

# The Economics of Quarry in Mbajôv Community in Southern Tiv Axis of Central Nigeria, 1960-2017

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**Abstract-** *This study focuses on quarry, an aspect of economic activities in Mbajôv Community that has not received attention from scholars. It investigates the historical foundation and discusses the extraction processes of quarry in Mbajôv Community of Southern Tiv axis of Central Nigeria. The study attempts to bring into focus the role of quarry in the development of the study area. In doing this, the study exposes the plethora of challenges that has hindered quarry activities in Mbajôv Community. The essence of this study is to expose the seriousness of these challenges and in the process advance policy options towards transforming the industry for enhancing development. The study uses historical methodology intertwined with multidimensional approach which is also known as polymethodical or cross cutting research method; employing both descriptive, narrative, prescriptive, pictorial, analytical and empirical tools in the course of investigation and analysis of the subject matter. The study has discovered that, quarry industry contributed marginally to the development of the focal area. The argument is that, if the challenges that constrained quarry during the period under consideration are done away with, this would go a long way in enhancing effective extraction, marketing and transformation of the industry, as well as the whole Community and beyond.*

**Indexed Terms-** *Economics, Quarry, Mbajôv Community, Southern Tiv, and Central Nigeria.*

## I. INTRODUCTION

No human Community can exist and survive without economic activities. The nature of economic activities of a particular community depends mostly on its

climatic and environmental conditions. In these wise, different communities across the globe engaged in different kinds of economic activities for the purposes of earning a living. Most of these economic activities are influence or determine by the geological and geomorphological and geographical endowments. This is an implication that people nurture nature to enhance their socio-economic wellbeing. The situation in Africa, Nigeria, Benue State Tivland and even in Mbajôv Community in Southern Tivland is also the same. Some people are farmers, some traders, others are auto-mechanics, drivers, markers, cyclists (Okada riders), and artisans, among others professionals.

In Mbajôv Community, some people earned their living from the soil, like farmers, mercines, surveyors, pottery-makers and the like. A good number of members of the community under consideration earned their living from the rocks. This is to say that, they depends on quarry to accomplish their needs. However, this aspect of the people's economic life has been totally neglected by scholars of Geology, Geography, Agriculture, and Economic History, among others. Thus, this study is borne out of the need to fill this vacuum by analyzing the economics of quarry in Mbajôv Community the in Southern Tiv axis of Central Nigeria. To accomplish the set goal, this paper delves into conceptual reflections on economics, quarry, and community, it discusses the geography of Mbajôv Community, and extension the Southern Tiv axis of Central Nigeria. It trace the history and explains the processes of Quarry in the Community. It finally examine critically the impact and challenges of the quarry in the area under consideration.

## II. CONCEPTUAL PREMISE

A clear understanding of certain concepts would enhance a profound understanding of this study. The concepts attracting clarification here are economics, quarry and community. Like virtually any concept lack a precise generally agreed definition. For a example it can viewed as a study of scarcity, the study of how people use resources and respond to incentives, or the study of decision-making.<sup>1</sup> It often involves topics like wealth and finance, but it is not all about money. Economic is a broad discipline that helps us understand historical trends, interpret current situations, and make predictions about the future.<sup>2</sup> According to Harper, Economics is the social science that analyses the production, distribution, and consumption of goods and services.<sup>3</sup>

The United State National Library of Medicine defines “Economics as the science of utilization, distribution, and consumption of services and materials.”<sup>4</sup> British Economist, Alfred Marshall conceived Economics as:

The study of mankind in the ordinary business life, it examines the part of the individual and social action which is the most closely connected to the attainment of the use of material requisites of wellbeing.<sup>5</sup>

Thus it is on one side of the study of wealth and on the other more important mostly widely acceptable definition of Economics is Lionel Robbins, a British economist said that “Economics is a science that deals with the study of human behavior as a relationship between ends and scarce means which we have alternative uses”.<sup>6</sup> Extrapolating from the above definitions, we arrived at the work definition of economics as the science that determines how people use limited scarce resources in attempting to satisfy their unlimited wants.

Quarry on the other hand, is a derivative of a Latin word *Quadrus* which means hewn stone. From the derivative of *quadrum* came old French *Quarrere*, meaning “pit for cutting stone”, which was borrowed into English and eventually altered to quarry.<sup>7</sup> Quarry refers to a place from which dimension stones, rock, construction aggregate, riprap, sand, gravel, or slate has been excavated from the ground.<sup>8</sup> A quarry is the

same thing as an open pit mine from which minerals are extracted. In conceptualizing quarry another source opines that:

Quarry is a place, typically a large deep pit, from which stone or other materials are or have been extracted. A limestone quarry. The materials extracted from the quarries contain large quantities of fibrous amphiboles; these materials are usually widely in the local building industry.<sup>9</sup>

Quarry also means a site where stone or gravel extracts a variety of raw materials from the earth.<sup>10</sup> the common types of material extracted in quarrying activities include limestone, granite and sand. This can be done with machines or manually. In the context of this study quarry implies the processes of extracting stone from the ground (site) into different shapes for the grinding and building purposes.

Community on the other hand, is not restricted to rural population concentration alone. The term community popularly has been used loosely to refer to groups such as a community of nations ‘Christian communities’, ‘ethnic communities’ or ‘migrant communities’. Such usages do not fit the sociological interpretation of community as a concept.<sup>10</sup> sociologically, a community as a group is expected to have certain characteristics as outlined by Chitamber below:

- i A group of people who interact on the basis of mutual dependence and concern. In this way they satisfy their needs both at the individual and community level.
- ii A continuous geographical area in which the people of a community live fairly close together in a more or less compact continuous but limited geographical area. The geographical size of a community is influenced by a level of facilitates frequent or intimate interaction.
- iii Communities have a sense of belonging and identification. In fact the geographical boundaries of communities are generally determined by community feeling or consciousness. The spatial limits of this feeling or consciousness is therefore the end of the community
- iv Communities have common social values, norms and other aspects of culture. Whatever the values,

they are commonly shared along with other aspects of the culture among members of the community.

- v Communities also have a common set of organizations and institutions. A community is in a large sense a self-contained group exhibiting a considerable sense of self-sufficiency
- vi Finally, communities tend to have some common interests apart from individual interests that unite the community. Such common interest also contributes to the development of oneness in the community.<sup>11</sup>

On the basis of the above characteristics which a community is supposed to have a rural community. A rural community can be defined as a group of mutually dependent rural people, living in a more or less compact continuous geographical area, having a sense of belonging; and sharing common values, norms and some common interests and acting collectively in an organized practice to satisfy their main needs through a common set of organization and institutions.<sup>12</sup>

A community is also defined as “a group of people living in one place, locality or district.” It also refers to “a conglomeration of people with common or uncommon purpose living within a defined boundary or territory.”<sup>13</sup> A community is essentially linked or connected through formal or informal means and share a high sense of solidarity. Essentially, a community embraces four critical elements as espoused by Flitcher. These include:

- (a) Close personnel relations with other persons that are sometimes called primary face to face intimate relations;
- (b) An emotional, sensitive involvement on the part of the individual in the social functions and affairs of the group;
- (c) Moral dedication, or commitment, to the values that are considered high and significant by the group;
- (d) A sense of solidarity with other members of the group.<sup>14</sup>

What characterizes community social relations is the extent to which an individual cooperates positively in all the major groups. Conversely, a community refers to a group of people whose behaviour patterns, social relations and roles are structured and organized. A

community is intrinsically a cluster, or network, of smaller groups, but in its totality, can be identified in many ways as a large social group. Three essential elements define a community; solidarity – relations and structure.<sup>15</sup>

It is however important to note that the kind of social solidarity that usually exist in a total folk village does not exist in the metropolis. Whereas, the folk village exhibits the social solidarity called community, the city does not. Thus, sociologists have tried to modernised the concept of community to signify neighborhood. The modern suburbs which are newer neighbor hoods often make a deliberate attempt to foster community spirit among the people, and in some instances, these neighbor hoods may be technically described as communities.<sup>16</sup>

### III. UNDERSTANDING THE STUDY AREA

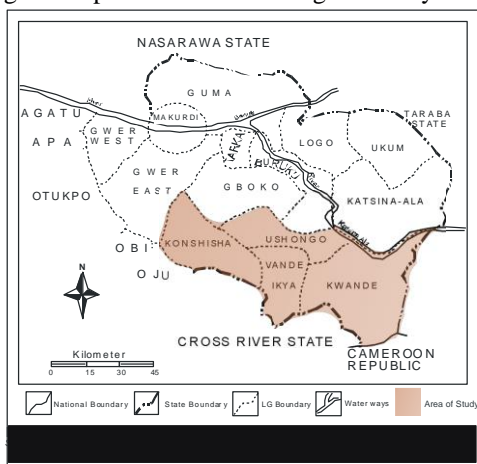
Mbajôv Community is located in Konshisha Local Government Area in Southern axis of central Nigeria. Mbajôv Community is divided into micro-communities of Mbakwanige, Mbakuku, Mbashan, Mbaagba and Mbasuan.<sup>17</sup> Mbajôv Community shares boundaries with other communities namely: Mbasor, Mbaimo, Mbakyom and Cross River State. Mbajôv is a low level land but made of rocky areas. In fact, according to Joe Piev, all the families in the micro-communities in Mbajôv have their quarry site. The industry helps them to supplement their farming income.<sup>18</sup> This community is one of the rural communities in Southern Tiv axis that participates in lumbering activities.

The Southern Tiv axis is peopled by the Turan, Ikyurav-Ya, Shangev-Ya, Nanev, Usar, Iyon and Ugbe people of the present day Kwande Local Government Area. The area is also inhabited by the Kunav people composed of ten clans of the present day Vandeikya Local Government Area. These clans include Mbaduku, Mbayongo, Mbagbera, Mbakaange, Ningev, Mbagbam, Mbakyaha, Tsambe, Mbajor and Mbadede. Other clans of the said area include the Gaav and Ishangev-Tiev of Konshisha Local Government Area, which in turn divided into Mbake, Mbagben, Mbanor, Mbayegh, Mbaikyase, Mbatwer, Mbavaa, Mbagusa, and Mbatser among others, and the people of Ukan of Ushongo Local government Area who

comprises Mbakuha, Mbaviende, Mbanyam, Mbagwa, Mbayem and Ugee.<sup>19</sup>

Geographically, the Kwande axis of Southern Tiv Area is bounded in the South East by the Republic of Cameroun, the Northern Cross River Basin inhabited by ethnic groups collectively known by the Tiv people as Udam with whom the Shangev-Ya, Kunav, Gaav and Ishangev-Tiev also share common frontiers. The Konshisha axis on the other hand is bounded by the Igede people of Oju as well as Gwer Local Government Areas of Benue State.

Fig. 1: Map of Tivland Showing the Study Area



Source: Ministry of Lands and Survey, Makurdi (2012).

The climate of Southern Tivland is not different from the rest of Tiv area. The Tiv area witnessed two air masses: the tropical continental air mass which occurs from May to the month of October and the tropical maritime occurs from November to the month of April yearly.

Associated with these are the two seasons experienced in the area, namely, the wet and dry seasons.<sup>20</sup> the wet period is the period of rainfall while the dry season is occasioned by the harmattan winds. Rainfall in the Southern hilly part of Tivland is heaviest receiving annual average of 1.75cm.<sup>21</sup> There exist different species of trees in Southern Tivland. Some of the trees found in this area include: *Nune* (*pakia clappertoniana*), *Gbaaye* (*prosopis Africana*), *Yiase* (*alsera Africana*), *Haa* (*kyaya senegalenis*), *Chiha* (*daniella oliveri*), *Chamegh* (*vitelavia paradoxa*), *Mho*

(*syzygiumguineensis*), *Gbagbongom* (*burkea Africana*), *Kuugh* (*borassus aethiopum*), *Umanatumba* (*steropernum kunthianum*), *Akinde* (*fiscus thonnigiri*) and *Ivile* (*elaesis guineensis*).<sup>22</sup> Apart from the aforementioned trees species, there are tree crops such as citrus and mango in Southern Tivland. *Alie* are commonly found in Kunav clans. In the areas where there are no many trees covering the vegetation, grasses of various kinds are the dominant vegetational cover.

The area is also blessed with mountains and hills. Some of the prominent mountains and hills in this area include the following: *Ngôkugh*, *Selagi*, *Agilla*, *Ave-ikondo*, *Wanwade*, *Agundu*, *Ikyuen* hills, and many more. Southern Tivland is properly drained with streams that can be described as big and small flowing in almost all parts of the area. These streams include *Amire*, *Aya*, *Sambe*, *Kpa*, *Konshisha*, and *Bar*, to mention but a few. These streams are of great significance to the social and economic existence of the people. J. T. Mile opines that “these streams have served as sources of water supply for domestic and industrial needs.”<sup>23</sup> In terms of the soil; the area is endowed with loamy, sandy and clay soil types. It is worth noting that most of the places in Southern Tiv axis of Central Nigeria have more than one soil type. Such places with more than one soil types have either sandy-loamy soil or sandy-clay. In Vandeikya and Kwande areas, for instance, there exist sandy-loamy soil types. In Ushongo and Konshisha Local Government areas, the common soil type is sandy-clay.<sup>24</sup>

- History and Processes of Quarry in Mbajôv Community in Southern Tiv Axis of Central Nigeria, 1960-2017

Although, there are literature on quarry in Nigeria contains copious references to quarry in Nigeria, there is yet no comprehensive overview of the origin and processes in Mbajôv Community from the earliest times to the contemporary era. However, an attempt will be made here to provide an overview of the major developments in the industry under consideration. Quarry industry in Mbajôv community and elsewhere is rooted in antiquity dated from the Neolithic period in prehistory, when human began to demonstrate plants and animals and formed nucleated settlement.<sup>25</sup>

According to a quarry operator, Sunday Gur, God gave them (the people of Mbajôv) stones naturally, however, it took a long time before they became aware of their uses.<sup>26</sup> Before their uses were discovered, women instead of grinding pepper, they were pounding it as a condiment for cooking. But when people started using small pieces of stones for breaking kernels for consumption and for oil making, they discovered that stones will be very useful for grinding of condiments.

When this was discovered, Akpo Igbian, Iortyom Sambe and Teghtegh Kende in their cooperative efforts rolled some big and small (heavy) stones to their homes, and started using it for grinding purposes. During that time, the grinding stones were not properly broken into big and smaller pieces (*nashe* and *ashwa*). This was because they lacked the tools and technical expertise to do so.<sup>27</sup> However, during colonialism, the metallic digger was introduced in Tivland and elsewhere in the country to enhance colonial labour. This implement spread far and wide in the rocks and cranny of Nigeria including the study area. Digger became a tool far quarrying in Mbajôv Community. The Quarry operators used it to expose the stones underground before rolling them to their various houses.<sup>28</sup>

The grinding stones were usually kept in kitchen close to the fire were place. When these stones became soft and started dissolving, by the chance, the people knew that it stones are properly heated, they can easily broken. This enabled the people to easily quatred the grinding stone. These grinding stones were exchanged for salt and other articles of trade. They took these grinding stones to different settlements (within and outside Mbajôv and Tivland by extension to sell). These places included Katsina Ala, Abintsi, Korinya, Ihugh, Tse-Agberagba, Gbeda, Ukuku and Alifo-Ukpa in Cross River State.<sup>29</sup>

Another innovation that took place in the quarry industry in the area under review is the use of harmer for breaking of stones. According to Sunday Gur, harmer was introduced in Tivland by the railway workers. Since then, the use of harmer was adopted by people of different occupations. The quarry operators in Mbajôv too use it to enhance productivity.<sup>30</sup> these

processes are demonstrated with the use of pictures as thus.

Figure 1: A Quarry operator, Sunday Gur



Source: The Author's Field Survey, 09.06.2018.

The Figure 1 above shows how Sunday Gur, a member of Mbajôv Community, set to work on their family quarry kuluba. He dressed sit cloths, properly know among the Tiv as Kuluba. He hold harmer bu his right and a Chisel by left hand.

Figure 2: A Quarry Operator Starts Work.



Source: The Author's Field Survey, 09.06.2018.

The image in figure 2 depicts how Sunday Gur, quarry operator started work. He makes use of manual and hard labour. He hits manual a metallic harmer on the fact flat bottom of the chisel to break the stones.



Figure 3: Stones Ready for Shaping.



Source: The Author's Field Survey, 09.06.2018.

In figure 3 we see that the quarry operator, start the result of his labour. He quarried pieces of stones and keep for reshaping.

Figure 4: A Quarry Operator Reshaping the Stone.



Source: The Author's Field Survey, 09.06.2018.

The picture depicts a quarry operator reshaping a stone into a desirable shape. He has set out to cave a grinding stone. See him operating with his manual tools above.

Figure 5: A Quarry Operator, Putting Touches to a Grinding Stone.



Source: The Author's Field Survey, 09.06.2018.

The above picture shows Mr. Chia Tyongule putting finishing touches to a grinding stones. The other stones besides him are also not wasted, they would be turned into different shapes as he desired.

Figure 6: Grinding Stones Ready for Sell



Source: The Author's Field Survey, 09.06.2018.

Figure 6 shows how grinding stones are produced and kept for sell. The prices of these grinding stones varies as started earlier in the paper. Some people go to Mbajôv Community to buy in the Quarry sites while others buy at the market centres.

Figure 7: Quarrying gravel in Mbajôv Community in Southern Tiv axis in Central Nigeria



Source: The Author's Field Survey, 09.06.2018.

The picture above shows Mama Lilian Utsugh, breaking gravel into small pieces to sell. She depended so much on this business to achieve her needs. Besides her is her daughter who usually assist her on quarry sites.

Figure 8: Victoria Adugh



Source: The Author's Field Survey, 09.06.2018.

The woman above in figure 8 is also breaking pieces of stones into smaller pieces for gravel. This is usually done from the big pieces of stones available after carving grinding stones. This task is mostly handled by women since it is of less stress compare with the carrying of grinding stones. The logs of wood behind her are use for putting big pieces of wood on it before breaking.

Figure 9: Another Woman Breaking of Gravel into Smaller Pieces.



Source: The Author's Field Survey, 09.06.2018.

Figure reflects another woman, Ape Ugbor breaking bigge5r pieces of gravel into smaller pieces for sale. She has been into this occupation since her marriage in Mbajôv Community, over 30 years.

Figure 10: Gravel in Quarry Site in Mbajôv Ready For Sale



Source: The Author's Field Survey, 09.06.2018.

Figure 10 is a picture of gravel kept for sales. The road and building contractors usually go to the quarry sites in the study area to buying gravel. The producers do not take gravel to sell in the market as it was the case in grinding stones. Since the cost of transporting is higher, dealers usually come to the sites to buy instead of waiting for quarry operators to take to the market centres before they could buy.

- The Roles and Challenges of Quarry in the Development of Mbajôv Community, 1960-2017

Quarry industry has played critical roles in the development of Mbajôv Community in Southern Tiv axis of Central Nigeria. Prominent among these roles are: provision of employment opportunities, infrastructural development enhancement of farming activities, and the preservation and exploitation of cultural heritage, among other roles. These roles are discussed one after the other in the succeeding discourse.

Provision of employment opportunities; even though farming is the major activity of the whole Tiv nation (including Mbajôv Community), the people still engaged themselves in other economic activities including quarry. Many people in the Community are quarry operators. They have adopted quarrying as their major economic activitiy. It is in this respect that Joe Piev reiterates that:

Each and every family in Mbajôv Community has at least a quarry site and quarry operators have depended so much from the proceeds generated from their quarry activities to ensure



success. They fend for themselves and members of their families. They sent their children to different schools, some have graduated and become engineers, lecturers, medical doctors, and the like. In fact, quarry has become part and parcel of communal life in Mbajôv.

Though there are no statistical evidence to show the exact number of people who engaged in quarrying in Mbajôv but the above citation signifies that, many people took to quarry for the purposes of earning their living. Relatedly, an elder in the community, Tyolumun Gur notes that, “we have gotten our quarry sites as a free gift from God right from prehistory era and anybody that refuse to maintain and exploit them refuses to appreciate God Almighty”.<sup>33</sup>

Infrastructural development; quarry has facilitated the development of infrastructure in Mbajôv community and beyond. For example, it has provided materials that helped, in the construction of schools, churches, and houses. The industry as facilitated the construction of Awange Bridge, Sambe Bridge, and Ule Bridge. The gravel obtained from Quarrying was also use for the maintenance of rural road across Konshisha Local Government Area and beyond. These who produced gravel sold it to road contractors, school contractors, clinics and churches, and so forth.<sup>34</sup>

Quarry enhances farming activities; as stated elsewhere in this paper, the dominant economic activities in Mbajôv in the period under study was farming. Considerable number of persons also partook in quarrying. The money, the generated from quarry was also used for the development of their agricultural activities. Those who used money, they generated from quarry to excel in farming were, famously: Sunday Utsugh, Bem Shior, Sam Ticha, Titus Mtsor, Jacob Huoun, Stephen Tyo, Msugh Tyo, Pius Gur, Orngu Iboshen, Zer Sambe, Suega Geoffery Terhemba, Lawrence Shior, and Hycenth Ajeer,, among other persons.<sup>35</sup>

Preservation and exploitation of cultural heritage is one of the roles of quarry in the way of life of the people. It encompasses their economic activities. The extraction of stones using hard labour is a demonstration of the cultural element of the people of

Mbajôv. The people believed that nature has given them quarry sites right from the time of antiquity. The usage of the grinding stones and gravel also depicts the culture of the people Mbajôv and elsewhere in Tivland and Nigeria on the broader perspective.<sup>36</sup>

Though, Quarry impacted positively on the community under study, there were a lot factors that limited its healthy growth and development. These factors were manual labor, lack of access roads, poor prices, occupational hazards and environmental degradation.

Manual labour, in spite of the fact that, the people of Mbajôv were deeply engaged themselves in quarrying, they operated on manual tools. This made the work very cumbersome for them. The manual operation has also hindered them from the full extraction of the stones. Relatedly, Mrs Victoria Adugh notes that:

We (Quarry operators) devoted a lot of energy and time in quarry. But with manual labour, our productivity is not up to the desirable capacity. They are heavy stones, very deeply rooted in ground, but with the manual labour, we cannot exploit up to the half of their depth. We look forward for government, philanthropist, and charity organizations to empower us (quarry operators) but up till today, nothing has been done to that effect.<sup>37</sup>

Lack poor access roads; Mbajôv Community is located in a rural setting and as such, roads leading to the community are very bad. Coupled with the issue of distant market made it difficult for the quarry operators to transact their business effectively.<sup>38</sup> Many people are away of the operation of quarry in the Mbajôv but going to buy (grinding stones and gravel) directly from the operation sites has constituted a challenge for them. Heavy duty vehicles that usually serve the task of transporting heavy articles of trade but when the roads are bad, it become for it difficult to operate in such areas. Apart from Korinya Jov Market, Agberagba Market, and Wuese Market all others served as transact platform for quarry products are located far away from Mbajôv community and it became difficult for quarry operators to transport their articles of trade to such areas. Those who tried to do so incurred high-cost, sometimes recording losses,



even though a Tivman conceives an adage, “*Or gbe ken iwenge ga*” which literally means, one does not loss by selling what one obtains through personal labour.<sup>39</sup>

Another factor that limited quarry in Mbajôv was poor prices of their articles of trade. Despite the fact that, the quarrying in the community is done in a tedious manner and with the use of manual implements the prices of selling quarried materials were not commensurate to labour involved in the course of production. For example, the big grinding stone (*Nashe*) is sold between N400 – N500 while the small one (*Anshwa*) is sold between N100 – N200 only. 40 Compared to the present economic condition the above figures are meager to help the people to effectively meet up with daily life challenges. However, it cannot be denied many people in the said community have achieved quarry through industry.

There was the problem of environmental degradation.<sup>41</sup> The operation of quarry industry has caused harm to the environment. This has affected the agricultural activities in the area. of the people. Contributing on this matter, Chia Tyongule emphasised that:

Our lands have lost their fertility as a result of constant quarry activities. All the quarried areas in Mbajôv recorded poor yield. Indeed, quarry industry has led to lost of soil nutrients. We have been cultivating large acreages areas of land but little in turn. This is an implication that our efforts are almost in vain.<sup>42</sup>

The above material does not in any way implies that, the people of Mbajôv community lack food. What they cultivated usually take care of their consumption purposes but very little to exchange for money. This situation has led to their contestation over land with the people of Cross River that they shared a common boundary with.<sup>43</sup>

Additionally, the occupational hazards; quarrying in the area under review has been done in a hazardous manner.<sup>44</sup> The quarry operators engaged in the breaking of stones manually and without even covering their nose and eyes. They inhale the rock

particles especially during heating and hammering of the stones to turn into their desirable shapes. In line with this, is the industrial accident, there are cases where by quarry operators had encountered industrial accidents in the course of using hand implements. As noted earlier, the digging, breaking, and packing of stones for their final preparation is done manually and as such the operators are at risk. Those who suffered such accidents include Gber Ihwa, Ape Ugbor, and Mercy Teryila, among others.<sup>45</sup> In spite of all these, challenges, quarry is one of the dominant economic activities in Mbajôv community in Southern axis of Central Nigeria.

## CONCLUSION

In closing, this study has traced the origin of quarry in Mbajôv community to the distant past. It has emphasized that apart from farming, quarrying is the mainspring of the economy of Mbajôv Community in Southern Tiv axis of Central Nigeria. The study has recognized the roles of quarry to the development of the community. Yet, it argued that quarry industry in area during the period under reviewed encountered some critical challenges ranging from manual laour , lack of access road, poor prices and occupational hazards. These have presended full fledge exploitation of the industry. To carry out full operations led to its maximally contribution to the development of Mbajôv. In order to better the status of quarry in Mbajôv all the challenges facing the industry should be addressed. In this regard, the State government should construct roads leading to the community under review, the quarry operators needs to be empowered, they should be an improvement in the prices of selling quarry products in order to motivate the operators, and the quarry operators should find ways of ameliorating the hazards associated with operation processes.

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