

# **A Contribution to Heritage and Islamic Archaeology of Bauchi Region, Northern Nigeria**

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## ***Abstract***

This paper attempts to appraise the influence of Islam and related thematic factors on socio-political developments in Bauchi region in the last 1500 years. It considered archaeological evidence from excavations of some sites from southern Bauchi area. Oral traditional sources were also used in the paper. Socio-political developments in the Bauchi region are highlighted by long distance trade, slave trade and other specialised processes of craft production. Islam would appear to have inspired the alteration of existing local political systems by the realignment of Islam into the mainstay socio-political structure of *Kasar Bauchi*; especially, in the early part of the 19<sup>th</sup> century after the Sokoto jihad ran by Uthman ibn Fodio. In addition cultural developments in the region were also facilitated by population movements from Bornu, Kwararafa and other Hausa states. There is need for more studies by anthropologists and archaeologists interested in the influence of Islam on African societies in the last millennium. The work concludes that complementary use of sources such as archaeology and oral histories are vital to a better understanding of cultural developments in the region and beyond.

## ***Keywords***

Bauchi, jihad, oral traditions, archaeology, socio-political development

## ***Introduction***

This paper emanates from scholarly interests on the nature and character of the influence of Islam and Islamisation process on cultural developments in West Africa. It is concerned with the need to generate new lines of discussions on the Hausa people which have generated research interests for the past three hundred years. The Hausas have a population of over 40 million people whose socio-political character and definition have been changing. Complementary historical sources are helping to throw more light (see Haour and Rossi, 2010 for discussion of the cultural label Hausa, where Islam is a critical defining factor). This is a first attempt to look at the archaeology of Bauchi region from an angle of influence and contribution from Islam and related matters. Though, very little has been done generally on the archaeology of Bauchi region in northern Nigeria, the basic understanding of aspects of the socio-political setting as well as settlement history over the past 1500 years is beginning to come to light in view of recent researches (Sule 2013). Islam and its many diverse characteristics (Insoll 1996, 2003) have been observed to impact greatly on socio-political system prevalent in northern Nigeria. Material manifestations and traditions of history of its modern populations are of great significance because they give us a picture of the nature of past societies in northern Nigeria and how they interacted with the outside world.

The people and cultures of northern Nigerian region attracted considerable attention from early travelers, geographers, missionaries, colonial administrative officers, Arab traders and anthropologists. Some of the memoirs and other artefacts are still surviving as essential reference materials for the understanding of the life and cultures of the people they have written about; especially, during the last 300 years. Records of direct historical importance are, however noted to be more of associated sources, with only patchy documentation by archaeologists. From these sources, we know a lot about trading connections, migrations and economic systems of the countless populations in West Africa and how such factors changed over time. Certain factors contributed to sociopolitical development of medieval empires that are recognised through trading and political marauding by the city states (Gronenborn, 2001; Haour, 2007). These factors attracted Arab merchants who served as agents for the spread of Islam into West Africa. From that point, other local factors that necessitated human movements changed the nomenclature of the social configurations generally.

It is pertinent to note that Bauchi region is reknowned as an expanse that provided sources of prosperity for trading activities that flourished between northern and western Africa. Slaves are reputedly some of the commodities that were in abundance in Bauchi region and slave trade became a source of its contributions to both continental and sub-continental business network (Bovill, 1970; Lovejoy, 1978). The place of Bauchi therefore on the complex trading routes can best be appreciated when we examine artefacts and other material culture roots of such interfaces. Thus, the nature of socio-cultural contacts with Islam and probably with the Arab world in West Africa makes it appropriate to envisage the theme of migrations and conquests (Connah, 1981; Insoll, 1996). New social groups have emerged with reorganizations of the political order taking place due to the successive immigration of various populations that emanated from trade and other factors. It is indeed profitable as McIntosh (1994) and Kopytoff (1987) observed that in West Africa, migrations have radically reconfigured our social settings; as such, it is important to begin to locate some of these movements and cultural developments archaeologically. In this case, we are dealing with series of such migrations locally with long-term version linking history claims to northern Africa and the near East.

Bauchi region has only just begun to attract general interest in its archaeology over the past three decades (Sule 2010, Allsworth-Jones 1993). The region covers approximately the modern Bauchi state territory located between latitudes 9°30' - 12°30' N and longitudes 8°45' - 11°00'E. This territory is physically and culturally heterogeneous. Most of the sites and heritage cases alluded to in this article are mostly derived from central and southern parts of the state (Figure 1) that are much more related, by historical claims and cultural character. The state covers an area of about 49,119km<sup>2</sup> with a population of 4,653,066 according to 2006 census. The geopolitical area covers about 5% of Nigeria's landmass spread over two distinctive vegetation zones; Sudan and Sahel Savannah, influenced by rainfall range between 1300mm-700mm per annum from southern part of the region that is high in altitude extending from the Jos-Plateau to its lowest portion around the northern division. There are about 55 ethnic groups in the state. The most important languages spoken in southern Bauchi are Jerawa, Bolewa, Kanuri, Zulawa, Jarawa, Zhar, Ningawa, Jukun, Fulani and Hausa. These languages belong to the Chadic sub-family of Afro-Asiatic family (Haruna, 1997).



**Figure 1: Map of showing some of the important sites in southern Bauchi mentioned in the text (adopted from Sule & Haour 2014)**

The focus of the discussion here is on two fronts mainly inspired by the empirical evidence available. This work looks at the body of oral traditions and historical sources relating to the peoples who inhabit the region and their relationship with other known socio-cultural entities such as Hausaland, Borno and the Jukun. Our knowledge of the prehistory of Bauchi area comes mainly from the work of Allsworth-Jones (1993) that deliberates on life-ways in the region mainly during the later Stone Age times. This period is out of the scope of this paper. Attention is apportioned to thematic interest related to Islamisation processes that are obtainable when we interrogate settlement and human existence over the past 1500 years (Haour, 2005; Insoll, 2003).

One potential pathway to appreciate the agencies for the introduction of Islam into and within West Africa itself where for instance, Bravmann (1974) argues that a leading factor for the spread of Islam in West Africa “occurred through migrations or dispersals of large groups of Muslims, smaller family units, occupational classes, and individuals”. Bravmann (1974) also claims that trading connections through merchants and mercantile family groups account for its introduction into western Sudan in the 8<sup>th</sup> and 9<sup>th</sup> centuries AD, but sometimes what he calls ‘merchant-clerics’ are strong agents for the spread of Islam. In this respect we have to access and assess the traditions of origins and look at the material evidence that create frameworks for locating such claims of movements at sub regional levels. The developments where new settlements were created along trading routes called *zango* are important and need to be addressed archaeologically. In this respect, the claims of influence of Borno and Hausa states such as Kano, with Sokoto influence only on state political structuring that creates Bauchi’s power as a vassal power here.

The effect of Islam on the settlement and political system in Bauchi region became more prominent through assessment of historical evidence that looked at imperial expansion of Kanem-Borno dynasty (Gronenborn 2001). Cultural attributes through trade and resources inspired migrations from the initial capitals of the empire westward. This process is well documented to have taken place with the initial text based court system of the Borno Mai dynasty which accepted Islam over a millennium ago (Gronenborn, 2001). The second defining interest is inspired by the 19<sup>th</sup> century Sokoto Jihad of Uthman ibn Fodio.

We shall soon begin to look at the cultural development of the region from two angles: heritage and monuments as well as its archaeology. In view of the claims of the sequence of developments in the peopling of the Bauchi region, the paper attempts to contextualise these through an examination of sources which can provide us with the background to properly understand the processes of Islamisation of Bauchi region. An assessment of available sources indicates the reoccurrence of traditions showing traces of cultural influence from Borno, Hausaland and the Jukun capital at Kwararafa (Gronenborn, 2001; Adamu, 1982; Last, 1985). To achieve this, a collaborative look at modern day cultural systems side by side with archaeological evidence from the wider Nigerian region was considered valuable. Thus, the paper attempts to fit such claims of migrations within the framework of the evidence at hand.

### ***Background to the history Bauchi region***

Studies have shown scholarly interest on the region that is said to have interacted with the core Hausa states to the west during the period 1200-1600 A.D (Adamu, 1982; Sule, 2013,). The region generally referred to as *Kasar Bauchi* covers an extensive geographical area within the present Bauchi state, northern Nigeria. The region is christened after modern capital of Bauchi state, after its founder, a hunter known as Baushe. Some writers, for instance, Adamu (1978: 23) only discusses Bauchi nation before 1804 ambitiously, as ‘whole tract of land lying south of Hausaland to the valleys of the rivers Niger and Benue including Yauri and large parts of Nupe’ which is far larger than the extent of interest of this paper. Here, attention is given to the territory barely living around south-western fringes of Hausaland (Sule 2013). This is due to the recognition of Hausa as a process brought about by new set of material evidence in tandem with other anthropological sources such as oral traditions and revising the long-time held assumption about a rigid cultural label Hausa (Haour & Rossi, 2010). It is no longer contentious that the land and people of Bauchi region are categorized as Hausa today.

The categorization of Bauchi region here as Hausa is important, given that it deals with cultural identity construction. An interrogation of identities of the people living today is magnified by ancestral claims to Jukun, Bolewa, Hausa and Fulani. The population occupying *Kasar Bauchi* retains unequivocal assertion about origins to either Borno or other medieval states due northwest. Attributions to origins from the east and in the short term to Borno are interpreted to mean Saudi Arabia through Borno whose dynastic history is recorded to be over 1000 years. It is intrinsic therefore, to examine the basis for these historical claims with other sources which archaeology would attempt to provide. The convenient way to appreciate the structure of heritage and archaeological dimension of the peoples and the way Islam impacted on the landscape of southern Bauchi could better be understood when we carefully appreciate the meaning of material cultures that are under

study. The period before 1500 years in Bauchi region may not directly yield much information decodable to Islamic practices from materials, but a prelude to islamization process that this paper addresses.

### ***The Archaeology of Bauchi region***

Archaeological research in the Bauchi region, as indicated earlier, has been scarce so far and can reasonably be described as pioneering. Just one complete archaeological investigation has been reported: that of a rockshelter at Kariya Wuro, which appears to have been inhabited in the past millennium. We now have a better idea of the past environment of the site of Kariya Wuro, and the material culture of its past inhabitants (Allsworth-Jones 1982, 1991, 1993; Shouls, 1983). Allsworth-Jones (1991) reported his 8x1 and 2x1m trenches at Kariya Wuro rock shelter and finds from the 1981-83 seasons. The work unearthed at the uppermost layer a ceramic and iron using culture dated to 220±50bp, at a depth of 20-30cm. The site produced a clear sequence of transition from a dominant Late Stone Age to an Iron Age phase with slag and objects. Although three dates were obtained from the 8x1 pit, the two charcoal samples which sampled from secure contexts produced 'problematic' dates of 960±300bp for the middle context and 400±270bp obtained at 40-50cm (Allsworth-Jones 1991: 204-207). Objects found include huge deposits of potsherds, quartz and non-quartz lithic materials, bones and teeth, iron and metal, beads, blades, points and other bifacially flaked objects, ground stone axes, grinding stones indicative of site of material production. Botanical samples yielded evidence for the antiquity of *Adansonia digitata* and *Grewiasp.* and extensive utilization of plant resources.

Sites southeast of the study area around Cham in Gombe (Bala 1976, Sutton 1976) produced evidence of hill settlements where dry-stone walling enclosures were its major enforcing features and a situation where the foothills were also settled - a settlement system noted in the core Hausaland extending beyond Bauchi to southern Gombe area. While potsherds were in abundance at all the sites, grindstones and rubbing stones were equally common finds. Around Yadi, to the east of Cham, iron working evidence was noted through the presence of tuyères, and slag features. Of interest was the common occurrence of terracotta figurines at about ten sites studied through surveys. Of the terracotta figurines, the majority represent highly stylized human forms where "Few clearly represents animals without any human connotation". (Sutton 1976:3) Animals displayed are genet (a cat-like mammal), hedgehog and bulls. Other forms are non-representational and many of the elaborate decorations tend to obscure identifications of species.

The stylistic nature of the figurines suggests they had no parallels with Nok and those from the Zaria region (Effah-Gyamfi 1986). Artistic expressions on objects found around Cham sites in Gombe state which is about 150 km SE of Kirfi area displays some common themes with the Kirfi material in the presence of depiction of animal themes. We know very little about the tradition whether we are dealing with a distinct cultural tradition around River Gongola region or quite wide spread phenomenon. Sutton (1976: 3) suspects that such figurine material "indicates some ancient cultural undercurrent which from time to time has

manifested itself in different artistic styles in various parts of Nigeria”. We can follow the work of Berns (2011) in suggesting the existence of a Gongola river tradition.

Of further interest is the archaeological potential of Yankari Park (Aremu 1999), about 40km from the Kirfi sites, where iron smelting sites, a baobab site with potsherds and an abandoned site, and caves were noted. This article reported that about five different archaeological sites were recorded within the area, especially on hills such as Faliyaram hills, where mounds of stones exist, and were thought to be burial features. Hill settlements are significant characteristics of the sites here, where stone foundations are well-pronounced and occur as a major character of the sites, with surface materials including stones ruins, grinding stones and pottery. A total of 59 caves (named Marshall Caves) with visible entrances from ground level to 5 m above were measured. One hundred and thirty-nine wells were also documented. The inner chambers of the caves were about 1.5 - 4.2 meters in diameter and believed to have been carved by humans, as a strategy to take refuge in times of war and slave raiding. Oral traditions collected by Marshall suggest that Bolewa and hunters of Bolewa descent who migrated from the Benue River region, carved out the caves and were also responsible for digging the wells. They were said to have abandoned the area before the beginning of the 19<sup>th</sup> century. Aremu (1999) re-surveyed the Yankari area with a particular interest in the iron smelting features, and was seemingly unaware of the earlier archaeological potential reported above. Aremu’s survey reported furnaces and slag heaps, and although it offers no further interpretation beyond description, it remains useful in showing the similarities with features identified in the Kirfi area. Horlings (2012) followed up with an exploratory research about a dug well complex, of no known cultural association within the park. In view of what is known about the park, it is likely that Horlings revisited 90 (of the 132) wells reported earlier, attempting to geo-reference their occurrence and further characterise the wells into five types based on morphology. This is in addition to identifying an oval ridge which defined the extent of the wells and included some noted depressions. Horlings (2012: 57) proposes that the site may be associated with slave raiding and trading of the 19<sup>th</sup> century, as frequently expressed in the historical texts related to Bauchi. The hill-top occupations, smelting sites, stone foundations, caves and wells, can expand our knowledge of the archaeology of southern Bauchi to a wider complex involving Kirfi.

Finally, the writer embarked on archaeological investigations of settlement sites in Kirfi in the southern part of Bauchi state between 2010 and 2013. These involved archaeological surveys and excavations of three sites (Sule 2013). Ethnographic survey provided parallel information which aided the interpretations of archaeological features. There are observed similarities in craft specialisation, settlement and belief systems with the Hausa area. It is argued that the latter should serve the best parallel to the Kirfi evidence.

### ***Implications – situating the region within West African social history***

Globally, the historiography of our wider area is rich and broad. From histories of migration, contacts and social organisation as well as the past cultural contacts the Hausa area was poorly researched from both archaeological and historical perspectives in view of its size and importance. Sutton’s acclaimed paper (Sutton 1979), on the Hausaland assesses the corpus of literature that deals with Hausa process within the context of a traditionally static social

group derived from oral traditions and written sources. He suggests that scholars should utilize archaeology sources as well in understanding factors that alters identities of peoples in northern Nigeria. He argues that it is a complex process that could not simply be understood by relying principally on modern linguistic variation, for instance.

Sutton (1979) identifies a loose initial Hausa series of developments in the past 1000 years to the period of the developments at Daura-Hadejia-Kano cultural complex that later expanded to incorporate Zazzau and Katsina kingdoms into the mega state process. This continued up till the time in the 15<sup>th</sup> century when with the influence of Arabic that came with Islam brought the burgeoning of Hausa written sources. That insight adds to our understanding of the Hausatisation process until the recent past. The mid-fifteenth century emerges as a key period when talking about the internal consolidation of the political, commercial, linguistic as well as cultural development of the Hausa process generally. As regards Kirfi of Bauchi region, Sutton (1979) simply places it on outside of core Hausaland.

Last (1985) considers the period 300 AD to 1500 AD as vital to the emergence of regional socio-economic networking among peoples spanning the period between the demise of Nok and the emergence of medieval political states of Kano, Zaria, Katsina and Kebbi in Hausaland. One significant periodisation in his work covers c1100-1500, which, in his view, saw the development of two major competing international trade routes. Commodities such as gold, slaves and ivory were exchanged through these networks, and Islam was adopted to legitimise link to such long-distance connections (Insoll, 1996; Lovejoy, 1978).

Settlement studies, are other vital reservoirs of knowledge in West African archaeology, that are yet to receive due attention in northern Nigerian archaeology. Attributes such as walling systems, objects and features of belief systems such as monoliths, settlement preference for hills, the roles of warfare and dissension, the existence of crafts systems and associated skills and secrecy, are all important in explaining the past. The characterisation of the behaviour of occupation of inselbergs and its valley settlements are phenomena with connotations likely associated with beliefs in the Hausaland (Sutton, 1979; Haour and Rossi, 2010). This together with other characteristic features of influence seems to open our horizon as we explore connections between *Kasar Bauchi* and its neighbours.

The presence of aboriginals, understood by the writer can be broadly categorized as early 'Hausa', is glimpsed from the recognition of Zumpuru, Kumberi and Gumfu past identities of the original inhabitants of Kirfi. One of the traditions collected stretching over a century ago mentioned their relics of walls, graves and bones and iron ornaments on Kirfin Sama (Grier, 1913; Abraham, 1927 and Abubakar, 1974: 40). Grier's (1913: 25) accounts, in line with the current hypothesis, interestingly describes the so-called Kirfi groups such as the Denawa as Habe i.e Hausa. It is likely that the new process of governance brought by the founder of Kirfi which is clearly that of the later arrival who took over evolved a centralized system of administration of the chieftdom, principally, displaced on the hills, when he brought all the adjoining settlements under his single control politically and ritually.

It could be submitted that the huge heaps of slag within the narrow southern Bauchi belt might have been the result of rapid activity by migrant Hausa smelters on *chin rani*. On the

south-west part of the hills of Zaranda about 30 kms west of Bauchi town is the town 'Katsinawa', which the writer visited in 2012, peopled by former migrant traders from Katsina. It may be one of the early manifestations of a highly organised system with roots to Wangara traders in the Bauchi region. Thus the role in Bauchi of the Wangara – groups of traders who came from Mali and Songhai and are thought by Lovejoy (1978) to have integrated Hausaland into the West African trade network from the 15<sup>th</sup> century onwards – remains to be explored.

Although this paper has clearly identified the distinguishing characteristics of the archaeology of Bauchi region, where standing monolithic structures are dominant and wide spread, it also found across important sites of Kagalan and others along the River Gongola (Berns, 2011) that traversed southern Bauchi state. One other well-known cultural distinctiveness of the landscape of region is the presence of heaps of slag surrounded with broken tuyeres and remnants of furnaces. These were well reported in clusters in Kagalan, Yankari and old Ningi areas (Sule, 2006). Iron smelting is considered a highly-specialized craft and explained to have been associated with the migrant population from Kano region in the 19<sup>th</sup> century. Textile production also became a visible indicator of sites and settlements across medieval states of northern Nigeria, where archaeologically the dye pits in clusters and in hundreds exists. They are associated with the need to produce raw material for the bigger market in Kano that supplies the needs of other states in West Africa but also North African markets.

The visible heritage of Hausaland is noted to be displayed by flamboyant monumental architectural buildings of mosques and palaces in Kano, Katsina and Zaria by Muhammad Durugu known in African architectural studies as Babban Gwani in the 1830s. The prominent elements of the builders are the Hausa vault (*bakan gizo*) which is an important characteristic in *tubali* - mud bricks architecture in West Africa. In this regards, three of these monuments within the Bauchi region deserve attention; Madaki of Kafin Madaki's palace, palace on the Kirfin Sama hill and the Babban Gwani built palace at the centre of Bauchi town. They were built by the 19<sup>th</sup> century master builder before he proceeded to build the other palaces that are all attached with famous mosques in Kano, Zaria and Birnin Gwari from 1830-40. The major composition of all the three edifices in Bauchi region includes; the main worship halls and the Sharia courts (Dmochowski 1990) where they all utilized mud bricks as raw materials. Defensive walls as major character of most of the sites studied needs to be looked at from the point of the political need to organise important political structure in a common location to ease governance, a factor that has been argued to have been inspired by traders and Islamic concept that favours urbanization and centralised political structures.

The importance of the Babban Gwani built monuments cannot be overstressed when examining questions related to Islam in northern Nigeria. The Kafin Madaki's palace housed the Commander cum Chief of Yakubu I, in Kafin Madaki that is situated about 45km north of Bauchi town. It is situated strategically towards Kano, with Madaki as the chief, but was one of the fearful commanding officers who were stationed to the north of Bauchi to serve as obstruction against the invasion of former Kano powers into Bauchi before the Jihad of 1804. The architectural splendor and historical importance it possesses made it to be one of the Nigeria's first national monuments scheduled in 1956.

The best studied of the Babban Gwani's palace cum mosques (Figures 2 and 3) by the writer was the one on Kirfin Sama hill-top (Sule, 2010).



**Figure 2: Ruins of Babban Gwani built mosque**

It is an ancient site known to have had five settlements dated to about 500 years according to traditions. The settlement is surrounded by a 5x2 km walling system made of mud in some places and rocks in others enclosing chains of hills at its foot. The basis for the chain of walls surrounding the hill and settlements is argued to provide defensive mechanism for the important set of people living on top of the hill at that time. It was an abode for the chiefs. The importance of Kirfi hill settlement has been discussed earlier on. It recorded the presence of political head of the settlement that had a sort of political importance at regional level. It was considered an important trading post due to the nature of archaeological finds from the palace context. For example, assessment of the palace layout demonstrates a colossal *zaure* - reception room (See Figure 3, below) whose function was to entertain guests and served as throne room. Two smaller receptions were recorded that demarcated the wives' quarters with a slave quarters positioned at the back side. Worthy of note is the colossal mosque linked to the palace by an adjacent corridor barely four meters. The ruins of the palace are still very considerable. The relevance of this as expressions of power and organisation is acknowledged in the development of 'stranger' settlements into urban centers that became a general topic of anthropological research in most West African states. This is associated with Islam from the 18<sup>th</sup> century onwards.



**Figure 3: Ruins of Babban Gwani built palace**

Now we can look at some primary data from archaeological excavations in southern Bauchi against the backdrop of certain observed cultural practices. Curious were the interpretations by the locals about significance of certain findings. At Tudun Dangawo site, on the southern embankment of River Gongola, a 2x2 m excavated unit exposed at a depth between 120-140 cm arbitrary levels recorded what was thought to be refuse-pit feature. The loci contain chaotic concentration of bones of animals larger than cattle and densely mass of broken pottery. The feature is associated with a fragment of stone grinder, probably a context associated with cooked delicacy, a tradition of feasting and ritual festivity (See Figure 3). Two grinding stones were earlier recorded at a younger stratigraphic context before this one.



**Figure 3: A stratigraphic feature associated with probable feasting and religious function at Tudun Dangawo near Kirfi.**

Bauchi area also presents interesting historical questions, when looking at the past socio political dynamics within the savanna region. The city of Bauchi where the state derives its name shares historical connections with Sokoto. Kirfi area whose sites were excavated by Sule (2011) is also historically connected to Bauchi, by whose alliance contributed to the struggles which led to the emergence of Bauchi as one of the seven powerful allies of the Sokoto caliphate that thrived in the early 19<sup>th</sup> century throughout the region, comprising much of northern Nigeria and the Niger Republic of today. Three common versions exist concerning local differences between settlements in Bauchi region in regards to roots of origins. The first version claims eastern roots from Yemen or Saudi Arabia or Asia, via Gazargamo in Borno (about 300km to the north-east) The second looks at Jukun/Kwararafa kingdom about 250km south of the present study area. The third, and less common, see Hausaland, some 250km north/north-west, as the place of origin especially for the Kirfawa. It is expected that some of the examples cited in Gronenborn's article (2001) will help to appreciate the basis for cultural connections between Bauchi region with Borno and other Hausaland peoples.

However, one interesting question is about the source that is deeply rooted in Jukun religious systems that are prevalent in Bauchi region. The nature of religious system of Kwararafa has been described by other scholars such as Berns (2011). Their cult system dominates the southern Benue river and said to have been exported northwards to as far as Zaria and Kano before the Jihad. It was argued that the basis for tolerance of 'pagan' practices after the acceptance of Islam by the population of northern Nigeria accounts for syncretic practices that are recorded. A popular landscape feature of sacred monoliths around Kagalan site near Kirfi is well-known. The presence of single and multiple monoliths river Gongola valley is recognised by Berns *et al.* (2011). The mechanics of rituals (Insoll and Maclean, 2007; Insoll, 2004) around monoliths is globally acknowledged from Kwararafa to Hausaland and the relevance of the monoliths to the current Muslim host communities is documented, where the writer recorded twice, remnants of blood, kolanut and grains around a similar feature in Turunku, north western Nigeria. Oral information confirms this as syncretism at play. Informants present this feature as shrines and spot of religious performance in the past as venerated by their ancestors in the past and they are still protected at the sites (See Figure 4, below).



**Figure 4: Assemblage of monoliths at Kagalan site**

### **Conclusion**

Islam in conjunction with other factors such as migration, trading and urbanisation have greatly influenced and contributed to reconfiguration of native social formations in Bauchi region. The outlook is, however, not always well defined. More studies taking into cognisance the factor of Islam and its attendant impacts should inform the research questions of researchers interested in the social studies of the region over the last millennium. The paper has also clearly identified the distinguishing characteristics, influences as well as contributions of Islam to the heritage of Bauchi region.

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