

THE ETHNOGRAPHY AND HISTORICAL ORIGIN, MIGRATION AND SETTLEMENT OF THE PYAM PEOPLE OF JOS PLATEAU STATE

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Abstract

This paper examines the historical origin, migration and settlement of the Pyam ethnic nationality of Jos Plateau state from the pre-jihad period to the colonial times. The purpose is to unveil and document the history of the people with the view to discountenance with baseless assertions surrounding the past, origin and settlement of the Pyam. The paper tries to look at the push and pull factors that contributed to the wave of Migration and the subsequent outpouring of the Pyam in their present abode. The methodology adopted for the purpose of this study was a survey of the area through field trip to get acquainted with the areas and thereafter, a field work was

carried out accordingly using structured questionnaires. The data generated through the oral interviews was carefully analysed using the narrative, analytic and descriptive approach. Furthermore, secondary sources and archival materials relevant to the study were also obtained from the national Archive Kaduna and the Department of History and International studies, University of Jos. The method adopted provided a good analysis base in this study thereby revealing its nature.

Keywords: Origin, Migration and Settlement

Introduction

The Pyam are a distinct linguistic, cultural racial Platoid speaking group.¹ The term *Pyam* is derived from the word *Pya* which translated in English language means “land”. Therefore “*Pyam*” also connotes the “people of the land”. The word also stands for the language of the people.² The Pyam are today found in Mangu Local Government Area of Plateau State, Nigeria. The Pyam chiefdom shares boundaries with Tafawa Balewa Local Government Area of Bauchi State to the North. It also shares boundaries with Pankshin, Jos East and Barkin Ladi Local Government Areas to the East, North-west and West respectively in Plateau state. According to Mathews, by 1931, the Pyam district had an area of about 332 square miles and consisted of the following village areas: Mangu, Gindiri, Langai, Chanso, Bungu, Ajiyan Kwanka, Pyemgiji, Pursum, Naton, Das, Pebasand Gigidi with a total male adult of about 2,221.³

The chiefdom today consists of two districts namely, Gindiri and Langai, with four graded village areas of Chanso, Badni, Pyemgiji and

Kadunu and many non-graded villages which include Pumbush, Tongzong, Kwergoro, Dalang, SabonBarki, Kwer'adu, Gesin, Furshi, Gyambwas, Kongong, Janare, UngwanBaraya, Kondigowur and Nagwak.

The entire population of the chiefdom is estimated at about 41,738,⁴ spread over an area of about 860 square kilometers. We are constrained to use the 1991 census result instead of the 2006 figures because the only provisional figures available at the moment were those for states and Local Government Areas, while the locality or village and ward statistics have not been provided yet. The chiefdom consists of various ethnic groups, prominent among them apart from the indigenous Pyam, are the Kwanka, Mupun, Ngas, Rumada, Hausa, Bijim, Berom, Mwaghavul, Igbo, and Afizere. Most of these groups were attracted into the chiefdom by the availability of farmlands which they occupied on a share-cropping basis. Today, most of these groups have intermingled through intermarriages or social amalgamation.⁵

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1. Crozier, D. H and Blench, R.M, eds., *An index of Nigerian Language* (Dalla: Summer Institute of Linguistic Inc, 1992), 40.
2. Daspan, Alfred Alhaji, and Hock, Silbylle Gundert, *The Pyam Pre-colonial History*. (Jos: Sele Printing and Publishing House, 2002), 1.
3. SNP 17/3/22864 Gindiri District Pankshin Division
4. Government of Nigeria, National Population Commission, 1991 Census
5. Polycarp R. Bedung, “Population and Settlement of Gindiri Chiefdom,” in *Gindiri: A study of Town and Its Environs*, ed. Gilbert Alabi Diche (Jos: NBT, 1991), 100-108.

The chiefdom is located in the Guinea Savanna region of Northern Nigeria and lies on the south-eastern escarpment of the Jos Plateau and is located some 90 km south east of Jos, the Plateau state capital. The Pyam constitute the second largest ethnic group in Mangu Local Government Area, the first being the Mwaghavul.⁶ The Pyam have a language that has evolved over the years, since the pre-Jihadist time which gives them a distinct identity as an entity and expresses their cultural and material world.

Historical Origin, Migration and Settlement of The Pyam

The people have a popular tradition of origin that claimed that some of them migrated from Gobir, in present Sokoto state, while other groups of the Pyam claimed several other places of origin. Machunga shared the view that the Pyam themselves say they came from Gobir to Pyemgiji, while some of them claimed they came from the Sayawa (Saya) and the Sura (Panyam).⁷ Information also gathered from the older people today revealed that quite a number of the Pyam still hold to the view of migration from Gobir. An informant shared that the Pyam and the Ron left Gobir in the pre-colonial times to Bauchi and from thence to Tulai, Wuseli, Kadim and parted with the Ron at Fier, before they finally settled at Pyamdere (Bapla). The version maintained that the migration of the Gobir immigrants occurred during the reign of Jan Gwarzo, the king of Gobir, and that it was his harsh political policies that contributed to the breakaway of the people. The people dispersed and left in their numbers and migrated towards the Bauchi region. They arrived *Bapla* in groups or kinship ties formed along the way, and at different times and from different directions.⁸ According to Kenke, the Kukworka lineage was the last group to arrive and that they came with the technology of iron making which in the course of time, transformed the entire *Bapla* and *Bwerin* communities in terms of iron technology and the art of using arrows and bows in hunting and warfare. But Kenke noted that on their arrival, the *Hwali Bwong'ah*, head of the *Bapla* community rejected them into his community, and

sent them away. However, the *Gyarta*, head of the *Bwerin* section of the community asked them to stay with his own people. The information gathered shows that it was this group that came with the Hausa culture into the community and that the people were identified as *Lerawa* by descent from present Bauchi state.⁹ Colonial records as compiled by Ames also confirmed this assertion about the people as he observed that:

Some emigrant from Gobir left their parent country for reasons since forgotten and came to Tile, and thence eventually to Wuseli in the north of Angas in Pankshin Division. Thence they moved west to Pengiji and became the Pyemawa tribe...¹⁰

But oral data also showed that, by the early 18th century when the Gobir immigrants arrived Pyamdere or Pyemgiji, there was an organised community already established by some earlier inhabitants, the *Baplakyari* clans, whose existence there had either been of great antiquity or perhaps they might have also come from several other places earlier than the Gobir group as Daspan rightly observed:

... among these earlier immigrants were two leaders who had already emerged. They occupied separate caves and had only grown aware of each other's presence by observing their respective night fires. Each of them was the ritual priest of his immigrant group, one held the title of Bwalbwang, the other that of Gyartagere...¹¹

The Gobir immigrants were said to have coincidentally stumbled across this community as they sojourned.¹² The information revealed that they were thirsty and requested for water from the earlier inhabitants of Pyamdere. They were offered water, but the quantity was not enough to quench their thirst, so they requested for more but there was inadequate water to give the sojourners because the inhabitants experienced difficulties in getting water

6. Samuel E. Opara, "A Short History of the Pyem People," in *Gindiri: A Study of the Town and its Environs*, ed. Gilbert AlabiDiche (Jos: NBT, 1991), 67-74.

7. Akila WantuMachunga. *Pyem-Gindiri Tarihi*. (Jos, Nwokedi, 1964), 5.

8. ParmutKenke. Personal Interview. 10 April 2017

9. Irimiya, Adamu. Personal Interview. 1 May 2017

10. Jos Prof- 1483 Gindiri District (Pyemawa) Pankshin Division

11. Daspan and Hock. *The Pyam History*, 3.

12. Irimiya, Adamu. Personal Interview. 1 April 2017.

due to attacks from their neighbours. The women were afraid of going to the common pond without any escort for fear of being attacked or kidnapped by the attackers. Therefore, whenever the men were not around and there was no water in the house, the women would not naturally go down to the pond. However, since they (the immigrants) were armed with poisonous arrows and with bows, they offered to accompany the women to the stream to fetch water. When the attackers arrived riding on their horses to attack the women, the Gobir immigrants defended the women and chased them away. This act impressed the community leaders who then requested the immigrants to stay with them because of the new technology they brought. The immigrants willingly accepted the offer by the community leaders and became integrated into the group, forming a new kinship unit within the existing social units already established and recognized the political suzerainty of '*Bwalbwang'* (*Hwali Bwong'ah*) and the '*Gyartagere'* (*Gyarta*).¹³

Colonial records also concurred with the idea of migration from several other areas. Matthews (NAK:54) affirmed that the *Bwaka* and their kinsmen the *Gyesin* and the *Bwong'ah* lineage groups of the Pyam migrated from Mupun, in Lankan district to Pyemgiji. The *Komdin* clan was also purported to have migrated from Kombum in north Sura (Panyam). The *Kopgai* clan was believed to have originated from the Jar of Jarawa in Bauchi and came to Pyemgiji, while a few of them went to as far as Panyam and Kombun. The *Pusguru* lineage claimed they came from Vakati in Bauchi, while the *Sigdi* or the *Gadai* came from Tulai through the original *Sigdi* in Bauchi.¹⁴ However, it is interesting to note that the linguistic categorization of the Pyam historically placed them with other Jos Plateau ethnic groups like the Amo, Berom, Aten, Tarok, Irigwe, Jere cluster, Lemoro, Pai and so on under the Benue-Congo (Platoid) of the south-eastern Plateau family group.¹⁵ Therefore, it suggests that the Pyam language developed as an offshoot of this proto group long time ago. Mangywat (2013) has postulated that the peopling and formation of groups on the Jos Plateau area is traced to several phases of historical study and

highlighted that:

The first phase, ca. 200 BC to ca. 1000 AD was the prehistoric one. The second phase, ca. 1100 to ca. 1700 AD, was occasioned most largely by developments in the Kanem – Borno region, such as the establishment of the second Kanuri Empire and the emigration of the groups who refused to be incorporated into the new Kanuri polity to other regions, especially the Jos Plateau. The third phase, ca. 1600 to 1800 AD was associated with Jukun – Kwararafa activities. The fourth phase, circa. 1800 to 1907, was related to the Fulani herders and Hausa traders and culminated in the Sokoto Jihad. The fifth phase was the colonial period, 1907 – 1960. This phase was marked by colonial conquest and domination, and it witnessed, among other things, a further massive immigration into the Jos Plateau by more Hausawa, Fulani and Kanuri as well as Igbo, Yoruba, and other groups from all over Nigeria...¹⁶

In the light of this and considering the oral data obtained, it is most probable to fix the migration of the section of Pyam to the second phase, ca. 1100 to ca. 1700 AD into this territory. Apparently, most of the ethnic groups of the upper Benue and Bauchi Plateau region have traditions of movements traced to periods before the 1800.¹⁷ While some migrated over long distances, others only moved within a single geographical region. However, an informant claimed that the *Gyertiem* and *Bapla* communities in Pyam land had existed prior the waves of migration into *Bwerin* in Pyamdere,¹⁸ which suggests the autochthonous existence of communities as observed by Sa'ad Abubakar thus:

Undoubtedly, some of the ethnic groups on the Benue basin and Bauchi Plateau migrated from the north. However, this does not mean that there had been no

13. Audu, WaniBida. Personal Interview. 3May 2017.

14. Pankshin N.A 54, Sub Gindiri District

15. Crozier and Blench. *Nigerian Languages*, 40.

16. Monday Y. Mangywat, *A History of class Formation in the Plateau Province of Nigeria, 1902 – 1960: the Genesis of a Ruling Class*. (Carolina Academic Press African World Series, 2013), 4.

17. Sa'adAbubakar, "Peoples of Upper Benue Basin and Bauchi Plateau before 1800," in *Groundwork of Nigerian History*, ed. ObaroIkime (Ibadan: HEBN Publishers Plc, 1980), 166.

18. Samuel T. Kallamu,

autochthons but only empty lands into which the various immigrants moved... thus, it can be said that in most areas the autochthons that had existed were probably eventually overwhelmed by alien immigrants except possibly on the Jos Plateau. This is more likely to have been the case because the period during which the large-scale migrations took place cannot be determined with certainty.¹⁹

Consequently, to assert that the *Gobirawa* and the *Pyam* are one and the same stock would not be right, since the *Gobirawa* are *Hausa* and speak the *Hausa* language and by language classification, they fall under the Chadic language family.²⁰ However, perhaps the two groups might have had contacts in one form or the other in the past which resulted in the similarities in their culture and facial marks as it is believed to exist between them today

The Establishment of New Settlements in The Pyam Area

The major settlement pattern in most rural areas are either nucleated or dispersed in nature. And therefore the village settlement depicts a group of dwellings which may be compact, semi-compact or clusters of hamlets and linear, emerging as a result of interplay of both physical and cultural factors. In other words, the settlement is a cluster of houses including surrounding land where people take their shelter and keep their possessions. It is a simple and small agglomeration of people at a favourable site and it is influenced by physical and economic factors, such as source of water supply, river and nature of soil.²¹ Evan Centanni observed that:

One of the most basic factors affecting settlement patterns is the physical geography of the land. Climate is key, because if a place is today too cold or too hot, it's more difficult for a large number of people to settle there, especially if they make their living from farming. The land itself is important too because some types

of soil are much better for agriculture than others, or they support different types of crops. Though modern transportation allows people to settle farther from where their food is farmed, places with wet, mild climates are still more densely populated than places that are very dry or cold.²²

As earlier noted above, Pyamdere was the original and the most suitable habitat of the Pyam people before the 18th century. However, according to the oral data collected through oral interviews from the respondents in the field, the population at Pyamdere continued to increase over the years owing to natural reproduction and the coming of more immigrant settlers who had accepted and recognised the authority of the *Hwali Bwong'ah*. Although there were no records or statistics provided as to the rate and nature of the increment by the oral source, it was believed that the area experienced over population resulting in lack of available farmlands and space for building residential homes. The immediate impact of this development was the search for virgin farmlands for both agriculture and human habitation. Consequently, new settlements such as Langai, Dichansoi (Chanso) and Gwunduling (Gindiri) were founded at different times by the close of the 18th century and the beginning of 19th century. The British imposition of its control over the Nigerian area, and to some extent, its success in the abolition of slave raids and slave trade, and of course inter-communal wars in the Jos Plateau region, greatly encouraged the movements of the people from the hills to the plain lands. It was in this light that Bedung remarked thus:

... at that point in time the population density was very low; but with the onset of pacification, relative security and increase in population made out migration to the plains inevitable. Land tenure was individualized and migrants could now occupy land as they moved on. This phase marked perhaps the genesis of dispersed settlement pattern dominated by farmsteads and villages.²³

19. Abubakar, "Peoples of Upper Benue Basin," 166-167.

20. Crozier and Blench, *Nigerian Languages*, 47.

21. Singh R.Y, *Geography of Settlements* (New Delhi: Rawat Publications 1998), 134 www.peopleofoureverydaylife.com/factors-influence-settlement-pattern-10269.html. N.p.n.d. Web.16 June 2017.

22. Singh, "Settlement," 135

23. Bedung, *Population*, 104.

Arguing in the same light, Atu noted that:

Gindiri is a settlement of the Pyem people who are believed to have migrated from Gobir in the present Sokoto State in the 18th century. Their first settlement was at Pyemgiji hills. It was here that the name Pyem was given to the small ethnic group, but soon they had to move down to occupy the lower grounds to the west where they were said to have incorporated the original inhabitants, the Gertiem. This was as a result of a fierce battle which led to the defeat of the natives. This defeat also, led to the formation of such settlements as Chanso, Langai and Gindiri by the Pyem people.²⁴

It was this development that encouraged some of the clans that had earlier settled at *Bwerin* in Pyamdere to migrate to these new settlements leaving behind the seven *Kyari* clans at *Bapla*, the *Bwong'ah*, *Gurmos*, *Bwordin*, *Dari*, *Bapla*, *Danyil* and *Bwondon*.²⁵

The Establishment of Langai Village Settlement

Langai *MalapPyam* was the first new settlement that emerged at the close of the 18th century. The village was named *MalapPyam* because it was the first to be established after the traditional Pyamdere settlement. *MalapPyam* simply means "first born of Pyam". The historical evidence gathered revealed that, it was one BughaMangvat, who led his kinsmen to establish Langai village area. Mangvat asked for permission from the *Hwali Bwong'ah* and his council before moving to establish this new settlement. BughaMangvat was believed to have discovered that this area was suitable for human habitation through hunting expeditions he had made in this region.²⁶ The area had a vast farmland which was good for the cultivation of staple food crops such as guinea corn, millet (*yuk lang* and *parpara*),²⁷ yams, cassava, cowpeas and potatoes (sweet), and the rearing of livestock such as cows, sheep, goats, guinea fowls, and domestic pigeons. Shortly after Mangwat and his *Nyengu* kinsmen had

settled at Langai, other clans such as the *Mangar*, *Das* (*Nanduk*), *Durumdin*, *Daranji*, *Gadai* and some members of the *Kopgai* followed suit. Over the years some tertiary settlements such as Kadonong, Gimti, Furshi, Gyamba were established. This was necessary because of the continuous increase in the population of the secondary settlement and the need for more farmlands for agricultural purposes.

The Establishment of Dichansoi (Chanso) Village Settlement

Oral data generated through field interviews has shown that Dichansoi was the second settlement to emerge after Langai. It was claimed that it emerged around the 1790s, some thirty years after the establishment of Langai and that it was the quest for farmlands that led to the established of the village area.²⁸ Dichansoi area was blessed naturally with vast and fertile land for agricultural activities which was discovered through hunting expeditions.²⁹ The village was founded by the *Gyarta*, Mangas Mambot, near a rock called Dichan. The Dichan (rock) was initially a place used for the administration of lop, called Sere to litigation parties.³⁰ The Sere was a substance that consisted of the ground bark of a certain tree, mixed with some other concoction known only to the priest that administered it, the Jer.³¹ It was for this purpose that the rock was called Dichansoi. Therefore, the new settlement came to be known and called Dichansoi.³²

As it has been stated earlier above, population explosion and the need for more farmlands at *Bwerin* was solely responsible for the dispersal of the Pyam from their original and ancestral home at Pyamdere to other new settlements. It was this basic need that made the various clans to migrate and settle in more spacious areas good and fertile for agricultural activities, hence, the establishment of Dichansoi (Chanso) village area. Information gathered revealed that *Gyarta* Mangas, left *Bwerin* at Pyamdere with his kinsmen, the *Pusguru* lineage and founded Dichansoi village, southeast of Langai. *Gyarta*, Mangas Mambot and his eight sons

24. Atu, D.A. "Local Crafts and Market in Gindiri," in *Gindiri: A Study of the Town and its Environs*, ed. Gilbert AlabiDiche, (Jos: NBTT, 1991), 120-136.

25. Luka, Tunani. Personal Interview. 14 May 2017.

26. Luka Tunani. Personal Interview. 14 May 2017.

27. The Pyam had two species of millet; one was tall and the other short.

28. Here the date was approximated considering the oral data provided to the researcher

29. Zakare, Umaru Personal Interview. 15 April 2017

30. Audu, WaniBida Personal Interview. 3 May 2017.

31. Opara. *A Short History*, 70.

32. Audu, WaniBida. Personal Interview. 3 May 2017.

had stayed in this new founded abode for seven years before *Yanga Doji*, the *Jer*, *Sumdawa*, *RitDizan* and *Dass* led their kinsmen, the *Chapaka*, *Kardei*, *Dikumdin*, *Kukworka* and the *Bwong'ah* respectively, out of *Bwerin* and joined him at *Dichansoi*, including one of the seven *Kyari* clans of *Bapla*, the *Gurmos*.³³ The main attraction at *Dichansoi* was the vast rich agricultural farmlands and the ample water source found in the area. Later developments in the 19th century at *Dichansoi* led to the establishment of some tertiary or third generation settlements at *Diviko* (*UngwanBaraya*), *Janare*, *Dichan -sangal* (*Changal*), *Liliki*, *Chidigun* (*Dumulong*), *Kondigowur*, *Penle* and *Dichanjei*. These semi village areas were founded by the subjects of *Gyarta* Mangas; these were: *GwangMagaji*, *Maichuk Mangas*, *Arin Magaji*, *Musa Magaji*, *Kokshik Dolkal*, *Jikji* (from the *Chapaka* clan), *Shingle Sambo* and *Chigaje* (from the *Pusguru* clan) respectively. The areas were discovered by these individuals through hunting expeditions and eventually led their families out of *Dichansoi* to settle in these respectively new abodes at different times as was the case in the other settlements discussed earlier.

The Establishment of Gwunduling (Gindiri) Village Settlement

Gwunduling (Gindiri) village settlement was also founded southeast of *Langai* (*MalapPyam*), the first settlement. It was established on the land situated in between *Langai* and *Dichansoi* (*Chanso*), which is separated from *Langai* by the *Chakat* River. It was the third settlement established by the Pyam extraction. The name Gwunduling was derived from the description of the shape of the rock situated close to the earliest settlement that emerged, which in the colonial times was called *DutsenLamba*, named after a colonial officer the Pyam nicknamed *Lamba*. He was the first white man to climb to the top of the rock.³⁴ The rock is located adjacent the *Gyertiem* settlement. The *Gyertiem* are believed to have lived around the *DutsenLamba* area since time immemorial, before they were conquered and assimilated by the Pyam who were numerically in the majority.³⁵ Although

not much is known about the whereabouts of the group, a visit and observation of the three settlement sites suggests they are of great antiquity. Oral evidence gathered from the field interviews revealed that the *Gyertiem* were politically organised under a chief called *Sumawa* and that the people were socially grouped into two main social classes called -*Gyertiembira* and *Gyertiemkalla*. They were distributed into the seven clans that constituted the society. The *Sumawa* and his people before their conquest resisted all attempts by the *Hwali Bwong'ah* and the *Gyarta* to subordinate them until after the Jihad period when the Pyam authorities connived with the *Lere* authorities of *Bauchi* and raided their settlement. This development resulted in the dislodgement and eventual destruction of the *Gyertiem* settlement. Many of them were carried away as prisoners to *Bauchi*, while others that escaped settled among the *Mwaghavul*, *Berom* and the *Ron*.³⁶ However, before the raid that swept the *Gyertiem* from their original abode, the Pyam had co-existed peacefully with them. For instance, there was a time when the *Gyarta* complained to the *Sumawa*, chief of the *Gyertiem*, that a group of people from the *Berom* territory had been crossing through his area to raid his community at *Pyamdere*, stealing property belonging to his subjects and therefore solicited for his cooperation to enable him deal with the menace. The *Sumawa* agreed to assist in that respect, but demanded for a hen from the *Gyarta* to enable him perform a ritual that would stop further attack on the community. The *Gyarta* obliged and on one of their expeditions, the culprits were intercepted by the over flooded *Chakat* River and were all drowned. Therefore, from that time nothing was heard of this group of raiders. Hence, the Pyam and the *Gyertiem* continued to relate with each other through marriages and trade.³⁷

Perhaps, it was the existence of this powerful and well organised community around this territory that delayed the establishment of the Gwunduling (Gindiri) village settlement. Information gathered revealed that it was one *Yakweng* and his brother *Fyaleng* from the *Bwaka* clan, and *Dirshak* and his son *Kinkat* from *Durumdin* clan, and four other people that first left *Bwerin* in *Pyamdere* and

33. AuduWaniBida Personal Interview. 3 May 2017

34. Mwankat, Ibrahim. Personal Interview. 12 December 2016.

35. Kallamu, S.T. A Paper Presented at a Seminar of National Association of Pyam Students, C.O.E Gindiri Chapter, 16th September, 2007.

36. Mwankat, Ibrahim. 12 December 2016.

37. Mwankat, Ibrahim. 12 December 2016.

migrated to the Gwunduling area and settled. The source did not remember the names of these five other people.³⁸ The colonial record documented by Mathews (NAK:54) showed that:

... Gindiri was founded by three families. The senior of the three being that of the *Rit*. The other two have provided the *Galadima* and *Madakin* Gindiri. The function of selection of new *Rit* has always rested with the *Galadima* and *Madaki*.³⁹

By this, it suggests that Gwunduling (Gindiri) was founded by the *Gadai*, *Durumdin* (*Nifo*) and the *Bwaka* clans, since these lineages were the ones that had produced the *Rit*, *Galadima* and *Madaki*⁴⁰ respectively since the inception of this type of chieftaincy in Gindiri. However, oral data obtained revealed that some other clans that had earlier settled at *Bwerin* which included the *Bwaka*, *Durumdin*, *Kopgai*, *Komdin*, *Daranji*, *Shupu*, *Dirkil* and *Dibarka*, *Digya* or *Tashu*, which are called today *Gyesin* migrated and settled at Gwunduling (Gindiri). Some fraction of the *Nyenyu* lineage came to the Gwunduling (Gindiri) area from Langai village, where they had settled earlier; while members of the *Suliya* clan and some families of the *Kopgai* lineage migrated from an area they called *Gyabajel* (Kombum) to join their kinsmen at Gwunduling (Gindiri).⁴¹ The *Gadai* were believed to have migrated to Gwunduling (Gindiri) from Sigdi in Lere area of Bauchi.⁴² In the same vein, the government document on the installation of His Highness, Sum-Pyam, MatoDakata affirmed that: "... at Pyemgiji (Pyamdere) all the clans settled first while *Gadai* clan which was left behind at Sikdi on the way to Pyemgiji settlement came late ..."⁴³

In the 19th century, some tertiary or third generation settlements were also established due to the processes of disintegration and nucleation which included *Pumbush*, *Kwer'goro*, *Nagwak*,

Anzum, *Tongzong*, *DikufMaru*, *Dawalka*, *Bwaka*, *Zandur*, *Pipallang*, *Dalang*, *Dichanjei*, *Sharumka*, *Kumsung*, *Keras*, *WakmoKwer'adung* and *Gudum*. All these subsidiary settlements were founded by the kinsmen of the various clans that established Gwunduling (Gindiri) village area in a similar process that Gindiri was founded. The areas were discovered to be suitable for human habitation through the annual hunting expeditions organised by individuals and also by clan members. All the sub-village settlements were politically under the Gwunduling oligarchy led by the *Wuciri*.⁴⁴

The Establishment of Pyemgiji (Pyamdere) Village Area

After the migration of the various clans that had inhabited *Bwerin* area, the six remaining *kyari* clans, with the exception of the *Gurmos* clan which had earlier moved and joined *Gyarta* at Dichansoi and the *Fwangur*, the only remaining clan at *Bwerin* which declined to follow *Gyarta* Mangas to Dichansoi, but politically and religiously maintained its connection with him (*Gyarta*), moved down from the hills and settled on the plains of Pyamdere and founded the Pyemgiji new village settlement. In other words, the lineage composition at the new Pyemgiji settlement included the *Bwong'ah*, *Bordin*, *Dari*, *Bapla*, *Danyil*, *Bwondon* and the *Fwangur*.

By and large, the need for more and more farmlands and the continuous increase in population at the new village area led to the establishment of other tertiary or third generation settlements. The sources gotten claimed that there was population increase but were not able to say clearly the rate or number of the growth. The areas were discovered to be suitable for human habitation through the seasonal hunting expeditions carried out by the people. The 19th century subsidiary or third generation settlements that emerged from Pyemgiji included *Mwaringka*, *Pasawa*, *Sharum*, *Champak*, *Surki*, *Larka*, *Mangar*, *Mungi-divika*, *Mungi-chika* and *Shili*. The formation of these farm settlements followed the same process with Pyemgiji village. Individual members of the various clans that founded Pyemgiji broke away and founded these settlements.

38. Mohammed Bamaayi, Personal Interview. 12 December 2016

39. Pankshin N.A, 54: Sub Gindiri District.

40. The *Rit* was a Pyam indigenous title for chief, while the *Galadima* and *Madaki* were Jihad creation

41. Watse, Bello. Personal Interview. 1 October 2016.

42. Bruce, Ricahrd. "The Growth of Islam and Christianity: The Pyem Experience 1." In *Studies in the History of Plateau State Nigeria*, edited by Elizabeth Isichei, 225-241. London, Macmillan Press LTD, 1982.

43. Government of Plateau State, "Programme for the Official Installation of His Highness, Sum-Pyam, Mallam MatoDakat, as Chief of Third class Status" Jos, 1982.

44. Mohammadu Bamaayi. Personal Interview. 2 October 2016.

Conclusion

The Pyam like any other ethnic group in Plateau state have claims of origin, short and long distant migration from time immemorial. The migration of the Pyam into their present abode is dated between ca. 1100 to 1700 AD. The 18th and the 19th centuries were characterized by internal or out migrations which were caused by the need for vaster farmland, which were necessitated by the increased population rate at that time. These domestic or local movements resulted in the establishment of the secondary and tertiary settlements in what is today known as the Pyam chiefdom. The study shows that *Bapla*, *Bwerin* and *Gyertiem* communities predated the migration of the Gobir immigrants who came and met an already organised settlements with well-defined political oligarchies. The study also revealed that it was some of the earlier immigrants that introduced Hausa culture into the Pyam community especially with the coming of the *Lerewa* from the present Bauchi state.

Secondary settlements also emerged after *Bapla* and *Bwerin*, the original abode of the Pyam and the disintegration of the *Gyertiem* due to the search for more farming and hunting grounds. This development was a resultant effects of population explosion in *Pyamdere* at that time. This also resulted in the establishment of *Langai* (*malapPyam*), *Chanso* (*Dichansoi*) and *Gindiri* (*Gwunduling*) respectively by the close of the 18th century and the beginning of the 19th century as mentioned above. Finally, subsidiary or tertiary settlements also sprang up from the three main settlements which were founded by clan members of the clans that founded the three secondary settlements that emerged earlier.

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