Effect of the Socio-Cultural Characteristics of the People of Cross River Igbo on Residential Architecture, Nigeria

Obasi, S.C.E; Adiele, C
Dept. Of Architecture, Assu
https://doi.org/10.56201/ijssmr.vol.12no10.2026.pg92.104

Abstract
The work examined the effect of socio-cultural characteristics of the people of Cross River Igbo on residential architecture. The mixed research design was adopted. It enabled the selection of respondents and retrieval of results from the field and subsequent analyses. Results from the field identified the following socio-cultural systems are existing in the area; matrilineal culture, patrilineal culture and the age grade system. The work recommended on the inclusion of socio-cultural attributes especially as observed in the Cross-River Igbo culture in designing of residential buildings.

Keywords: *Socio cultural characterized, Matrilineal, Patrilineal.*

Introduction

The study of architecture opens up the enjoyment of contemplating buildings with an appreciation of their purpose, meaning and charm. Every structure conjures up the conditions of past ages. It shelters us from the elements, gives us home and enshrines the sacred symbols of all religions, the work of architecture does not suggest things to do but embodies the feelings, the rhythm, the passion or sobriety, frivolity of fear with which things are done. That is the image of life which is created in buildings. It is the visible semblance of a domain', the symbol of humanity to be found in the strength and interplay of forms (Cruickshank, 1996). All architecture conditions the environment, in which people live and have their being. Our lives are partly automatic, partly chance-directed, partly conditioned by society, partly acted upon according to parts we create for ourselves. Architecture is not only an expression of what men are, it reflects back upon men and conditions what is possible for them to be and to become. What we call the environment is our stage and its character affect the parts which it is possible for us to play (Allsopp, 1964). This conditioning by Allsopp is a truism that cannot be controverted. The environment one lives has profound influence on his psyche and worldview. Man's life is practically shaped by the environment he feeds his mind with. Positive information creates a positive psyche and worldview, the opposite is the same. It can then be said in summary that architectures create the environment and the environment creates the man. Architecture constitutes a veritable chronicle in stone... it is essentially a human art as well as an affair in the science of materials. (Le Corbusier, 2008). Architecture is governed and limited by many practical requirements which do 'not apply to the work of painters, sculptors and musicians. It also provides a key to the habits, thoughts and aspirations of the people, and without a knowledge of this art, the history of any period lacks that human interest with which it should be investigated (Cruickshank, 1996). From these assertions, it is clear that for the authentic material history of the people of Cross River Igbo's to be investigated, it must be through the study of their residential architecture, especially those architectural elements that make their architecture peculiar.

The Meaning of Architecture

For architecture to shape the people's character and culture, it must have purpose, meaning and charm. Cruickshank (1998) submitted that architecture opens up the enjoyment of contemplating building with an appreciation of their purpose, meaning and charm. Meaning is what something signifies, indicates or expresses (Oliver, 1997).

In other words, meaning can be said to be synonymous with value or worth Architecture has both value and substance of its own because it stands on its own merit. It does not only move with the times, it creates the times (Le Corbusier, 2008). Architecture has three types of values that synchronize to give it its meaning. They are:

a. The use or functional value
b. The aesthetic values, and
c. The comfort and well-being value.

(A) The functional value of Architecture:

The primary social service of architecture is to effectively house human activity (Ginsberg, 1994)). In line with this notion, Chin (2007) submitted that, fundamentally, the physical manifestation of architecture is to accommodate human activity. However, the arrangement and organization of the elements of form and space will determine how architecture might promote endeavors, elicit responses and communicate meaning. He went on to assert that when a building is viewed as a work of art, we tend to qualify it by the expression, “architectural work" but unlike poems, painting or pieces of music, buildings are used for practical purposes; they do not exist only for the imagination, to be enjoyed or assessed culturally and historically. They also serve particular purposes.

We live in them; we play in them, study, worship God and conduct the enterprise of human beings in them. This is the utilitarian or use value of architecture as distinct from its aesthetic value. It is here that the principle of **form follows function** seemed to take its root. The great skyscraper architect, Louis Sullivan believes that a design must be based primarily on the functional value to satisfy the needs of its consumers. To him the geometrical.

Conceptual Framework

Types of Architecture

There are five types of architecture that provide the primary task of architecture which is, to provide the best possible environment in which human lives can be lived (ching.2007). This includes;

Folk or Traditional Architecture
Vernacular Architectures
Utilitarian architecture
Monumental architecture
Spiritual architecture

In all these types of architecture, the character that must be present is that it must have purpose and meaning.

Traditional Architecture

In dealing with the origins of architecture or an understanding of what architecture is. we must be concerned with the traditional architecture, as Sa' ad, (1996) posited that; in our attempt to discuss the Nigerian traditional architecture, one of the problems we face is the definition of 'tradition' itself. Tradition according to him has been defined as; the action of transmitting or handing down or act of being handed down, from one to another or from generation to generation, transmission of statements, beliefs, customs, and rules especially by word of mouth, (Sa'ad, 1996).

Traditional architecture is the architecture that has been practiced by the pre-colonial people and handed down from generation to generation, which although it had undergone numerous evolutions, has retained certain elements of architecture that make it to be called traditional architecture. To understand the architecture of a people, it is important to take those people's worldview into consideration, as world view plays a significant role in construing how people perceive things (Ikebude, 2009). Architecture, especially traditional architecture. Architecture is capable of expressing identity because the structure of a building, it is appearance and where it is located in a society provides useful information relating to the general world view of the people, the social status of the individual members and the balance of power in the society in which the architecture is domiciled. As Osisioma (1989) asserted, traditional architecture was essentially spontaneous (with designs and construction techniques) "inherited," that is, carried over from one generation to the next, and the actual building process, a community enterprise devoid of specialists.

Traditional architecture is the architecture that existed during the pre-colonial and early colonial era. It prevailed before the introduction of modern European architecture and imported building materials. Traditional communities built their residential houses to meet their social, cultural and religious needs. Their building materials included mud, wood, stone, palm tree parts, grass and other appropriate vegetable materials. Traditional architecture still stands today and is relevant because it has always addressed sustainability. It is that of necessity in most cases, where local craftsmanship and building materials are vital.

The spaces always mirror the true practical lifestyles of their inhabitants. The relevance of good traditional building is that, it not only allows the contemporary users to celebrate their past technological achievements, but also to study and understand the primary mechanisms which guarded the design of the particular building. For example, the modern Architect can learn from traditional buildings, why certain materials are used (usually because they were readily available locally) the science of the materials, the content of the site and the nature of the inhabitants. They can also learn the value of living and working in a community and the importance of a healthy built environment.

Vernacular Architecture According to Burnsville (2008). vernacular architecture is a building designed by an amateur without any training in design, the individual will have been guided by a series of conventions built up in his locality paying attention to what may be fashionable. The function of building would be the dominant factor, aesthetic considerations, though present to some small degree, being quite minimal. Local materials would be used as a matter of course, other materials chosen and imported quite exceptionally. Vernacular architecture was also defined as that architecture comprising the dwellings and all other buildings of the people, related to their environmental contexts and available resources, they are customarily owned.

Methodology:

Mixed research design was adopting to retrieve data and analyze them. This method employed both descriptive and quantitative methods.

The Evaluation Process:

This work is to study the consistency of the architectural elements of the traditional residential and Obu (meeting halls) houses that will be used to elaborate the architectural history of the Cross-River Igbo. This study involves field survey through observations, measurements and photographs of consistent architectural elements in the features and the architectural environments of the study area. The process of evaluation involves five steps (adapted from Voordt, and Wegen, 2005). The initial step involved establishing and visiting the geographical locations of the villages randomly selected from the one hundred and twenty

villages in the study area as listed above.
The second step was determining the compounds that have good number of buildings that still based on literature review of related studies. The elements were categorized according to the design factors proposed by Vitruvius which are; function, structure and aesthetics. The elements sought for were grouped under functional elements, structural elements and aesthetic elements. The third step was to prepare the observation criteria and measurements an instrument which was used by the ten post graduate students of the Department of Architecture, Abia State University, Uturu. They were grouped in twos making five groups, each group made independent documentation of data which were analyzed at the end.
The fourth step was the actual execution of the planned through observations, photographic records and measurements. They were to observe the listed elements that were seen in the buildings being studied and document their consistency in the various compounds of various villages, their occurrence in the various residential buildings and Obu houses.
The fifth and final step was the presentation of results by the five groups; the findings were then analyzed and synthesized.

Population of Study

Population of study is part of the Research Methods that consists of collection of group individuals or object of interest with a common characteristic which the researcher is interested in (Uji, 2009). This was further defined by Kenner and Taylor (1979) as the aggregate of elements from which the sample is actually selected. In this research, the target population is the people of Cross River Igbo which comprised of the followings;
The Ohafia - 26 Villages
The Abiriba - 17 Villages
The Nkporo - 8 Villages
The Arochukwu - 18 Villages.
The Abam - 26 Villages
The Edda - 25 villages
Total population of Villages is 120 villages. By random sampling two villages were selected from each of the six communities that make up the study area. The target population therefore, the twelve villages selected from the 120 villages. In each of the selected villages, two kindred compounds (Ezi) and two to five Obu (meeting halls) were selected. In each Kindred compound, there are, at least, ten patrilineal compounds (Utuga- ezi). A patrilineal compound is comprised of at least, ten

Table 1: Number of Male, Female and Obu Houses Studied

VILLAGE	NO. OF KINDRED COMPOUNDS	NO. OF MALE HOUSES	NO. OF FEMALE HOUSES	NO. OF OBU HOUSES
AKANU OHAFIA	2	18	20	3
ASAGA OHAFIA	2	17	21	3
BIYOM ABIRIBA	2	14	18	2
AGBOJI ABIRIBA	2	15	19	3
OBUOFIA NKPORO	2	10	15	2
ELUGHU NKPORO	2	12	16	2
AMAEKE ABAM	2	15	18	3
IDIMA ABAM	2	12	17	2
AGBAGWU AROCHUKWU	2	16	20	3

AMUVI AROCHUKWU	2	14	18	2
ORIENTA EDDA	2	12	15	2
OWUTU EDDA	2	15	18	3
TOTAL	24	170	215	30

Table 2: The Population of Study in The Six Communities

NOS	COMMUNITIES	NUMBER OF KINDRED COMPOUNDS	NO. OF MALE HOUSES	NO. OF FEMALE HOUSES	NO. OF OBU HOUSES
1.	OHAFIA	4	35	41	6
2.	ABIRIBA	4	29	37	5
3.	NKPORO	4	22	31	4
4.	ABAM	4	27	35	5
5.	AROCHUKWU	4	30	38	5
6.	EDDA	4	27	33	5
	TOTAL	24	170	215	30

and ten female houses in the cluster settlement. The target populations male are the two kindred compounds from the twelve villages selected from the 120 villages that make up the six communities. The total number of kindred Compounds studied is twenty-four. Each of the compounds has different number of male and female houses, and their Obu houses. Total number of the kindred compounds studied is twenty-four, total number of male houses is one hundred and seventy that of female houses is two hundred and fifteen and thirty Obu houses. The Compositions of the houses and the analysis are as follows; (Tables 1 & 2)

This study is undertaken to investigate those consistent architectural elements found in the residential houses of the Cross-River Igbo that can be used to document their architectural history. In research survey, (that is explanatory and historical) there are two types of populations, the target population and the accessible population.

Sample and Sampling Techniques

According to Uji (2009) one way of obtaining information about a target group under study is to collect the required information from all the members of the group called a population. However, if the group is large, as is the case in this study of consistent elements of the traditional residential architecture of the Cross-River Igbo, (12 villages from two states) this approach will be tedious, expensive and impractical. A cheaper and faster way of going about the problem is to collect the information from only some members of the group, in such a way that their response and characteristics reflect those of the group from which they are drawn. This procedure is the principle of sampling.

Samples according to Uji (2009) are meant to reflect the populations from which they are drawn with varying degrees of accuracy. In this research, random sampling technique was adopted. According to Uji (2009) this is the sampling in which each Person / object in the population has an equal or, at least, a chance of being selected. have to do with data that the researcher is able to Rather from other research works, books, journals, gazettes, the libraries, archives, aerial photographs, to reinforce the thrust of the information the current researcher may have. In this research, the primary sources of information were gotten through field investigation and documentations using oral interviews, Focus Group Discussions (FGD), observations, photographs and Questionnaires. The Focused Group Discussants (FGD) were selected mostly from retired teachers and civil servants who were above sixty years of age and elderly men and women above ninety years, who are still mentally sound. These men and

women were selected by nominations by their age mates from the sampled group. Each village nominated six men to hold discussions with us. Another primary source of data collection was by observations. The research hands went around with the us to map out the buildings to be studied in the twelve villages. On those appointed days for the various villages, they went with us to take photographs and to interview the selected groups and individuals. The secondary sources of data collection were visits to various internet sites, Public and personal libraries, tools used included, recording machines, cameras. These instruments will not be discussed in their detailed applications in this survey. A sample of the Focused Group Discussion (FGD) questions can be seen in appendix 1.

Oral Interview:

Interviews are a one-to-one set of interaction instrument between the researcher and the respondent (Uji, 2009). There are two stages of interviews conducted in this survey. The first stage was carried out after the pilot surveys, pre-test have been done by the author and his Assistants, in the study area. The Assistants were 400 level students from the Abia State University, Uturu. These reconnaissance surveys helped us to establish the preliminary level of observations to know how to approach the respondents, map out the compounds that have been selected, familiarize ourselves with the target population and plan how to approach the respondents, and observe the preparedness and likely limitations that will be encountered during the actual interviews. This was the one-to-one question and answer sessions that lasted from one to three hours depending on the respondent's disposition and interest in the subject matter. In each village visited, the Researcher will visit the Eze (village heady and inform him of the presence of the researcher and his team. He will then direct the researcher and the research helpers to the head of each the age grades who will send for the younger men to conduct the Researcher and his team around the village to distribute and collect the questionnaires to the target group. The second stage of interviews was the Focused Group Discussion (FGD), This is the instrument of data collection using small, carefully selected group of fairly more knowledgeable individuals representing a larger group, this enabled the researchers to have these people discuss the subject matter in a free and un-inhibited manner (Uji, 2009). The author was moderating the group, in this field survey, the researcher selected notable men and women who were recommended by members of their community age grades, as being knowledgeable, articulate and willing to discuss the issues raised in the guiding questions. The advantage of this Focused Group Discussion was that the researcher elicited a more accurate detailed and authentic information about the observed consistent architectural elements in the residential and public buildings of the people of this area.

Observations:

To identify those consistent architectural elements in the residential buildings of the people of Cross River Igbo required the use of observation research instrument. According to Uji (2009) observations are usually employed when proper descriptions of a phenomenon, event or process are the required research need. He went further to give an example of such a research; he posited that an example is where the research seeks to examine the physical condition of a building in a given neighborhood; it will be better carried out using observations. In this research, the author needed to observe those architectural elements in the residential and public buildings which still have these characteristics of the traditional architecture, which have survived the times from the pre-colonial era till date. Such buildings as the Obu Nkwa at Asaga Ohafia, the Obu Ikoro at Akanu Ohafia, and the Ibina Ukpabi in Arochukwu to mention just these three, were visited several times and thoroughly observed.
The researcher was very careful not to violet any of the rules of these sacred houses. As a result of the dearth of original traditional residential buildings, the researcher went into some

remote villages of the selected communities to study those residential buildings that still bear the relics of the original traditional residential characteristics in building materials use, plans and forms. Pictures were taken and, on the spot, measurements were done to ascertain the authenticity of the elements, as the researcher and the assistants were distributed to the various selected kindred compounds and their Obu houses.

- **Library:** Library was another data collecting instrument used in this research. The author visited several libraries which included the following Abia State University, Uturu Library, and University of Nigeria, Enugu Campus Library, Imo State University Library and personal libraries of my supervisors.
- **Internet websites:** The researcher Visited many internet websites which included Google, Wikipedia, library-nu-and Yahoo, with the aim of collecting data that will enrich the outcome of the study.

Questionnaires:

With well-defined objectives, the questionnaires were adopted as one of the sources of information gathering. Uji (2009) had posited that questionnaires are set of ready" prepared questions meant to elicit responses and information in relation to the variables identified in the objectives of the study. Two methods of structuring the questions can be adopted. The open- ended questions and the closed questions methods. In this study, the open structured questionnaires were adopted. This means that response options were provided from which the respondents were meant to select one. As a research design, the researcher is to establish that the observed elements were actually in existence in the traditional period and still exist in their various communities at the present period. The questionnaires were structured to include; the knowledge of how

Result and Discussion:

Among the range of influences on the traditional architecture, are different aspects of human behavior and environment. Dhameja, (2005) observed that the environment exerts a pervasive influence over our social systems, our individual experiences and behavior. This assertion postulates that there is a symbiotic relationship between the architecture of the people, their environment and their social behavior. There is the natural environment and there is architectural environment. These two shapes the socio- cultural character of the people. Thomas, (2005) posited that the manner in which the architecture or the people affects their behavior is best expressed as a function of potential social dynamics and psychological orientations. They went on to submit that the ways in which interior design variables arrange space and distribute social resources, are important in considering the quality of life in the residential environment

Subsequently from these assertions, it becomes understandable that the natural environment influences the social system and behavior of the people, which influence

Socio-cultural organizations;

There are three main socio-cultural organizations that exert the pervasive influence on the people of the Cross-River Igbo. These includes: 1.) The matrilineal culture, 2.) the Patrilineal culture, and 3) the Age grade culture.

The Matrilineal culture

Many historians have written much about the dominant and peculiar culture of the Cross-River Igbo known as matrilineal culture. (Nsugbe,(1975), Aniakor,1995 Isichei,2000, and Ofomata,2002), they all agree that Matrilineal culture is the dominating and distinguishing cultural heritage of the people of Cross River Igbo.

They also agree that matrilineal culture has a lot of influence on the cluster settlement pattern adopted by the people of the area. This study has been able to establish that the influence of this cultural practice to the architecture of the Cross River Igbo is minimal.
Its influence can only be said to have helped in the formulation of their architectural concept. The concept of "Onye ahala nwanne ya" this concept motivated the people of the area to live close to each other as a security measure. This concept took its origin from their tortuous migration experience, before their settlement in their present place. Their experience also made them so security conscious that every other thing they did including their architecture, was guided by security consciousness. They used their architecture to provide security in their residential environment. Their security method was very effective and self-sustaining. Matrilineal culture is the descent from the maternal lineage instead of the paternal lineage that is common to the Igbos. In this culture, the children of the man belong to the lineage of the wife instead of the man. At death, the maternal relatives become the direct inheritors of the man's wealth especially, his landed property outside their community. The children inherit only the property he has in the community. In the maternal kindred, there are two heads, a male head and a female head. The male head administers the farmlands and other property of the maternal kindred. He settles cases between members of the kindred and shares the farmland during the plating seasons. The female head is the matriarch of the family who wield a pervasive influence on the kindred. She serves as the queen mother because she is the chief Priestess of the kindred who takes care of the kindred god called Ududu," Every kindred in Cross River Igbo area has a kindred god. As a result of her involvement with departed matriarchs, she calls convocation of the kindred from time to time for sacrifices to the departed mothers of the kindred for their blessings. The influence of matrilincal culture to the architecture of the people is minimal.

The Patrilineal culture

One of the greatest socio-cultural influences on the architecture of the Cross-River Igbo is the patrilincal culture (descent from the father's side). While the matrilineal culture influenced the formulation of the concept of cluster settlement pattern of the Cross River Igbo, the Patrilineal culture influenced the Implementation of the concept in the architecture of the Cross River Igbo, In Cross River Igbo area, the family is the foundation of the community Families live together in an UTUGA EZI (Patrilineal Compound). The children from one man form an Utuga ezi and they are called Umudi or umuji. Their compound takes the name of their founder. An Utuga Ezi can be called NDEA DIKE or NDEA Agbai. This means the people of or descendants of Dike or descendants of Agbai. An Utuga ezi is made up of about six to ten families and they will live in their clustered compound. About five to ten Utuga Ezi make up an EZI (Kindred compound) the same number of Patrilineal compounds make up a came from different places but agreed to live together as a result of certain communal interest. For example, the people of NDEA MBA in Ibina sectional compound in Akanu Ohafia trace their origin from Abiriba while the people of NDEA IJERE trace their origin from Arochukwu, yet they are all in the Ibina sectional compound of Akanu Ohafia.
The influence of this culture is prominently manifested in the allocation of plots in the patrilineal compound. There are two lines of houses in different architectural forms; the rectangular form for the male line of houses and the concentric form for the female houses. The plots are allocated according to who came first to settle in the compound. The founder of the compound is normally allocated a plot at the Patrilineal Amasiefi (Open relaxation area of the patrilineal compound) after him the other families are allocated land in the order of the time they settled in that compound. Each man’s house faces the wives houses, the first wife's houses faces directly opposite the man's house and is flanked on the left and on the right by other wives. This is how the patrilineal compound is founded and this results in having the

cluster settlement pattern of the people of Cross River Igbo.

The Age Grade System

The age grade system influences the architecture of the Cross-River Igbo because it is the organization that caters for the maintenance and the development of the architectural environment. An Age grade is a group of men and women born within the same period of time One age grade is older than the other by three years is by the age grade system that the Cross-River Igbo develops their communities without waiting for the government. At certain time in the life of an Age Grade, the community will give them a name symbolizing that they have come of age. The name giving ceremony is done after the Age Grade have completed a project earmarked for them by the elders of the community. This is normally a small project, such as a culvert over a river on the road to a farm land or a resting shed on the road leading to a farmland. At their retirement from active participation in community work, another bigger project, such as a Post office, market, or a health center is earmarked for them to construct. Each of the six Communities that practice the Age grade system project, call it one name or the other, such as; **Igboto nma, Igba uche, Ime uche or Ila ota umu**. All meaning the retirement or the age grade members from active community service. It is the age grade that organizes the clearing and cleaning of footpaths to the farmland, the compound streets, the security of the town, the enforcement of the laws of the elders and is recruited for War when there is a war cry from the elders. These are the socio-cultural organizations that existed before the colonialists came and are still in practice today.

Cluster settlement pattern

These two cultural practices, Matrilineaty and Patrilineaty and their migration experience made the traditional people of this area to develop this cluster settlement pattern. Whyte (1998) had postulated that the reason for cluster settlement pattern in America was to save land for landscaping and farming. His view was supported by Mega, Lukeman and Sykes (2010) who asserted that, residential cluster development is the grouping of a particular development residential structure on a portion of available land, reserving a little amount of the site as protected space. They went further to expatiate on the main reasons for the cluster settlement use, these include;

- Land for residential settlement
- Preservation of agricultural land
- Protection of wild habitat, and
- open space for recreation

Although these reasons for cluster settlement pattern in America are practically sustainable in housing development, are not the motivating factors that made the additional people of Cross River Igbo to adopt the cluster residential settlement. But then, all the four attributes of the cluster settlement pattern mentioned by Mega *et al* (2010) are all present in the reasons of the Cross-River Igbo settlement pattern but are not prominently explicit. In the cluster settlement of the Cross-River Igbo, they have spaces for the same reasons the Americans have for adopting the cluster settlement pattern. The difference is that while the Americans have four component spaces, the Cross-River Igbo have five component spaces in their cluster settlement system, these
are,

- **The residential Areas:** The Ezi (Kindred compounds) , the Utuga-Ezi (the Patrilineal compound), the toilet area and the barn (oba or Obaji). Each Ezi (Kindred compound) have their male and between the residential area and the barn.

- **The Relaxation Areas:** The Patrilineal compound Utuga-ezi) Amasiefi, the ezi (Kindred compound) Amasiefi, and the Onu Ogo (village Square) are graduated according to their use, the smallest relaxation space is the Patrilineal (Utuga-ezi) Amasiefi, Followed by the Ezi (Kindred compound) Amasiefi and the Onu-ogo (village square) being the largest relaxation space.

- **The Toilet Area:** Each Ezi (Kindred compound) have her own public toilet for the males and the females at the back of their compounds separated from the residential area. Each toilet area is at a distance of 100 meters from the last Utuga- ezi (Patrilineal compound) that make up the compound.

- **The Barn (Oba or Oba ji):** This is the place where the harvested yam (the chief farm produce of the area) is stored for the next plating season. The barn is situated between the toilet area and the farmland but not too far from the residential area. According to the focused group discussants, this distance from the residential area, serves as a check on them not to be running to the barn as frequently as they are in need of food and at the same time the barn will be close to the farmland where it is needed for cultivation during the planting season (The barn at Ozu Abam).

- **The Farmland:** This includes; the upland for farming and the valleys and swamps for raffia palm plantation, rice cultivation and dry season vegetable cultivation. Each of these components of the cluster settlements pattern will be expiated latter in this chapter. In the Cross-River Igbo settlements, it is not common to see two villages merge with one another, every village cluster together and is surrounded by her farmland before one gets to the next village. This common trend was only punctuated by the clustering of three villages in Ohafia and Abiriba. In Ohaifa, Amaekpu, Elu and Ebem merge together without any clear separation of each village, giving them the urban environment along the major road, but at the original villages, there can be seen some farmlands separating the villages. In Abiriba, the three major villages of Amaogundu, Amaeke and Amanta have no clear boundary.

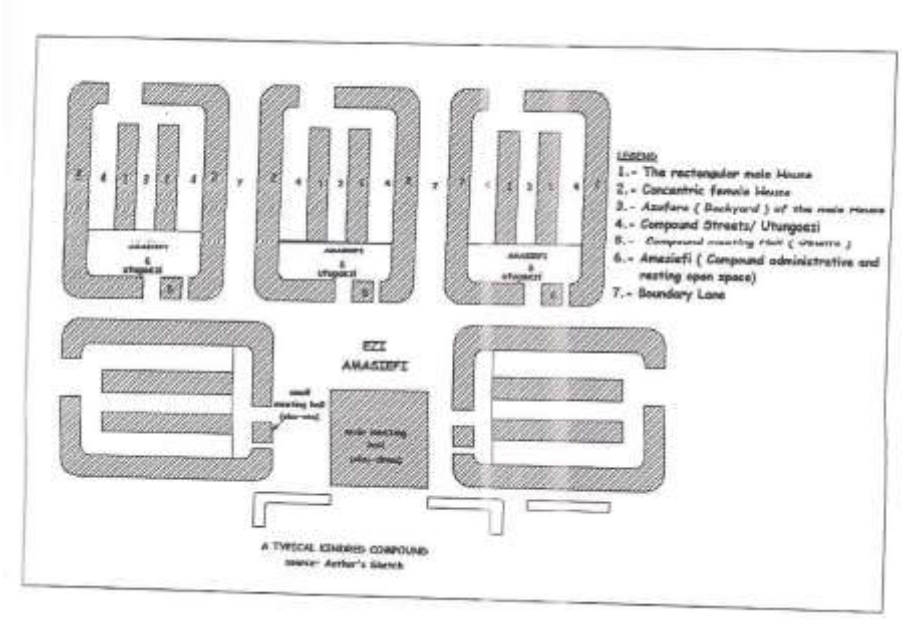
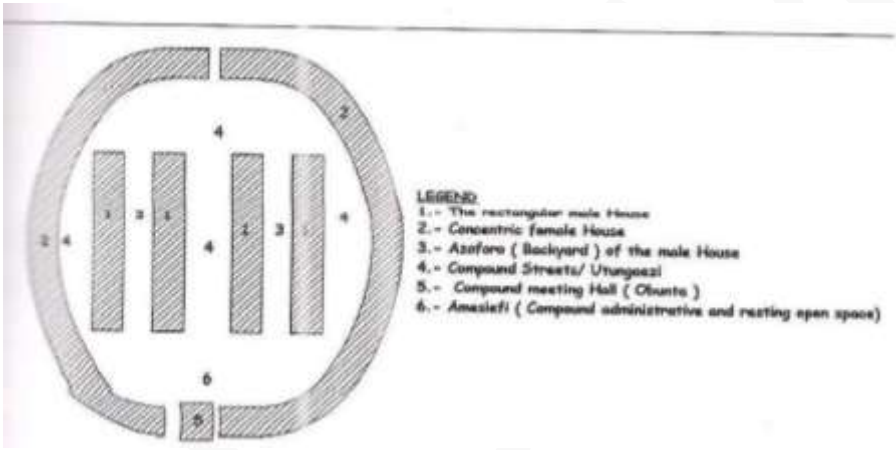


Figure 19: A Typical Cluster Settlement of a Kindred Compound (Ezi) In Cross River Igbo Area



PLATE 1: A MODERN CLUSTER KINDRED COMPOUND (EZI) AT ASAGA OHAIFA



A TYPICAL PATRILINEAL COMPOUND source: author's sketch

FIGURE 2: A TYPICAL PATRILINEAL COMPOUND (UTUGA EZI)



PLATE 2: A MODERN PATRILINEAL COMPOUND (UTUGA EZI) AT BINYOM ABIRIBA



PLATE 3: THE YAM BARN (OBA JI) AT OZU ABAM

References:

Le-Corbuster, (2008): towards a new architecture. New York B.N publishing USA.

Oliver, P (1997): Encyclopedia of vernacular architecture of the world vol 1 Cambridge, Cambridge University Press.

Chii, F.D.K (2007):Global architecture New York, John Wiley and Sons

Sa'ad, H.T (1996): Unity in Diversity continuity in change, the traditional architecture of Nigeria in collaboration with the Nigerian Museum and Monuments.

Ikebunde, C (1989): Identify in Igbo architecture: Ekwurobi unpublished PhD these presented UNN, school of post graduate studies.

Oseona, C (1989): the social context of decoration in Nigeria vernacular www.en.vernacluar-architecture.

Uji, Z.A (2009): tools and instruction of research in design and allowed disiciplines Jos Ichejun Publishers.

Aniakor, C.C (1995): Adapted from Cottrall, L (1967): The anvil of civilization: New York: Mentis books.

Ofomata, GEK (2002): A survey of the Igbo nation Owerri, African first Publishers.

IJSSMR