

HERITAGE, IDENTITY AND CULTURAL MEMORY: TIV THE PROGENITOR OF THE BANTU RACE

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Abstract

The hypothesis of human race origin has received much attention from history, anthropology and archaeology researchers. The research focused on Tiv society being the progenitor of Bantu race. The origin and migration of Bantu trajectory has been a subject of ongoing debate by world researchers. The trait of Tiv being a Bantu race progenitor and occupying the Bantu place of origin and being a spot of Bantu migration is not conspicuous. The root words of various Bantu clans traced to Tiv words is not known by a lot of people and some scholars. The paper explored the origin of BANTU race scattered around West, Central, East and South African regions and Tiv being a Bantu progenitor. Assessed the geographical origin of BANTU wave of migration 2000 BC, Under pin culinary and cultural similarities of Bantu clans with Tiv people in Nigeria and the Tiv people in Cameroon. The paper made use of historical methods that include the use of primary and secondary sources. The paper Unearthed the background origin of Bantu from West Central Africa a boarder between Nigeria and Cameroon. Equally revealed the geographical evidence of Tiv occupying the Bantu place origin. Laid bay, the linguistics similarities of Bantu clans and Bantu clans root words being traced to Tiv ethnic group. Also uncovered, the demographic significance of Tiv people to be the largest Bantu stock left behind. More so unwrapped the archeology excavation revelation on Tiv people, in Tiv dominated areas in Nigeria and Cameroon again artifacts similarities with Tiv a progenitor of Bantu. Brought to the fore Culinary and cultural similarities between Tiv and other Bantu clan, asserted the hypothesis Tiv being a progenitor of Bantu race.

Keywords: Bantu, Tiv, Progenator, West Central Africa, Origin.

INTRODUCTION

The Bantu people are one of the largest and most widespread ethnic groups in Africa, with presence in approximately 20 countries across Central, Eastern, West and Southern Africa. Despite their significant impact on the continent's history, culture, and demographics, the origins of the Bantu people remain a subject of ongoing debate and research.¹ The Tiv ethnic group of West Central Africa (Nigeria - Cameroun) boast of a unique genealogical heritage that sets them apart from other ethnic groups. At the core of Tiv identity lies the belief in a common ancestor, Takuruku who give birth to Tiv. This shared ancestry fosters a profound sense of familial ties among the Tiv, transcending tribal affiliations. The Tiv genealogical structure is meticulously organized, with the population divided into two primary lineages: Chongo and Ipusu². These lineages are further subdivided into: 1. Super clans, 2. Clans, 3. Sub-clans, 4. Kindreds, 5. Sub-kindreds, 6. Villages, 7. Hamlets, 8. Families. This intricate system enables every Tiv individual to trace their ancestry by reciting the names of their forebears, ultimately linking back to Nyamazenga, the grand father of Tiv³. This remarkable homogeneity distinguishes the Tiv from other Bantu clans and ethnic groups in Africa. With a population of approximately 16 million, in Nigeria and Cameroon⁴ the Tiv exhibit an extraordinary phenomenon – every individual is related to the Tor Tiv (Tiv King) by blood. This unparalleled blood relationship is a testament to the Tiv's unique heritage. Furthermore, despite their substantial population particularly in Nigeria, the Tiv speak a single language without dialects though with tone and accent variations notable in Tiv lineage extraction such as: Jechira, Jemgba, Sankera, Minda and Kwande, the tone and accent variations underpinned by sharp tongue and the others that drag words with heavy tongues that happened not to released words sharply this due to the fact that Tiv ethnic group are surrounded by different ethnic groups who speak different languages this is the reason for the differences in accent and tones, above all upon pronunciation message is passed, unlike surrounding ethnic groups in Nigeria and Cameroon, which comprise diverse ethnicities with distinct languages and dialects which poses Impediment in understanding. This linguistic uniformity serves as compelling evidence supporting the Tiv's status as the progenitors of the Bantu people⁵. The Tiv's homogeneous nature, combined with geographical, archaeological, demographic, and linguistic evidence, reinforces the assertion that they are indeed the ancestors of the Bantu people who residence covered both Present day Nigeria and Cameroon which is otherwise known as Benue Valley.⁶ Progenitor sometimes referred to legendary – founder of a family, line of descent, clan or tribe, noble house, or ethnic group. In addition, the progenitor is often a distant ancestor, only known as a result of oral tradition. Where people groups and communities rely solely on a patrilinear family line, their common ancestor often became the subject of a legend surrounding the origin of the family⁷. In the mythological beliefs that Tiv is the progenitor of Bantu clans is basically because of the linguistics, culinary, ancient

housing Architecture styles evidence, and story of Bantu origin of migration.⁸ This paper explored the hypothesis that the Tiv people of West Central Africa may be the progenitors of the Bantu people. The paper is collapsed into 9 segments; introduction, Bantu origin, geographical place of migration, linguistics similarities and root words, demographic of Tiv a Bantu clan, archaeology excavation artefacts, culinary and cultural similarities and conclusion.

Bantu Origin

The Bantu race originated from West Central Africa a border between Nigeria and Cameroon and Lived in the Benue valley since the beginning of time before the ideation of periodization and precision of global space timing and starting from 1st and 2nd century BCE⁹. The Bantu comprised of Zulu tribe, Shona, Tiv, Mambila, Venda, etc. The Bantu migration that occurred between 1800 BCE and 1500 CE, is widely regarded as one of the most significant events in African history¹⁰. During this period, Bantu-speaking populations migrated from their ancestral homeland in West Central Africa to various parts of Africa continent, interrupting the aborigine and interacting with indigenous populations along the way, despite the significance of this event, the exact origin of the Bantu people remain unclear, with various theories speculating different ancestral homelands and migration routes. The Bantu people after existing in their place of origin for centuries, went through the necessary stages of growth and development notably in the following works of life such as farming, iron work and other civilization. The Bantu people displayed of farming skills and prowess, they cultivate different types of crops such as; cereals, tubers crops, fruits, in line with the seasons of the years as is configured. They equally keep herds and birds of different sorts such that they could cater for the population. In order to enhanced the agricultural practices, they devised indigenous scheme of corporate farming activities in accordance with age grades, Male and Female adults all form a group ranging from 5 to 10 people and 10 and above. They organized farming activities, fixed days and allocated each working day to every single member this rotation rounds up to the last person. It is mostly done within family close lineage with commitment to always disposed your self during activities failure to turn up to work on other people's farms your own slot suffers the same faith. This scheme enabled them cultivate hectares of land for an individual and it applies to everyone. Another factor that facilitates the cultivation of large hectares of land was the shift from stone tools to iron ore implements.

The development of the skills, techniques and knowledge of processing iron ore, they crafted farming tools from the iron ore, these very arts facilitated the cultivation activities by implications the demonstrated and exercised full utilization of the land mass they occupied. This iron ore technology facilitated production and possession of weapons of war. They were able to repel the invasion from slave raiders, defend themselves from invaders and protect their land, this enabled them resist being captured into slavery by other kingdoms during the pre-colonial days¹¹. The land occupied by the Bantu became insufficient given the manner, judicious and technical way they were able to utilize the land; thus, they started searching for new location,

and fertile ground from other regions. The migration pattern was basically carried out according to lineage groups pattern, and was being done in batches. ¹²The migration of the Bantu clans was largely facilitated by iron ore work knowledge, the weapons produced from the indigenous technology were useful in overrunning other groups of people they come in contact with. These data therefore clearly support the "late split" theory, suggesting that the Bantu first crossed the equatorial forest before branching off into two groups following migratory routes towards Eastern and Southern Sub-Saharan Africa, where they came into contact with autochthonous populations inhabiting these regions. Phillipson's version of the 'deep split' model, states that an Eastern population stream, from an origin in Cameroon, spread along the northern margin of the rainforest to reach the inter-lacustrine region of East Africa¹³.

Geographical inhabitant of Tiv ethnic group is a Bantu place of Origin.

The Tiv people currently inhabit the region widely regarded as the birthplace of the Bantu people, situated in the Benue Valley of West Central Africa, spanning across Nigeria and Cameroon. This geographical overlap is striking due to the fact that Tiv ethnic group currently occupied the place from which the Bantu migration is believed to have originated. The very place, location and spot where Bantu origin is established the Tiv spread over a wide and large space of the enclave, the population of Tiv ethnic group is quite large and thick in Benue Valley the West Central Africa¹⁴. Within the circumference radius of West Central Africa location, the Tiv population cover well over three quarter of the circumference circuit radius as a Bantu stock. The location of Bantu place of origin experienced colonial impact on the geography, the advent of colonialism during the 1885 in which the colonial masters balkanized geographical location into bit and pieces and shared amongst the the European powers. This was done without the consideration of homogeneous people that were to be divided and separated from each other as a result of the boundary demarcation. The implication of boundary demarcation on a people was to divide them into different camps and pitch them against themselves, break the affinity bonds so that the sense of oneness disappeared and they no longer see themselves as one people. This boundary affected and destroyed the will power to defend themselves against extermination and annihilation plot and move from other race to dislodged them from their place of origin. This boundary demarcation eroded away sense of self consciousness and self-awareness there by making the Tiv race to lose knowledge about their true history of origin.¹⁵

The European powers each has different languages, way of lives and distinct system of governance that caused variations in tongues among the Bantu race. Consequently, a homogeneous people ended up being divided among different European powers will have to suffer cultural, languages and system of governance destruction this then deepens the division of the homogeneous people, occasions the corruption of their languages by imposing different foreign lingua franca upon the indigenous peoples languages making it worse for the sustenance of indigenous languages identity, which formed part of traditional and cultural identity.¹⁶ Lord Salisbury stated that the British

Prime Minister in 1906, demonstrated this arbitrary and under-informed approach at the signing of the Anglo-French convention on the Nigeria-Niger boundary in 1906, when he said: "We the British and the French have been engaged in drawing lines upon maps where no white man's foot ever trod: we have been giving away mountains and rivers and lakes to each other, only hindered by the small impediments that we never knew exactly where the mountains and rivers and lakes were ¹⁷." For example, the Bantu clan's language variations are the direct impact of the colonialism to day the geographical location of the Bantu race place of origin is altered and was made to become a norm as though the Bantu race existence commenced with colonial contact. The Tiv of Bantu are on the both side of the countries that represent the Bantu place of origin therefore, the proposition that Tiv people a Bantu stock is the progenitor of Bantu race convincingly proven by the geographical location analogy.

Linguistic Evidence

A comparative analysis of Bantu dialects reveals that the Tiv language possesses root words similar to those found in various Bantu languages¹⁸. For instance, the Tiv language contains words such as "or" (person), "igo" (thing), and "nde" (place), which are similar to words found in various Bantu languages ¹⁹. A people who has the same origin usually have languages similarities in that the spelling might vary, pronunciation equally, loosely different but the same in meaning. Whenever there is an interception in their living together and in close proximity consequently migrate to a remote geographical location there is bound to be some level of differences either sharp or unpronounced. ²⁰ A people of common descent undoubtedly have language as a means of cultural, custom, and traditional identity. The closeness of languages speaks of affinity of a common people. Whenever a people that share the same source of origin and began to grow, increase and expand they get to fragments and regroup in segment in line with parents' lineage this then brings about hamlet settlement, clan lineage first small lineage second large lineage and larger lineage and race extraction. This development occasions situation of variations in tongues in line with the ancestral individual unique errors in pronunciation of words in their very language of origin²¹. This began to have acceptance and became established as a peculiar language identity of a particular people that are of the same origin, but it is usually noted that there is original source of the language which is often traced to a particular segment that is part of the entire race. More so, if a segment of a race shares border with people of different race who speaks different language from that of the other race, constant interaction between those people they share border with this will impact the original relics of the language of origin thereby introducing differences in the sounds, symbols, accents and tones. Especially when the language is not yet documented in order to maintained the originality and served as a reference for actual sources of the sounds, symbol and meaning. Thus, linguistic core of the Bantu family of languages, a branch of the Niger-Congo language family, was located in the adjoining region of Cameroon and Nigeria, Which is Tiv nation.²² Also, if a people of the same race depart from each other by migrating to a distance location such as corridors of golf, peninsula, and regions in the course of interaction through

trade activities and cultural festivals this equally impacts the original language in the following ways first, by corrupting the words and intonation of the mother tongue. Second by engendering the birth of a hybrid of language which is made up of elements of both race languages. For example, the Bantu clans that migrated to East, Central, and South Africa as they started interaction with the Arab people given that it was difficult to understand one another as a result of distinct background of all the races, then the formulation of new symbols that can be understood by both races in interaction occurred²³⁷. Again, borrowing of symbols and words from both languages to form the new language, this led the formation of a new language called Kiswahili or Swahili ²⁴. This then became a lingua franca in the regions of East, Central and South Africa region in the pre-colonial era and subsisted up to modern dispensation. This then summed up to explain the likelihood of language variations among people of the same history of origin, as it applied to the Bantu race²⁵.

TABULAR PRESENTATION OF WORDS SIMILARITIES AMONGST THE BANTU CLANS

| ENGLISH | TIV | SHONA | TSWANA | ZULU | KISWAHILI | SOTHO | VENDA |
|----------|----------|------------------|--------|-------|-----------|-------|-------|
| Woman | Kwase | Mukwadzi | | | | | |
| Moon | Wegh | emwedzi | | | | | |
| Meat | Nyam | Nyama | | | | | |
| Rain | Ura | Mvura | Pula | Mvula | | | |
| Three | Utaa | Tatu | | | | Tharo | |
| Elephant | Noo | Nzou | | | Ndovu | Tlou | Ndou |
| Wisdom | Kwafa | Pfungwa | | | | | |
| Night | Tu | | | | | | |
| Animal | Anyam | Anyama | | | | | |
| Death | Kugh | Kufu | | | | | |
| You | We/kawe | Iwe | | | | | |
| Child | Wan | Mwana | | | | | |
| Dust | Hundu | Hurva | | | | | |
| Head | Tyo | | | | | | Thor |
| Leg | Nguha | | | | Mguu | | |
| Eye | Ise/Ishe | | | Iso | | | |
| Dok fao | Kange | Hanga | | | Kanga | Kahka | |
| House | Itimbe | Kenya- itemba | | | | | |

Source; Johnston, Harry H. 1919, "A Comparative Study of the Bantu and Semi-Bantu Languages' Oxford: Oxford University Press. (1922)P. 840. ("Bibliography of the Bantu and semi-Bantu, languages": v. 1. p. [785]-815).²⁶

Demographic expanse and spread of Tiv people in West Central Africa

The Tiv population has experienced significant growth over the centuries. According to estimates, the Tiv population was approximately 600,000 by 1931 head count

conducted by European officers. Today their population is estimated to be around 16 million. Employing a backward demographic analysis, it can be estimate that the Tiv population at the end of the Bantu migration in the 1500s to be around 100,000 to 120,000²⁷. The thick coverage of a people population in a region has so much to prove about the claim of a place of origin. Studies have shown that in the pre-colonial era the Bantu people originated from a location referred to today as West Central Africa with a precision of the border between Nigeria and Cameroon, this enclave spanned over Mambila Plateau, Cashimbila, Niger Confluence and interference fringes of Northern Calabar and The Tiv ethnic group are also located in the Akwaya district of Cameroon, which is in the southwestern border of the country. There are also a few Tiv people in the francophone region of Cameroon. The Tiv ethnic group of Bantu are found on every segment of the enclave premised within the geographical spread of West Central Africa circumference radius²⁸. The modern world language categorization subdivided the Tiv language of Bantu dialect into grouping category of Tivoid languages found in the region with little variations instead of making a sum up of Tiv language that spread all over the West Central Africa they prefer to allow it as Tivoid. Therefore, such ethnic group that are categories as Tivoid and their location are as follows; Tivoid languages found in Taraba State include the Batu cluster (Amanda-Afi, Angwe, and Kamino), Abon, and Buru. These languages are spoken in the Sardauna Local Government Area (LGA), particularly in villages east of Baissa, located below the Mambila escarpment. Specific Tivoid Languages and Locations in Taraba, Abon: Spoken in the town of Abong, east of Baissa. Batu cluster: This cluster includes the languages spoken in several villages east of Baissa, such as Batu Amanda, Batu Afi, and Batu Angwe. Buru: Spoken in a village named Buru, near the Batu communities. Tita: Another Tivoid language found in the Sardauna LGA of Taraba State. Also, In Cross River State, Nigeria, Maci and Otank are Tivoid languages, with Maci found in the Obudu Local Government Area (LGA) and Otank spoken in both Obudu LGA and the Kwande LGA of Benue State. Maci: A Tivoid language belonging to the Iceve cluster, spoken in the Obudu LGA of Cross River State. Otank: A Tivoid language also found in the Obudu LGA of Cross River State, as well as in the Kwande LGA of Benue State. Other Tiv speakers are found in the surrounding states of Taraba, Nasarawa, Cross River, and Plateau, and the country of Camerouns. The other Tiv language speakers that are located in the locations situated in Benue Valley an enclave that is part of the geographical description of West Central Africa that is established as the Bantu place of origin. On a whole the magnitude of the population of people that speak Tiv language purely and those groups that speak it with little difference and are classified as Tivoid. The population and percentage of those that speak Tiv in the West Central Africa region and Tivoid language is sufficient to draw conclusion that the Tiv people are the progenitor of Bantu people all over the world²⁹. Conversely, the Bantu people that migrated to East, Central and South Africa who language have derivative from Tiv language made it convincing to make believe that Tiv are the progenitor of Bantu people. Vansina, makes the observation that Bantu languages spread by major river routes, and as noted in the introduction, others too have hypothesized that rivers facilitated migration and diffusion³⁰. The duration that other Bantu clan migrated to the far distance is also seen as the reasons why most of the Bantu clans in Central,

East and South Africa speak something different from the Tiv people of West Central Africa that have remained unnaturalised and undiluted Bantu language after several generations the population begins to converge on the parameter set that maximizes the correlation coefficient. Research has shown that the entire geographical Circumference radius the Tiv occupied three quarters of land expands of Bantu place of origin. Thus, it is a proof that the Tiv ethnic group found in the West Central Africa are the progenitors of Bantu people worldwide³¹.

Archaeological excavation and interpretation in Cameroon and Nigeria

Archaeological excavations in the Tiv-dominated areas of Nigeria and Cameroon have uncovered numerous artefacts that bear striking similarities to those found among other Bantu clans. These artefacts include pottery, weapons, and other material culture³². Archaeology is another branch of studies that holds so much when it comes to the study of the past. The archaeology achieved this through the study of the cultural remains called artefacts these artefacts cut across all works of life such as; War implements, Textile materials, Farm tools, Cooking utensils, Festivals costumes, royal treasures chest. etc. These artefacts explained couple of things about an ethnic group which includes the historical origin of such a tribe be it that originated from such spot where the relics are found, either the related and interacted with other tribes or they were on the migration move³³. If such a group that the relics speaks about had gone into extinction the archaeology situates the precise era and period in time that the group of people existed. The relics of the war instrument equally unveiled that antediluvian munitions of a tribe or ethnic group, it explained the nature of wars, and defense mechanism that people used in ancient era by the tribe who artefacts are studied the general traditional military prowess is made available whether the tribe survived or is extincted. It provides insight on the similarities of such relics other people who could possess the same ancient life styles. Also, the farm tools artefacts the archaeology decipher and envisage the manner and nature of the farm pattern adopted by the tribe. More so, they create the types of crops that such groups grow during the pre-civilisation era. The textile industry relics on equal proportionate provide information about an ethnic group ancient life style with regards to clothing, throw light on when such ethnicity became civilized and from wearing animal skins to wearing of indigenous traditional clothes, they produced³⁴. Therefore, archaeology excavation in Tiv dominated areas bears great similarities with other Bantu clans in regions like Easter, Central and South Africa. Archaeology is one source of evidence, the substantiated the hypothesis that Tiv are the progenitor of Bantu people. Archaeologists have discovered potsherds (bits of broken pottery) in Cameroon. Ancient pottery is a major source of evidence about agricultural societies it proves the idea that sub-Saharan farming started in West Central Africa the Pottery remains in other places shows where the Bantu spread up to. Archaeologists have unearthed pottery, iron tools, and settlements in Bantu homelands these are all evidence of agriculture practices in ancient Tiv locations³⁵. These artefacts date to between 2000 BCE (before the common era) and 1000 CE (common era) Iron and pottery spread in the same areas the Bantu did move to. How did these technologies move across the continent? For example, the pottery traces of the southward

expansion are found at Obobogo in Cameroon; at the Denis 1 and 3 Settlements in Gabon (5000–3000 BP);³⁶ at Nzogobeyok in Gabon (4800–4400 BP) and at the sites of Okala, Ndjolé, Kango, Lalala, Mindoubé, Inkengué, Mbilapé and Lopé in Gabon (2600–2400 BP)³⁷. The pottery is found in similar contexts to the Shum Laka pottery; in association with the remains of village settlements, polished stone tools such as axes and hoes, upper and lower grinding stones, grooved stones, charcoal, quartz debitage, and also similar to the ones found in Tiv dominated areas in Cameroon and Nigeria.

Culinary and Cultural traits between Tiv and other Bantu clans

A comparative analysis of culinary traditions revealed striking similarities between the Tiv tribe and Bantu populations across Africa. The Tiv people's affinity for meat, as well as their unique delicacies, such as smoked bush rats, peppered caterpillars, and termites, are also found among Bantu populations³⁸. Tradition of people basically represent the people's identity, such that identifying them turns out to be less challenging. The type of food, manner and patterns of preparation makes up a people's culture³⁹. Where such people are found it is then easy to trace their root. The cooking implements contribute to cultural identity and explained the type of food that people were used to in the ancient time. Sub-Saharan Africa was late in adopting agriculture. The agricultural revolution in as much as it may have begun in modern-day Cameroon in 7000 BCE⁴⁰ originally this was home to Bantu-speaking people. However, foraging was the main food source in the rest of sub-Saharan Africa until 2000 BCE. These cultural and traditional delicacies of Tiv are found among other Bantu people in East, Central and South Africa, such tribes as; Shona, Venda, and Ndebele. Here are some characteristics of traditional foods: The oldest pottery found at the site of Benfica in Angola, dating to circa 200 AD is similar to that found on the more northerly Neolithic Bantu-speaker sites in Cameroon where Tiv are predominant.

Cultural identity: Traditional foods are part of a culture's identity and heritage, and are often passed down through generations. Traditional foods are made using local natural resources. Social and cultural meanings: Traditional foods have social and cultural meanings, and are often associated with celebrations and special occasions. Preparation and consumption: Traditional foods have specific ways for preparing and consuming. Nutritional implications: Traditional foods have nutritional implications. Food has been a tool for cultural exchange since ancient times, with people from different cultures sharing recipes and ingredients. No doubt, globalization can cause cultures to homogenize, with modern elements becoming more similar across different food cultures. Ancient Architectural style says so much about a people and where they are coming from. The Tiv people are known for round hut with round roof crafted with thatched roof with a rectangle clay made blocks of indigenous black craft that survived from the cradle of time amongst the Tiv people⁴¹. They local blocks was fortified by burning it and turned from clay colour to brown or red. This idea was indigenous the rondavel, or cylindrical, single-cell house with a conical thatched roof. This type is prevalent throughout Bantu stock, East, Central and

Southern Africa and is associated to only Tiv people in West Central Africa and other Bantu tribes in Central, East and South Africa regions.



Photo by Leo Frobenius of a Tiv village in August 1911

sources⁴²: Duggan, E. de C. (1932) "Notes on the Munshi ('Tivi') Tribe of Northern Nigeria: Some Historical Outlines". *Journal of the Royal African Society*, p.31 (123): 173–182. Retrieved 5/1/2025

East, South, and Central Africa build round huts with thatched roofs, including the Xhosa, Venda, Tswana, and Ndbele just like Tiv tribe in Nigeria and Cameron such

tribes

are



Tiv Village in Benue

source⁴³:TerkumaIorpenda'Tiv'Traditional,Arhitecture'
<https://www.scribd.com/doc/68627511/Tiv-Traditional-Arhitecture&ved...>

Stone huts with thatched roofs at Animist village of the Kapsiki ethnic group near Rhumsiki / Rumsiki, Cameroon, Central Africa

Captions are provided by our contributors.



source⁴⁴: African Village with thatched rondavel... <https://www.alamy.com/stock-photos-africa...> retrieved 7/1/2015

Xhosa: Build rondavels, which are one-room houses with a conical thatched roof. Rondavels are made from a ring of timber posts filled with mud or basket weave.

AI-enhanced description



Fichier:An evening meal in Tiv home, in Benue state, Middle...

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Source⁴⁵: Terkuma Iorpenda 'Tiv Traditional Arhitecture'
<https://www.scribd.com/doc/68627511/Tiv-Traditional-Arhitecture&ved...>retrieved 7/1/2015

Village with round huts near Mora, Cameroon, Africa

Captions are provided by our contributors.



source⁴⁶: African Village with thatched rondavel... <https://www.alamy.com/stock-photos-africa...> retrieved 7/1/2015

Venda: A southern people who build veranda houses with thatched eaves.



source⁴⁷: African Village with thatched rondavel... <https://www.alamy.com/stock-photos-africa...> retrieved 7/1/2015

Tswana: A southern people who build veranda houses with thatched eaves.

Ndbele: A tribe in South Africa who build colorful round huts.

Round huts are common in African architecture because they are easy to build using natural materials like mud and poles. The circular foundation also makes it easier to build roofing support.

Conclusion

Based on geographical, linguistic, demographic, historical, archaeological, and culinary evidence, this paper argues that the Tiv people are indeed the progenitors of the Bantu people, and that their ancestral homeland in the Benue Valley of West Central Africa was the starting point for the Bantu migration. The relationships between archaeological sites and regions based on shared material cultural traits; and on refining the associated physical geographical reconstructions of changing land cover and bridged the difference in some of the cultural traits.

Linguistic and archaeological evidence places the cradle of Bantu-language speakers in the Nigeria-Cameroon border area and it is from here, that the expansion of pottery-making Neolithic Bantu-speaking horticulturalists/farmers started, with archaeologists finding apparent evidence for an early 'deep split' into two branches: the Eastern Bantu and the Western Bantu. The earliest pottery found in a Bantu-speaker area are from the site of Shum Laka in north-Western Cameroon, dating to perhaps as early as 7000 BP. Western Bantu expansion happened Southwards from where Tiv lived as their home land. In just a few thousand years farming spread from a cradle in West Africa to cover an area of more than 23 million square kilometres of Sub-Saharan Africa, occupied today by more than 200 million Bantu language speakers speaking approximately 440 to 680 different Bantu languages. It has been

hypothesised that farming and Bantu languages dispersed simultaneously through demic expansion. A neighbourhood radius was set at 100 km, which we considered to be a minimum spatial separation required for resolving by radiocarbon dating any evidence of a diffusing front moving at c.1 km/yr

This paper has presented a comprehensive case for the Tiv ethnic group as the progenitors of the Bantu people. By examining geographical, linguistic, demographic, historical, archaeological, and culinary evidence, we have demonstrated that the Tiv people's ancestral homeland in the Benue Valley of West Central Africa was the starting point for the Bantu migration. Archaeologists have long emphasised the possibility of deep split in the dispersal history of first farmers in the Bantu-speaking regions, a view that has been partly conditioned by early dates in the interlacustrine region of East Africa. Linguists reconstructing dispersal history from language phylogeny have however increasingly favoured Tiv being the progenitor of Bantu clans

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