in colour. It is possible that they are left over of woods used in combustion during heating of iron ore.

3.4.2.3 Baked clay

Most of the clays were reddish brown in colour except one that is ash in nature. This can be as a result of change from primary to secondary decomposition. It was observed that clay gotten is semi-fired because some parts are whitish.

3.4.2.4 Tuyere

Due to the unfortunate act the tuyere nozzle collected broke into fragments but was observed it was reddish brown and gray colour in some part.

Plate 14: Showing the Tuyere 1

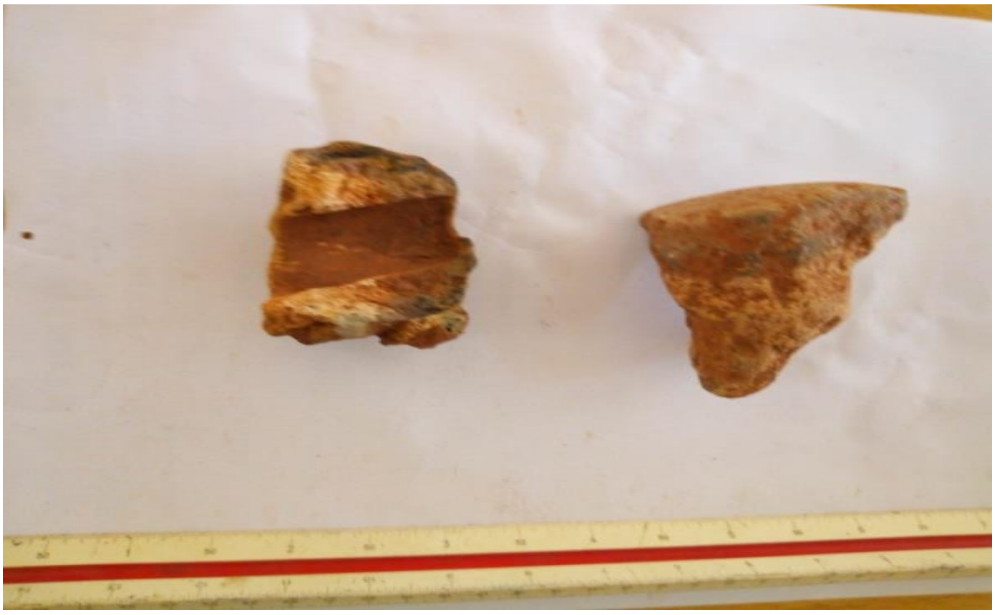


Plate 15: Showing the Tuyere 11

S

Plate 16: Showing the thunderstone

4.0 Conclusion

Ukehe in Egbo-Etiti Local Government Area of Enugu State is a hamlet rich in cultural endowment, data gathered from the site is evidence. These data are indicative of the fact that Ezi-Amaugwu people were iron smelters. Though, the proliferation of big and small slag at Ezi-Amaugwu, but people seem not to have knowledge of the smelting industry. On the other hand the present Ezi-Amaugwu inhabitant might have migrated from another place. In Ezi-Amaugwu, iron smelting industry is a typical example of archaeological and cultural material that have been debilitated by contemporary innovations, developments and population explosion.The abundance of cultural materials recovered from Ezi-Amaugwu site is all indicative of earls melting activity within the area.

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