

*mai-mbauji*

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**Eine Studie über Entstehung und Wandel eisenzeitlich-historischer Fürstentümer  
im südlichen Tschadbecken (7./8. Jahrhundert n. Chr. bis ca. 1925)**

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**BAND II**

**Anhänge, Abbildungen und Tafeln**

## INHALTSVERZEICHNIS

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## ANHÄNGE



## Anhang 1

Die Textpassagen sind Abschriften der transliterierten oder direkt in Englisch geführten Interviews. Es sind lediglich diejenigen Textstellen wiedergegeben, welche für die Fragestellung von Bedeutung waren. Die Passagen sind nummeriert, diese Nummern sind im Text als Referenz angegeben. Zusätze aus den eigenen Aufzeichnungen, die parallel zu den Interviews geführt wurden, sind in eckigen Klammern den jeweiligen Textstellen beigefügt. Die jeweiligen Listen der Titel oder Ortsnamen sind in der Reihenfolge in der sie von den Informanten aufgezählt wurden, wiedergegeben.

### 1 Mege, Magumeri LG

4. Dezember 1998

#### 1.1 Mai Mohammed b. Mohammed, männlich, 68

Geboren in Mege, lebt in Mege mitsamt Familie. Identifiziert sich selbst als Kanuri, Klan Ngəma, ebenso seine Vorfahren. Haupterwerbsquelle ist die Landwirtschaft. Ibn Mohammed ist *mai* von Mege, gleichzeitig der *lawan*.

(Transliteration Kanuri-Englisch von Mohammed Adam)

1.1.1 „The institution of *lawan*-ship came into being about 98 years ago, that is to say after the death of Rabeḥ. But before then Mege and some other places like Mofio, Gujba, Dikwa, Kaza were all having the institution of ‘*mai*’ with some territorial control. And later with the defeat of Rabeḥ there were some structural changes in the political set up from *mai*-ship to that of *lawan*.“

1.1.2 „The position/office of district head and *lawan* were not in existence before Rabeḥ.“

1.1.3 „All the traditional titles are in existence in the *shehu*’s palace are also equally used in the olden days when the institution of *mai*-ship was in full practice. Titles such as *kaigama*, *zarma*, *yerima*, *yirima*, *gumsu*, *galtima* etc. were all available but nowadays all these have phased out because the institution of *mai*-ship has not been given full backing due to the change in the political set up especially with coming of the office of *lawan*-ship in the recent past.“

1.1.4 „Nowadays the traditional political structure, especially that of the *mais* has died out due to the modern political structure which has replaced the old system<sup>1</sup>, that is why these titles have equally died

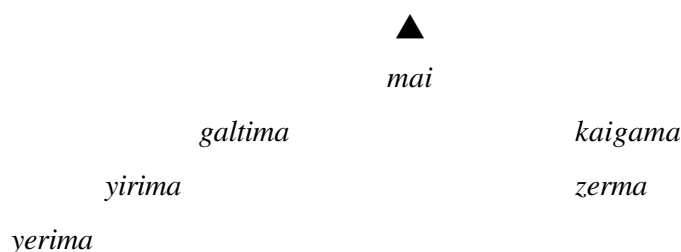
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<sup>1</sup> Damit ist das System der frühen Kolonialzeit gemeint, nicht das des Bundesstaates Borno.

because the people no longer respect the old system. Titles are: *bələma* [heutzutage mehr als fünfzig unter *mai megema*], *galtima* who is chief of general staff, and overseer of traditional titleholders, then there is *zerma*, he gives orders and acts as adviser to the *mai*. Then there was *yirima* who was member of parliament, and follows orders release to release people from prison. Then there is *gumsu*. She is head of *mai's* wives, and the first wife, then *mogorom* the daughter, then *maira*, the mother of the *mai*. Some of the traditional titles within the *mai's* court were hereditary, some were not<sup>2</sup>.”

1.1.5 „The new *mai* is turbaned according to the following procedure: When the new *mai* has been proposed the *shehu* sends a messenger [kan. *zaijada*] to the proposed *mai*. The proposed *mai* then gives him a gown and some money, then the *zaijada* gives an appointment for the date of turbanization. On the turbanization day of the day the *mai* with his people arrive at the *shehu's* palace and here the *mai* will be turbaned. After having been turbaned the *shehu* gives advices to the *mai* that he should treat all his subjects equally and should not make anything that would tarnish the image of himself and the area. Then the *mai's* convoy leaves the *shehu's* palace to their final distinction. On the way back some musics are played and trumpets are blown. And when the *mai* reaches his house he has to stay for seven days in seclusion, that is to say he has to stay for seven days in the palace without going out. During this period he would not be seen by anybody except his wife who serves him with food and a blacksmith who makes some noise by beating a piece of metal to awake the *mai* in case he sleeps during the day time. Beating a piece of metal by the blacksmith is like an ‘insignia’ to keep one awake always.“

1.1.6 „The seating order of the traditional titleholders in the *mai's* court [im Sand aufgemalt]:



More I cannot remember. It has been many years.“

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<sup>2</sup> Eine genaue Bestimmung durch den Informanten erfolgte nicht.

1.1.7 „Mege came into being as a village 360 years ago. The first settlers happen to come from Yemen, and the first person to settle was called Mai Modu Ngulmi Ka’ami. All in all there were 68 *mais* in Mege including the present one. The first was Modu Aissami, then came Ali Aissami, Mai Dunoma, Mai Lantima, Mai Kura, Amadu, Bukar, Mai Modu and now Mai Majama. Somewhere in between was Mai Kasæm<sup>3</sup>.“

1.1.8 „These are the settlements presently under Mege *lawan*-ship: Mege (kan.), Gujudu (shua), Airam (shua), Karderri (kan.), Kajamri (kan.), Bøla Ngela (kan.), Kotowasana (kan.), Dugulrui (shua), Wusku (shua), Magita (shua), Jereb (shua), Chesa Ngala (kan.), Masam (kan.).“

## 2 Rann, Kala Balge LG

8. Dezember 1998

### 2.1 Mai Modu Afadema, männlich, 65

Geboren in Rann, lebt seither in Rann. Identifiziert sich selbst als Kanuri, Klan ma’ami. Spricht selbst nur wenig Kotoko, allerdings sollen die Vorfahren fast ausschließlich Kotoko gesprochen haben. Haupterwerbsquelle ist die Landwirtschaft. Mai Modu Afadema ist nicht der Herrscher von Rann sondern lediglich benannt nach einem früheren *mai*.

### 2.2 Bulama Bukar, männlich, 55

Geboren in Rann, lebt seither in Rann. Älterer Bruder von Mai Modu Afadema, identifiziert sich als Kanuri, Klan ma’ami. Haupterwerbsquelle ist die Landwirtschaft.

(Transliteration Kanuri-Englisch von Mohammed Adam und Mai Ngalama Ibrahim Laminu)

2.2.1 „The initial inhabitants of Rann happened to be Sao people. Thereafter came the Kotoko who are still found in the area.“

2.2.2 „We are from one of the royal families of the *mai* of Rann, from the beginning belonging to Mori in tribe, but later changed to Kanuri. In the recent past there was domination of Kanuri settlers and most people in the area speak Kanuri language. That is why most of us speak the language and then gradually there was this change. Secondly intermarriage. Most of us got married to other tribes

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<sup>3</sup> Die Reihenfolge der Liste ist nicht gesichert.

like the Kanuri. The mother [von Mai Modu Afadema] happens to be Kanuri tribe. I speak Kanuri more than Kotoko. The mother is Kanuri from the clan of Ma'ami, while the father was Kotoko.“

[Im Zuge des Interviews wurde von mehreren Personen, die den Fragen gefolgt waren, darauf hingewiesen, daß der Wandel in der ethnischen Selbstidentifikation „nach Rabeh“ erfolgte.]

### 2.3 Baba Wakil Garba, männlich, 120<sup>4</sup>

Geboren in Rann, nach eigener Aussage unmittelbar nach der Herrschaft Rabeh's. Lebt seither in Rann. Identifiziert sich selbst als Mori, Klan Majin. Haupterwerbsquelle ist die Landwirtschaft.

(Transliteration Kanuri-Englisch von Mohammed Adam)

2.3.1 „Rann was founded about 1000 years ago. Over 90 *mais* reigned in this area since after the first settlers, the Sao people. The *mais* of Rann were of the Kotoko tribe.“

2.3.2 „The modern political structure came into being about 80 years ago.“

2.3.3 „All in all 93 *mais* reigned in Rann, the first one was called Mai Yirima. Before Mai Yirima there was no any *mai* at Rann. But according to tradition we were told that when the Sao were at Rann they have their own leader called Tritingding.“

2.3.4 „The first family produced the *mai*.“

2.3.5 „Some traditional titles are hereditary, some are not: First there is *alifa*. He is standby of the *mai* in case of absence of the *wakil*, he is second in command. When the *mai* is not available he is to take decisions. *Alifa* must come from *mai* family but is elected or appointed. Then there is *madam* (kot.)<sup>5</sup> He processes cases through titleholders which are best responsible. The position is flexible, and not necessarily hereditary. Then there is *maso* (kot.). He is the distributor of meats and food within palace. He could be of any family but title is hereditary. Then there is *yerima*. He is the leader of the princes. He comes from the *mai*'s family. Then there is *awa maira*. He is the father of the *mai*, after death of actual father title is given out to some important member of the society. He must come from royal family, senior to *mai*. Then there is *zerma* who is the chief of defence. He is not

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<sup>4</sup> Eigenaussage, nicht ohne Humor vorgetragen. Allerdings dürfte die Aussage, daß er kurz nach Rabehs Herrschaft geboren sei, zutreffend sein.

<sup>5</sup> *Madam* und *maso* waren nach Aussage der Informanten Kotoko-Titel.

necessarily hereditary. Then there is *shettima*. He is the leader of *mallams*, his title is not hereditary. Also there is *talba*. He is the Imam of *mai*, and chief of imams. Then there is *fugoma*. He moves in front of the *mai* and protects him, and keeps visitors away. He invites to attend convocations. His title is not necessarily hereditary. Then there is *dalatu*. He is in charge of external affairs, the title hereditary. There is *liulama*. He blows his trumpet at installation of new *mai*, and gives information through trumpet. His title is not hereditary. Also there is *ya maira*. She is the mother of *mai*. Then there is *gumsu* who is the first wife, her title stays with life even after divorce. Then there is *mairam*, the daughter of *mai*, she is installed at the day of marriage. Then there is *magaram*, a sister, all sisters are *magaram*. Then there is *dugoma*, a sister of the *mai* that attends vocations to celebration on female side.“

2.3.6 „There are some kind of inthronization rituals [*ada*] we used to perform. The *shehu* is the one who appoints the *mai*. As far as this area is concerned, the *shehu* of Dikwa is the one that appoints all the *mais* within Dikwa Emirate. Whenever a *mai* of Rann is being appointed by the *shehu* the *mai* and his entourage leave the *shehu*'s palace to Wumbi. There he is escorted by hunters of the area. He travels from Wumbi to Tillam where the *mai* spends a night. While at Tillam a message will be sent to the people of Rann that the *mai* has been turbaned by the *shehu* and now lives at Wumbi for one night only. The following day the *mai* leaves Tillam to Rann with horsemen (*dabai*). At the outskirts i. e. outside Rann the *mai* and his entourage will be welcomed by the people of Rann. A kind of *durbar* is also arranged and music is being played. At the entrance of the *mairi* a goat is slaughtered. When he entered the palace, he will be seated on a kind of seat made out of sand within the palace. Within the palace there is a special area known for this purpose. Before the *mai* sits, one of the king makers would ask the *mai* to sit down and get up three times on the seat, thus finally he sits at the fourth sitting. After that a prayer is done i. e. by reading some verses of the Quran by learned scholars [*mallams*]. After the prayers the *mai* is not allowed to shake hands with anybody. He has to stay in seclusion i. e. without going out for seven days and he is to use only cloth he wore the very day when he was turbaned. [He stays in his traditional hut *ngushi* and is guarded by hunters.] On the eighth day there used to be some kind of celebration for the *mai*. Again, the people of the village and the surrounding will come and assemble at the *mai*'s house. A prayer is done by Quranic scholars, as mentioned earlier, with a view to protecting and keeping the *mai* while in office. After prayers were done, food is eaten. The traditional title holders under the *mai* would come and show their allegiance to the *mai*. They sit in their seating order. Any title holder that did not come and greet the *mai* on that day

shows that he did not recognise him or was not pleased with the appointment of the *mai*. [New titleholders are appointed that day, such as *gumsu*].“

2.3.7 „A palace guard existed in the olden days. One of the titles was *alamai*.“

2.3.8 „Today there are 21 *bələma* under Mai Ranma, two in Rann: Rann (k), Tillam (k), Bəla Gana (k/s), Shidake (s), Isari (s), Wumbi (kot.), Digio (s), Abbari (kot.), Nagaja (s), Manwaji (kot.), Durbane (s), Amsaboru (kot.).“

2.3.9 „Khachalla Sanda was responsible as *chima* for Ngala, Kula, Rann.“

### **3 Sangaya, Kala Balge LG**

16. Dezember 1998

3.1 Bulama Modu Sangaya, männlich, um 70

Geboren und seitdem in Sangaya lebend. Identifiziert sich selbst als Kanuri, Klan Mori, seine Vorfahren ebenso. Haupterwerbsquelle ist die Landwirtschaft, Modu Sangaya war vormals *bələma* von Sangaya.

3.2 Aja Abba, männlich, 19

Geboren und lebte in Sangaya. Kanuri, Klan Mori, Vorfahren ebenso Kanuri, alle aus der Region. Haupterwerbsquelle ist die Landwirtschaft. Sohn des *lawan* und *mai* von Sangaya.

3.3 Wakil Modu, männlich, um 50

Geboren und lebt in Sangaya, identifiziert sich selbst als Kanuri. Haupterwerbsquelle ist die Landwirtschaft und Schmuggelei. Bis vor einigen Jahren der *wakil*<sup>6</sup> des *lawans*.

3.4 Abba Jarawa, männlich, um 80<sup>7</sup>

Geboren und lebt in Sangaya. Identifiziert sich selbst als Mori (Kotoko), ebenso die Vorfahren, spricht allerdings nur Kanuri. Haupterwerbsquelle ist die Landwirtschaft.

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<sup>6</sup> Ratgeber.

<sup>7</sup> Das hohe Alter des Informanten wird durch die Erinnerung an den Besuch durch Lethem im Jahr 1923 bestätigt während dessen Lethem einen Mahlstein und andere Steinartefakte vom dörflichen Schrein entnahm. Siehe Kapitel \$.

(Transliteration Kanuri-Englisch von Mohammed Adam )

3.4.1 „After Mai Kundum [from the Sao-people] then came our ancestors. Sangaya, Kaza, Ndufu, Rann, ... all these towns were known as Sao settlements but not as Kotoko settlements. After the Sao then our ancestors came and settled here. Then the Sao were known as pagans but after the arrival of our ancestors the area became islamized.“

3.4.2 „The Kanuri people who came to this village settled within the village but not outside the village.“

3.4.3 „The number of the people who settled here in the village is increasing.“

3.4.4 „The Kotoko are of two types. There are the ‘Mori’ and the ‘Kotoko’. Those settle around Wumbi and Jilbe and Sigal are called ‘Kotoko’. Those people who live in Ngala, Rann, Ndufu are of the same tribe as we are here in Sangaya. I. e. of ‘Mori’ tribe. While the ‘Kotoko’ live along the river and we find them at Jilbe, Sigal, and Wumbi.“

3.4.5 „There are differences between the ‘Kotoko’ and the ‘Mori’. One of the difference is the language barrier. When the Kotoko people are speaking their language we do not understand them, that is we do not speak the language. Another difference is in the set-up of settlements. The ‘Kotoko’ are found along the river i. e. their settlements are mostly at the bank of the river while this is not the case with the ‘Mori’.“

3.4.6 „We are told by our ancestors that the first person to settle in this village was by *firnauma* that is pharaoh then afterwards came Mai Kundum of Sao origin. After Mai Kundum then he was followed by Mai Zari, Mai Aji Bulama, Mai Baute, Mai Umar, Mai Bukar, Mai Mallum, Mai Bultu, Mai Abdu Karawa, Mai Mallum, Mai Bukae Aisami, Mai Dalatu, Mai Awa, Zanna Sangayama and then the present *mai* called Mai Wano of Sangaya.“

3.4.7 „This village, long time ago, had rule or control over 334 villages. That is what we heard from our grandfathers. I cannot recall all the villages but I will give some of the names of the villages that I know, and these are: Mudu, Mutug, Dumze, Gilgil, Hamja, Dugume, Sa’a, Amchaka, Mabara, Sabba, Kala, Artano, Dugum, Jilbe, etc. ... there are many but I cannot recall the names of the villages.“

3.4.8 „This village was at one time in history surrounded by a wall with four gates. We have the Eastern Gate, the Western, the Southern, and the Northern Gate.“

3.4.9 „The seating order of the *mai* while on throne .... As far as our own system is concerned, when he sits in the palace he is being surrounded by his title holders. On the left hand the *dalatu* while on the right hand side is *chiroma*, then followed by *yerima*, and next to *dalatu* is the *səntalma*.“

3.4.10 „The *chiroma* is always with the *mai*. If there are any problems brought to the *mai* they consult him first. He solves that problem but if he cannot solve it, then he forwards the matter to the *mai*. The *dalatu* is the one who is responsible with the daily affairs of the *mai*. If he is in need of



anything the *dalatu* is the one to be sent to bring it within the palace. In our own case here, *yerima* is not the son of the *mai*, but he is responsible with external affairs of the *mai*. He acts as just like the *bəlama* of the present day system, *Maina* is the son of the *mai*. *Maidugu* are the grandsons of the *mai*. *Səntalma* is responsible for spiritual ceremonies. These are performed at a certain time once a year. There is no *alifa* in Sangaya. There are Imams but they are not part of the title holders. The Imams have nothing to do with the *səntalma*. The *shettima* is the representative of the *mai* in other places, turbaned in Sangaya. The *shettima* is only send to Modu because it is the largest village.“

3.4.11 „Rabeh did not enter this village nor even talk of conquering it. But we were told that he passed through this place and he happened to carry some of our ancestors along with him to Dikwa. Our ancestors carried some of Rabeh’s goods on their heads while on the way to Dikwa. I was also told that one of our grandfathers was one of those people. From Dikwa Rabeh left to Kousseri via Ngala. While at Kousseri he fought with Commander Lamy and finally got killed at Kousseri.“

18. Dezember 1998

Abba Jarawa, Wakil Modu

3.4.12 „I remember rooms on top of the hill of the *mairi*, almost seven. They were all collapsed. I saw only one. At this time they were not in use any more [Abba Jarawa].“

3.4.13 „They collapsed about 30 years ago [Wakil Modu].“

3.4.14 „As we heard from our grandfathers the king slaughtered an animal in one of the houses. There was a pit under the building [der getreppten Pyramide] where bones of animals were disposed. I myself did not see the ceremony. I do not remember other ceremonies or have heard of any.“

3.4.15 „When I [Wakil Modu] was young the town wall was about hip height. My grandfather told my father that they have seen the wall functioning with four gates. When the wall was functioning the village was full of houses with buildings outside of the walls. ... At the time of Rabeh the wall was about a man’s height.“

3.4.16 „I [Abba Jarawa] have seen the Nassara Borkono<sup>8</sup> with his cook Adamu coming on horse. ... I was born during the draught period called ‘*wurska sille*’ [kan. two cups are one shilling]. At this time a lot of people migrated to the southern part of Borno, some have not returned up to now.“

3.4.17 „At the time of the draught the Kanuri people were already there.“

3.5 Adam Awae, männlich, ca. 50

Geboren in Sangaya und lebt hauptsächlich dort. Identifiziert sich als Kanuri, Klan Mori, Vorfahren alle Kanuri. Haupterwerbsquelle ist die Landwirtschaft und Handel. Adam Awae hat das Amt des *səntalma* von Sangaya inne.

3.5.1 „I became *səntalma* around 10 years ago. All my parents before were *səntalma*. I inherited the position from my father. There are no ceremonies, the *mai* appoints the *səntalma*. Each year the *səntalma* kills a chicken around the pond to bring peace in the village and to protect the village from whichever type of harm ... and to bring good harvest and more fish into the pond. Also there is a chicken killed on the stones for the same purpose. There is no name for the day but it is done on Saturday<sup>9</sup>. The chicken is killed and blood poured on stones. Women prepare *bollo*<sup>10</sup>, the chicken is given to the children. The *bollo* is prepared by the girls who live around the pond, it is distributed to the children.“

3.6 Adam Awae, Wakil Modu, Abba Jarawa

3.6.1 „After the *mai* is turbaned by the *shehu* a messenger is send by him (*kingiau*) to inform the people of the village about his arrival date. The people of the surrounding villages assemble before the *mai* enters the village. A ram is slaughtered on the entrance of the gate of the *mairi* and the *mai* walks

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<sup>8</sup> Kanuri „Weißer Mann roter Pfeffer“. Nimmt vielleicht Bezug auf die Haut- oder Haarfarbe des britischen Kolonialbeamten. Die Frage ob Lethem rote Haare hatte, konnte allerdings nicht beantwortet werden.

<sup>9</sup> Die Frage nach dem genauen Datum blieb unbeantwortet. Verschiedenen Hinweisen nach scheint sich das Ritual um den Beginn der Regenzeit abzuspielden, ähnlich wie dies auch für die Rituale des *mai* von Ndufu überliefert ist (UMAR 1984, 27).

<sup>10</sup> Eine Art Hirseknödel.

across. The imam slaughters the ram. The *mai* enters the house and stays up to seven days, depending how he wishes. Then he makes a celebration for coming out of the house. This is the *sadaku*<sup>11</sup>. Within these days he stays in the house but people come and greet him. His wife serves him. Musical instruments are played, hunters dance. When the dark comes the music is played still. The following day the ritual is over. When the *mai* comes into the village he sits on a special bed made out of sticks, called ‘*sənsən*’<sup>12</sup>. The *səntalma* kneels him three times on the seat. After kneeling he sits down on the floor. The *mai* sits on the skin of a ram which is on top of a mat. He wears the same dress he wears when he was turbaned by the *shehu*. The last *mai* was turbaned 17 years ago: Mai Wano.“

#### 4 Kaza, Dikwa LG

18. Dezember 1998

##### 4.1 Mai Kiari Kazama, männlich, 55

Geboren in Kaza, identifiziert sich als Kanuri, ebenso die Vorfahren. Haupteberberbsquelle ist die Landwirtschaft. Mai Kiari ist der *lawan* von Kaza.

(Transliteration Kanuri-Englisch von Mohammed Adam)

[Mai Kiaris Mutter stammt aus Sangaya und war dort seinerzeit *magaram*]

[Wann immer ein *mai* in Sangaya stirbt und es im Ort selbst keinen geeigneten Nachfolger gibt, wird ein *maina* aus Sabba herbeigebracht und zum *mai* erklärt.]

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<sup>11</sup> Kan. für arab. *sadaqa* einem Synonym für *zakah*, der Abgabe an die Armen, eine der fünf Grundpflichten für Muslime.

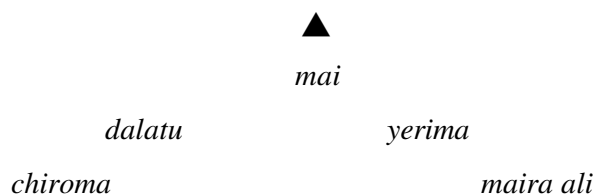
<sup>12</sup> Traditionelles Bettgestell aus dünnen Ästen.

4.1.1 „There is a certain friendship between the *mais* of this area, they are not necessarily related to one another.“

4.1.2 „The *mai* of Dikwa is not of Sao origin. He is appointed by the *shehu*. The other *mais* are descendants from the Sao, also the *mai* of Mafio is of Sao origin.“

4.1.3 „Well, long ago we have so many titles but nowadays some of the titles have died. We have titles like *yerima*, *dalatu*, *chiroma*, and *gumsu*. *Yerima* is in existence today. He functions on behalf of the *mai*, outside the palace. He solves problems within his responsibility. *Dalatu* is not in existence today. He acted only within the palace. Since we grew up this title was not in existence any more. *Chiroma* is not in existence any more. He acted only within the palace. *Alifa* is not in existence. He assisted the *mai*. We only know about him from hearsay. *Maira ali* is not in existence. This was a land officer who had anything to do with land questions and who bring subjects to the *mai*. We only heard about him. *Gumsu* is the *mais* first wife. *Magaram* is the sister to the *mai* or the daughters of the *mai* [gegenwärtige Amtsträgerin ist die Schwester des *mai*]. *Kimbiau* are the other wives of the *mai* apart from *gumsu*. *Mairam* are the daughters of the *mai*, *kingi* are the granddaughters. *Maina* are all the sons and *maidugu* the grandsons of the *mai*.“

4.1.4 „The seating on the throne is not done any more, but we have heard about it [im Sand aufgemalt]:



The women have no seating order. Only *gumsu* is in the middle.“

4.1.5 „According to what we learned from our elders we were told that this village Kaza came into existence long time ago. We have learned that it was in existence for about 1000 years even before Bimi Gazargamo came into being. We have not heard the name of the initial person or people who settled first in the village. I was also told that the first *mai* who settled here was called by the name Mai Nguwul. After Mai Nguwul was Mai Kazama Kanadi, then Mai Aja, Mai Kazama Gobe, Mai Musa, Mai Ardo, Mai Wano, Mai Aji Kura, Mai Aji Gana, Mai Kazama, Mai Durtu, Mai Ladan, Mai

Musa, Mai Bultu, Mai Ibrahim, Mai Asham, Mai Ali Hashimi, ... there are so many of them but I cannot give the list of all. All these *mais* mentioned were not Sao people but they have origin with the Sao.“

4.1.6 „This village was at one being occupied by the Sao people. That was very long time ago. They were here before finally they disappeared. After they disappeared then our people came and settled. Our people [Kanuri] did not come here in groups but only came one after another. That is individual families came one after another, periodically.“

4.1.7 „In those days Kaza happened to control villages like Mugdda, Ngaiwa, Malmaja, Tangobe, Warshale, Mudu, Magarta, Mate. These are village wards. Under each of these wards there are several village units. The village units are so many and I cannot give all the list. Under each day there is a *lawan* in the present day system. But before then they are all under the leadership of Kaza. Before the present day system all the village units have *lamba*. The *lambas* are the one who bring and collect the due on behalf of the *mai*. They collect farm products especially after the harvest and then bring the portion of the *mai*.“

4.1.8 „In the olden days there was no standing guard. The title holders were responsible for the day to day military affairs. In case of war the villages assembled and defended themselves. Formerly Kaza had a wall with two gates, east and west. The gates were guarded and the guards [*gardi cinnaye*] were under the *mai*. We have not seen the complete wall. It was just of small height. It crumbled over 50 years ago.“

4.1.9 „We are told by our elders that in those days there are walled settlements at Rann and Ndufu, and also at Ngala. The difference between our [Kaza] and that of Ngala is that at Ngala one *mallam* Islamic scholar by name of el-Amin el-Kanemi came and settled at the walled settlement of Ngala and prayed for God with the view to making him succeed the throne. Apart from Ndufu there is no any other *mai* that is so powerful like ours here at Kaza, ... in those days.“

4.1.10 „Concerning the rituals of turbanization, when a *mai* is turbaned by the *shehu* at Bama, the *mai* leaves for Kaza via Dikwa. He stays at Selala and spends one night there. When he reaches Kaza his people will welcome him on the southern end of the village near one big tree. Here he removes all his clothes he wore when he was turbaned at Bama, and then they put to him another clothes called *gawa*, i. e. hand woven cloth. Then he wears *wangara* shoes and hunter’s cap made of leather. Then he proceeds to the palace. On the wall of the palace a hole is dug and through this hole the *mai* enters the palace, that is by the following process. The *mai* comes closer to the hole from outside while the

*chiroma* from inside will hold the ear of the *mai* and then pulls him into the palace. But before this is done a ram is slaughtered. The *mai* after having entered the palace then *stays* in a temporary room made out of corn stalks called *ngushi*, for one week. After having stayed for a week then he removes all the clothes and then he wears another one. He will then come out and sit on *dagali*, his special seat. While here all his subjects will come to congratulate him. If there are any appointments to make, then he appoints the title holders, if there are any vacant posts. The *bɔlama* are appointed and the *shettima* is appointed as the leader of the musical band [*shettima* ist kein Verwaltungs- oder höfisches Amt in Kaza]. From here the *mai* goes to the pond outside the village, here also they make some kinds of ritual by slaughtering a ram (and a chicken) at the pond. The ritual, i.e. *sansan*, has been in existence for a long time. This is done with a view to keeping all spirits away from the area. Then he comes back to the palace and a cattle is slaughtered as *sadaku* to the people. Finally musical instruments are played throughout the night.“

4.1.11 „We are told that one of our ancestors called Mai Nguwul one day called his wife *gumsu* and they went to the pond. At the side of the pond he played his *gangara*, that is his guitar. He was playing his *gangara* for some time. Then suddenly he and his wife gradually sunk into the pond and finally disappeared.“

## **5 Ngala, Ngala LG**

### 5.1 Mai Ibrahim Laminu Ngalama

13. Januar 1995

5.1.1 „Before 1783 when al-Kanemi came to Ngala there was no intensive rule of Islam. The ruler could sentence people to death. There was a punishment place with a courthouse on top. When sentences were little, the convict has to bring 300 pans of clay to the punishment place and build it higher. When the convict was sentenced to death all courtiers assembled. The candidate was brought by and his head was chopped off. The body and the head was buried in the compound of the punishment place [die getreppte Pyramide]. [...] When the *mai* was sitting outside all passengers had to pass by on their knees“.

5.1.2 „Ngala has 32 wards and the *mai* used to have 32 horses for each ward to ride to them. 1000 wives used to live near the palace. [...] The harvest can only be touched, when the *mai* agrees to it and has received his portion. He could also seize animals according to his will through simple application of

his power. Sometimes this was done through middlemen. [...] Ngala had nine gates for each direction and town. The first one was for the *mai*.“

16. März 1996

5.1.3 „The history of Gazargamo: Once people were settling at the shores of lake Chad. They stayed there but could not find a permanent place. They came to Ngala. The *mai* sent his *dalatu* to the shore to tell the people were to settle. The people have cut a cattle-skin to make a long leather strip. With this they encircled the town. However one of them pulled out the stick to which the band was attached so the people continued to run. Finally they stopped to ask for help. The *dalatu* returns to Ngala and reports to the *mai*. The *mai* becomes angry about these people and foretells that they will never have a permanent place and that the capital will continue to move on and only the name will remain.“<sup>13</sup>

5.1.4 „The people of Ngala came from Birni Ngala in Cameroon. They came here and found the settlement abandoned“.

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<sup>13</sup> Eine ähnliche Tradition wurde PLATTE u. KIRSCHT (im Druck) von einem Informanten in Damasak erzählt.

### 5.1.5 *ḍīwān ngalabe*

[aus der Erinnerung diktiert]

Bura	built palace like this, built town walls
Tahir	
Chiroma	
Mele Kura	
Ali	
Mele Gana	
Ngoni	around 1920
Umar Kura	
Bukar Kura	
Gumsumi	
Kadir Kura	
Kaleh	
Ali	
Chiroma	reigned for three periods but was always sacked
Malam Kaltumi	
Showu Kura	
Umar	
Showu Gana	
Abdul Kadir	
Mustafa Hajjami	
Bukar Tairibe	
Bukar Mustafa	
Lamino Mohammed	reigned for 33 years
Ibrahim Lamino	present <i>mai</i>



## 6 Ndufu, Ngala LG

13. Januar 1995

(Transliteration Kanuri-Englisch von Danna Alamin)

### 6.1 Mai Bukar Ndufuma

6.1.1 „The So came form the east, their first settlement was Ndufu, after 200 years they went to Ngala because their number became too much. After Ngala they went to Birni Ngazargamo. Then they attacked Kano and came back to Ndufu. At this time it was very dry. So they had to go to the River Yobe to drink. They did this two times per day. After Ndufu the So founded Sangaya, Kaza, Duguma, Kala-Alfu (Kamerun), Kala-Kaure (Kamerun), Wocho (Kamerun). This was the So-empire. The So were bigger than people today.“

6.1.2 „Rabeh did not enter Ndufu but went past it. The *shehu* of Borno does not enter Ndufu, the shehu of Dikwa does not enter Ndufu. This is because the elders have prayed that the town will not be harmed“.

6.1.3 „The So came form Tunesia about 1000 years ago. The founder of Ndufu is Kindin Kindin. First the name of the town was Dar Tunis and after 1000 years it was changed into Ndufu from Kanuri *ndubu*. [...] The Germans were here when Haji Anami was *sultan*.“

16. Januar 1995

6.1.4 „Where we dig was the old *mairi* of Kindin Kindin.“

6.1.5 „A city wall is *katanga*, it also means walled city. The *mai* decides whether a wall is built. The wall is built by communal labour and forced labour. At times whole villages could be recruited to build the walls. Every year villages were recruited from the direction where the wall faced to. The *bəlama* are responsible for building the walls and maintaining them. The wall used to be four men in height and about one man in width. Ndufu has three gates, where the roads are today. Ngala has nine gates because of the threat of the Buduma. The gates used to be from wood. Above was another part of the wall. The gates were as high as a man with a horse. The wall has not been maintained since colonial days. Walled towns in Nigeria are Ndufu, Ngala, Sangaya, Kaza, Duguma, Sabba, Jilbe, Marte, Kukawa, Dikwa, Dagila, Massakali, Muktu, Mutuwu, Mudu, Udarfe, Sigal, Rann, Tillam. In Cameroon

it is Wocho, Makari, Kala, Afade, Wulki, Gulfei, Kousseri, Kala Kauri, Kala Alfe, Logone, Michigili, Ndakaga, Bulame, Ngema. In Tchad ist is Mudu, Busso Massimia, Chikina, Karwol, Miltu“.

6.1.6 „The territory of Ndufu is now between Bagiri in the East Jokhana in the North, Saleri in the West, Muftu in the South. In olden days it used to be between Busso in the east, the Niger in the West, Yobe in the North and Mora in the South.“

6.1.7 „Ndufu was founded by a hunter called Dala Gumami. He is the founder of all towns with walls and came from the east.“

6.1.8 „My father was king for 56 years, I am king for 19 years. The palace was inhabited by 19 chiefs, all are buried behind the palace.“

6.1.9 „There is *galadima*, he is the speaker of the *mai*. There is *chiroma*, he is the newsbringer and the informant. There is *dalatu*, he is the commander of the forces, there is *zerma*, the assistant of the commander. There is *yerima*, a relative to the king, his representative and a judge in case of quarrel. There is *ariwa*, he is the warleader next to the *mai*, there is *malla*, the leader of the archers. There is *citima* who is the leader of the musicians in war as well as at home and there is another *citima* who is the leader of the learned men. There is *jangama*, the drummer who plays the sound of the king. All positions are hereditary. There is *gumsu*, the first wife of the *mai*, there is *maira*, the mother of the *mai*, there is *moram*, the main sister of the *mai*, there is *kingi*, the daughter of the sister, there is *maina*, the princes, there is *maidugu*, the sins of the princes. There is *mairam*, the daughter of the king and also his sisters, and there is also *maira* who helps the wives of the king when guests are there.“

[In einem späteren Interview (06.03.1996) wurde noch der *alifa* als Stellvertreter des *mai*, der *ngrema* als Mittler zwischen dem *mai*, und *galtima* als Steuereintreiber hinzugefügt.]

29. Januar 1995

6.1.10 „The land belongs to the *mai*. Each *bəlama* brings the grains. Twenty percent, ten percent for him, one percent for the *mai*. The remains are stored and given out in case of famine and to the poor. The *mais* in the olden days used to have farms which were farmed by his slaves“.

6.1.11 „The *mai* had jurisdiction. Each day people will gather and cases are presented. Also the *alkali* is consulted for Islamic questions. Cases are marriage problems, inheritance problems, questions of who owns the land, and theft. In olden days the *mai* could decide over life and death“.

05. März 1996

6.2 Liman Modu, männlich, ca. 60 Jahre

Geboren in Ndufu, Familie stammt aus Ndufu, Imam.

6.2.1 „The origin of the people is from the east. The inhabitants of Ndufu are regarded as Kotoko by the surrounding people but they consider themselves as Kanuri. [...] At the advent of Islam the people of Ndufu went to fight against the prophet Mohammed because Ndufu was a religious center. Ndufu lost the war. The leader then was Shirk Abdul Malik<sup>14</sup>. Shirk Abdul Malik was replaced with Kindin Kindin who islamized the people of Ndufu. After that they became Muslims. Ndufu was a sovereign state, not direct subject to Kukawa“.

[Dieser Aussage wurde in einem Interview am 06.03.1996 durch Mai Bukar Ndufuma widersprochen und mitgeteilt, daß es keinerlei Auseinandersetzungen zwischen Ndufu und Gazargamo gab, vielmehr der Islam aufgrund der militärischen Stärke Gazargamos kampflos akzeptiert wurde.]

6.2.2 *dīwān ndufube* 1 (1995)

„In the name of God, the most praiseworthy and Mohammed, the messenger of God (praise be upon him). These are the names of the kings of Dufu: Sultan Kandan Kandan, Sultan Hamruhn, Sultan Tomani, Sultan Abdurrahamn, Sultan Ali, Sultan Abdu, Sultan Madu, Sultan Abdurahman, Yerima, and his brother Yerima Kankala, Sultan Ali, Sultan Karagi Dusa, Sultan Karimi Takami, Sultan Idrisa, Sultan Muhammadu Kabiru, Sultan Abdu, Sultan Yusuf Kabir, Sultan Haji Animi, Sultan Ali, Sultan Karimi Zarami, Sultan Muhammadu Batumi, Sultan Yusuf, Sultan Bukaru, Sultan Maliki, Sultan Malam Alhaji Anwahi, Sultan Malam Sarki Muhammadu, Sultan Muhammadu ibn Yusuf.

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<sup>14</sup> Arabisch *shirka* = Polytheismus, *malik* = König.

The total of the sultans that are among the sultans of Dufu is 26.“

### 6.2.3 *dīwān ndufube 2* (1995)

In the name of Allah the Beneficent, the Merciful. This is a list of some of the kings of Ndufu. Ndufu is a big and well known city, a famous and old city and it used to be called Tunus. This name was changed after the foundation of Ndufu was one thousand years. This is what we hear from her history. King Suleiman reigned and after him reigned Takami, who reigned on the throne for sixteen years before he died. After him reigned his son Idrīs, who was inherited by his son Yusuf, the Great. After him came his son Yusuf, who was followed by Sultan Alhaji Amin, and Sultan Ali, and the generous king, Sultan Zahrmani. Then reigned Sultan Muhammad Batalmi and Sultan Yusuf, and Sultan [unleserlich], son of Sultan Muhammed and Muhammed, son of Sultan Yusuf, all of them number about twenty-eight kings“.

## Anhang 2

### AUFNAHMEBOGEN KERAMIK

Die Kürzel entsprechen den im Datensatz verwendeten Merkmalen.

**IND** Individualnummer (pro Gefäßeinheit)

**T** Tiefe

**GEW** Gewicht (pro Gefäßeinheit)

**Q** Quadrat

**FO** Grundform

#### **Rand / Hals**

10 ausgezogener Rand (etwa bei Schalen/Schüsseln)

20 s-förmiger Rand (etwa bei Töpfen mit ausgestellttem Rand)

30 eingezogener Rand (etwa bei Kumpfen, Bechern oder Töpfen mit kurzem Rand)

90 gerader Rand

140 Halsgefäß

#### **Boden**

21 Rundboden

22 spitzovaler Boden

50 flacher Boden

120 Fuß

40 Flasche

60 Teller

70 Miniaturgefäß

100 großes Speichergefäß

80 unbekannte Form

99 nicht bestimmbar

#### **Verzierung**

Die Verzierung ist in drei Zonen aufgeteilt, Rand, Hals/Schulter und Unterteil. Wenn allerdings nur eine Verzierung erkennbar war, ist sie unter HVG aufgenommen.

**PVO** Primärverzierung (bei mehreren in Randnähe)

**PVM** Primärverzierung (bei mehreren in Mitte)

**PVG Primärverzierung** (bei mehreren auf dem Bauch, bei nur einer Verzierung die Hauptverzierung)

0 fehlt	14 Wiegeband
1 <i>string roulette</i>	15 Fingernägeleindrücke
2 <i>carved roulette</i>	16 andere Verzierungen
3 geritzte Verzierung	17 andere Roulettes
4 <i>strip roulette</i>	18 Netz
5 Stichverzierung	19 <i>cordón</i>
6 Fingereindrücke	20 <i>canaux à fond fileté</i>
7 <i>sgraffito</i>	77 polierte Engobe (hellbraun, braun, rotbraun)
8 Kerbverzierung	79 polierte Engobe (rot, schwarz)
9 Knotenverzierung	
10 <i>cord wrapped stick</i>	
11 Matte	999 möglicher Knoten
12 Kamm	9991 nicht definierbares <i>roulette</i>
13 plastische Applikation	99 nicht mehr erkennbar

**HVV Primärverzierungsmotive**

*string roulette*

11 rechtsgedreht	10 keine Ausrichtung erkennbar	1000 <i>cord wrapped stick</i> abgerollt
12 linksgedreht	14 horizontal	
13 einzelne Eindrücke	15 mehrere Richtungen	

*carved roulette*

21 Zick-zack oder Winkelförmig	20 keine Aussage möglich
22 Fischgrät	
23 Schachbrett	
24 andere	
25 <i>grain de riz</i>	
26 wellenförmig	

*canaux à fond fileté*

201/202 einfach
204 Fischgrät
203/205 doppelt

*strip roulette*

41 rechtsgedreht	40 keine Ausrichtung erkennbar
42 linksgedreht	

andere

51 Stich	91.. Knotenverzierung
61 Fingereindrücke	101 <i>cord wrapped stick</i>
71 <i>sgraffito</i>	111 Matte
121 Kamm	

81 Kerbverzierung am Rand
88 Kerbverzierung am Fuß

**SV Sekundärverzierung**

**SVV Sekundärverzierungsmotive** (Kodierung erfolgt wie HVM)

**LHV Lage der Hauptverzierung**

**LSV Lage der Sekundärverzierung**

**ERH Gefäßhaltung**

- 1 Rand
- 2 Rand / Unterteil
- 3 Rand / Unterteil / Boden
- 4 Rand / Hals
- 5 Rand / Hals / Schulter
- 6 Rand / Hals / Schulter / Unterteil
- 7 Rand / Hals / Schulter / Unterteil / Boden
- 8 Hals
- 9 Hals / Schulter
- 10 Hals / Schulter / Unterteil
- 11 Hals / Schulter / Unterteil / Boden
- 12 Schulter
- 13 Schulter / Unterteil
- 14 Schulter / Unterteil / Boden
- 15 Unterteil
- 16 Unterteil / Boden
- 17 Boden
- 18 Handhabe
- 19 Rand/Schulter
- 20 Fuß
- 99 keine Aussage

**ÜI Überzug Innen** (und Lage nach ERH)

**ÜA Überzug Außen** (und Lage nach ERH)

**RS Randstärke**

**WS Wandstärke**

**BS Bodenstärke**

**MAG Magerung**

- |  |   |
|--|---|
| 1 Feinsand                                   | 11 organische Beimischung / Grobsand            |
| 2 organische Beimischung                     | 12 organische Beimischung / Knochen             |
| 3 Schamotte                                  | 13 Schamotte / Grobsand                         |
| 4 grobkörniger Sand-Feinkies                 | 14 Schamotte / Knochen                          |
| 5 Knochen                                    | 15 feinkörniger Sand / organ. Beim. / Schamotte |
| 6 feinkörniger Sand / organische Beimischung | 16 feinkörniger Sand / organ. Beim. / Grobsand  |
| 7 Feinsand / Schamotte                       | 17 feinkörniger Sand / organ. Beim. / Knochen   |
| 8 Fein- / Grobsand                           | 18 feinkörniger Sand / Schamotte / Grobsand     |
| 9 Feinsand / Knochen                         | 19 organische Beimischung / Schamotte/ Grobsand |
| 10 organische Beimischung / Schamotte        |   |

**RD Raddurchmesser**

**RTYP Randtyp**

**BOD Bodendurchmesser** ( bei Standbodengefäßen)

**PA Politur Außen**

**PI Politur Innen**

**LÜA Lage Überzug Außen** (Kodierung nach ERH)

**RLV** Abstand zwischen **Randlippe-Verzierung** (in mm)

**LÜI** Lage **Überzug Innen** (nach ERH)

**ANZ** Menge der zugehörigen **Scherben**

**RF** **Randform**

1 rund

2 abgeflacht

99 nicht entscheidbar

**PR** **Randprofil**

1 s-förmig

2 eingezogen

3 gerade

99 nicht bestimmbar

**RL** **Randlippe**

1 vorhanden

99 nicht bestimmbar



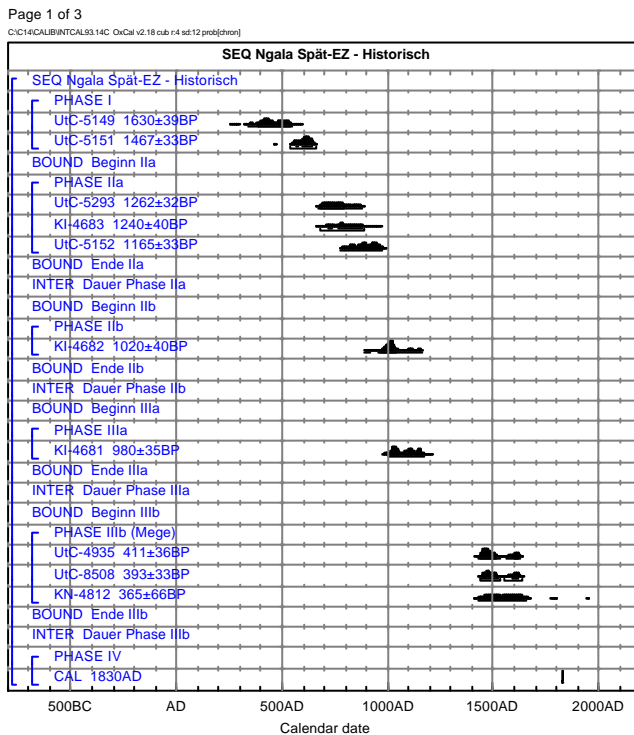
### Anhang 3

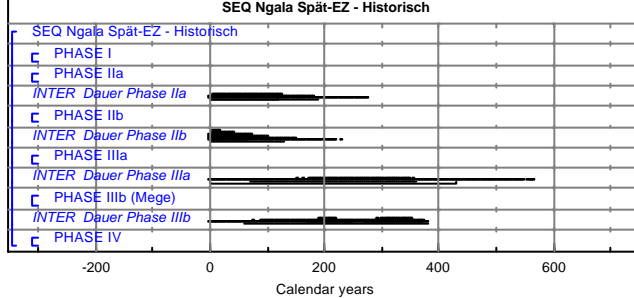
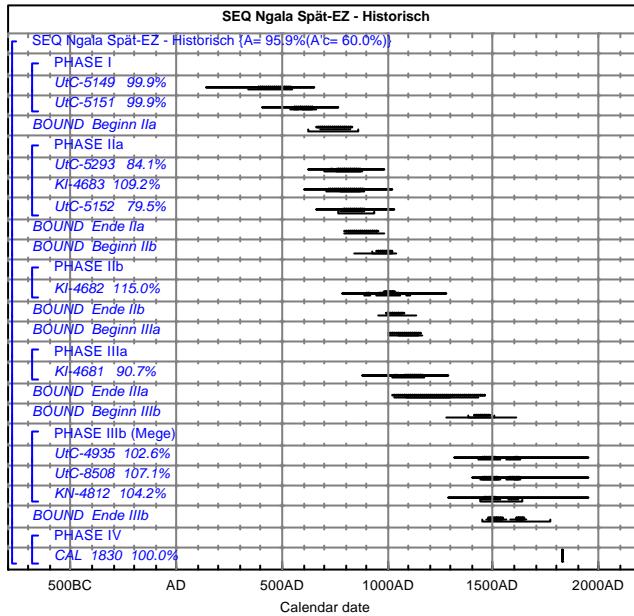
## Ergebnis der Einzel- und sequentiellen Kalibration der <sup>14</sup>C-Daten aus späteisenzeitlich-historischem Zusammenhang der Grabungen des SFB 268 im südlichen Tschadbecken

Verwendetes Programm: OxCal v2.18 (STUIVER u. REIMER 1993)

Kalibrationsdaten: INTCAL98.14C

Gemäß den Vorgaben des Kalibrationsprogramms sind die Werte von alt nach jung aufgeführt.





## 1. Einzelkalibration

### PHASE I (Früheisenzeit, Ngala)

#### \* DATE UtC-5149 : 1630±39BP

68.2% confidence

390AD (1.00) 540AD

95.4% confidence

340AD (1.00) 550AD

#### \* DATE UtC-5151 : 1467±33BP

68.2% confidence

565AD (0.15) 580AD

595AD (0.85) 645AD

95.4% confidence

540AD (1.00) 660AD

## **PHASE IIa (Beginn Späteisenzeit)**

### **\* DATE UtC-5293 : 1262±32BP**

68.2% confidence

680AD (1.00) 790AD

95.4% confidence

670AD (1.00) 880AD

### **\* DATE KI-4683 : 1240±40BP**

68.2% confidence

720AD (0.13) 740AD

770AD (0.87) 880AD

95.4% confidence

680AD (1.00) 890AD

### **\* DATE UtC-5152 : 1165±33BP**

68.2% confidence

820AD (0.13) 840AD

860AD (0.87) 970AD

95.4% confidence

780AD (1.00) 970AD

## **PHASE IIb**

### **\* DATE KI-4682 : 1020±40BP**

68.2% confidence

970AD (1.00) 1040AD

95.4% confidence

890AD (0.02) 920AD

960AD (0.98) 1160AD

## **PHASE IIIa**

### **\* DATE KI-4681 : 980±35BP**

68.2% confidence

1010AD (0.48) 1050AD

1090AD (0.33) 1120AD

1140AD (0.19) 1160AD

95.4% confidence

1000AD (1.00) 1170AD

\* DATE UtC-5147 1490 ± 33 (nicht berechnet, da nicht in stratigraphischer Reihenfolge)

### **PHASE IIIb (Mege)**

\* **DATE UtC-4935 : 411±36BP**

68.2% confidence

1440AD (0.86) 1510AD

1600AD (0.14) 1620AD

95.4% confidence

1430AD (0.74) 1530AD

1560AD (0.26) 1630AD

\* **DATE UtC-8508 : 393±33BP**

68.2% confidence

1440AD (0.76) 1520AD

1590AD (0.24) 1620AD

95.4% confidence

1440AD (0.63) 1530AD

1550AD (0.37) 1640AD

\* **DATE KN-4812 : 365±66BP**

68.2% confidence

1460AD (0.43) 1530AD

1550AD (0.57) 1640AD

95.4% confidence

1430AD (1.00) 1660AD

### **PHASE IV**

\* **CAL : 1830AD**

68.2% confidence

1830AD (1.00) 1830AD

95.4% confidence

1830AD (1.00) 1830AD

## **2. Sequentielle Kalibration**

SAMP UtC-5149 : 1630±39BP

68.2% confidence

400AD (1.00) 540AD

95.4% confidence

340AD (1.00) 550AD

Agreement 99.9%

SAMP UtC-5151 : 1467±33BP

68.2% confidence

560AD (0.17) 580AD

595AD (0.83) 645AD

95.4% confidence

540AD (1.00) 660AD

Agreement 99.9%

\* **SAMP Beginn IIa**

**68.2% confidence**

**680AD (1.00) 820AD**

95.4% confidence

620AD (1.00) 860AD

SAMP UtC-5293 : 1262±32BP

68.2% confidence

760AD (1.00) 870AD

95.4% confidence

700AD (1.00) 880AD

Agreement 84.1%

SAMP KI-4683 : 1240±40BP

68.2% confidence

775AD (1.00) 865AD

95.4% confidence

710AD (1.00) 890AD

Agreement 109.2%

SAMP UtC-5152 : 1165±33BP

68.2% confidence

780AD (1.00) 890AD

95.4% confidence

770AD (1.00) 940AD

Agreement 79.5%

\* **SAMP Ende IIa**

**68.2% confidence**

**810AD (1.00) 920AD**

95.4% confidence

790AD (1.00) 980AD

\* **SAMP Dauer Phase IIa**

**68.2% confidence**

**0 (1.00) 120**

95.4% confidence

0 (1.00) 190

\* **SAMP Beginn IIb**

**68.2% confidence**

**930AD (1.00) 1025AD**

95.4% confidence

840AD (1.00) 1040AD

SAMP KI-4682 : 1020±40BP

68.2% confidence

987AD (1.00) 1030AD

95.4% confidence

890AD (0.02) 920AD

950AD (0.96) 1060AD

1090AD (0.01) 1110AD

Agreement 115.0%

\* **SAMP Ende IIb**

**68.2% confidence**

**995AD (1.00) 1065AD**

95.4% confidence

960AD (1.00) 1130AD

\* **SAMP Dauer Phase IIb**

**68.2% confidence**

**0 (1.00) 65**

95.4% confidence

0 (1.00) 130

\* **SAMP Beginn IIIa**

**68.2% confidence**

**1050AD (1.00) 1145AD**

95.4% confidence

1000AD (1.00) 1160AD

SAMP KI-4681 : 980±35BP

68.2% confidence

1090AD (0.48) 1125AD

1135AD (0.52) 1165AD

95.4% confidence

1020AD (1.00) 1170AD

Agreement 90.7%

\* **SAMP Ende IIIa**

**68.2% confidence**

**1090AD (1.00) 1300AD**

95.4% confidence

1030AD (1.00) 1430AD

\* **SAMP Dauer Phase IIIa**

**68.2% confidence**

**70 (1.00) 360**

95.4% confidence

0 (1.00) 430

\* **SAMP Beginn IIIb**

**68.2% confidence**

**1380AD (1.00) 1500AD**

95.4% confidence

1280AD (1.00) 1610AD

SAMP UtC-4935 : 411±36BP

68.2% confidence

1440AD (0.95) 1510AD

1600AD (0.05) 1620AD

95.4% confidence

1430AD (0.76) 1530AD

1560AD (0.24) 1630AD

Agreement 102.6%

SAMP UtC-8508 : 393±33BP

68.2% confidence

1450AD (0.91) 1520AD

1600AD (0.09) 1620AD

95.4% confidence

1440AD (0.73) 1530AD

1560AD (0.27) 1630AD

Agreement 107.1%

SAMP KN-4812 : 365±66BP

68.2% confidence

1440AD (0.87) 1530AD

1570AD (0.13) 1620AD

95.4% confidence

1440AD (1.00) 1640AD

Agreement 104.2%

\* **SAMP Ende IIIb**

**68.2% confidence**

**1470AD (0.61) 1560AD**

**1580AD (0.39) 1660AD**

95.4% confidence

1450AD (1.00) 1770AD

\* **SAMP Dauer Phase IIIb**

**68.2% confidence**

**170 (0.39) 250**

**270 (0.61) 370**

95.4% confidence

60 (1.00) 380

SAMP 1830

68.2% confidence

1830AD (1.00) 1830AD

95.4% confidence

1830AD (1.00) 1830AD

Agreement 100.0%

**Overall agreement 95.9%**



## ABBILDUNGEN

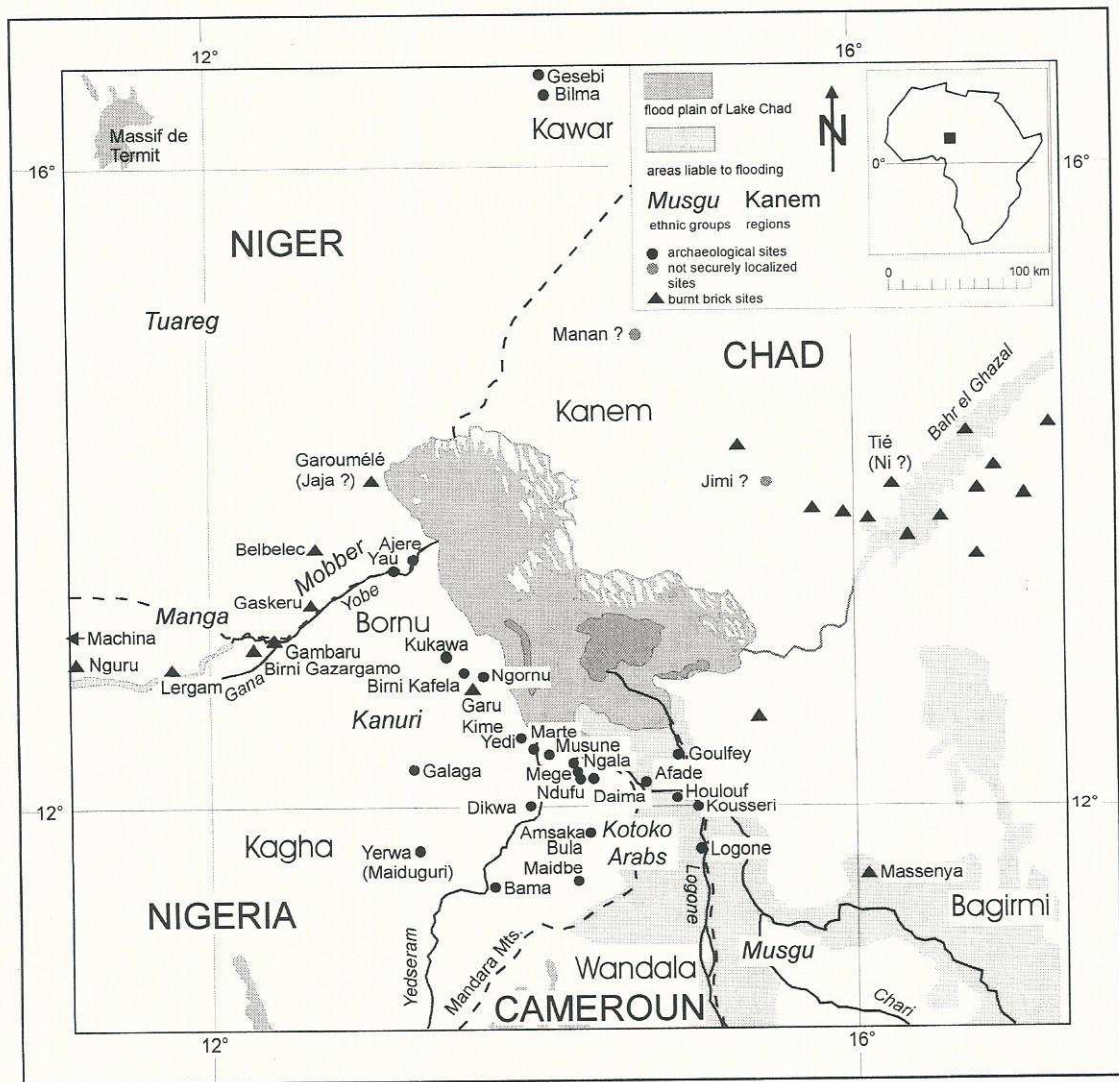


Abb. 1.1. Nordost-Nigeria mit Grabungsplätzen des SFB 268 und historischen Siedlungen (teilweise aus GRONENBORN im Druck).

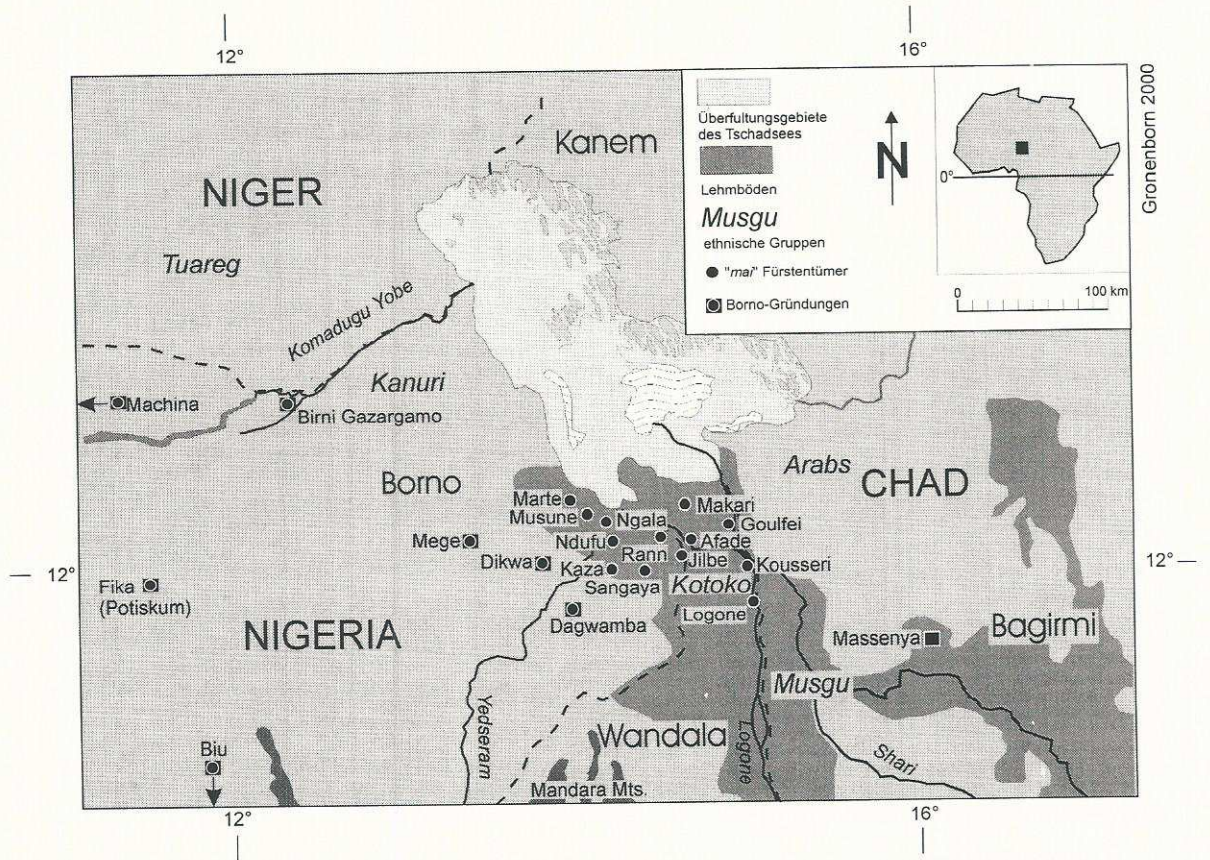


Abb. 1.2. Die Fürstentümer (*mai-ships*) im südlichen Tschadbecken. Mit ■ gekennzeichnete Fürstentümer gelten als Gründungen von Kanem-Borno.



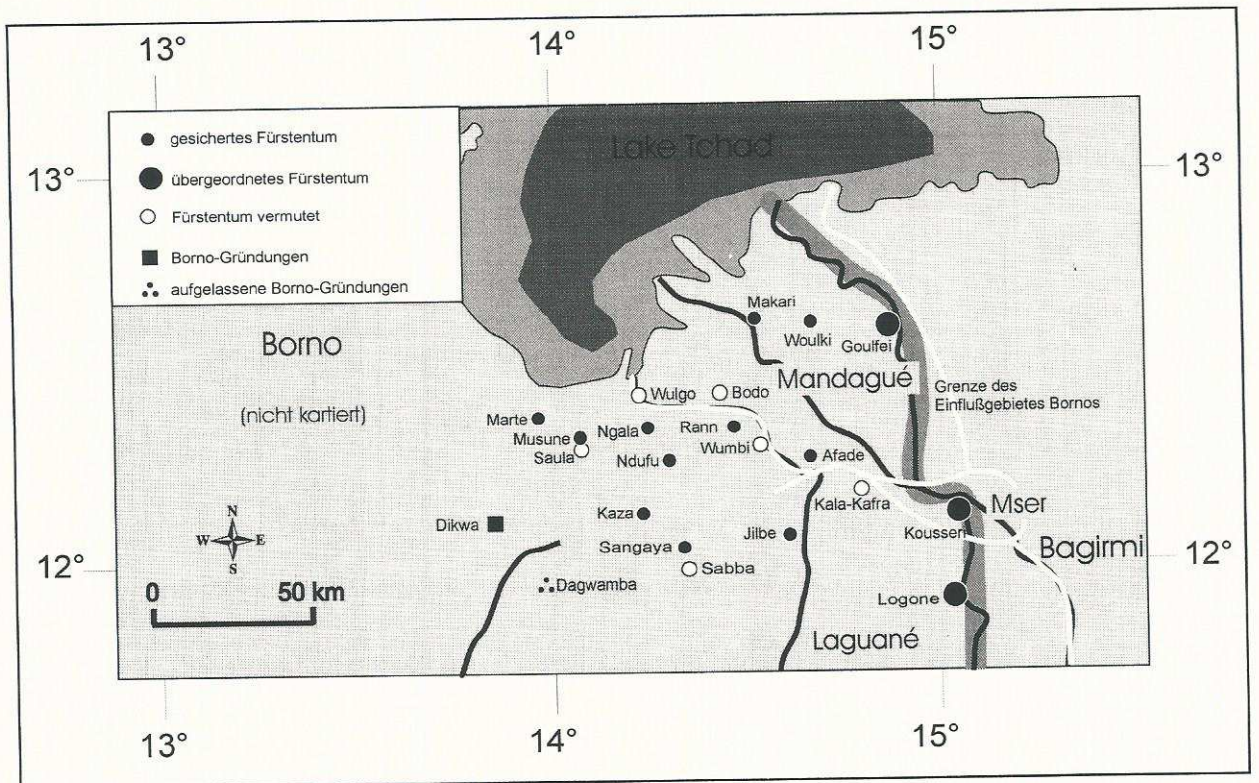


Abb. 1.3. Das engere Arbeitsgebiet. Grenzen am Ende des 19. Jahrhunderts (nach MOISEL 1905; A. M. D. LEBEUF 1969, Fig. 14).

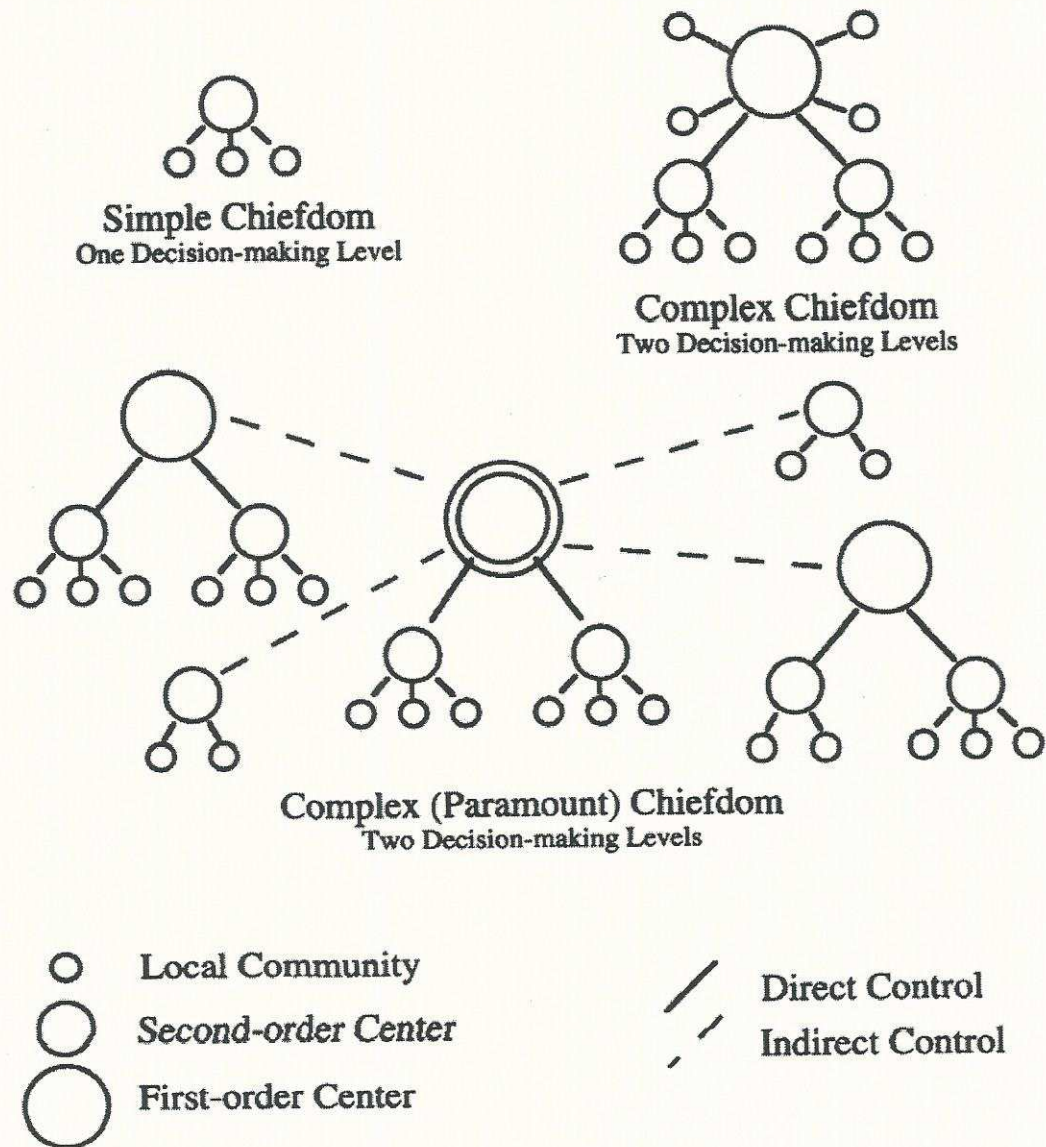


Abb. 1.4. Klassifikation von Häuptlingstümern (aus ANDERSON 1994, 9 Figure 1).



---

„Degree of civilization“

„Principles of succession“

1) König kontrolliert die internen und externen Staatsgeschäfte des gesamten Herrschaftsbereiches

1) Thronfolge in lokalen Fürstentümern ist auf die königliche *lineage* beschränkt

---

2) König kontrolliert die Außenpolitik und die Provinzen über ein System von Delegierten

2) Thronfolge in lokalen Fürstentümern ist auf eine bestimmte Gruppe der Elite beschränkt

---

3) König kontrolliert Außenpolitik aber es gibt keine ständige administrative Verbindung zwischen ihm und den lokalen Machthabern in den Provinzen

3) Thronfolge und Ämter wird vom König ernannt

---

4) König reguliert mit einem Rat gemeinsam die Außenpolitik

---

5) König übt lediglich Vermittlerfunktion zwischen den lokalen Herrschern aus

---

Abb. 1.5. Klassifikationsskriterien afrikanischer Staaten von VANSINA (1962, 331 f.).

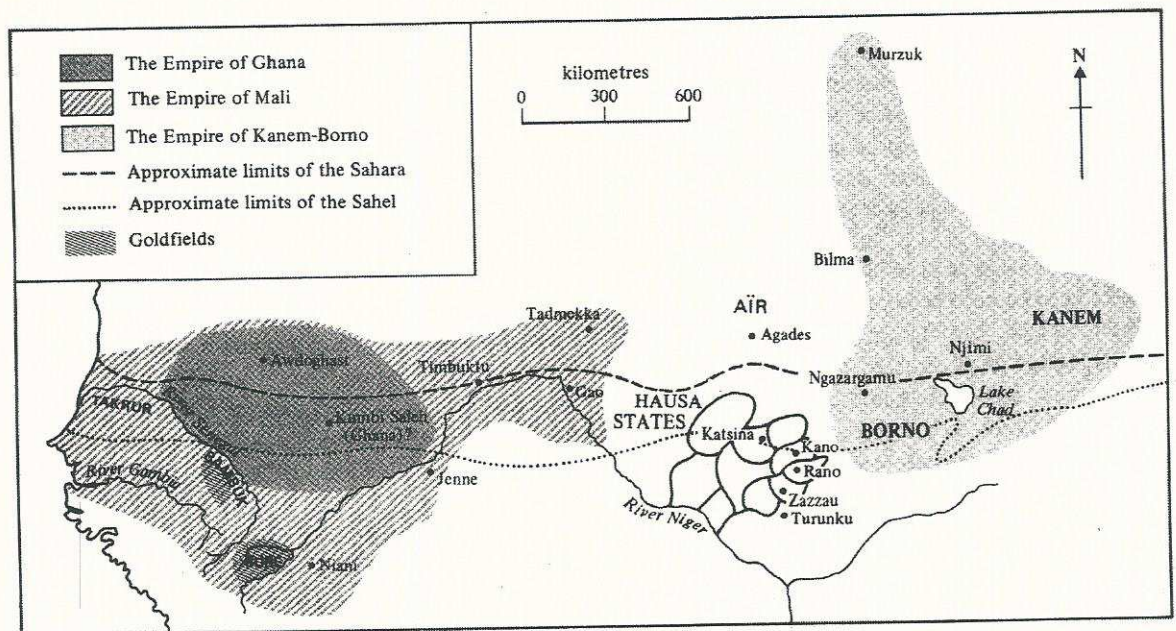


Abb. 1.6. Frühe Staaten in Westafrika (aus CROWDER 1977, 26).



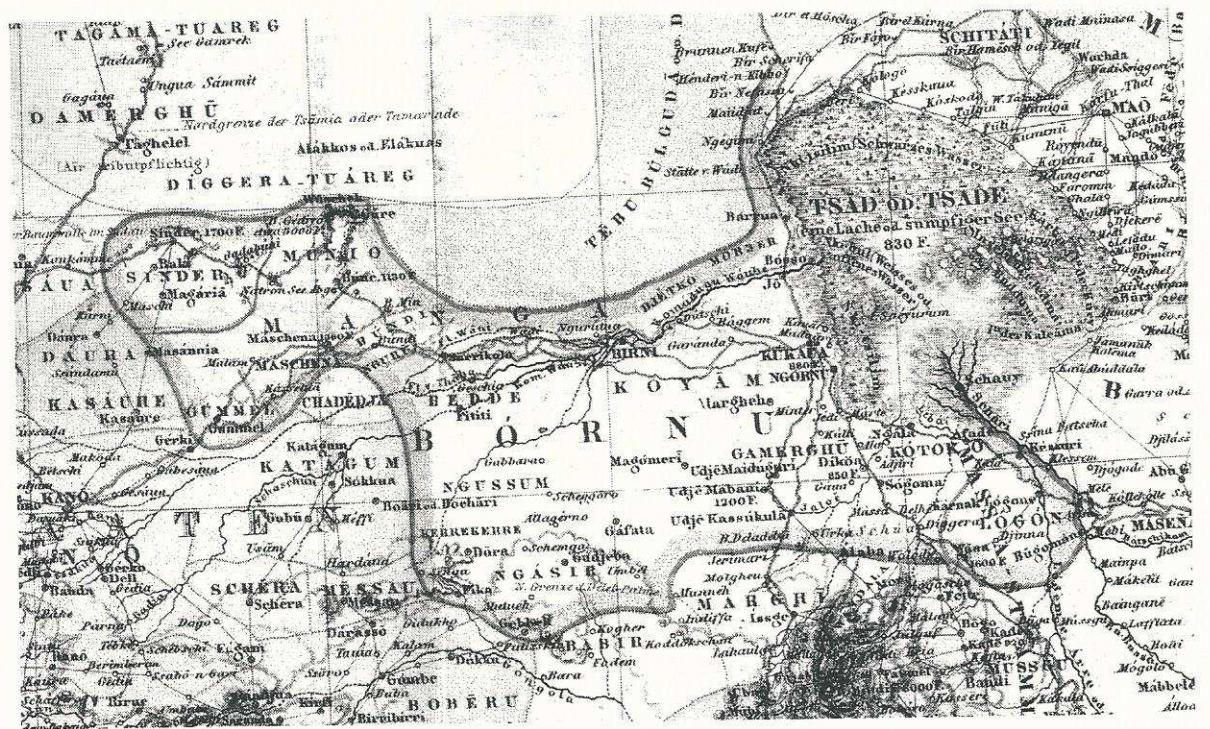


Abb. 1.7. Der zentrale *bilād el-sūdān* während des Mitte des 19. Jahrhunderts (Auszug aus der Karte von BARTH [1859-60]).



Lebeuf 1962/1969	Connah 1976/1981	Rapp 1984	Holl 1988b/1996	Marijac 1991	Gronenborn 1998 <sup>1</sup>	Magnavita 1999	Wesler 1999	Gronenborn 2000
III Sao		Post-Sao Sao tardif	Islamic	Âge du Fer Final	Historic	III Historisch		IV Historisch
	?	Sao récent	?	Âge du Fer Moyen II	Late Iron Age	II Spät- eisenzeit	Daima III B / (Yau B Yau A)	? Spät- eisenzeit
	Daima III	Sao ancien	Late Iron Age	Âge du Fer Moyen I		I	Daima III A	IIIa IIIb IIIa
II Sao	Daima II	?	Early Iron Age	Âge du Fer Ancien	Early Iron Age		Daima II B / Kursakata B	I Früh- eisenzeit
I Sao		Pré-Sao récent					Daima II A	
		Pré-Sao moyen			?			
	Daima I	Pré-Sao ancien	Late Stone Age / Late Neolithic		Late Neolithic		Daima I / Kursakata A	

Abb. 1.8. Vergleich der Chronologieschemata zum südlichen Tschadbecken.

<sup>1</sup> Geht zurück auf GRONENBORN u. a. (1996).

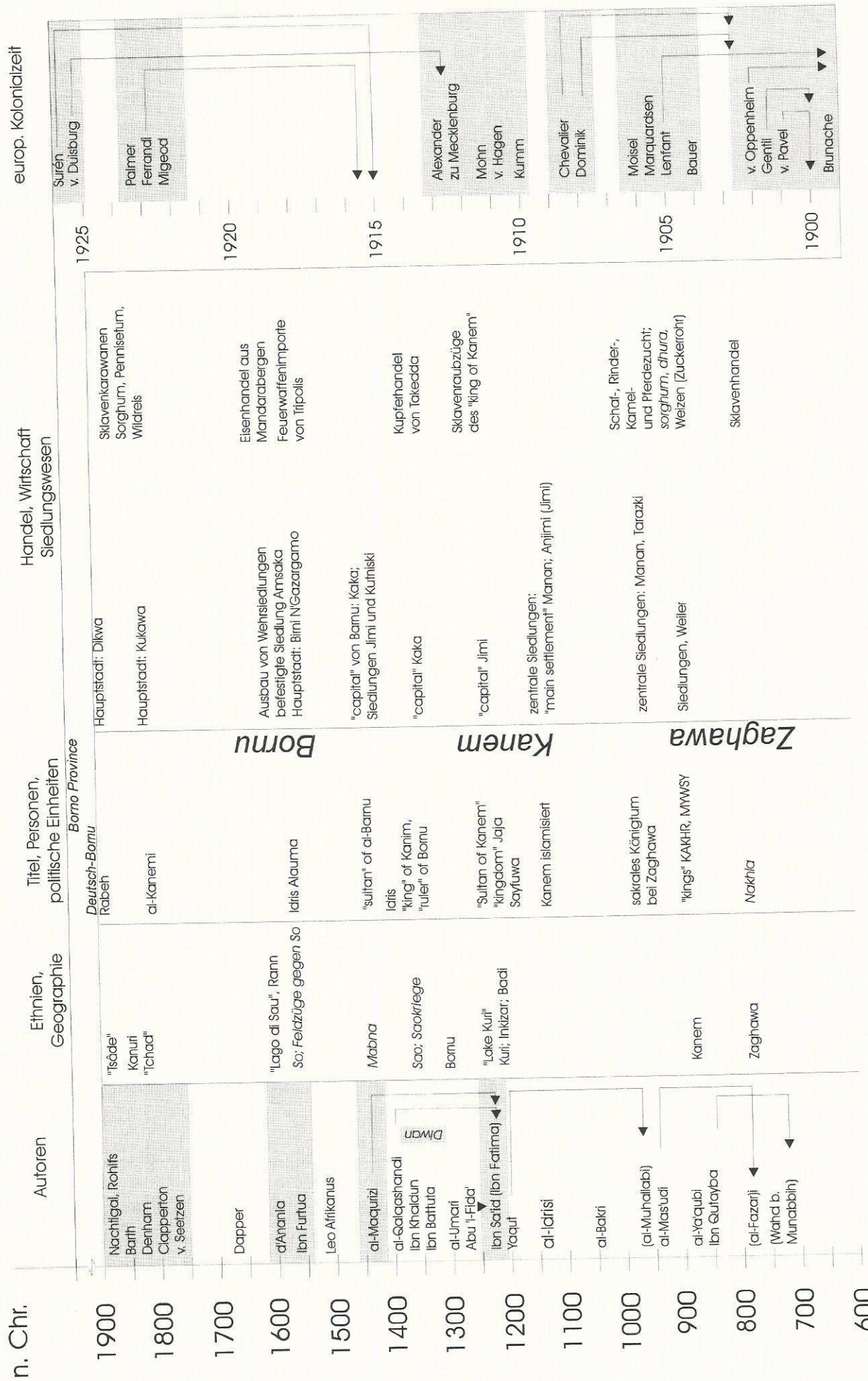


Abb. 2.1. Schriftliche Quellen zum Tschadbecken. Texte, welche sich auf das engere Arbeitsgebiet beziehen (*firgi*, Schari-Logone-Zweistromland), sind unterlegt.



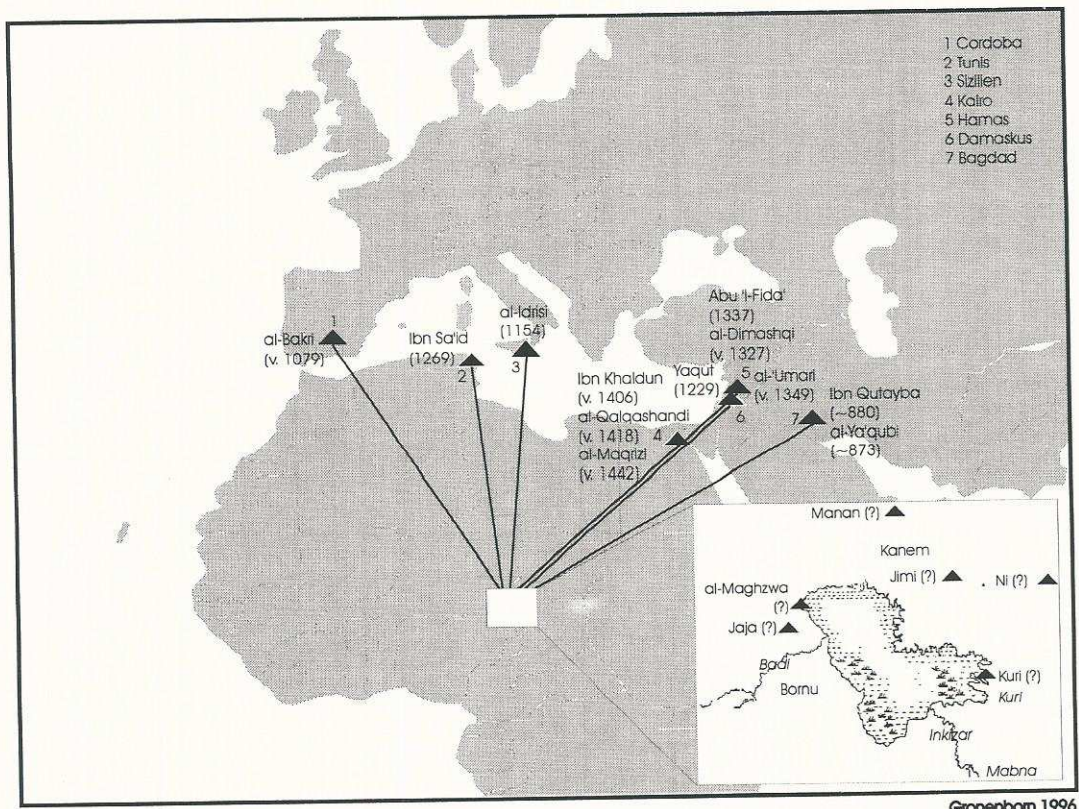


Abb. 2.2. Herkunft der externen mittelalterlichen Quellen in arabischer Sprache.

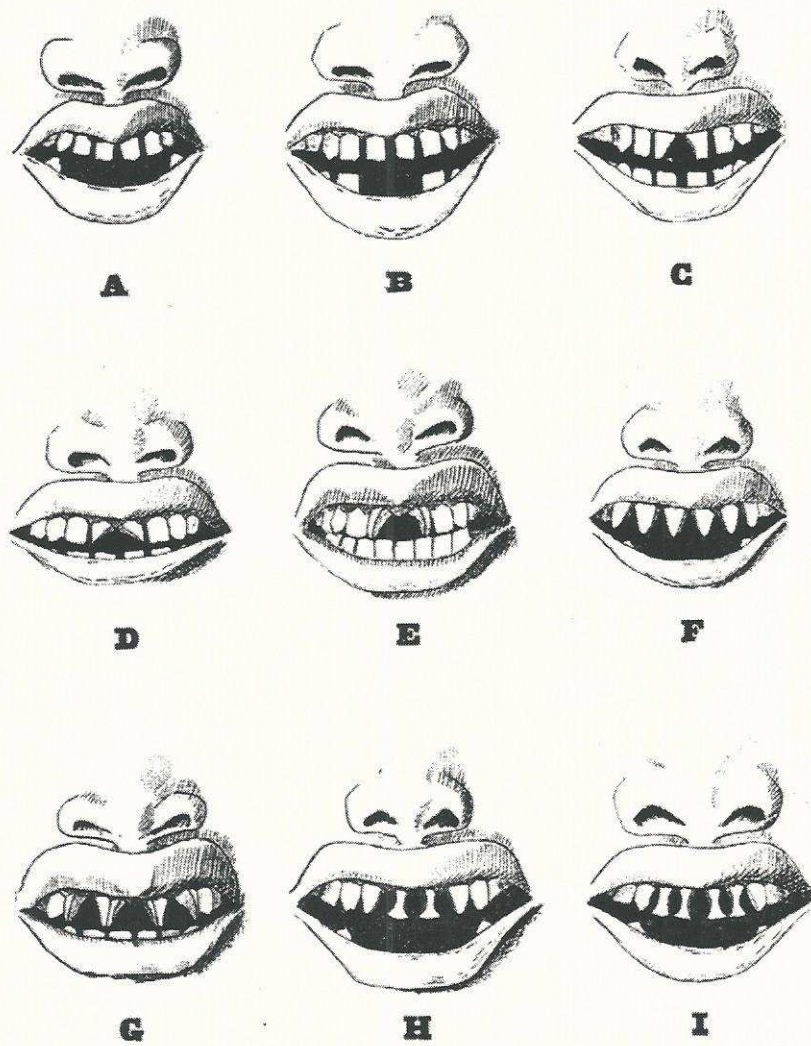


FIG. 12. — Mutilations dentaires.

A. Sara Laka; B. Ndam et Toumak; C, D. Disa; E. Yacoma; F. Sara Kaba et Dendjé; G. Yacoma; H. Sara Kaba et Dendjé; I. Sara Kaba.  
*(Dessins du Dr Decorse.)*

Abb. 2.3. Zahnmutilationen bei Gruppen im Schari-Logone-Zweistromland  
 (aus DECORSE 1905, 138).



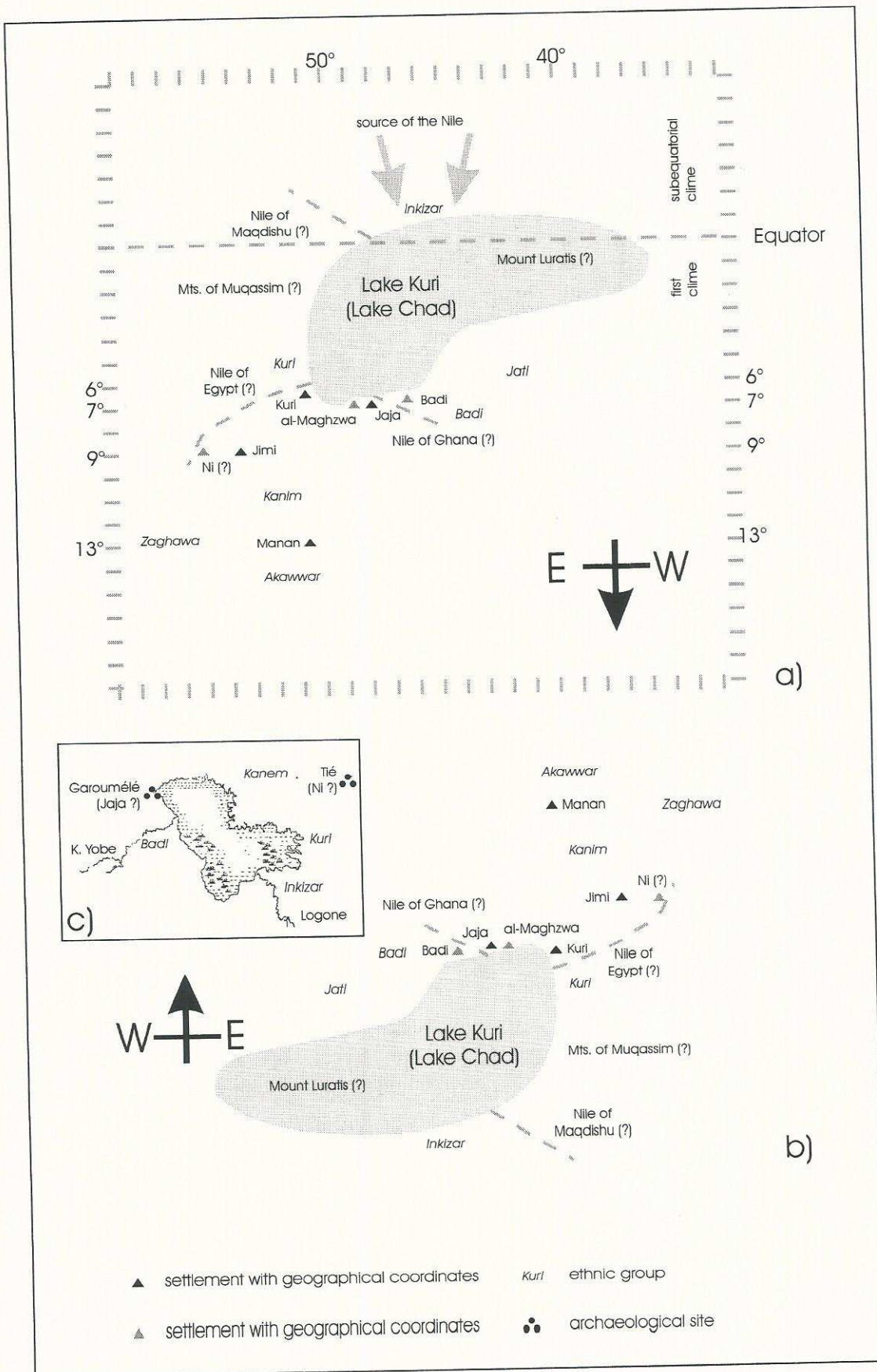


Abb. 2.4. Grafische Umsetzung der Angaben zur Karte Ibn Sa'īds aus dem frühen 13. Jahrhundert (aus GRONENBORN im Druck).

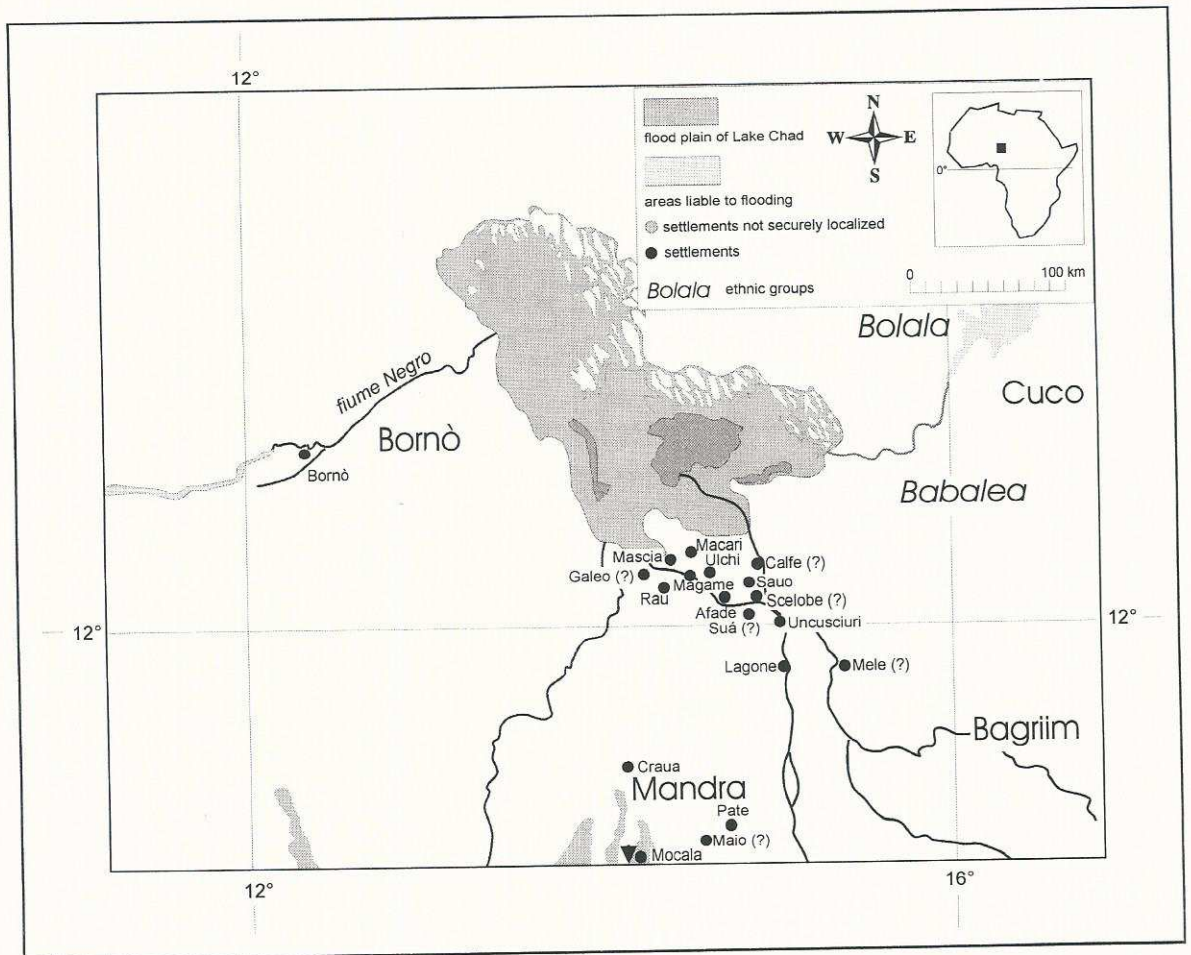


Abb. 2.5. Das südliche Tschadbecken nach den Angaben Ananias (1573)  
 (nach LANGE u. BERTHOUD 1972).



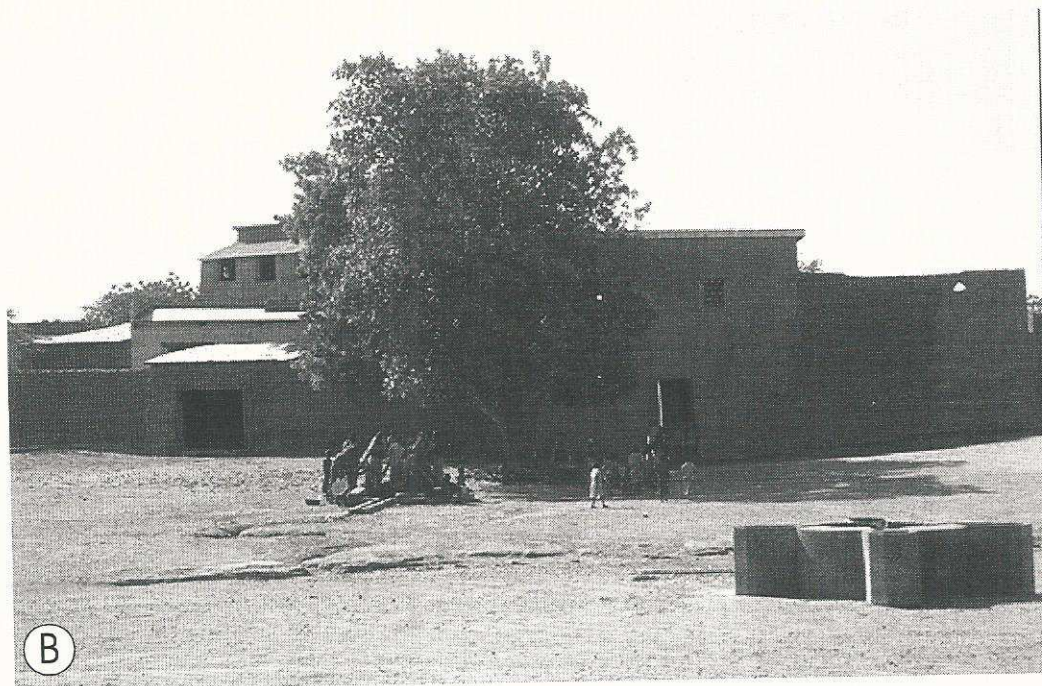
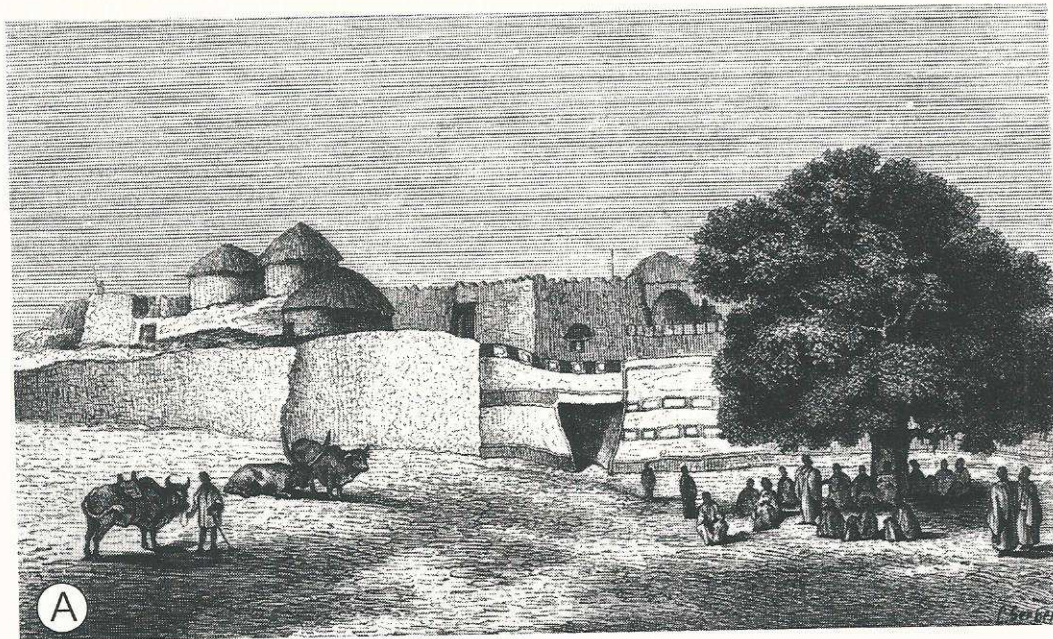
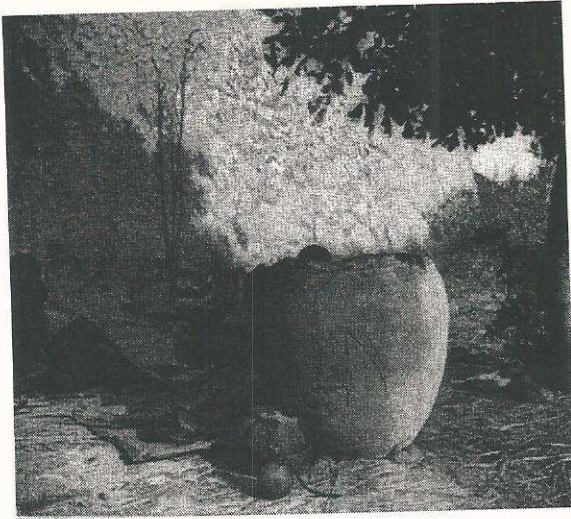
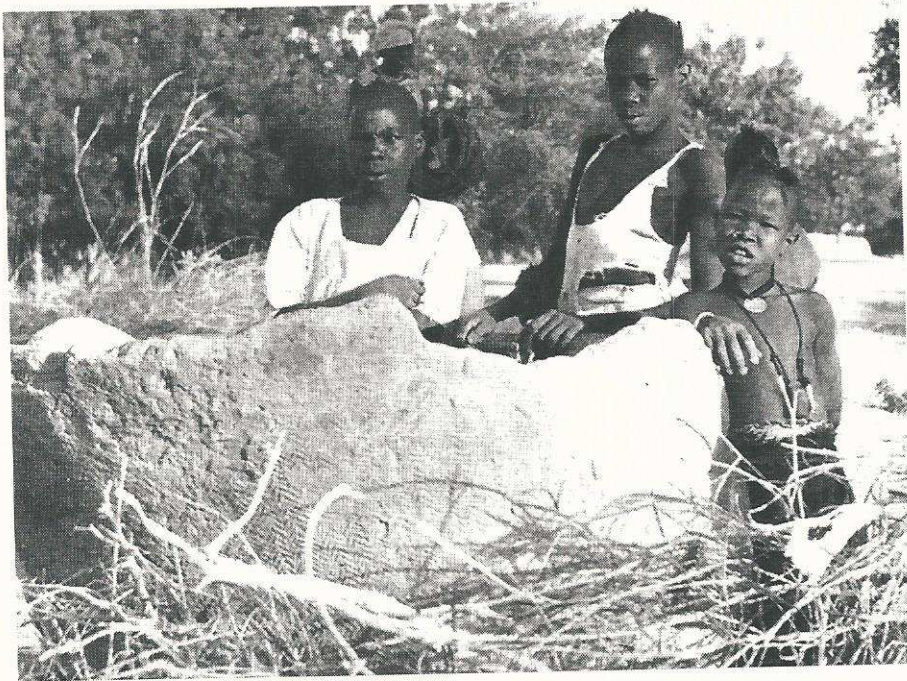


Abb. 2.6. Afade. Palast des *mai afadema*. A) aus NACHTIGAL (1967 [1879-81], 503), b) Photo des Autors (Dezember 1998).





A



B

Abb. 2.7. Frühe Darstellungen von „Sao-Gefäßen“. A) Ndufu, aus LENFANT (1905, 170), b) Ngala, aus BOTTING (1961, 129).





DYEING PIT AT N'GALA

Abb. 2.8. Ngala. Textilfärber, 1904–1905 (aus ALEXANDER 1907 II, 141).



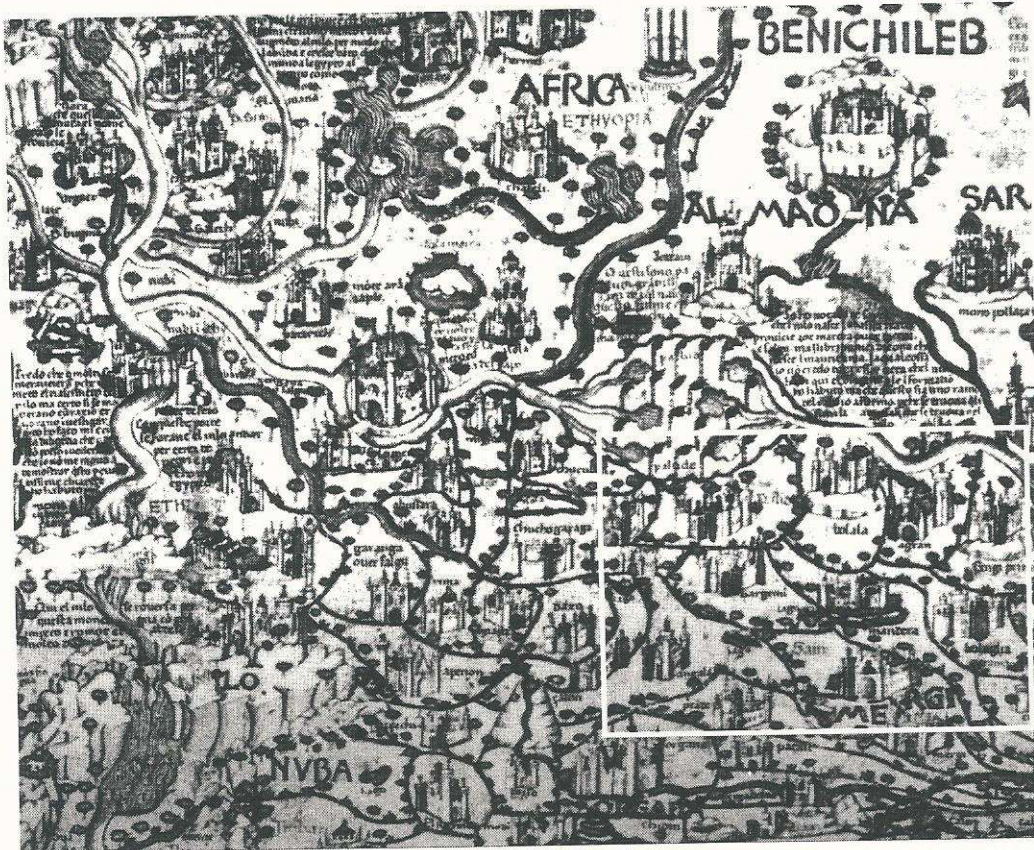


Abb. 2.9. Ausschnitt aus der Weltkarte Fra Mauros aus dem Jahr 1459 (aus KLEMP 1968).



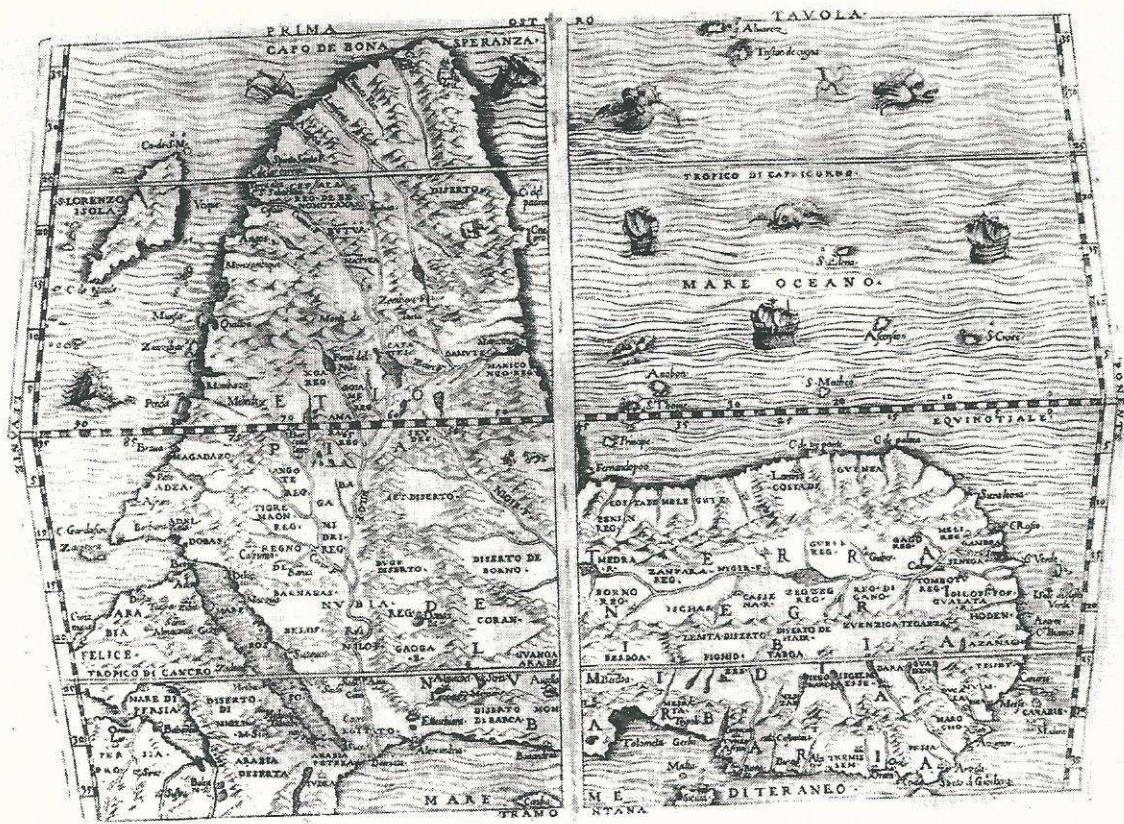


Abb. 2.10. Afrikakarte Giovanni-Battista Ramusios von 1550 (aus STONE 1997, 9).



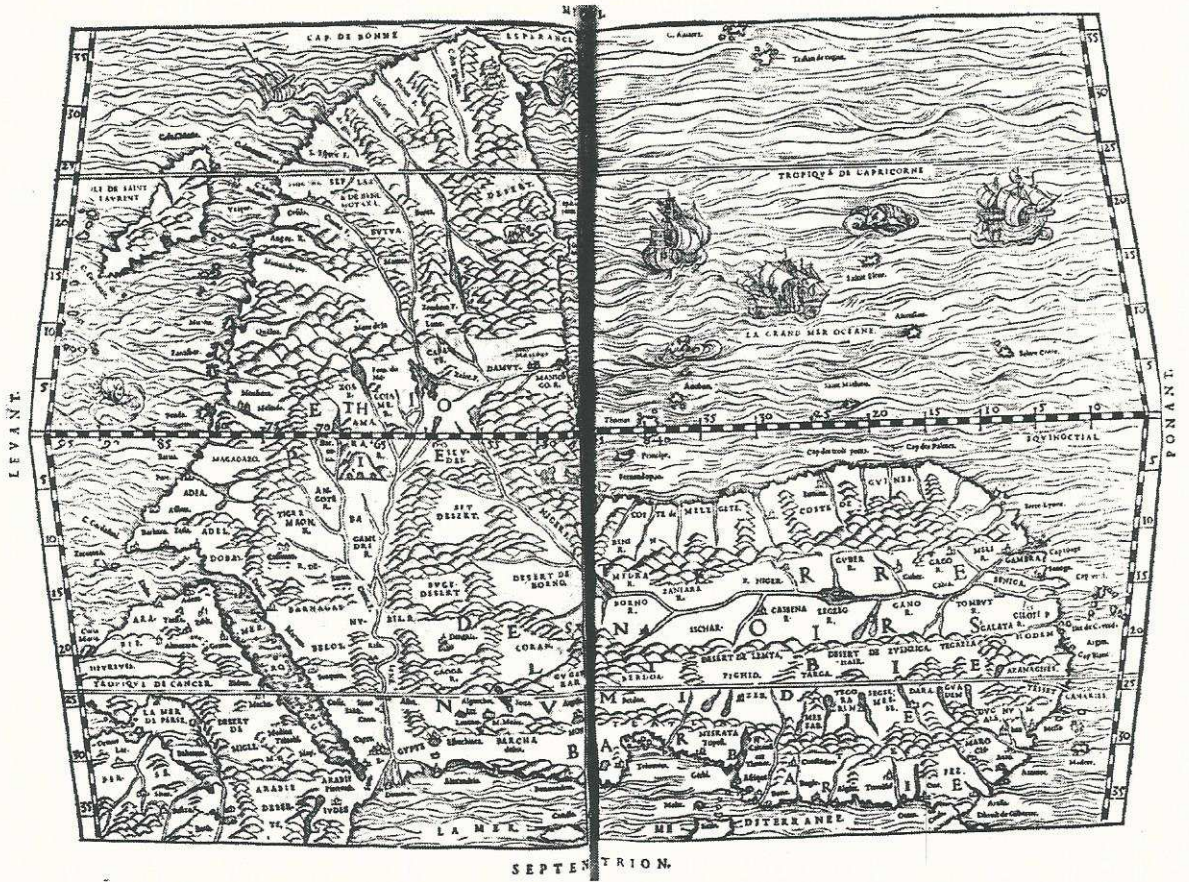


Abb. 2.11. Afrikakarte Leo Africanus' von 1556 (aus STONE 1997, 10).





Abb. 2.12. Ausschnitt aus der Weltkarte von al-Kindī und as-Sarahlī aus dem 9. Jh., Kopie von 1570. Oxford, Bodleian Library (in SEZGIN 2000 XII, 11).



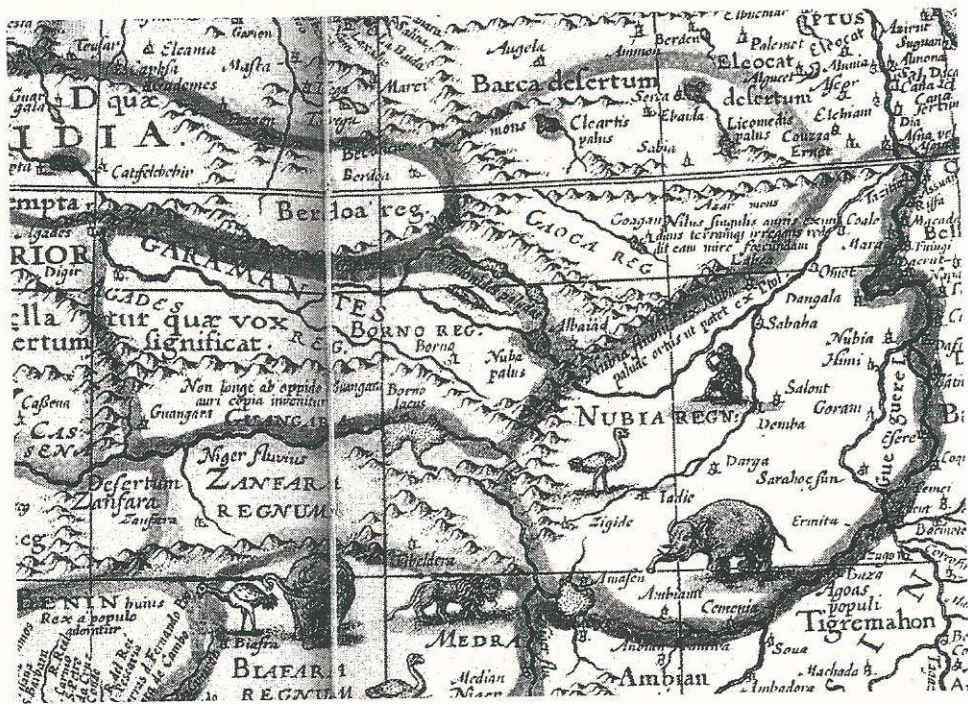


Abb. 2.13. Ausschnitt aus der Afrikakarte Blaeus von 1630 (aus KLEMP 1968).









Abb. 2.15. „Völkerkarte“ des Tschadseeraumes (aus NACHTIGAL 1967 [1879-81] II).





Abb. 2.16. Nordkammerun unter deutscher Kolonialherrschaft (aus MOISEL 1909).



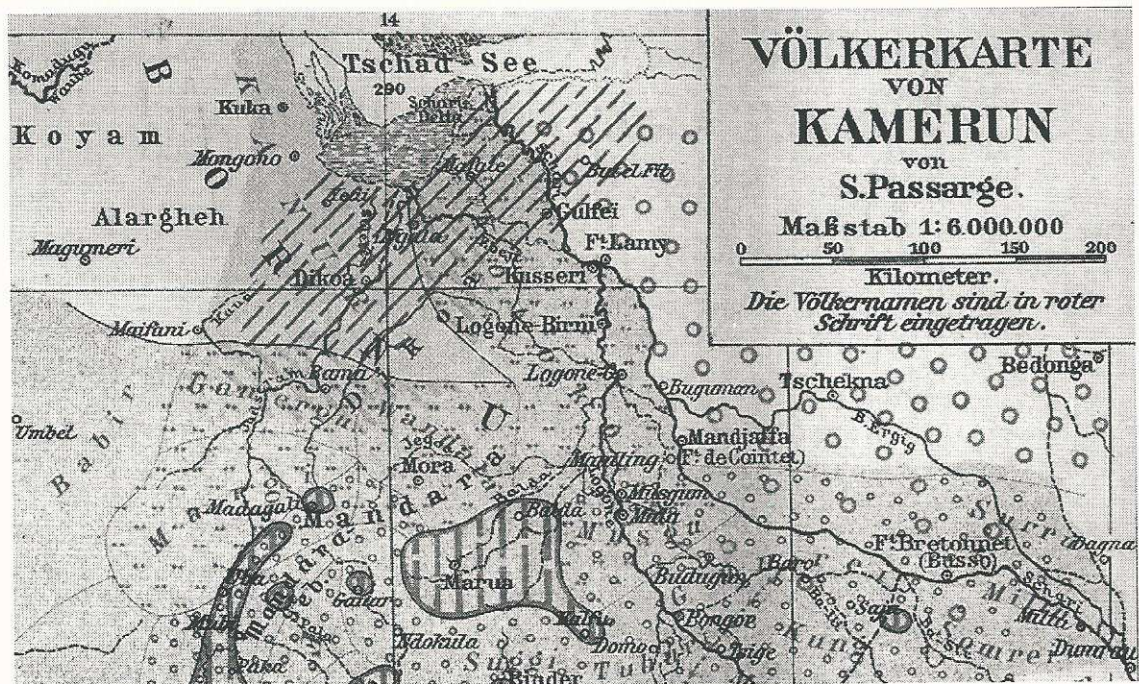


Abb. 2.17. Ausschnitt aus der „Völkerkarte“ von Kamerun (aus PASSARGE 1909 b).

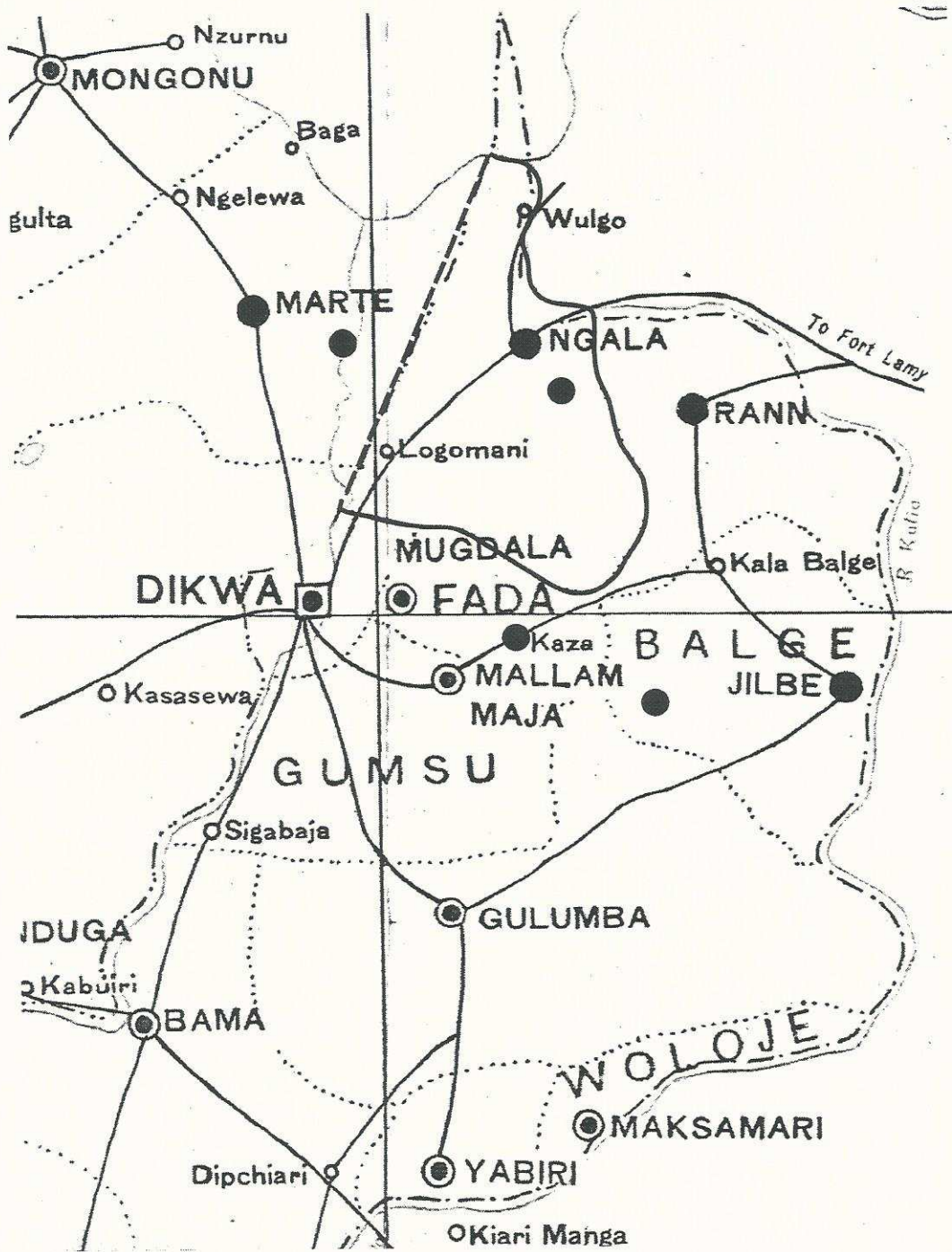


Abb. 2.18. Ausschnitt aus der Verwaltungskarte von British-Borno vom 30.7.1929  
 (NAK SNP 17-14603001.I)



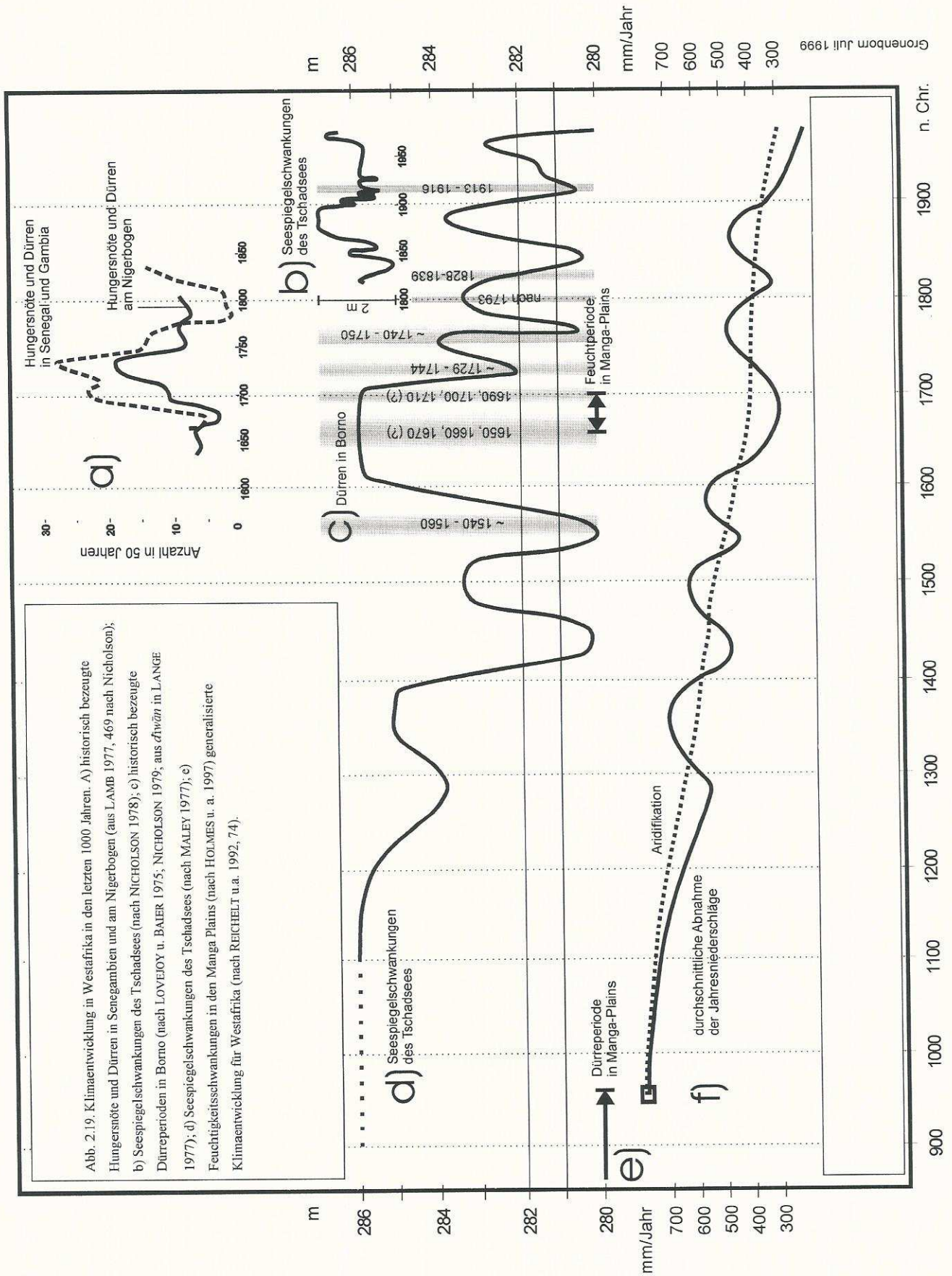


Abb. 2.19. Klimaentwicklung in Westafrika in den letzten 1000 Jahren. A) historisch bezugte Hungersnöte und Dürren in Senegambien und am Nigerbogen (aus LAMB 1977, 469 nach Nicholson); b) Seespiegelschwankungen des Tschadsees (nach NICHOLSON 1978); c) historisch bezugte Dürreperioden in Borno (nach LOVEJOY u. BAIER 1975; NICHOLSON 1979; aus *dhwār* in LANGE 1977); d) Seespiegelschwankungen des Tschadsees (nach MALEY 1977); e) Feuchtigkeitschwankungen in den Manga Plains (nach HOLMES u. a. 1997) generalisierte Klimaentwicklung für Westafrika (nach REICHELT u. a. 1992, 74).



Abb. 2.20. Rann. *Mairi* im Dezember 1998 (Aufnahme des Verf.).





Abb. 2.21. Sangaya. *Guti* (kot.) oder *kundairam* (kan.) im Dezember 1998  
(Aufnahme des Verf.).



Abb. 2.22. Sangaya. Depot („shrine“) mit Mahlsteinfragmenten und Klopsteinen in Sao-Gefäß  
(Aufnahme des Verf., Dezember 1998).



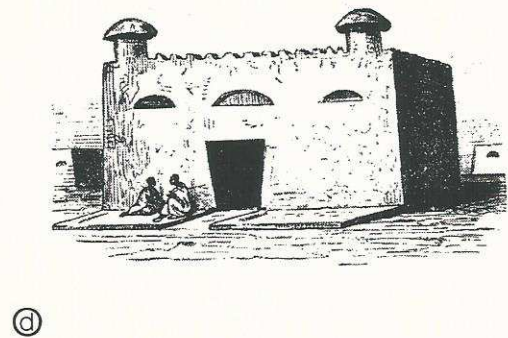


Abb. 2.23. Traditionelle Wohnbauten in der engeren Arbeitsregion. A) Rechteckhaus (kan. *soro*); b) arabisches Wohnstallhaus (arab. *kaserke*); c) „Bornuhaus“ (kan. *bongo*) in Wolgo, um 1909; d) Kotoko-Rechteckhaus in Logone, um 1870 (a–b Aufnahmen des Verf.; c aus ZU MECKLENBURG (1912, 192 Abb. 139); d aus NACHTIGAL (1967 [1879-81] II, 520).



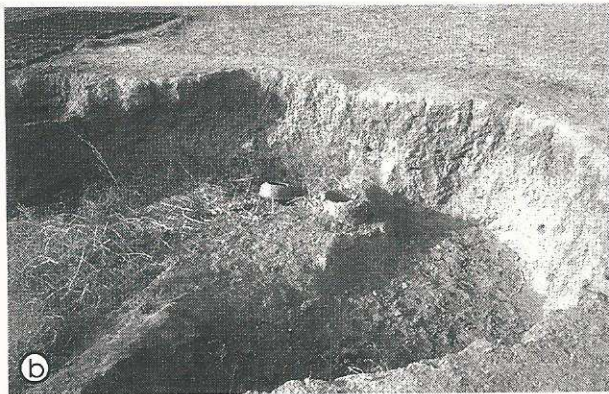


Abb. 2.24. Bauaktivitäten. A) Ndufu. Lehmentnahmegruben entlang von Gehöftmauern; b) Ndufu. Lehmentnahmegrube in ungenutztem Zustand, im Hintergrund Lehmziegel (arab. *jalab*); c) Ndufu. Zentrale große Lehmentnahmegrube (alle Aufnahmen durch Verf.; Feldaufenthalte 1993–1998).

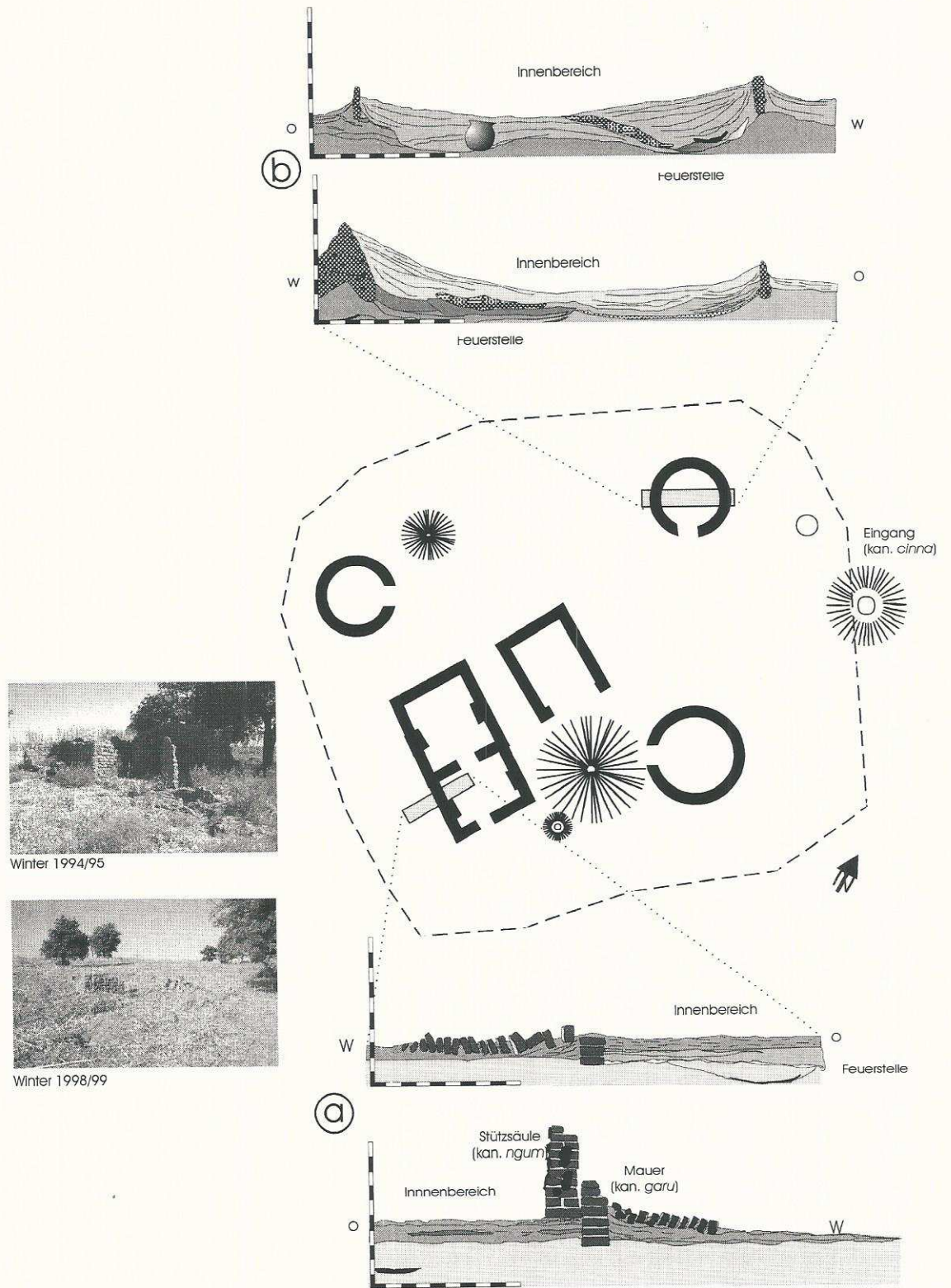


Abb. 2.25. Mege. 1983 aufgelassenes Gehöft. A) *Soro*, Testschnitt Dezember 1995; b) *bongo*, Testschnitt Dezember 1995.



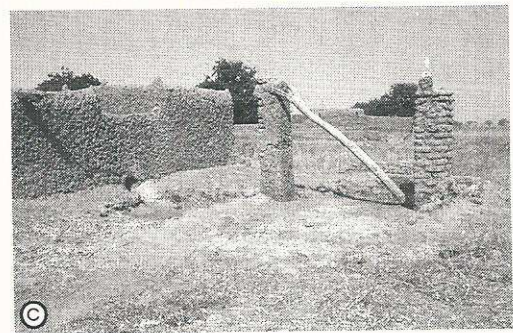
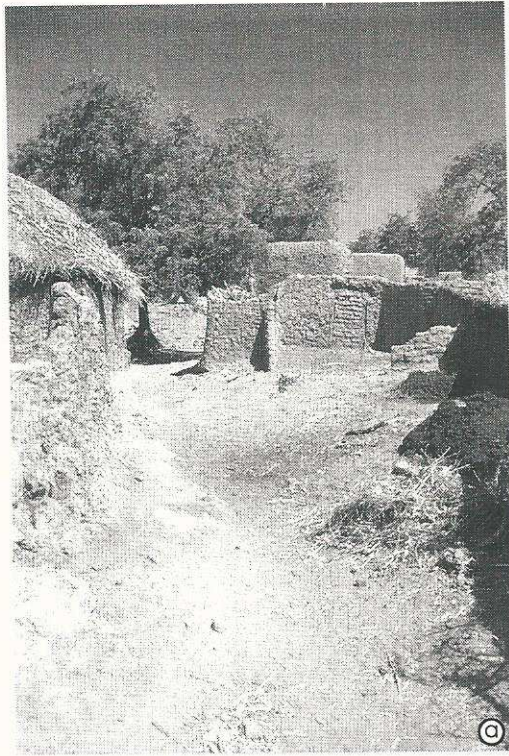


Abb. 2.26. A)-b) Erosionsformen auf Siedlungshügeln: a) Ndufu, Erosionsrinnen auf Gehwegen; b) Ardep, Deflation; c) Ndufu, aufgelassenes Gebäude am Siedlungsrand.





Abb. 2.27. A) Ansicht von Mege; b) Mege, saisonale Nutzung des alten Siedlungsplatzes als Hirsefeld und Weidegrund; c) Dumburi, saisonale Unterkünfte.



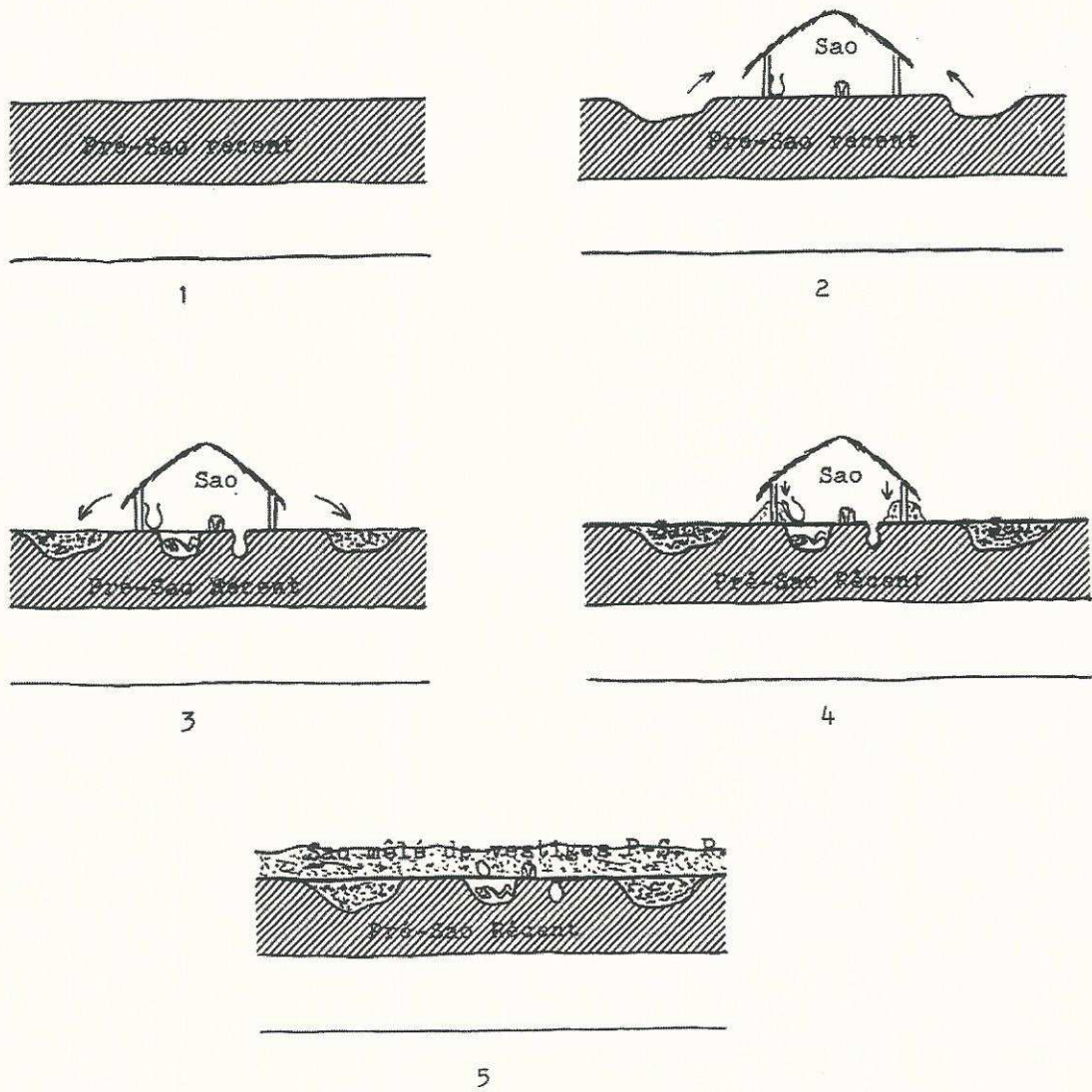


Abb. 2.28. Auswirkung von Bauaktivitäten auf den Schichtenaufbau (aus RAPP 1984).

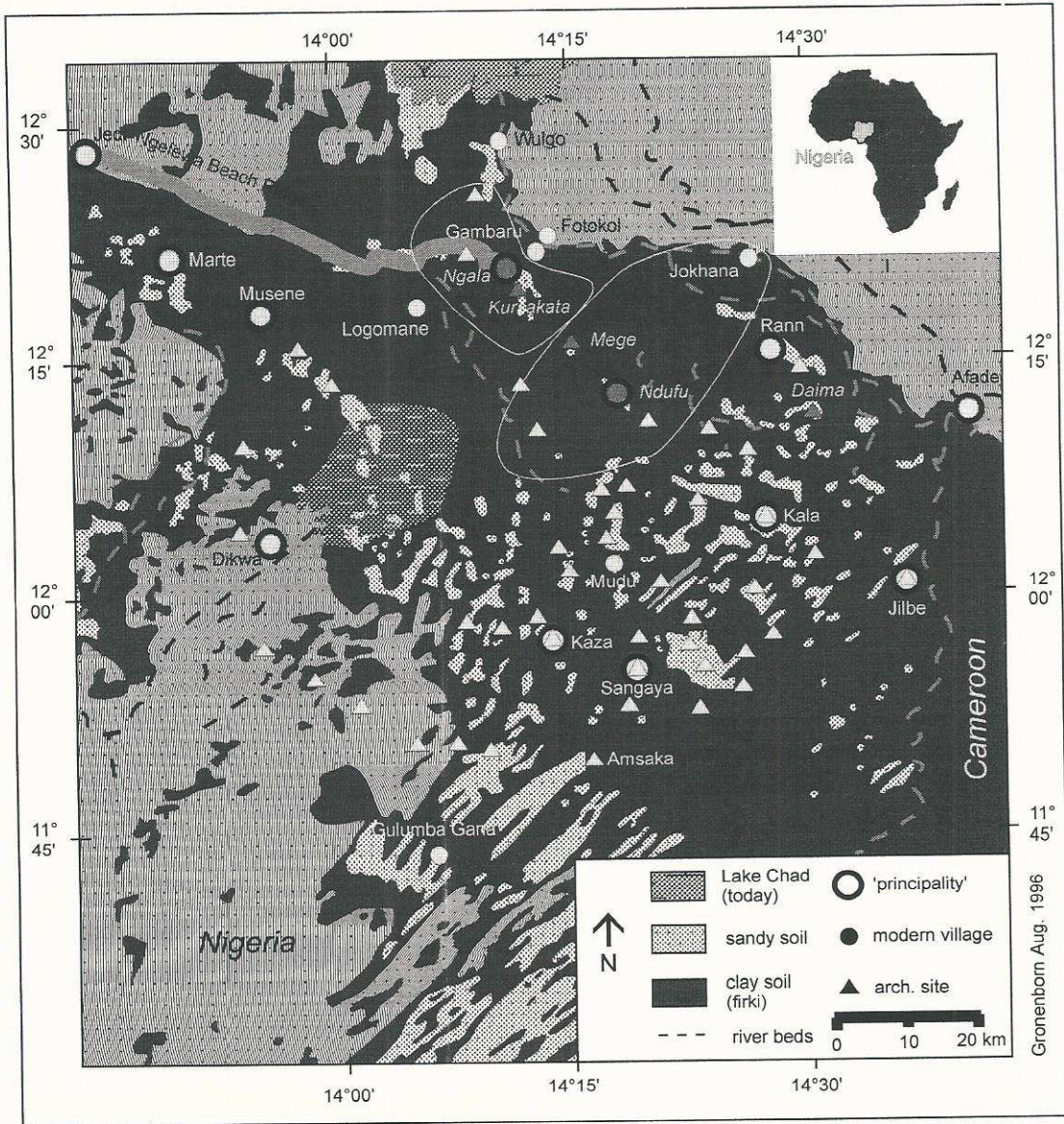
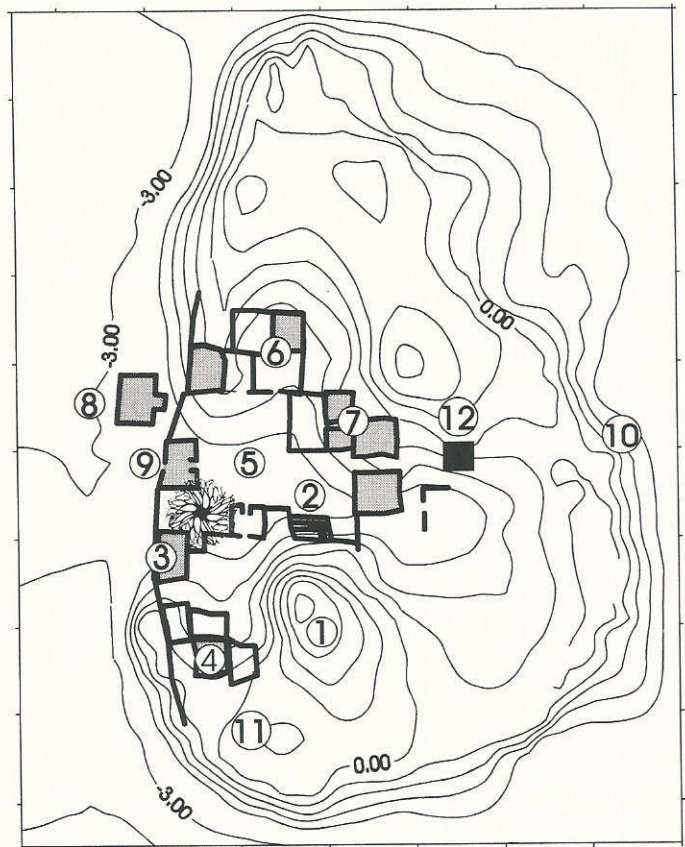


Abb. 2.29. Das engere Arbeitsgebiet mit den Grabungsplätzen.





- 1 *kundairam* (Thron)
  - 2 *kundairam* (Thron)
  - 3 Bethaus *al-Kanemis*
  - 4 moderne *mairi*
  - 5 *bal bal* (offener Platz)
  - 6 *gumsuri*
  - 7 *kimbiauri*
  - 8 Moschee
  - 9 *cinna futebe* (Westtor)
  - 10 *cinna gedibe* (Osttor)
  - 11 alte *mairi*
  - 12 Grabung
-  offener Hof
  -  überdachte Räume (*soro*)
- 

0 10 20 m

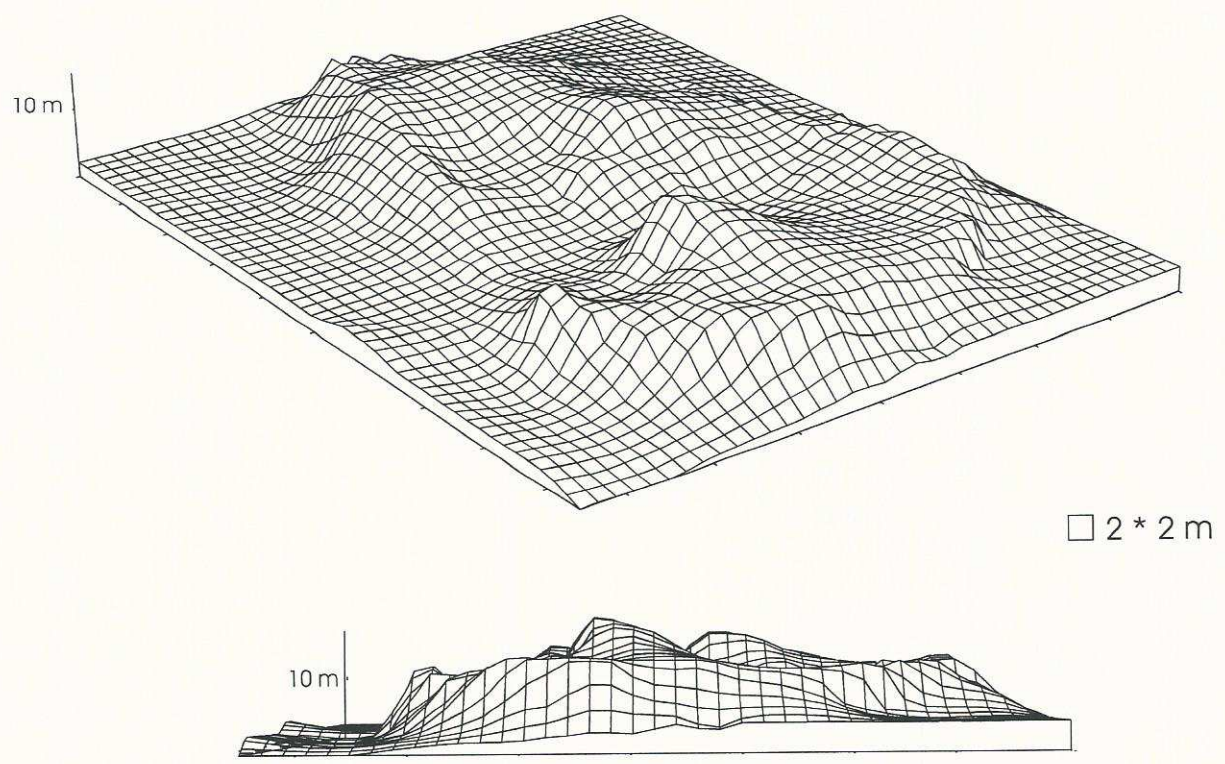


Abb. 2.30. Ngala. Grundriß des Palastes (Stand Dezember 1998).



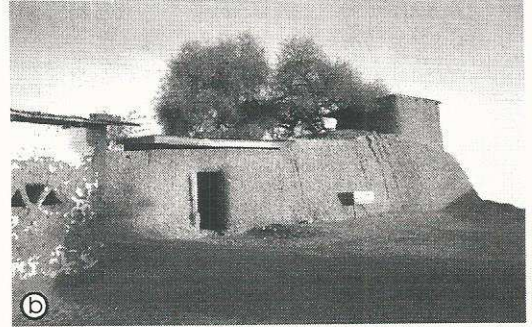


Abb. 2.31. Ngala. Ansichten des Palastes. A) Thron (kan. *kundaïram*); b) Blick auf das Westtor, das hohe Gebäude ist der Betraum al-Kanemis; c) Überblick über den bewohnten Teil der Anlage; d) hinterer Innenhof zu Beginn der Grabungen (Aufnahmen durch Verf., Feldaufenthalte 1996 und 1998).



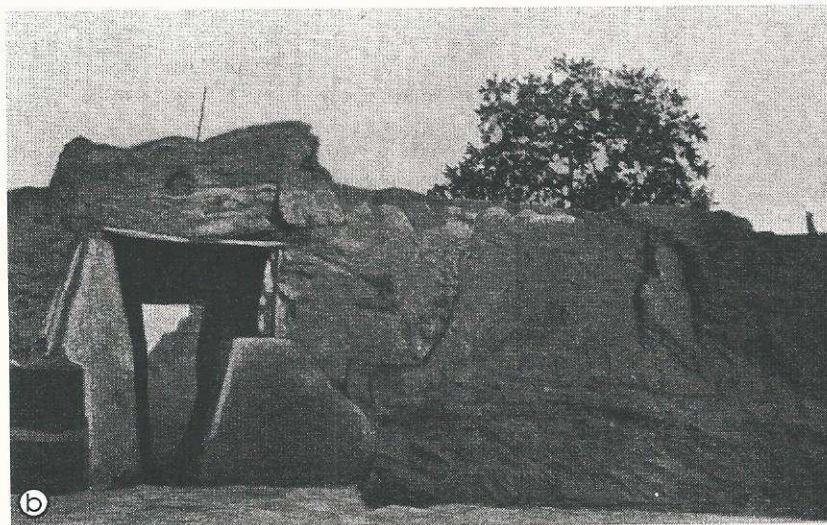


Abb. 2.32. Ngala. Historische Aufnahmen vom Beginn des 20. Jahrhunderts. A) Vermutlich alte *mairi*, Blick in südwestliche Richtung aus der Anlage (LENFANT 1908, 215); b) Blick auf das Westt (BAUER 1905, 95).

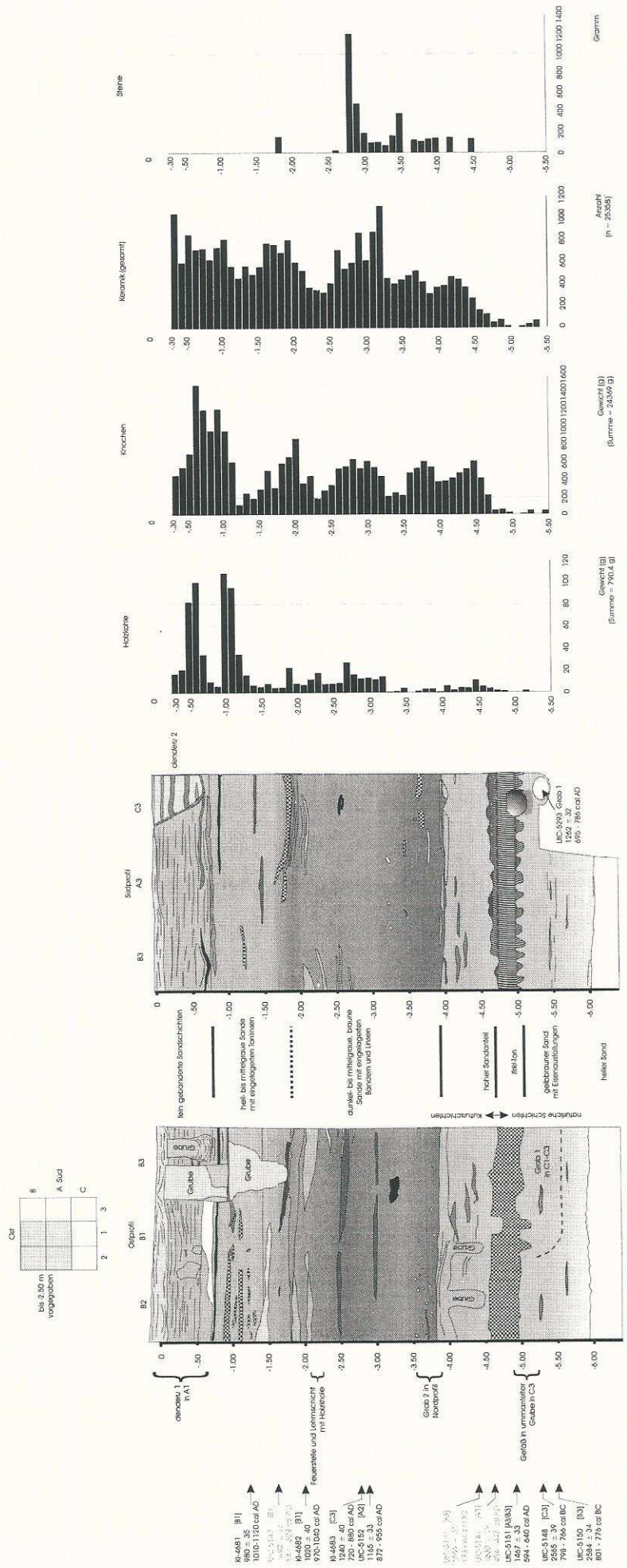


Abb. 2.33. Ngala. Gesanitprofil.



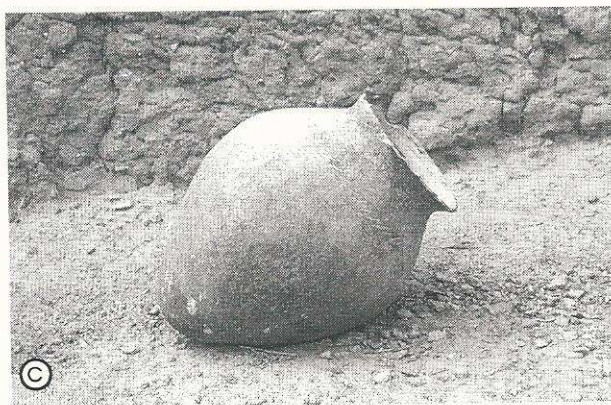
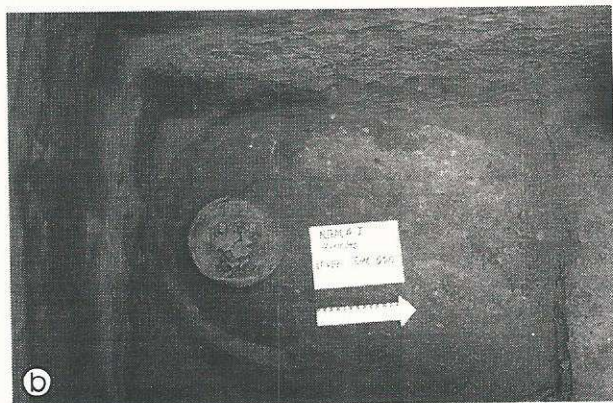


Abb. 2.34. Ngala. A) *Denderu* eingegraben in Gefäßdepot; b) Eingegrabenes Gefäß im Quadrat C3 im Bereich der Grabung im Dezember 1998; c) Speichergefäß auf Oberfläche im Bereich der ehemaligen Grabung im Dezember 1998.



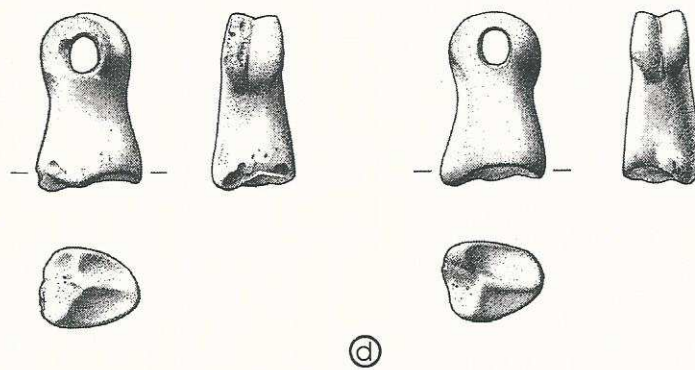
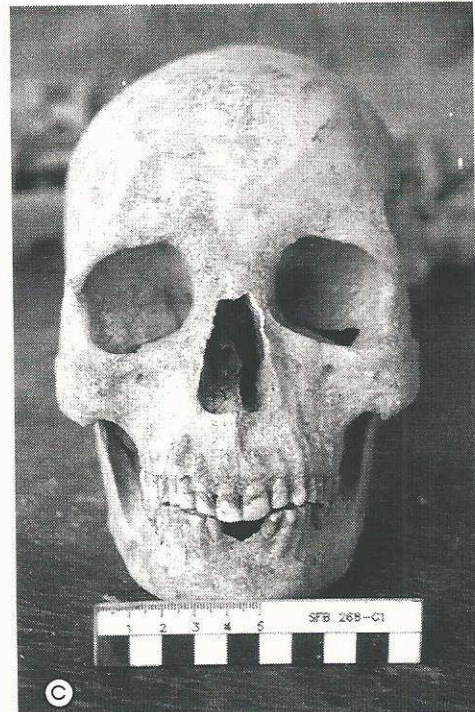
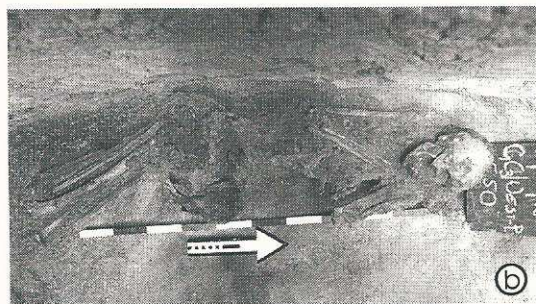
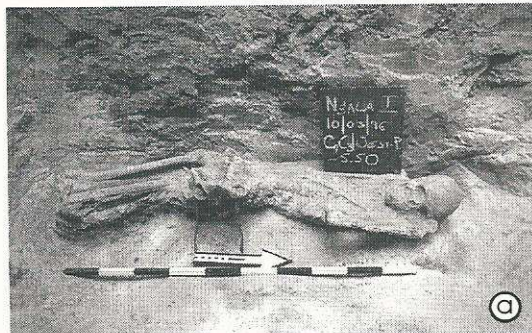
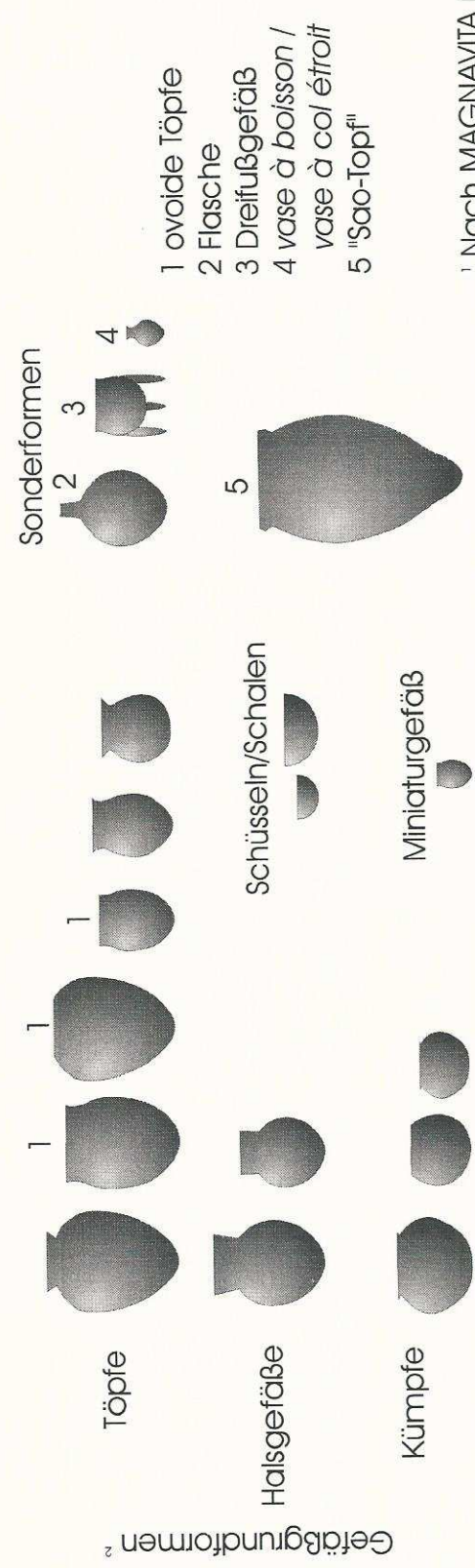
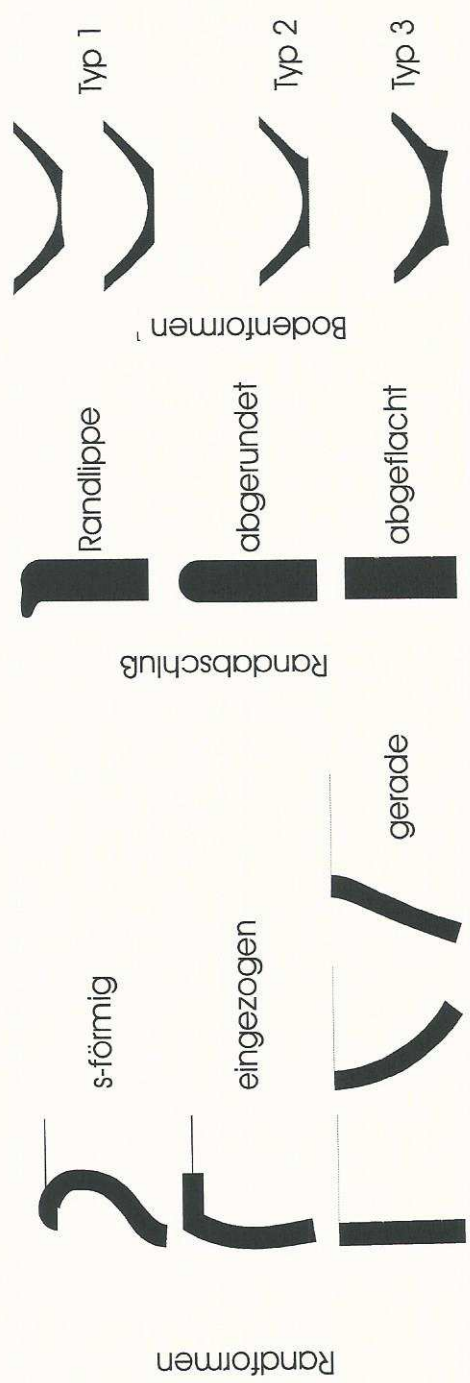


Abb. 2.35. Ngala. Grab 1. A) Gesamtansicht; b) Aufsicht; c) Cranium mit Dentalmutilation; d) Anhänger.

▼-0,30	1 g
▼-0,40	1 g
▼-1,30	10 g
▼-2,10	1 g
▼-2,50	76 g
▼-3,10	12 g
▼-3,80	62 g
▼-4,00	50 g
▼-4,20	1 g

Abb. 2.36. Ngala. Eisenschlackestücke.





- 1 ovoide Töpfe
- 2 Flasche
- 3 Dreifußgefäß
- 4 vase à boisson / vase à col étroit
- 5 "Sao-Topf"

<sup>1</sup> Nach MAGNAVITA (1999).  
<sup>2</sup> Teilweise nach MAGNAVITA (1999).

Abb. 2.37. Ngala. Ansprache der Rand-, Boden- und Gefäßgrundformen.

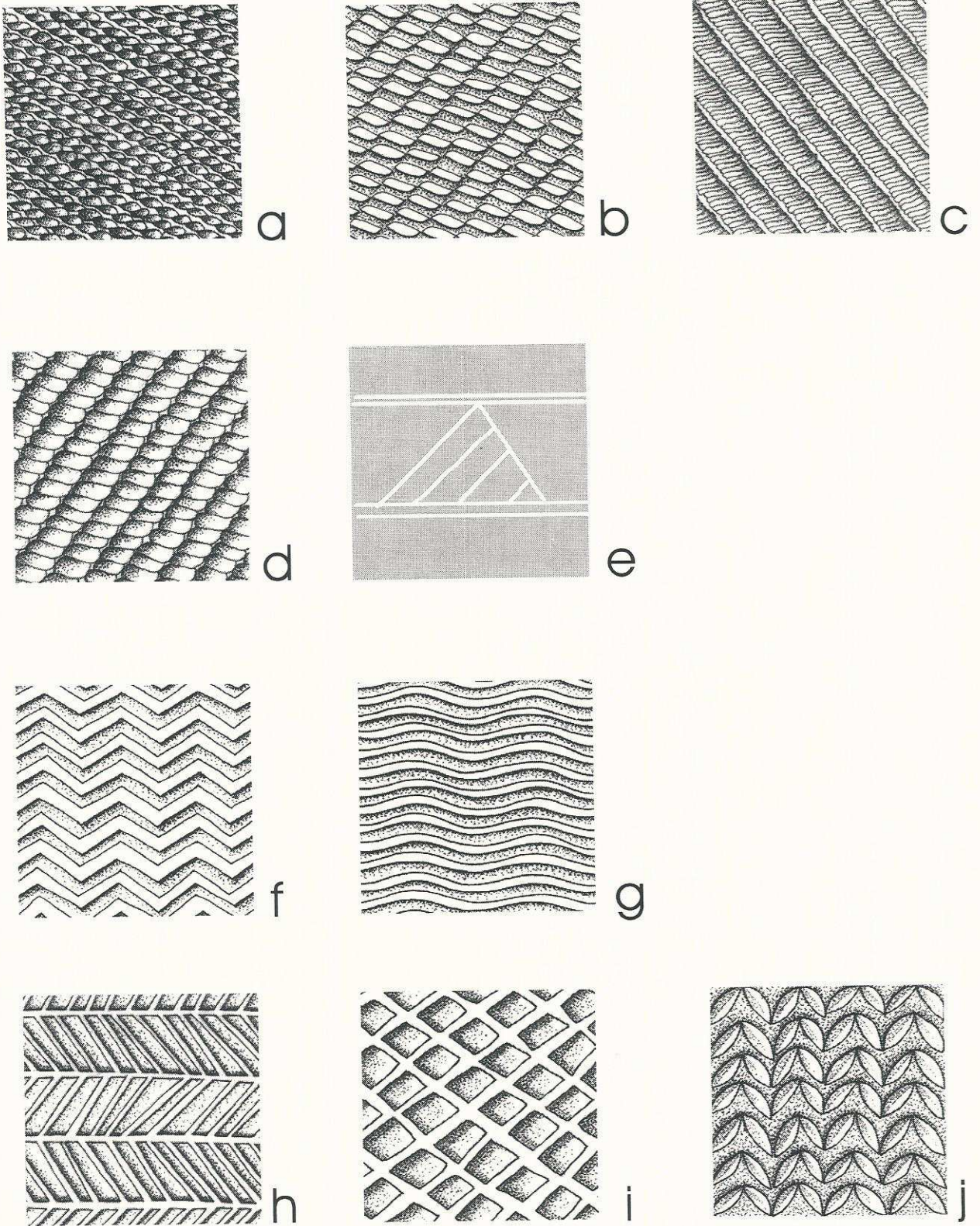


Abb. 2.38. Verzierungen. A) *cord-wrapped-stick-Roulette*; b) *twisted-string-Roulette*; c) *canaux à fond fileté*; d) *twisted-strip-Roulette*; e) *sgraffito*; f) *carved-Roulette*, Winkelband; g) *carved-Roulette*, wellenförmig; h) *carved-Roulette*, *chevron*; i) *carved-Roulette*, Schachbrettmuster; j) *carved-Roulette*, *épi de blé en relief*.



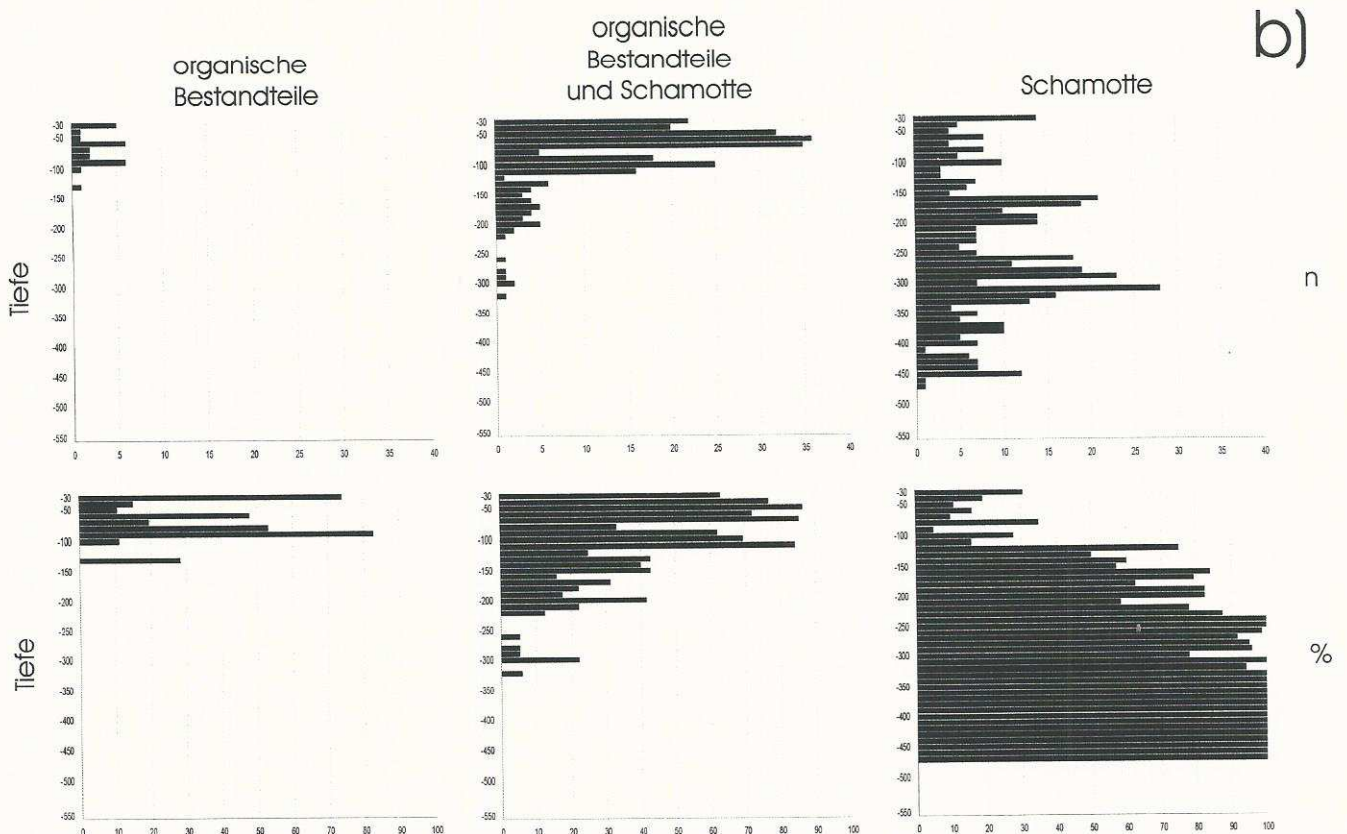
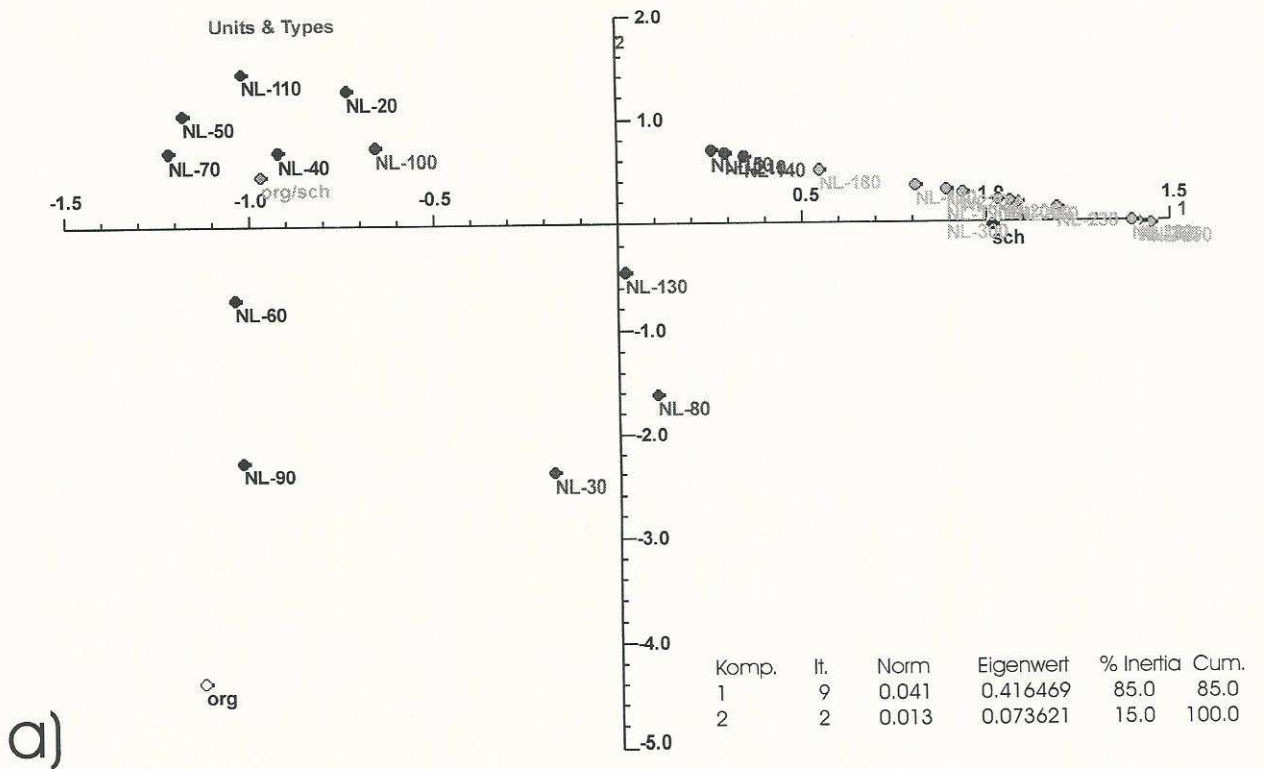


Abb. 2.39. Ngala. A) Korrespondenzanalyse der Magerungsbestandteile; b) Verteilung der Magerungsbestandteile auf die Straten.





<sup>14</sup>C-Daten  
Sedimentations-  
grenzen

KI-4681 [B1]  
980 ± 35  
1010-1120 cal AD

UC-5148 [C3]  
2565 ± 39  
798-766 cal BC

KI-4682 [B1]  
1020 ± 40  
970-1040 cal AD

UC-5119 [A1]  
1953 ± 39  
478-246 cal AD

KI-4683 [C3]  
1240 ± 40  
720-880 cal AD

UC-5151 [A3/B3]  
1467 ± 33  
594-640 cal AD

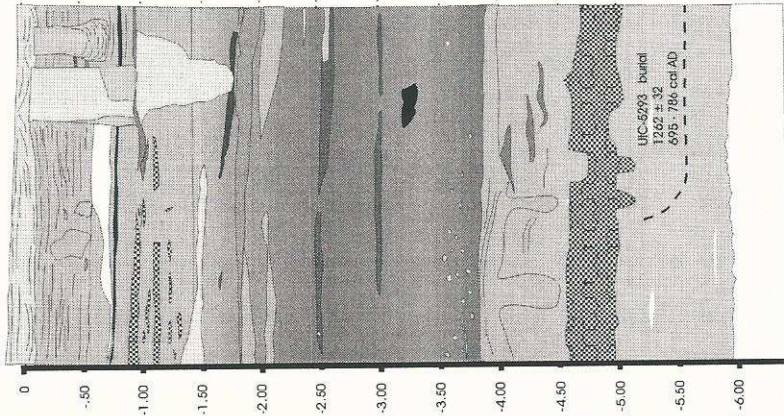
KI-4684 [B1]  
1165 ± 33  
872-955 cal AD

UC-5148 [C3]  
2565 ± 39  
798-766 cal BC

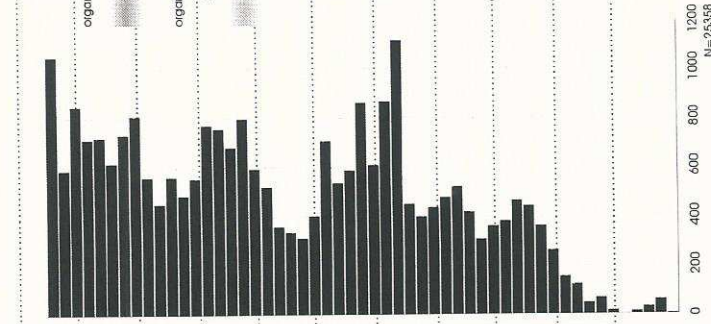
KI-4685 [B3]  
2884 ± 34  
801-776 cal BC

UC-5293 burial  
1262 ± 32  
695-786 cal AD

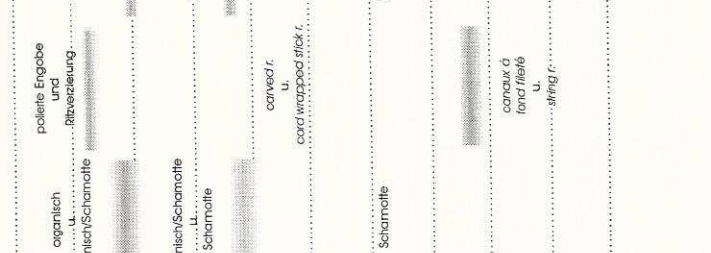
Ostprofil



Anzahl Scherben pro Stratum<sup>1)</sup>



Magerungs-  
anteile



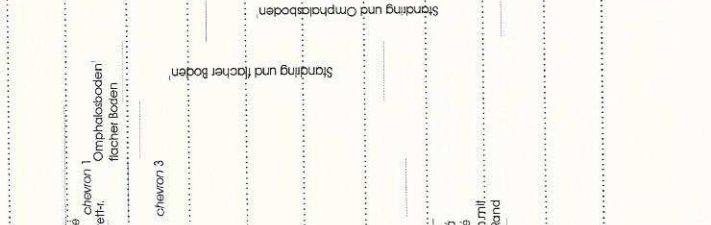
Verzierung  
Rand u.  
Rand/Hals/Schulter



Randform



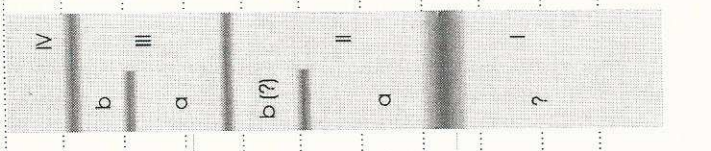
Verzierung  
Unterfell



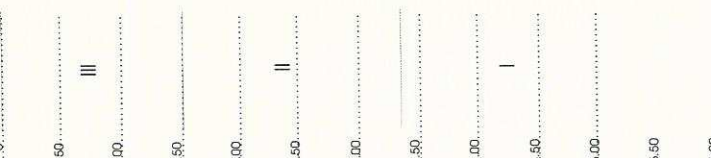
Einzelbeobachtungen



Keramikphasen  
nach  
MAGNAVITA  
1999



Keramikphasen  
nach  
MAGNAVITA  
1999



<sup>1)</sup> Daten aus MAGNAVITA (1999)

Abb. 241. Ngala. Phasengliederung.



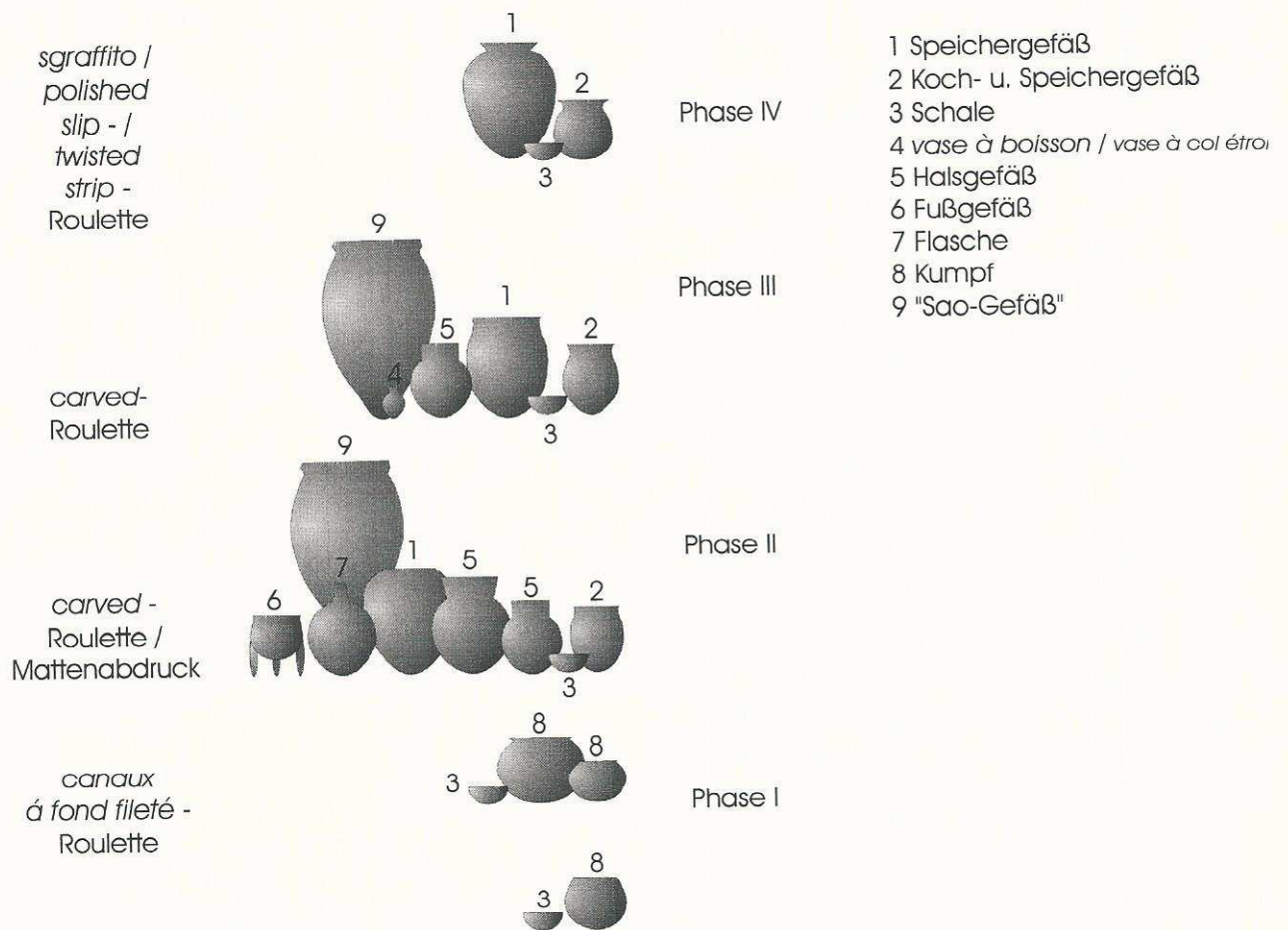


Abb. 2.42. Ngala. Gefäßgrundformen und Hauptverzierungstechniken innerhalb der Sequenz.

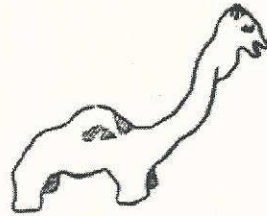




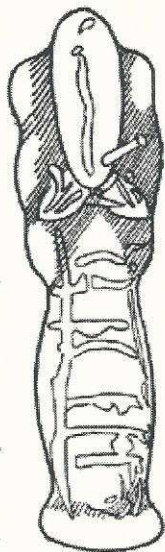
Abb. 2.43. A) Gambaru, Herdstellen aus Keramikeinsätzen auf dem Markt.



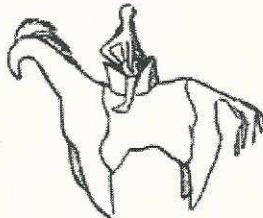
CLAY TOYS.



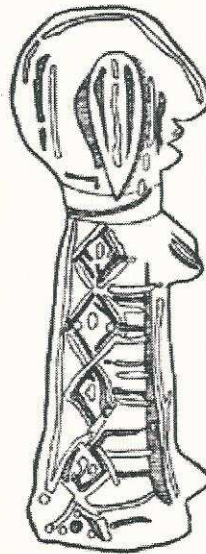
CLAY TOYS.



DOLL.



CLAY RIDER.



DOLL.

Abb. 2.44. Fika. Tonspielzeug vom Anfang des 20. Jahrhunderts (zusammengestellt aus MACLEOD 1912).

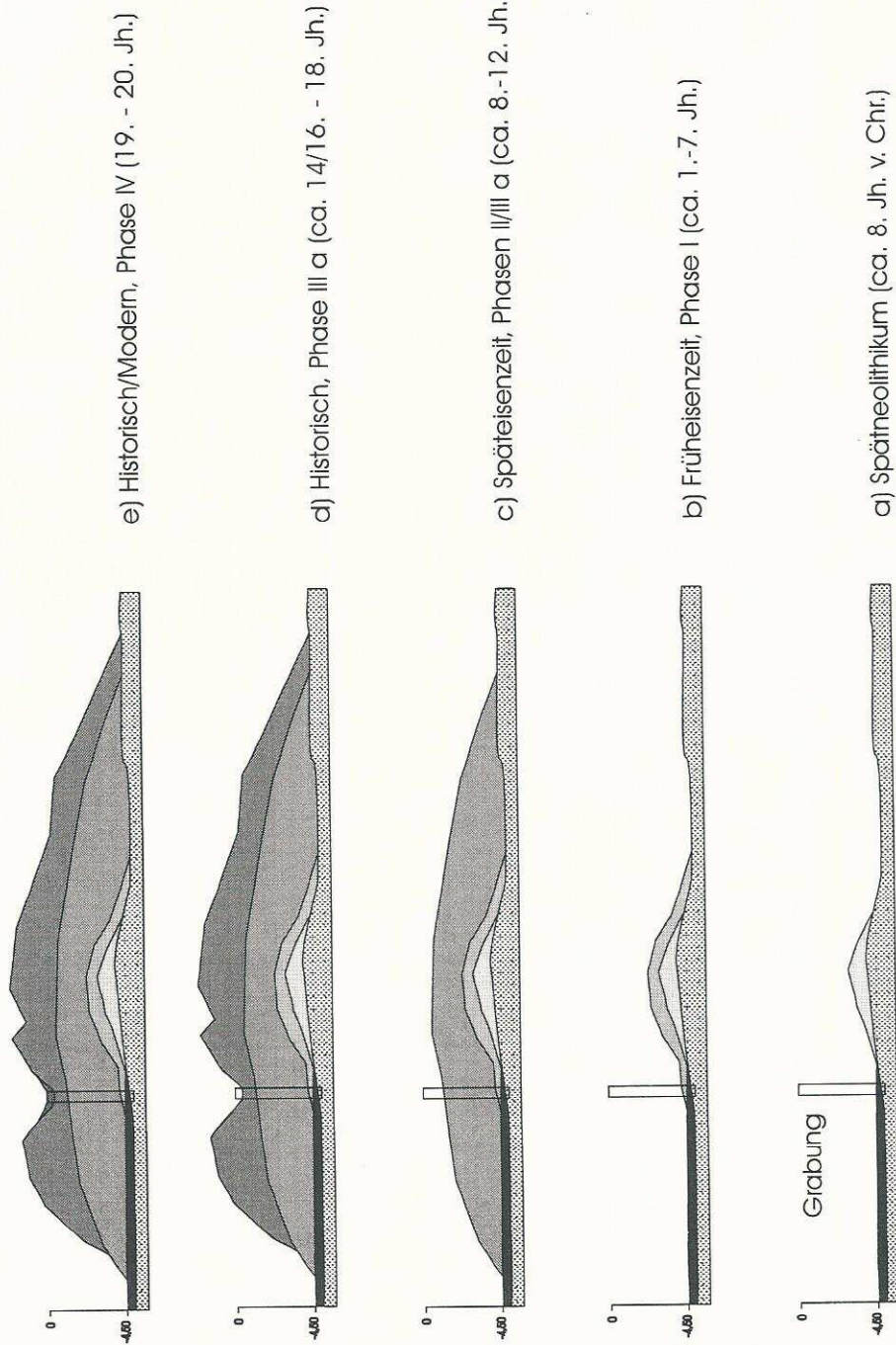


Abb. 2.45. Ngala. Rekonstruktion des Besiedlungsablaufes.



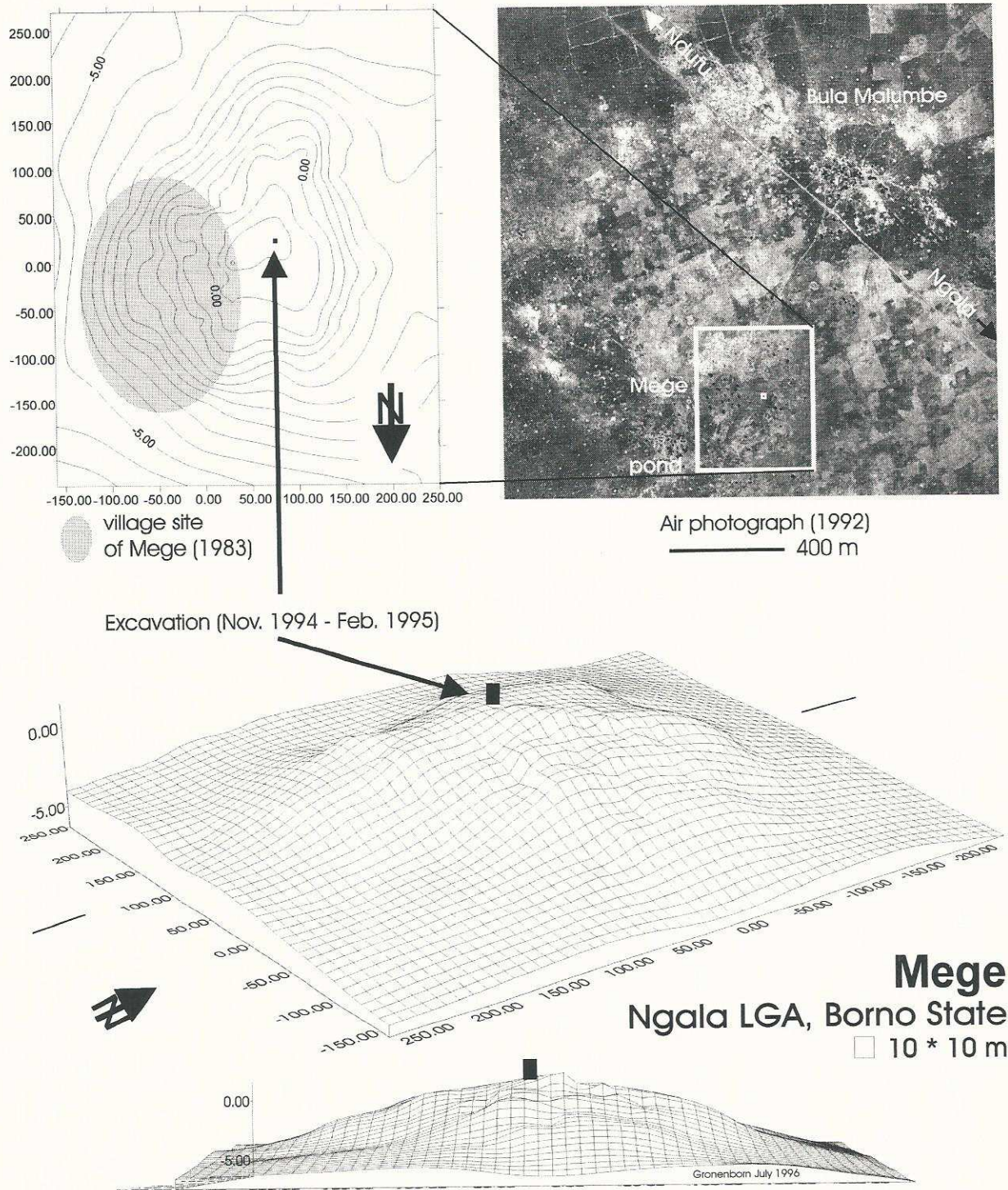


Abb. 2.46. Mege. Dreidimensionale Darstellung des Siedlungshügels.

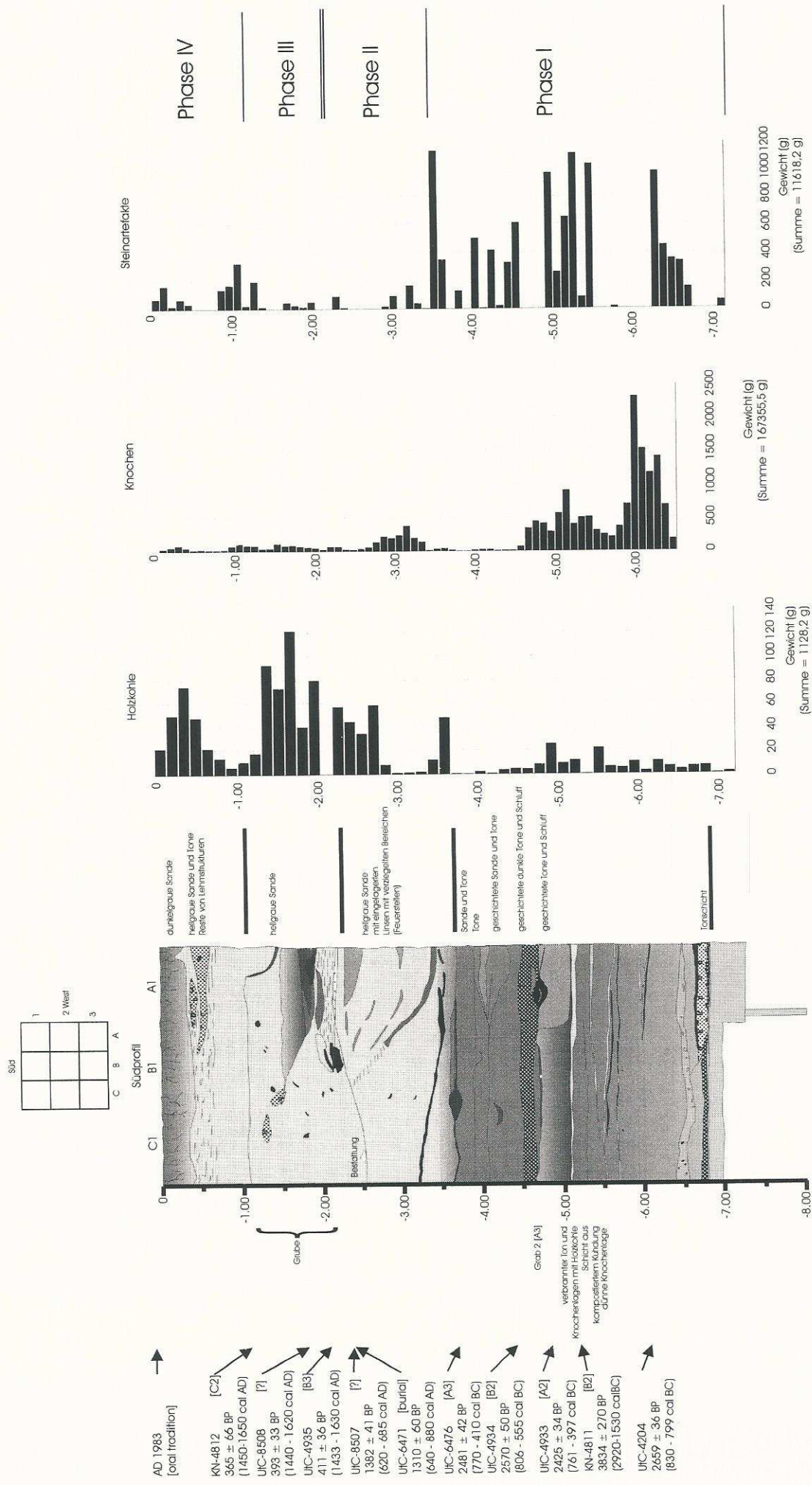


Abb. 2.47. Mege. Gesamtprofil.





Abb. 2.48. Mege. Konzentration von „Sao“-Gefäßfragmenten (Aufnahme des Verf., Dezember 1994).



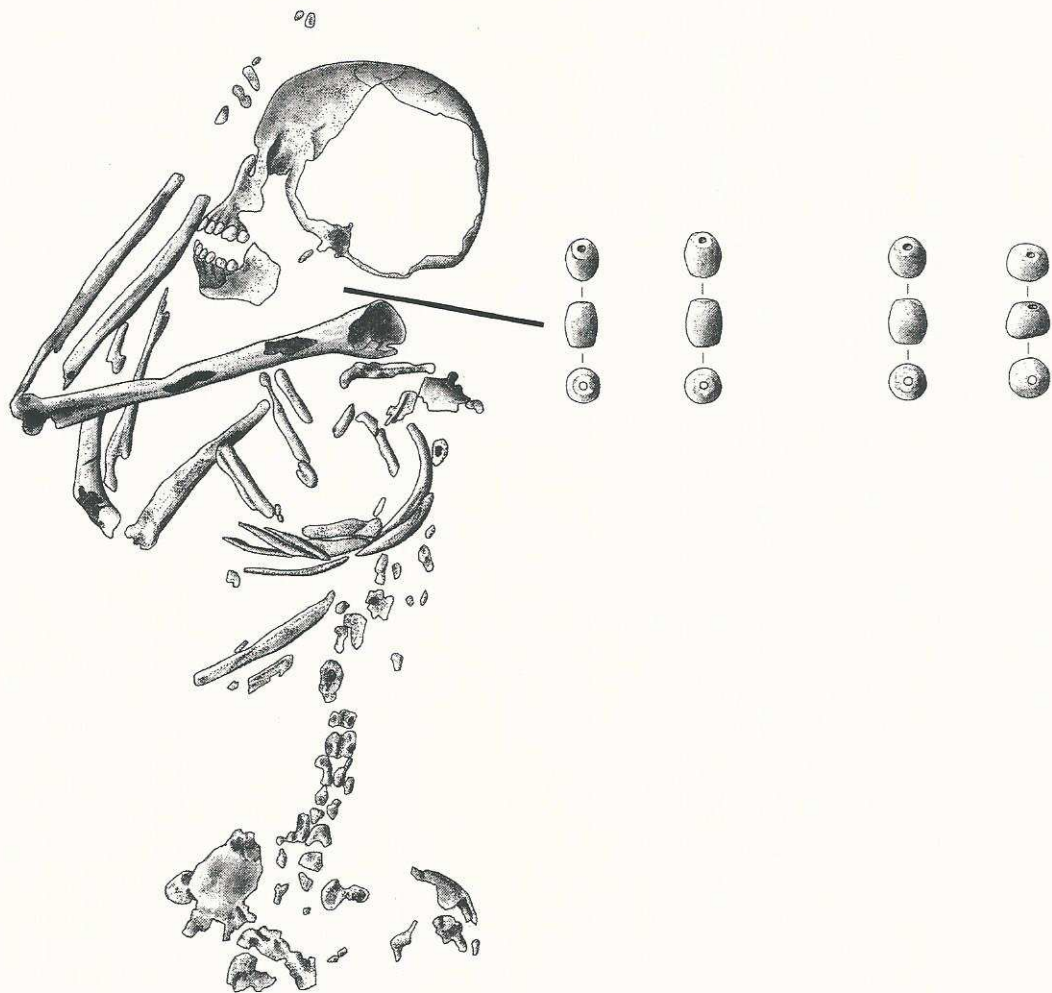


Abb. 2.49. Mege. Grab 1 (aus GRONENBORN 1996, 44 Fig. 7).





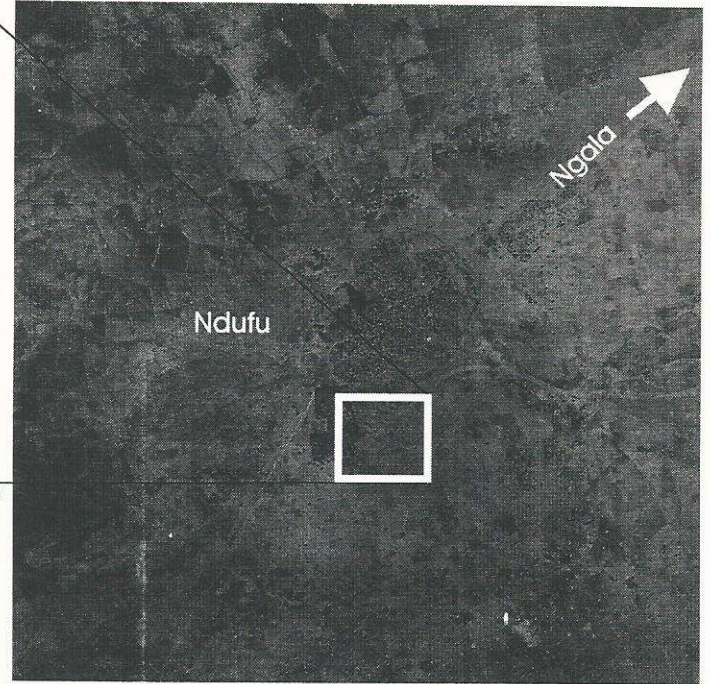
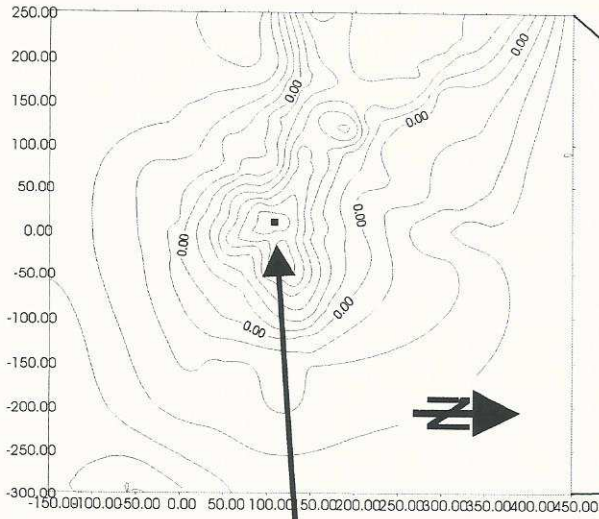
Abb. 2.50. Mege. Hortfund mit Kauri-Schnecken. Die Schnecken befanden sich in dem unteren Gefäß.





Abb. 2.51. Reiter der Lakka am Schari (aus SURÉN 1934, 76).





Excavations  
(Jan. 1995 - Feb. 1995 /  
Feb. 1996 - March 1996)

Areal photograph (1992)

— 600 m

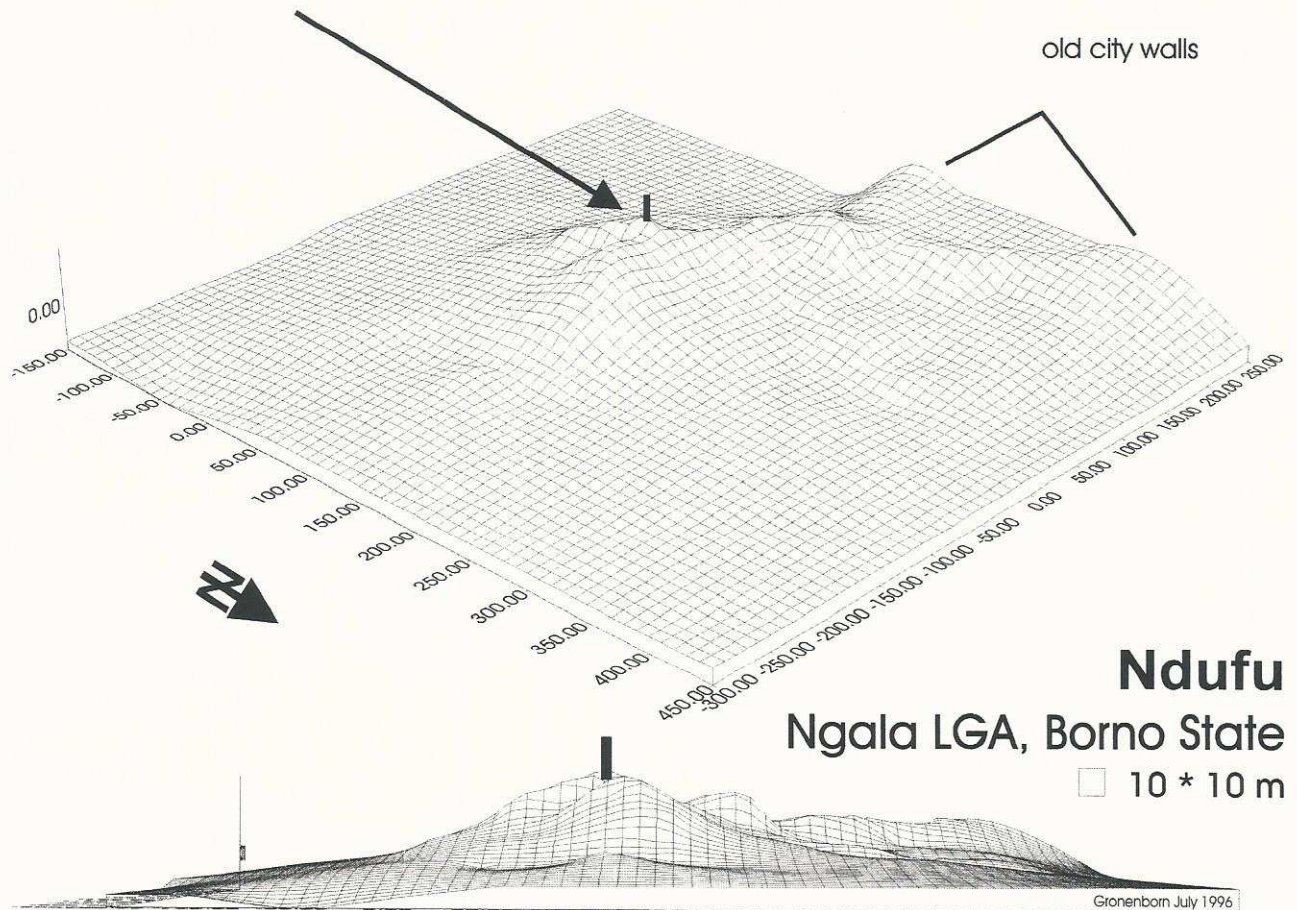
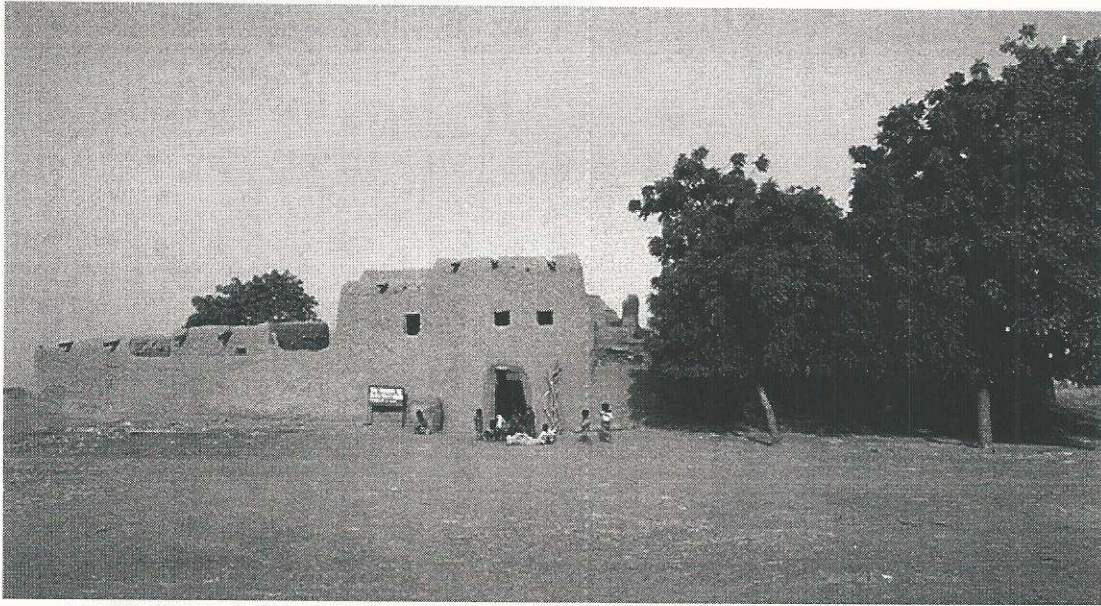


Abb. 2.52. Ndufu. Dreidimensionale Darstellung des Grabungsplatzes.





A



B

Abb. 2.53. Ndufu. A) Palasteingang (kan. *cinna gedibe*) (Aufnahme des Verf. Winter 1995/96); b) Palasteingang nach den Zerstörungen durch die Regenzeit im Sommer 1993, deutlich sichtbar die Architektur des zweiten Stockwerks im Torbau (Aufnahme des Verf. Winter 1993/94).



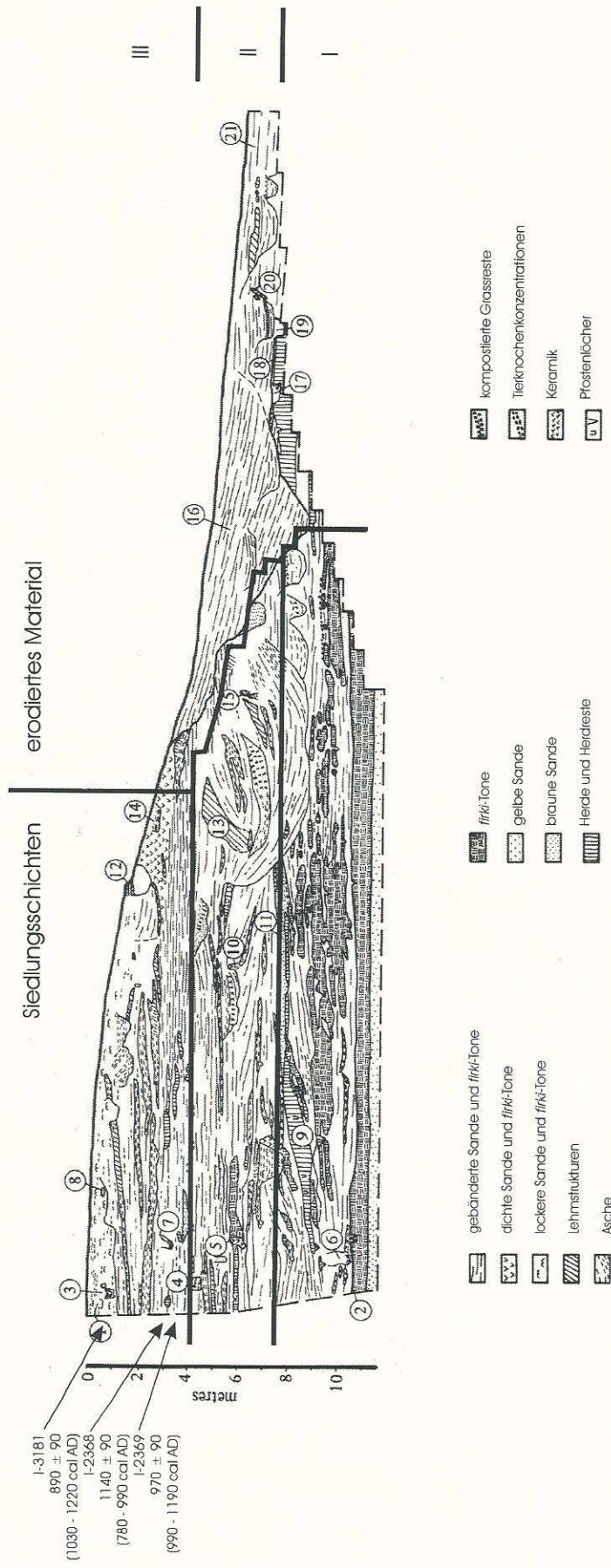
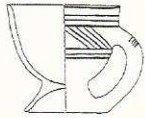


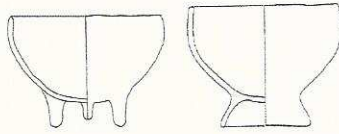
Abb. 2.54. Archäologische Grabungen im engeren Arbeitsgebiet.



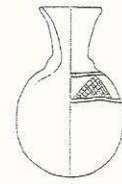
(1) incense burner  
(ngáya kaajiram)



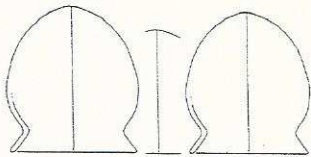
(2) charcoal/incense burners  
(ngáya kánnube)



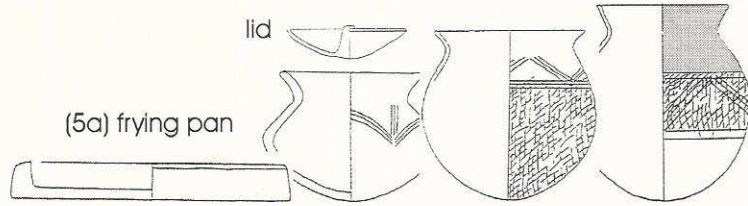
(3) water flask for ablution  
(senta)



(4) three pots as fire-place  
(fúwo)

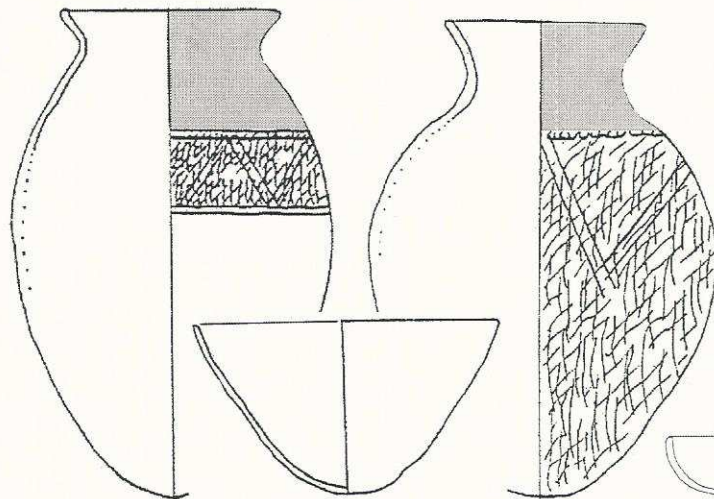


(5) food preparation vessels



(6) storage / transport vessels

(a) water / grain / clothes

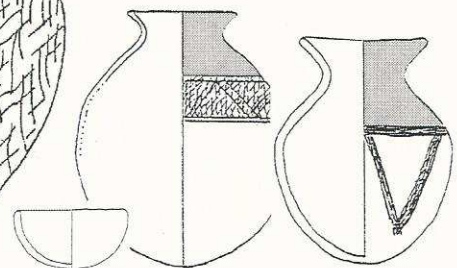


roulette decoration



polished coating

(b) water transport / cooking



Gronenborn & Platte 1998

20 cm

Abb. 2.56. Malari. Grundformspektrum der Keramik (aus GRONENBORN u. MAGNAVITA [2000, 56 Fig. 9] umgesetzt nach PLATTE 1990).



Abb. 2.57. Gambaru. A) Keramikangebot im Dezember 1998 (Aufnahme des Verf.); b) Detail.

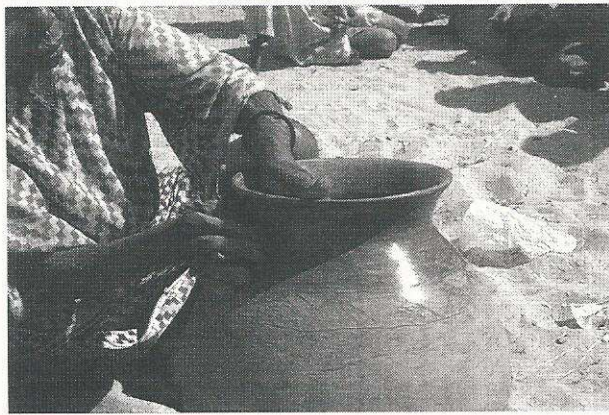




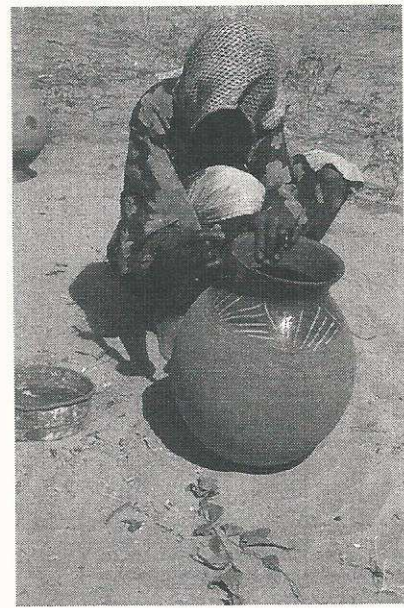
A



B



C



D

Abb. 2.58. Ngala. Verzierung eines Wassergefäßes im Dezember 1998 (Aufnahmen des Verf.).  
A) Auftragen der Engobe aus roter Tonerde; b) Einreiben der angetrockneten Engobe mit Erdnußöl; c) Polieren der Engobe mit einer Kette aus Baobabsamen; d) Einritzen der *sgraffito*-Verzierung.



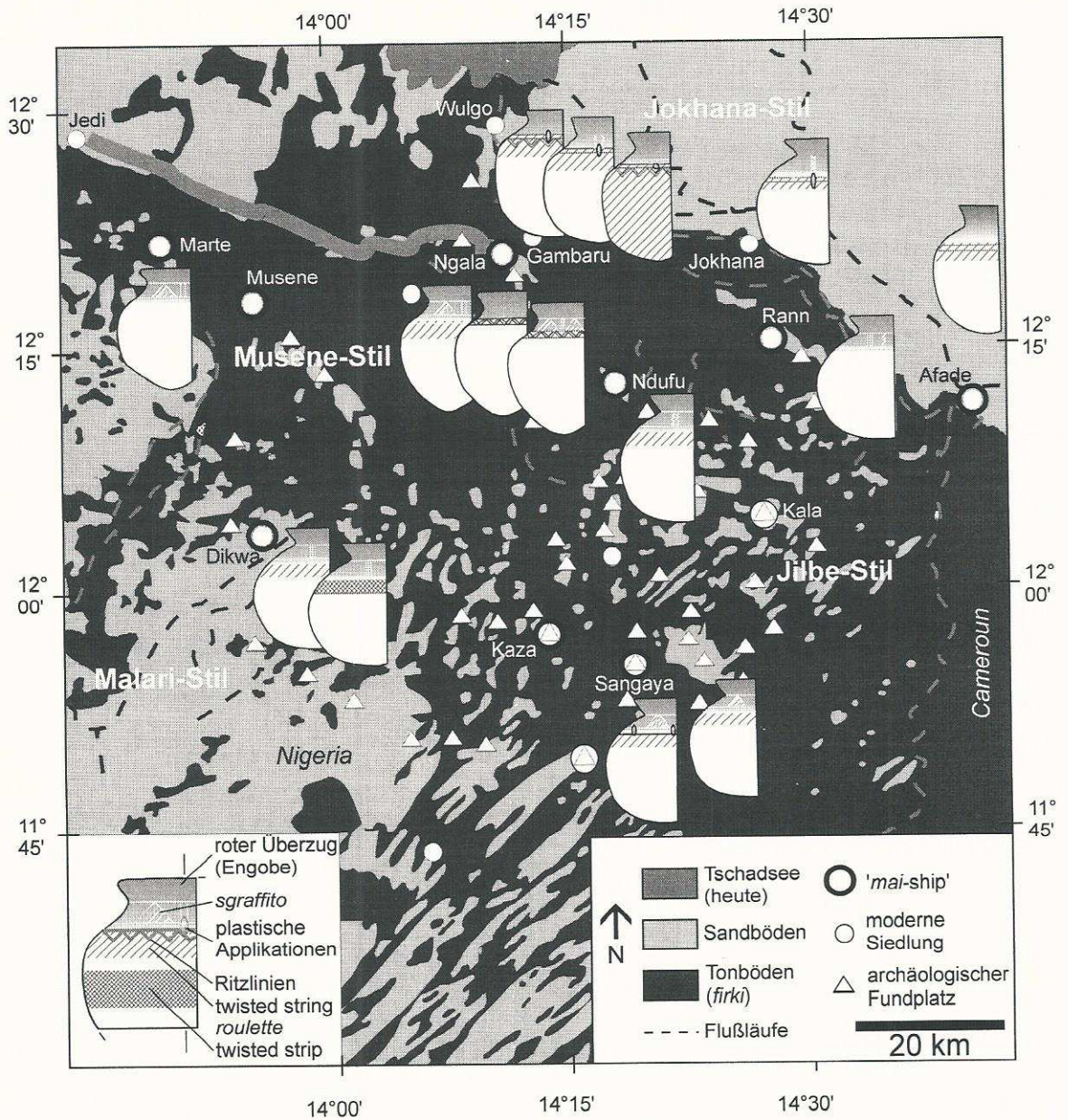
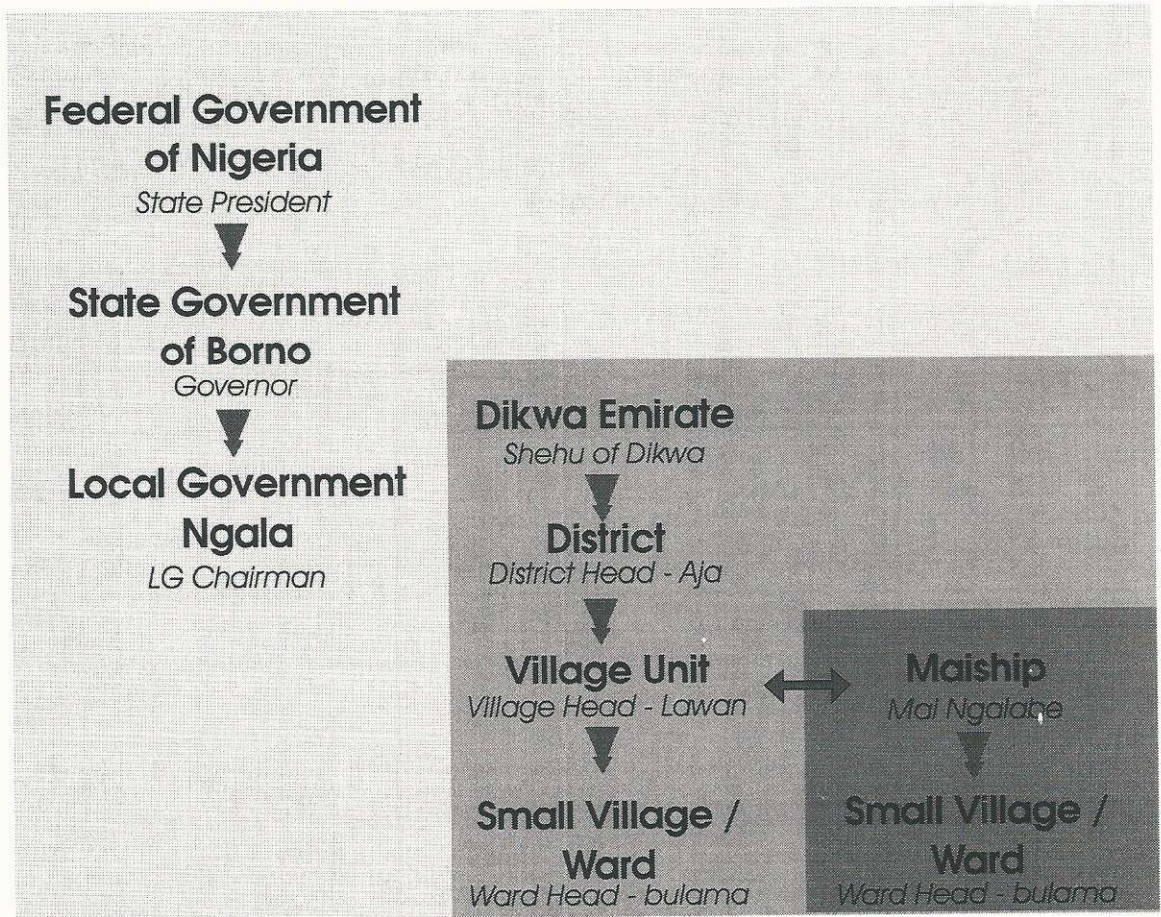


Abb. 2.59. Verzierungsmotive und deren Kombinationen an Wassergefäßen im südlichen Tschadbecken.





nach H. Kirscht 1997

Abb. 3.1. Verbindung von traditioneller Herrschaft und der modernen Verwaltung (nach KIRSCHT 1997).

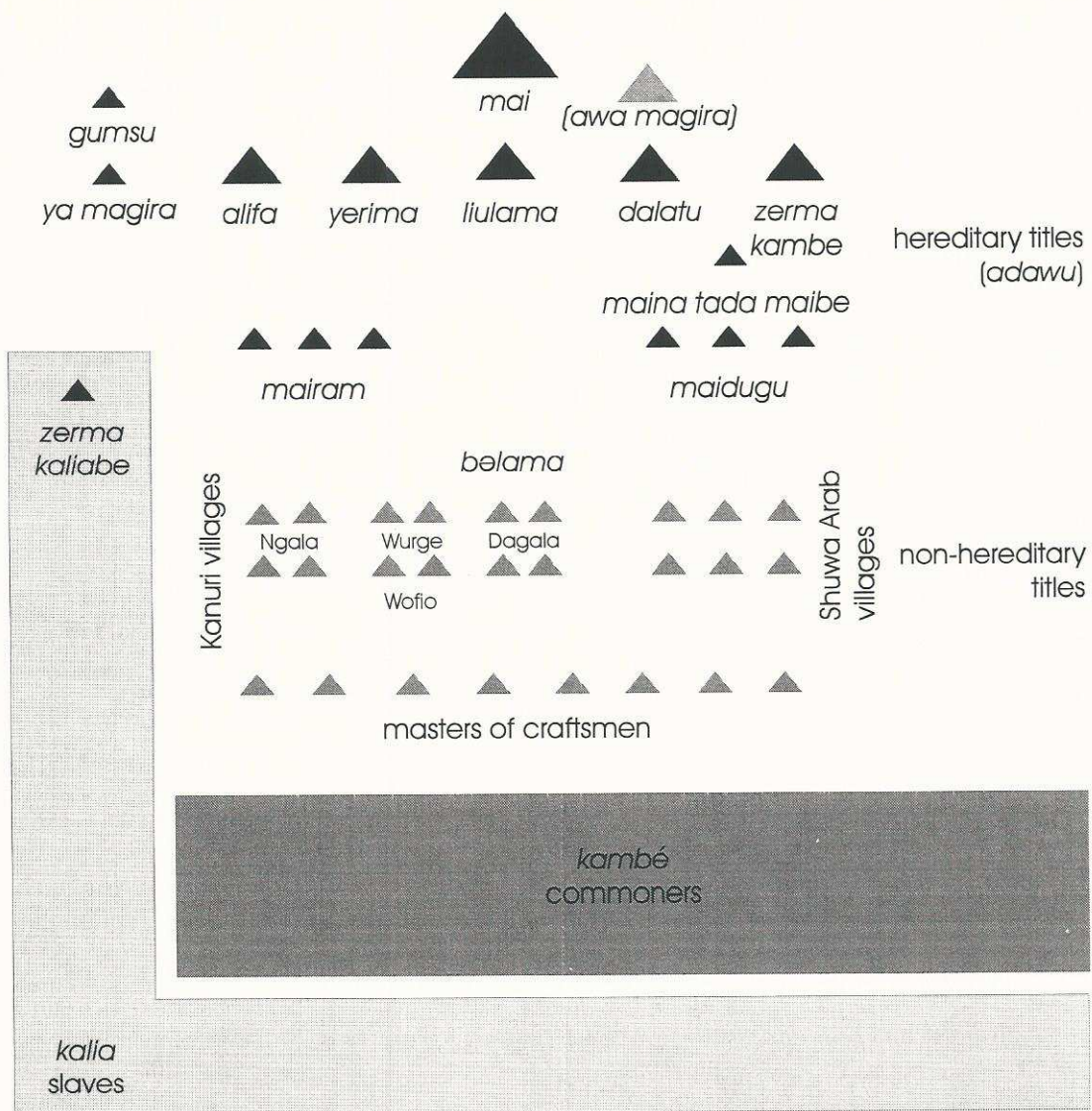


Abb. 3.2. Ngala. Traditionelle gesellschaftliche und politische Ämter, und gesellschaftliche Schichten. Sitzordnung auf dem Thron (*kundairam*).



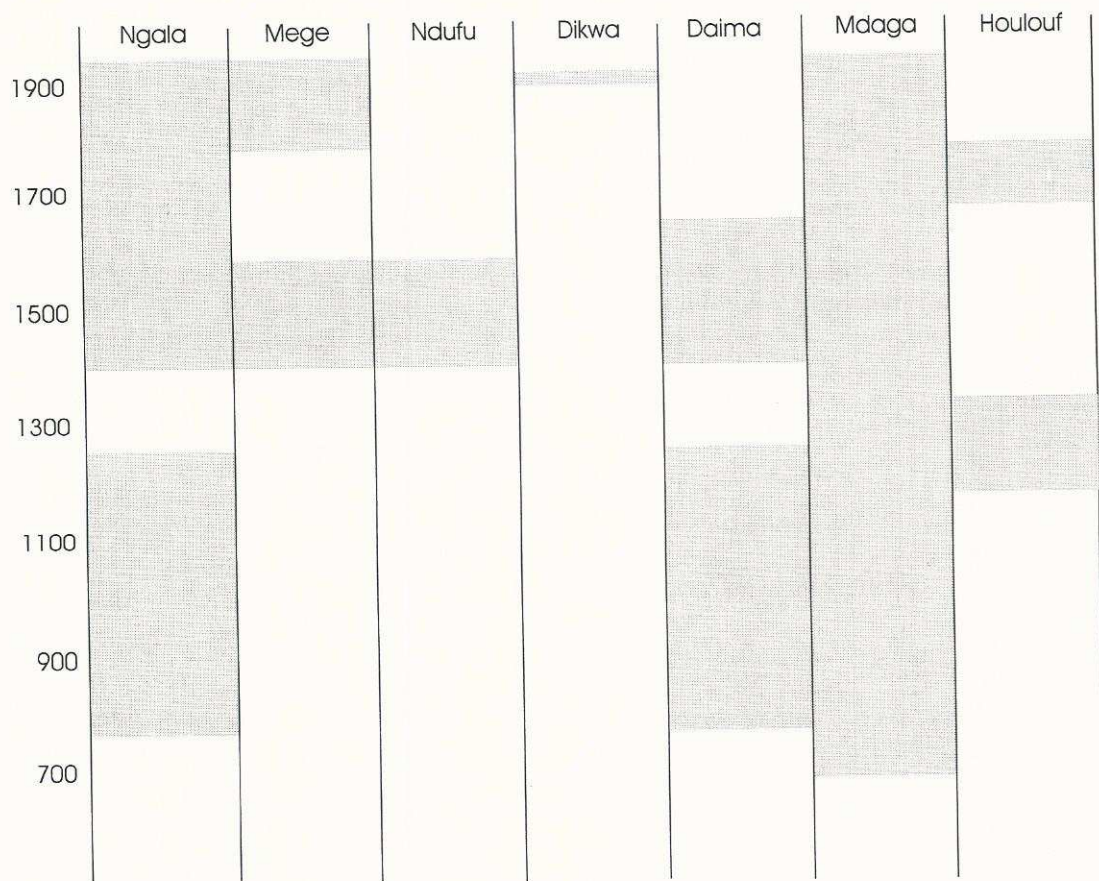


Abb. 3.3. Nachgewiesene Besiedlung auf den Grabungsausschnitten der Fundplätze im weiteren Arbeitsgebiet.



Abb. 3.4. Zerstreute Gehöfte der Musgum (aus ZU MECKLENBURG 1912 I, 166 Abb. 132).

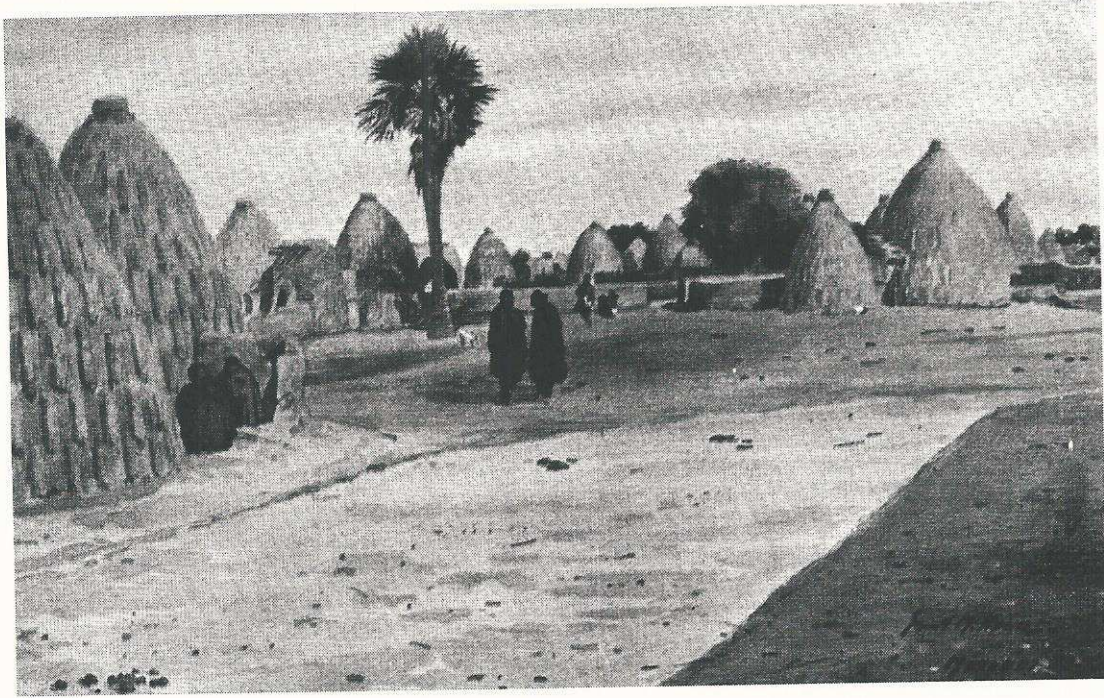


Abb. 3.5. Musgu. Blick auf den Marktplatz (aus ZU MECKLENBURG 1912 I, 168).



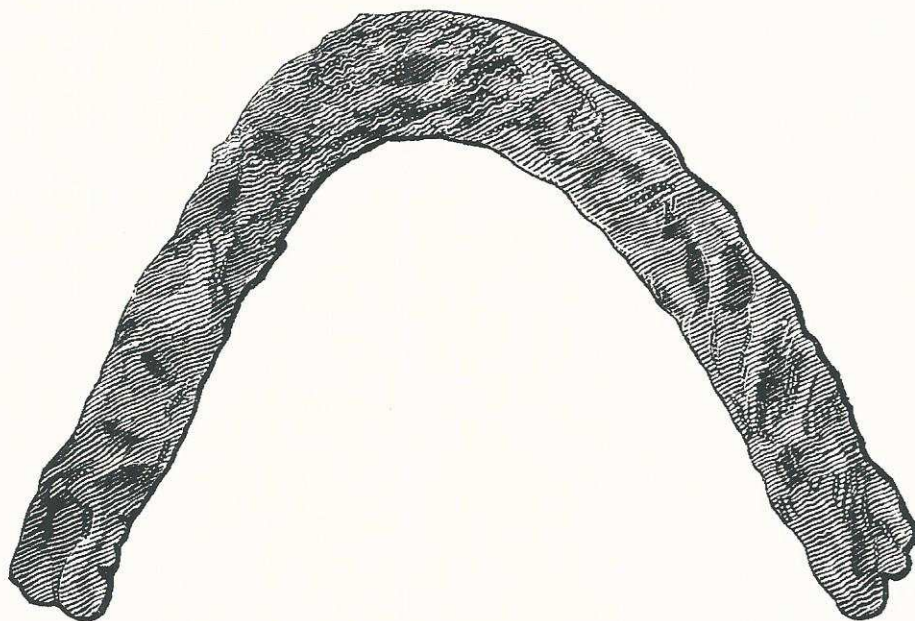


Abb. 3.6. Logone. Hufeisenförmiger Eisenbarren als Währungseinheit am Anfang des 19. Jahrhunderts (aus DENHAM, CLAPPERTON, u. OUDNEY 1826 II, 17).



Abb. 3.7. Bula Maidbe (Aufnahme H. Thiemeyer, 1998).



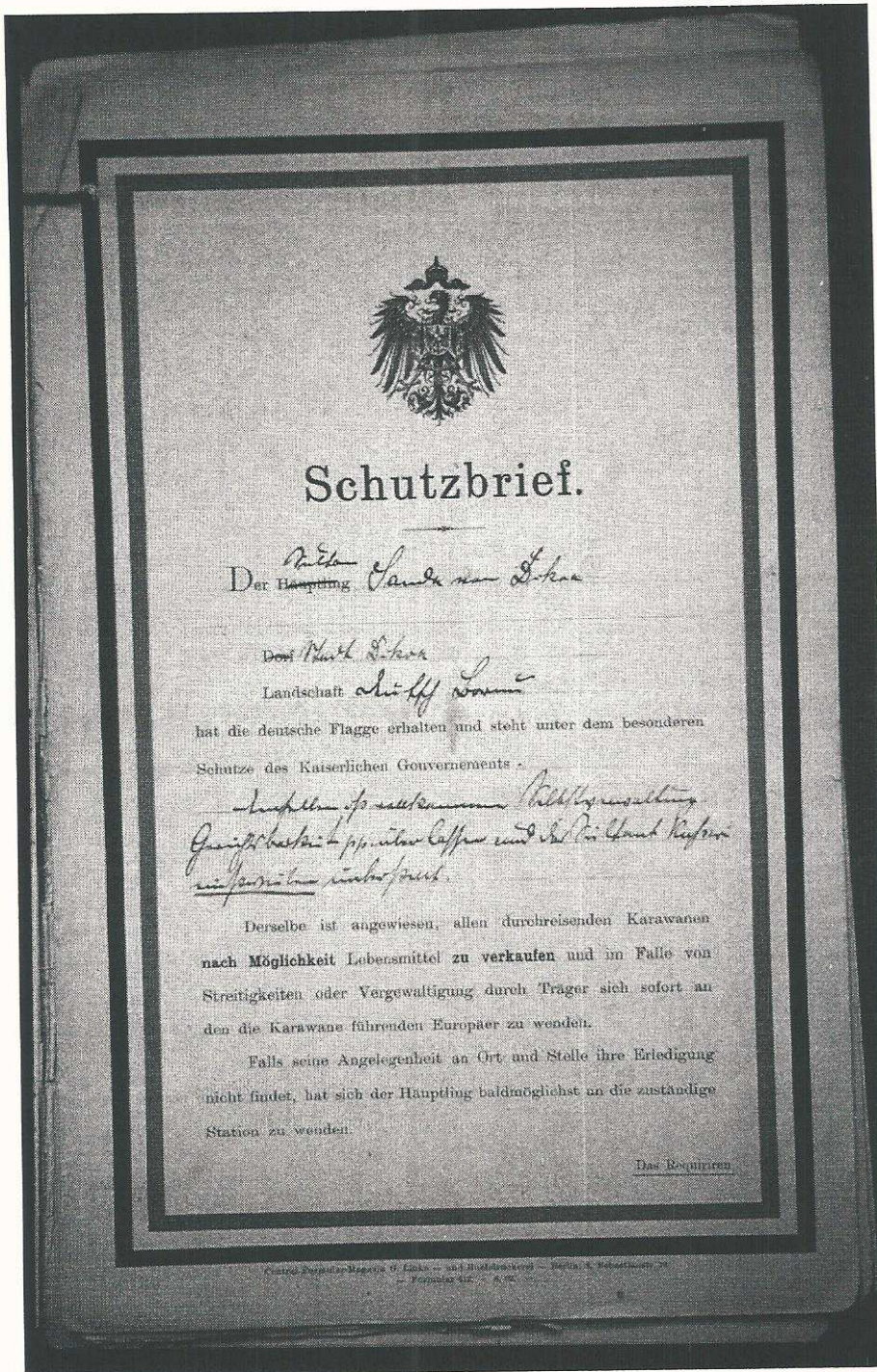


Abb. 3.8. Schutzbrief für Shehu Sanda von 1902 (NAK SNP 2544/1921).



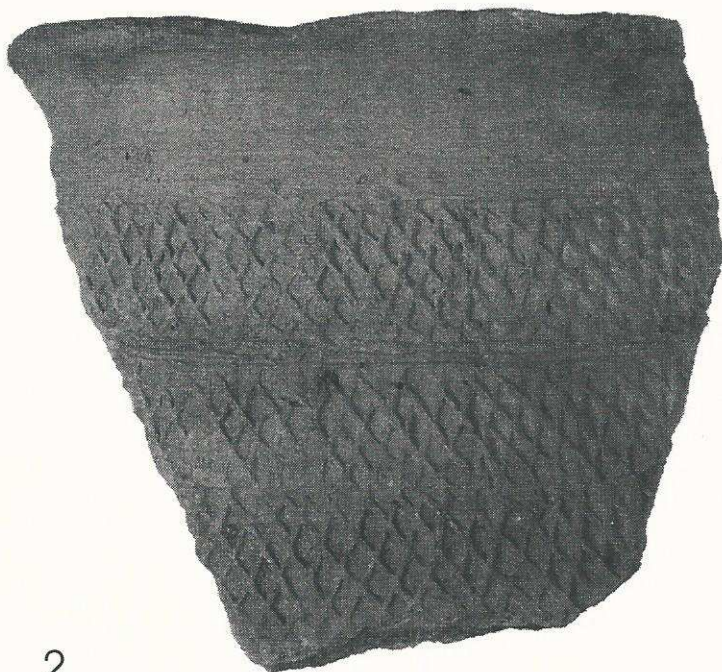
## TAFELN

(Diese Tafeln dienen lediglich dem Verständnis des Textes. In der geplanten Publikation wird der Tafelteil wesentlich ausführlicher gestaltet werden.)



5 cm

1

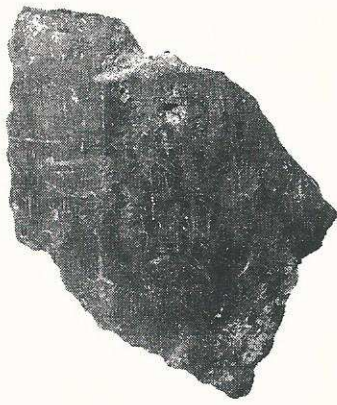


2



Tafel 1. Ngala. 1) ▼-0,9 m, a2, ausgestellter Rand mit Wellenbandverzierung; 2) ▼-1,0 m, c1, ausgestellter Rand mit Schachbrettmuster mit drei Mittelgraten; 3) ▼-2,0 m, b2, gerader Rand mit Winkelbandverzierung.

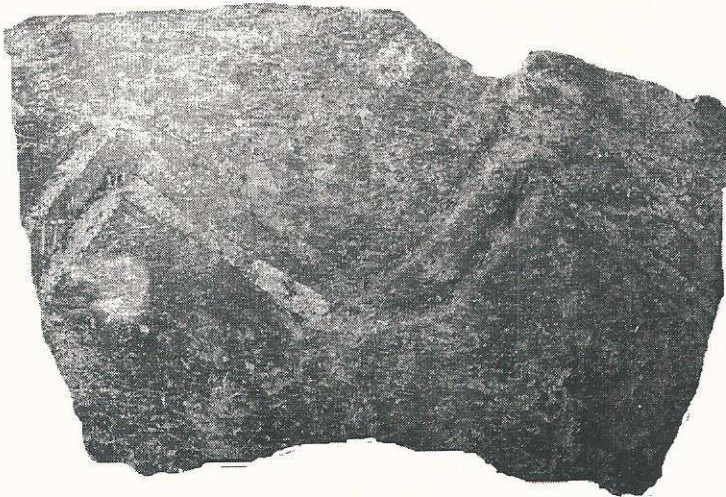




1



2



3



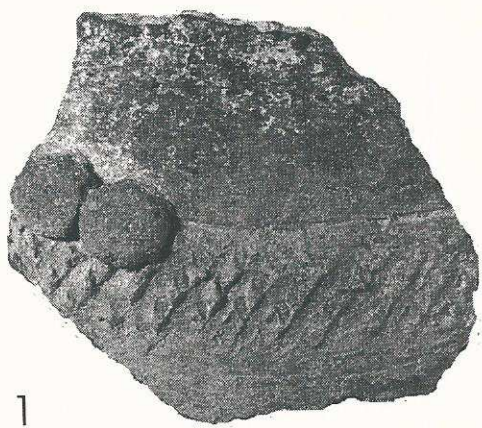
5 cm



4

Tafel 2. Ngala. 1-3 Keramik der Yobe-Tradition, 4 früheisenzeitliche Tradition. 1) ▼-2,1 m, b3, dünnwandiger Becher; 2) ▼-0,6 m, a3, gerader Rand mit *sgraffito*; 3) ▼-2,5 m, b2, Wandscherbe mit Politur und Kerbband; 4) ▼-3,9 m, b3, ausgestellter, profilierter Rand mit *canaux à fond fileté*.

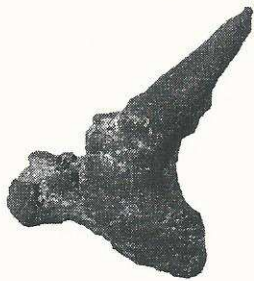
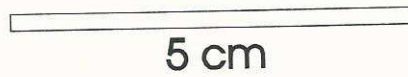




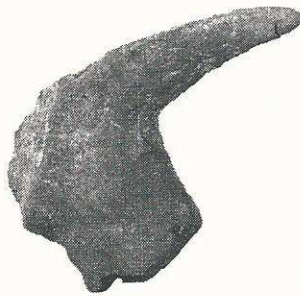
1



2



3

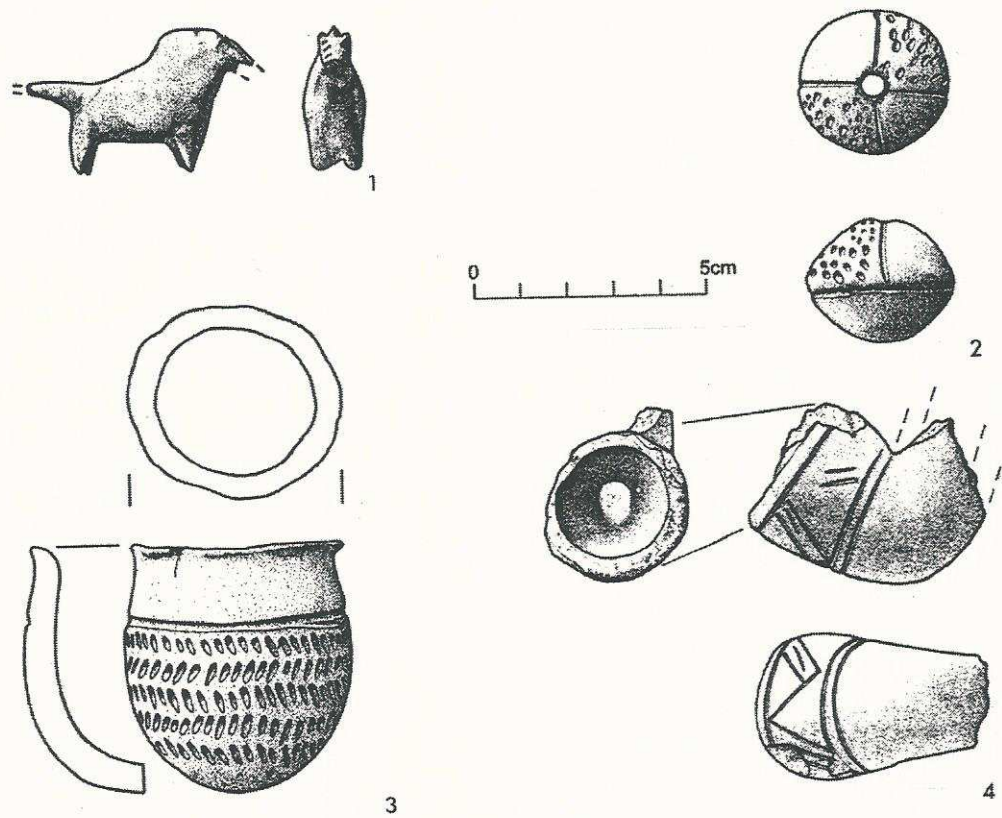


4



5

Tafel 3. Ngala. 1-3 Sonderformen der Gefäßkeramik, 4-6 zoomorphe Keramikfiguren. 1) ▼-0,7 m, a3, Randscherbe mit gynaikomorpher Applikation auf Kerbleiste; 2) ▼-3,1 m, b1, S-förmig profilierter Rand mit Politur, gekerbten Bändern und kleinen Knubben; 3) ▼-2,7 m, Kopffragment einer zoomorphen Figur; 4) ▼-2,9 m Kopffragment einer zoomorphen Figur; 5) ▼-3,2 m Torso einer zoomorphen Figur.



Tafel 4. Mege. (aus GRONENBORN 1996 a, 42 Fig. 6). 1. ▼-1,6 m zoomorphe Figur; 2 ▼-1,4 m Spindel; 3 ▼-1,2 m Miniaturgefäß; 4 ▼-0,7 m Pfeifenkopf.