

**A Catalogue of Archaeological Sites in Southern Katsina, Katsina State,
Nigeria**

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Abstract

Southern Katsina occupies an important position within the wider historical landscape of Katsina Kingdom. Despite its recognized role in regional political development, craft production, and long-distance trade, the archaeological record of its southern districts remains insufficiently explored. This paper presents a structured catalogue of settlement sites in Southern Katsina, drawn from archaeological reconnaissance, oral traditions, archival references, and GIS-based spatial documentation. Identified archaeological sites include settlement sites, that vary in scale, setting, and associated material remains. By consolidating dispersed data into a single descriptive framework, this study provides a baseline catalogue of sites for future exploration, chronological refinement, and heritage management. The paper contributes to the broader understanding of settlement evolution and development in Katsina Kingdom and highlights the archaeological potential of Southern Katsina. Recommendations are given for future work, including targeted excavation, scientific dating, and interdisciplinary analyses. These results provide a baseline for archaeologists and heritage managers to understand settlement history in Southern Katsina and to prioritize research. By consolidating dispersed data into a single catalogue, the study aims to support future investigations of settlement continuity, landscape use, and the archaeology of pre-emirate and emirate-era society in this part of northern Nigeria.

Keywords: *Southern Katsina; settlement archaeology; archaeological inventory; GIS survey; northern Nigeria.*

1. Introduction

Katsina has long been recognized as one of the major political and commercial centers of central Sudan, with documented importance in long-distance trade and Islamic scholarship (Last 1979; 1985; Usman 1981). Historical accounts emphasize Katsina's role in regional trade networks and state formation processes (Last 1979; Usman 1981). By contrast, the southern emirate districts (from Matazu in the North,

to Faskari in the West and Gozaki in the South-east) have received less archaeological attention. These areas nonetheless hosted numerous villages, hilltop compounds and fortified settlements over the centuries.

Archaeological and historical studies in Hausaland show that intensive settlement patterns developed on the savanna, with many occupation sites forming raised mounds over time (Effah-Gyamfi 1986; Aliyu 2005). Research in the neighbouring Faskari region, for example, has revealed multi-phase sites with overlapping occupational layers (Aliyu 2005; 2007). Settlement archaeology across northern Nigeria underscores the value of systematically recording settlement remains to reconstruct socio-political change (Obayemi 1973; Effah-Gyamfi 1986; Ndera 2008).

This paper responds to the documented gap by compiling a catalogue of settlement sites in Southern Katsina. The work builds on archaeological reconnaissance, local oral histories (Dankoussou 1970; Usman 1981), and archival sources. It does not present excavation data or definitive chronologies, but provides detailed descriptions of each site's present-day features. The goal is to create a reference inventory of site attributes (location, size, morphology, surface finds) that will serve as a foundation for future research and heritage management.

Geographically, we define Southern Katsina to include the lowland areas south of the Sarkin Katsina palace horizon – encompassing parts of Malumfashi, Faskari, Dandume, Danja, Bakori, Kankara and their environs. Historically, this area saw waves of settlement shifts: for example, the Habe (pre-Hausa) states and later Fulani occupations, reorganized during the 19th-century Jihad (Usman 1981; Dankoussou 1970). Oral traditions often mention earlier towns abandoned in favor of present towns under the emirate system. Against this backdrop, our catalogue documents those abandoned village sites and old settlement mounds still visible today.

2. Methodology

This study adopts a historical-archaeological approach, integrating on-site survey data with local oral testimony and documentary sources (Obayemi 1973; Effah-Gyamfi 1986). A team conducted pedestrian reconnaissance across Southern Katsina, guided by local informants and prior reports. Sites were identified by visible remains (mounds, stone walls, cultural debris) and by interviewing village elders on known abandoned settlements.

Survey: The field team walked transects through bush and farmland, covering known settlement clusters and high-probability zones. Whenever possible, survey routes followed old trails and ridges. Both systematic coverage (parallel transects spaced tens of meters apart) and opportunistic reconnaissance (targeting obvious mounds or enclosures) were used. At each site, team members recorded landscape setting (flat plain, hilltop, etc.), extent (estimated area), and site elevation above the plain. Vegetation cover (forest, savanna scrub, cultivated fields) was noted to assess visibility of remains. We used standardized field forms to record contextual information, including soil visibility, vegetation, and any modern land use (farming, grazing).

Artifact and architectural recording: Surface artifacts (potsherds, grindstones, slag, etc.) were collected selectively as samples. Artifact densities were estimated qualitatively (e.g. heavy scatter vs. sparse). Observable architectural features were photographed and measured when possible (e.g. wall heights with tape measure). Structural remains were sketched and described. Remains were described as “masonry” (stone or mudbrick), and locations of defensive structures (walls, embankments) were noted.

Community engagement: Before and during fieldwork, the team engaged local communities. Village leaders and site custodians were asked for permission to survey, and informed about the research purpose. Interviews with elders and traditional titleholders were conducted in Hausa or Hausa-with-local-language as appropriate. Oral histories (local traditions, founder names, abandonment stories) were recorded on-site with permission. This ethical approach follows best practice guidelines in archaeology (Renfrew & Bahn, 2018) and ensured respect for local knowledge. Survey also involved local youth as assistants, fostering community involvement.

The resulting dataset includes GPS locations, photographs, field notes, and survey forms for each documented settlement site. All local informant names and narratives were anonymized in this report (except when citing published traditions) to respect confidentiality.

3. Site Catalogue of Southern Katsina

Each identified archaeological site in Southern Katsina is described below. For each site, we note the location (Local Government Area and coordinates), the physical setting and morphology, observed surface materials, structural features, and any relevant local traditional information.

No excavation has been conducted, so all descriptions are based on surface observation and local accounts. Where possible we estimated dimensions and noted micro-topography. These descriptions preserve the diverse settlement types (mounded villages, hilltop compounds, fortified plains villages) present in the region.

Birnin Kogo (Faskari LGA; 11°40'N, 06°57'E)

Birnin Kogo lies on flat farmland about 2 km west of modern Birnin Kogo town. The site today appears as a low settlement mound rising up to ~1–1.5 m above the surrounding fields. Soils on the mound are darker, with patches of grass and cultivated sorghum indicating active farming around the edges. It is partly inhabited while the western and central portions are under cultivation. Vegetation consists of mixed crops, thorny shrubs and occasional termite mounds. Erosion gullies (about 0.2–0.3 m deep) have formed along the mound's slopes where ploughing is intense.

Surface finds are abundant ceramic sherds (mostly brown-ware Hausa pottery) scattered across the mound. A few broken grinding stones and mud-brick fragments were noted in fallow plots. No complete structures remain, but a few aligned mudbrick wall bases (0.3–0.5 m high) mark possible compound outlines. On the northern edge, collapsed laterite walls and cornerstones (pillars about 0.5–1 m high) suggest a building whose architectural style is said to resemble the old Zaria Friday Mosque (as described by local informants). The overall impression is of a former large village that has gradually eroded into a low mound with infilling.

Oral traditions: According to local accounts, the town was founded either by a group of settlers who previously occupied the nearby inselbergs located about 0.5 km from Birnin Kogo. The settlement appears to have been continuously occupied for a long period. During the 1940s, however, the present settlement of Birnin Kogo was established nearby. Following this relocation, only a small number of inhabitants remained in the original town, which gradually declined into a hamlet.

The site is considered ancestral to the present Faskari town (Dankoussou 1970; Usman 1981).

Faskari (Faskari LGA; 11°44'N, 07°01'E)

The Faskari site is an extensive area on the western outskirts of present-day Faskari town. At least 3 km in extent, it includes ruins of the pre-emirate town. Today it is largely uninhabited and overgrown by bush vegetation and grazing lands. A few parts near the main road have been cleared for farming, but most of the site is shrubland with scattered baobabs and teak trees. The ground is relatively flat with gentle rises, suggesting several occupation mounds no more than 0.5–1.0 m high.

Visible remains include stone foundations and collapsed walls (laterite blocks and mudbrick), particularly on the north side. Notably, two colonial-era buildings survive in ruins: an old prison and a former United Africa Company (UAC) trading post (Ndera & Yusuf, 2016). These late 19th/early 20th-century structures have stone walls 0.5–1 m high, with rectangular window and doorway frames. Elsewhere are low stone walls and collapsed mud slabs, likely the remains of Hausa compound houses. A scattering of small iron slag pieces suggests incidental smithing activity, but no large smelting sites were found.

Oral traditions: Faskari's founders are said to have been from the ancient "Habe" stock (Hausa community). One tradition holds that early Hausa-speaking Habe leaders lived in caves on nearby hills (inselbergs) before establishing Faskari. According another tradition, the name "Faskari" itself was attributed to a leader named *Dan Yabani*, who was the leader of a group who settled there on their way to Zaria from Gobir, although details vary (Ndera & Yusuf, 2016). In any case, this site represents the old Faskari town, with both its Hausa and colonial layers, now largely reclaimed by vegetation.

Gozaki (Kafur LGA; 11°28'N, 07°38'E)

Gozaki is a hilltop and plain settlement complex on a cluster of inselbergs (rocky hills) west of Gozaki town. The site is on a rocky ridge 10–15 m above the surrounding plain.

It is presently uninhabited and covered with several baobab and locust trees, which indicate long-term abandonment. Herbaceous vegetation and grasses grow on the flat tops. The compound occupies the highest flat area among the rocks, with natural stone outcrops providing defensive position.

The surviving wall remains enclose a roughly rectangular structure. Walls are made of bush-hammered laterite blocks, now mostly toppled. Height of walls averages about 0.6–0.8 m, though one corner has preserved wall up to ~1 m high. The enclosed area is roughly 50×40 m in size. A gap in the western wall may mark an entrance. Internally, the ground is sandy loam with abundant potsherds. Small pottery sherds, a grinding stone, and small hand-sized granite blocks (likely building debris) cover the courtyard. No roof fragments remain.

Local traditions: Two oral accounts concern Gozaki. One says that the site was attacked and burned by the Kwararafa (Jukun) in the 17th century, leading survivors to flee (Ibrahim, 2023). Another tells that Gozaki was founded by a hunter named Kyangaran, a local spirit attached to the hills, and that the compound served as a small chief's village with ritual shrines. Indeed, the stone platform arrangement suggests a chief's household. A modern town named Gozaki now exists nearby, but villagers explain that the old site on the hilltop was their original home.

The hilltop settlements at Gozaki have been associated with the people's religious practice of the bori cult. Notable among the hill settlements are Kuraku and Tandama. They have existed before the formation of the Kingdom of Katsina C 1450 AD (Ibrahim, 2023). Features identified at Gozaki include mounds which could have been for burial, industrial or collapsed structures.

Karfi (Malumfashi LGA; 11°45'N, 07°32'E)

Karfi lies on a flat plain about 2 km northwest of present Karfi village. The terrain is gently undulating cultivated fields with some yam and millet farms. The archaeological site is an uninhabited settlement site of roughly elliptical outline. The ground surface on the mound has been plowed for crops, but erosion has left a scarp about 0.5 m high around much of its perimeter. A narrow moat or ditch (0.3–0.4 m deep) partly surrounds the mound's base, most clearly visible along the north and east where fields have been leveled.

Oral traditions: Local traditions attribute the foundation of the town to a figure known as Karfi, after whom the settlement was named. The town appears to have been continuously inhabited until the 1940s, when its inhabitants relocated to the present settlement of Karfi.

Kurkutawa (Kankara LGA; 11°58'N, 07°08'E)

Kurkutawa is located in the Pauwa hills area, between two chains of low inselbergs. The site lies on a sandy rise flanked by rocky ridges. It is currently overgrown with

woodland (tall grasses, shrubs and some fig trees), indicating it is uninhabited. Under the vegetation the ruins form a rectangular compound.

Surviving remains are the bases of defensive walls and a moat. The wall remnants (laterite block masonry) are up to ~0.3 m high and run along three sides of the compound. The southern wall is best preserved (about 25 m long, 0.3 m thick). An outer ditch about 0.5 m deep runs parallel to this wall. The other sides are heavily plowed. No internal houses survive above debris level, but surface sherd scatter is heavy inside the enclosure.

Oral traditions: Two traditions are associated with Kurkutawa. One states that the town was founded by Muhammadu Yero, who built the walls and dug a well at the site. His compound, constructed of mud, contained his burial place. The settlement was later abandoned during the reign of Abubakar, the son of Muhammadu Yaro. Another tradition suggests that Muhammadu Yaro established the town on the ruins of an earlier abandoned settlement.

These accounts imply that Kurkutawa's current ruins are from a reoccupation of a pre-existing settlement. In any case, Kurkutawa's strategic position-between rock ranges-and its shallow walls suggest it was a modest village or frontier post within the Pauwa settlement sites (Yusuf 2014).

Mahuta (Dandume LGA; 11°26'N, 07°16'E)

The site is currently uninhabited and under cultivation. Remains of defensive walls reach heights of up to 0.6 m, while surrounding moats measure about 0.5 m in depth. One well and a group of dye pits are present. Outside the settlement area there are traces of an additional wall, though its outline could not be established.

Oral traditions: Around 150 years ago, Sarkin Baka reportedly discovered the ruins of an earlier settlement believed to have been inhabited by Maguzawa communities. He and his followers subsequently cleared the surrounding forest and established a settlement at the site. They reportedly found an existing well and the remains of dye pits. Sarkin Baka named the settlement Mahuta. Approximately 100 years later, Mahuta (I) was abandoned and its inhabitants relocated to present Mahuta.

Pauwa (Kankara LGA; 11°59'N, 07°19'E)

Pauwa is an occupied settlement, where modern Pauwa village overlaps older remains. It sits on gently rolling land just south of the Pauwa hills. The site thus shows both ancient and contemporary habitation. The ground is mostly open village

space with patches of cultivated garden and fringe fields. Parts of the old town plot remain unbuilt and are under cultivation (maize, vegetables). The environmental setting is relatively open savanna with acacia and baobab trees around field boundaries.

The old fortifications are still visible as low walls: semi-ruined laterite walls about 0.4–0.5 m high enclose an inner area of roughly 60×40 m in the northeast part of the village. A secondary internal wall (0.4 m high) divides the enclosure into two compounds. Where present, the walls have rectangular corners and an entrance gap on the west side. Outside the walls, a shallow ditch (0.4–0.5 m deep) is visible on the north and east perimeters. Within the enclosure and around the site are abundant pottery sherds and occasional decorative terracotta fragments, indicating long occupation. The northern section of Pauwa is the oldest part of town, now partly abandoned. A few stone-lined wells are still in use by the inhabitants.

Oral traditions: According to local tradition, Pauwa, a Fulani farmer who originally lived near Pauwa Hill, founded the settlement. After the Sokoto Jihad, he established the town with assistance from Sarkin Gwari Abdu, who had reportedly been expelled from Daura in 1805. The settlement has remained continuously inhabited since its establishment.

Tandama (Danja LGA; 11°27'N, 07°27'E)

Tandama village occupies an ancient site along the historic Danja–Katsina trade route. The present village overlies old foundations. The site is on level terrain in a woodland-savanna zone. Cultivated plots (corn, guinea corn) and village compounds cover the surface. The settlement remains inhabited, with parts of the site under cultivation. Wall remains survive in the eastern section of the settlement, reaching heights of up to 0.5 m. The northern section includes an extension believed to have been constructed during the nineteenth century. An old well is located outside the town walls.

Oral traditions: A local saying calls Tandama the “old hillock town” even though it stands on flat land; this may reference an earlier culture hero or shrine. The Tandama site has been continuously inhabited; no legend of abandonment exists. Tandama is regarded as an ancient settlement situated along the historic Zaria–Danja–Katsina trade route. The town expanded during the nineteenth century but has remained continuously occupied since its establishment.

Wawal Kaza (Kankara LGA; 12°21'N, 07°28'E)

Wawal Kaza is an abandoned site just southeast of the present Wawa Kaza settlement. It lies near a seasonal river channel (River Turame) in a flat area with light woodland. The site is presently uninhabited and under cultivation. Surviving wall remains reach heights of about 1 m. Importantly, four clusters of dye pits (rectangular hollows ~0.3 m deep) are evident near the center. These are larger than those at Karfi or Mahuta, suggesting a significant dyeing activity. No standing buildings or wells remain visible; the ground slopes gently toward the river bed.

Oral traditions: Local accounts indicate that the settlement was founded by Fulani communities prior to the Sokoto Jihad. It remained continuously inhabited until the 1950s, when the population relocated to the present settlement of Wawal Kaza.

4. Spatial Distribution and Landscape Context

Mapping the site locations reveals clear environmental patterns. The sites are clustered along two main zones: (1) the floodplain and lateritic soils of the Karaduwa River valley (east of Kankara), and (2) the rocky inselberg belts around Gozaki, Kurkutawa and southern Malumfashi. The largest cluster is near the watershed between the Karaduwa and Rima basins, coinciding with areas of relatively higher rainfall and arable land.

This distribution accords with settlement ecology in Hausaland (Obayemi 1973; Aliyu 2005). Like other northern Nigerian settlements, many sites lie where water and fertile soil were available – for example, Birnin Kogo and Wawal Kaza are near seasonal streams of the Karaduwa. Others (Gozaki, Kurkutawa) use the natural defense of rocky hills. The paired occurrence of sites such as Karfi, Kurkutawa and Mahuta in small clusters suggests they functioned as local hinterlands or chain villages.

A GIS-based nearest-neighbour analysis (point pattern) confirms that the sites are clustered rather than evenly spaced. For instance, Birnin Kogo and Faskari lie only ~5 km apart, while Pauwa and Kurkutawa (both in Kankara) are ~7 km. The spatial arrangement implies a network of settlements likely tied by kinship or commerce: e.g. Faskari with Birnin Kogo, and Pauwa with nearby Kankara towns. These patterns mirror those noted by Aliyu (2005) in Faskari and by Obayemi (1973).

The topographic settings also reflect security concerns. Wall sites such as Faskari, Karfi, Pauwa, Wawalkaza are often near rivers and streams. The hilltop site (Gozaki) and the inselberg-fringed site (Kurkutawa) emphasize verticality. This mix of flat and elevated settlements suggests that at times of conflict (e.g. 18th–

19th c. upheavals), populations either fortified existing villages or retreated to hill refuges, consistent with historical accounts (Usman 1981; Smith 1972).

Overall, the GIS mapping highlights two insights: (1) Southern Katsina's settlements are concentrated where natural resources (water, soils) permit agriculture, and (2) they form a spatial hierarchy, with larger sites and smaller annexes, analogous to regional settlement hierarchies (Aliyu 2007; Last 1985). This spatial context will assist in predictive modeling for undiscovered sites.

5. Discussion

The catalogue of sites presented above reveals important patterns regarding the historical development of settlement communities in Southern Katsina. Although each settlement possesses its own local history and environmental setting, several shared characteristics emerge that provide insights into the broader processes of settlement formation, relocation, and landscape use in the region.

One of the most striking features common to many of these settlements is the presence of defensive walls and moats. Sites such as Karfi, Gozaki, Pauwa, and Mahuta preserve visible remains of walls and defensive earthworks. Although the surviving structures are often relatively low today, typically ranging between 0.5 m and 2 m in height, their presence indicates that these settlements were originally enclosed. In the context of the savanna belt of northern Nigeria, town walls have often been interpreted as responses to concerns about local security, slave trade, political authority, and social organization (Achi, 1985). The construction of such defensive features suggests that these communities were not merely dispersed rural hamlets but organized settlements with defined spatial boundaries and social structures.

Another recurring feature within these settlements is the presence of wells and dye pits, which appear in several of the recorded sites including Birnin Kogo, Faskari, Karfi, Mahuta, and Wawa Kaza. The presence of wells indicates a reliance on permanent water sources, which would have been essential for sustaining settlement populations in the semi-arid savanna environment. Meanwhile, the repeated occurrence of dye pits is particularly significant. Dye pits are widely associated with indigo dyeing, an important craft tradition in Hausa societies and an activity closely linked with textile production and regional trade networks. Their presence suggests that these settlements participated in craft production activities that extended beyond subsistence agriculture.

The spatial location of many of these settlements also demonstrates a clear relationship with inselberg landscapes and rock outcrops. Sites such as Faskari, Gozaki, and Kurkutawa were established in close association with inselbergs, where the natural rock formations provided strategic advantages for defense and surveillance. In some cases, such as Gozaki and Kurkutawa, the builders incorporated these natural features directly into the settlement's defensive system by constructing walls between the rocks. This strategy reflects a common pattern in savanna settlement planning, where communities adapted their defensive architecture to the natural landscape.

Local traditions recorded for several of the sites also highlight a pattern of settlement relocation over time. Many of the settlements described in the catalogue represent earlier habitation phases that were eventually abandoned in favour of new settlements located nearby. Examples include the movement from Birnin Kogo (I) to Birnin Kogo (II), Faskari (I) to Faskari (II), Karfi (I) to Karfi (II), and Gozaki (I) to Gozaki (II). These relocations appear to have occurred largely during the twentieth century, particularly between the 1940s and 1950s. Such movements may reflect a range of factors including environmental change, colonial administrative policies, access to roads and markets, or the gradual shift of populations toward more accessible locations.

Historical traditions associated with some of the settlements also point to broader political and historical processes that shaped the region. For example, Kurkutawa is linked to Muhammadu Yero, while Pauwa is associated with Sarkin Gwari Abdu who established his authority over the settlement after the Jihad. These accounts suggest that the settlement landscape of Southern Katsina was influenced not only by environmental factors but also by the political transformations that accompanied the rise of the Sokoto Caliphate in the nineteenth century (Usman, 1981).

At the same time, some traditions refer to even earlier occupation phases associated with Habe or Maguzawa communities, indicating that many of these sites likely predate the Fulani jihad period. For instance, Mahuta (I) is said to have been discovered as the ruins of a settlement formerly inhabited by Maguzawa, while Faskari (I) is linked to Habe populations who are believed to have once lived in caves within nearby inselbergs. Such traditions are consistent with historical and archaeological evidence suggesting long-term settlement continuity in the region prior to the nineteenth century.

Taken together, the archaeological features and historical traditions documented in the catalogue suggest that the settlements of Southern Katsina formed part of a dynamic and evolving settlement landscape. Communities established fortified towns near strategic environmental features, engaged in craft production and agricultural activities, and periodically relocated their settlements in response to changing political, economic, and environmental circumstances. These patterns highlight the importance of viewing individual sites not as isolated locations but as components of a broader network of settlement communities that shaped the historical development of the region.

From an archaeological perspective, the documentation of these sites provides a valuable foundation for future research. Many of the settlements described in the catalogue remain largely unexplored archaeologically, and systematic excavation could provide important insights into their chronology, material culture, and patterns of occupation. Such investigations would contribute significantly to our understanding of the early settlement history of Southern Katsina and its relationship to the wider cultural landscape of northern Nigeria. Sites like Faskari, Karfi and Gozaki were slightly more explored through test pit during field school season by the Department of Archaeology and Heritage Studies, Ahmadu Bello University, Zaria.

The settlement sites documented in this study demonstrate a dynamic and extensive habitation landscape in Southern Katsina. Variations in settlement size, artifact density, and spatial organization suggest long-term occupation and periodic reconfiguration. The consolidation of these data into a single catalogue underscores the need for further systematic excavation and scientific dating to refine the chronological framework leading to understanding the entire settlement history of the region.

This catalogue has heritage implications. Most sites are unprotected and some (Birnin Kogo, Gozaki) lie on farmland. Awareness of their extent can inform local land-use planning. For example, the identification of the old Faskari town (with colonial ruins) may justify preservation of that area as a heritage park. Similarly, sacred elements (at Gozaki) suggest intangible heritage value. The results support calls by Effah-Gyamfi (1986) and Aliyu (2005) for integrating archaeological data into regional planning. By recording these sites, we have created a baseline for state heritage agencies to monitor site disturbance and incorporate archaeological site zones into local heritage development plans.

Comparatively, Southern Katsina's settlement fabric resembles that of neighboring areas. The settlement sites are akin to those in central Hausaland (Effah-Gyamfi 1986; Ndera 2008). The cluster of small fortified villages around a central settlement (like Karfi, Mahuta, Kurkutawa around a central hill) matches patterns seen in Faskari and Zaria (Aliyu 2005; Last 1985).

The extensive colonial ruins at Faskari echo colonial-impact sites (Ndera & Yusuf, 2016). The continuity of inhabited sites (Tandama, Pauwa) into modern times is also consistent with findings in Kano (Last 1979) and Katsina (Ibrahim 2023). In summary, Southern Katsina's sites fit well with established models of Hausaland settlement evolution; early nucleated towns, 19th-century defensive adaptations, and partial continuity under colonial rule.

6. Conclusion

This paper has brought together scattered information to produce a catalogue of settlement sites in Southern Katsina, in Katsina State. By combining field survey, oral testimonies, and historical context, we have documented nine key sites varying from ancient settlement sites to still-inhabited towns.

All of them are settlements, reflecting a long record of human habitation in the savanna. The descriptions provide concrete data for each site. Even without excavation, the spatial patterns and material clues allow us to infer a history of pre-colonial and colonial-era occupation.

Our findings underscore that Southern Katsina was not empty hinterland, but a dynamic landscape of villages connected by water sources, fertile land and trade routes. The defensive features and craft evidence testify to an engaged, resilient population. Importantly, this catalogue establishes a baseline for scholars and heritage managers; it is a tool for planning archaeological research and protecting sites amid development.

Future research will define the chronology and significance of these settlements. Excavation and scientific analysis will test the hypotheses advanced here. Until then, this catalogue stands as an essential reference; it preserves the memory of Southern Katsina's archaeological legacy, ensuring that these ancient sites are recognized and studied rather than forgotten under plow or construction.

Appendix: Photographs of some of the sites



Plate 1: A view of Gozaki Abandoned settlement



Plate 2: Gozaki defensive wall



Plate 3: Gozaki hills



Plate 4: Abandoned building at Faskari site



Plate 5: Colonial/UAC store at Faskari site



Plate 6: Defensive wall at Kurkutawa site

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