

## **A KEYNOTE ADDRESS**

**MR. CHAIRMAN, MEMBER OF THE CHAIR HONOURABLE GUEST, LADIES AND GENTLEMEN. ALL OTHER PROTOCOLS OBSERVED.**

### **Archaeology and anthropology: the foot prints and legacy of professor bassey wai andah**

#### **Introduction**

Anthropology is a discipline of infinite curiosity about human beings. It is simply defined, as the study of man. But this definition, which comes from the Greek word “anthropos” for “man or human” and “logos” for “study”, is not all embracing.

Anthropologists seek answers to a variety of questions about humans. They are Interested in discovering when, where and why humans appeared on the earth: how and why they have changed on this earth since then, and how and why human populations vary in certain physical features. Anthropologists are also interested in knowing how and why societies in the past and present have varied in their customs, ideas and practices.

Different anthropologists concentrate on different typical characteristics of societies. Some are concerned primarily with biological or physical characteristics. Hence some anthropologists have two broad classifications of the subject matter of anthropology: physical/biological anthropology and cultural anthropology. Whereas physical anthropology is regarded as a major field of anthropology, cultural anthropology is divided into archaeology, linguistics and ethnology. Some scholars, however, would have anthropology divided into four major branches: physical / biological anthropology, Social/Cultural Anthropology, Archaeology and linguistics (Aremu, 2001:3)

**Physical/Biological:** is concerned with the study of man as biological specie. Much of the earlier works in this field were based on the assumption that human varieties were inherent and unchanging, just as species of plants and animals were thought to be immutable, hence physical or biological anthropologists tried to describe the varieties of human species in anatomical terms (*Encyclopedia Americana* Vol. 2, 1993).

Today, physical anthropology, is principally concerned with the study of human variation in all its dimensions. Physical anthropologist thus seek to answer two distinct sets of questions: (a) a set of questions about the emergence of humans and their late evolution (that is, the focus called human paleontology or pale anthropology) and (b) how and why contemporary human populations vary biologically (the focus is referred to as human variation).

In short, physical anthropologists put together bits of information obtained from a number of different sources. They develop theories that explain the changes observed in the fossil record and then attempt to evaluate these theories by checking one kind of evidence against another. Human paleontology thus overlaps a great deal with the disciplines such as geology, general vertebrate (and Particularly primates) paleontology, comparative anatomy and the study of comparative primate behavior.

The second major focus of physical anthropology is the study of human variation

which investigates how, and why contemporary human populations differ in physical and biological characteristics: why some people are taller than others: how human population adapted physically to their environmental conditions (Ember and Ember 1993).

To better understand the biological variations observable among contemporary human population, physical anthropologists use the principles, concepts and techniques of three other disciplines: human genetics (the study of human traits that are inherited), population biology (the study of environmental effects on, and interaction with, population characteristics, and epidemiology (the study of how and why diseases affect different populations in different ways (Okpoko and Ezeadichie 2006:3).

**Social or cultural Anthropology:** This is concerned with social and cultural analysis of man's behaviour; the social aspect being the interest in "structural relationships between individuals and other Individuals, between individuals and other groups"; and between one group and another group or groups. Social anthropology is also interested in understanding social systems. Cultural anthropology on the other hand is interested in understanding "the minutest details of observed behaviours." Precisely, the social aspect deals with sociological problems whereas the cultural aspect is more concerned with the psychological and historical problems." Ethnology and Ethnography are important facets of this sub-discipline of social or cultural anthropology (Aremu, 2001:6).

Put differently, social anthropologists are centrally interested in the various kinds of social relationships which bind people together in communities and which sometimes set them off from members of other communities. They are interested too in peoples ideas, values and beliefs. Cultural anthropology is concerned with the study of human customs, that is, the study of cultures and societies. Its central problem is the search for theories about human social and cultural behaviour. Ethnography deals with the description of a society's customs beliefs and attitudes while Ethnography deals with the study of how and why recent cultures differ or are similar. In other words, ethnology is the comparative study of two or more cultures or parts of cultures (Okpoko and Ezeadichie 2006:4).

Archaeology, anthropology of extinct people on the other hand is the special concern of type of anthropologists who concern themselves with the past (Dec.12 1967). Archaeologists concern themselves with retrieving material remains of past activities through excavations. These remains (artifacts) are collected not as an end in themselves, but as a means of obtaining information about their makers, the lives they lived and how they related to the environment. Artifacts are collected so that meaning may be "abstracted" from them. These material remains, or objects are seen as containing, reflecting or saying something about the people who produced and/or used them. In obtaining such meaning in the past archaeologists used to collect materials at random especially in the early period (speculative period). Presently, they make use of specific, as well as special methods, to collect artifacts systematically from yearly delimited contexts (Andah and Okpoko 1994:1). Also at present, given refinements in archaeological methodology, scientific, ecological and ethnographic analogies – approaches and models are contributing immensely to the interpretation of archaeological data.

Archeologists usually collect four types of material. These are: artifacts, features, ecofacts and chronofacts. Artifacts are objects that have been made or modified by humans and can be

removed from the site and taken to the laboratory for further analysis. Tools, arrowheads and fragments of pottery are examples of artifacts. Features like artifacts, are made or modified by people but they cannot be readily carried away from the dug site. Archaeological features include such things as house foundations, fireplaces and postholes. Ecofacts include objects found in their natural environment (such as bones, seeds and wood that were not made or altered by humans but were used by them). Ecofacts provide archaeologist with important data concerning the environment and how people used natural resources. Chronofacts are either artifactual or non artifactual material remains that contribute directly to relative or chronometric dating of a stratum or level of a site. Artifactual remains like stone, pottery or metal artifacts are usually important to dating because of their distinctive associated property. The non-artifactual remains usually charcoal, bone, wood, carbonate containing rock are radio-isotopic in nature<sup>4</sup> and so can be dated (Andah and Okpoko, 1994:46).

### **Professor Bassey Wai Andah: A Scholar and Man of Vision**

Every discipline usually has its own doyen. Sometimes a nation is lucky to have its own doyen in a discipline. But the latter is rare. British anthropology has a doyen in Bronislaw Malinowski, as does American anthropology in Frans Boas, or French anthropology in Claude Levi-Strauss. Such were men whose entry into a discipline in a nation changed the nature and direction of such a discipline in the nations in question.

Writing about Andah is difficult because that colossus of a scholar is in such a category of intellectual giants whose life stories are intertwined with the stories of their disciplines in their times and countries. But as a straightforward biographical narrative the story is easy because there is so much to say. Rich life, not least rich intellectual life, is a biographers' delight. Yet what follows on the succeeding pages are not just a simple biographical account. They are treatises on the man, his method, his vision and his philosophy. It therefore poses a great challenge to rummage through and sort out what to take and what to prune; the proverbial task of telling the wood from the trees (Ezeh, 2006:209) has noted that "the distinctive style of scholarship of Azikiwe and Fadipe set a precedent for two broad disciplinary traditions of Anthropology in Nigeria- to study ones own ethnic group or to identify a development problem in a nation state as a whole and attempting a supra-ethnic analysis". Scholars like Bassey Andah, M.O Awogbade and Inno Modo amongst others favoured the second category. Apart from these two basic thrusts, people like Onwuejeogwu (1975) and Oke (1984) amongst others wrote descriptive texts introducing various aspects of the subjects to students and those interested in understanding the subject the subject.

Somehow we must start documentation of Andah's contributions to Nigerian archaeology: to African and world archaeologies. We must start telling the story of Andah's life and time even though this is a task that will continue for centuries- a task that will continue for as long as the discipline of archaeology exists and there is need to study Africa's place in it. Writings on Andah are already a burgeoning corpus and contributors (a synthesis of some of whose is being made here); are from all parts of the world and why not? Andah the man was an international personage: a world citizen in his own right. Among the team of three that wrote

the best known obituary on his untimely demise none was an African (Shaw, Ucko, and MacDonald, 2001).

Shaw, Ucko and MacDonald's lecture (1999) contains what seem to be a summary of his intellectual career: "to transform the largely alien (educational) Institutions of Africa to authentically African ones". Andah was deliberate in inculcating an attitude of indigenous knowledge in his students; some of us are proud to be among these.

No one can doubt that as a pioneer professor Andah helped to lay a solid foundation for African archaeology. His was a stringent wake-up call that pointed in a new direction. Without Andah's efforts African archaeology would still be to some extent an appendage to the Euro-American one. Indeed we all concede that in Africa Andah's contributions are spectacular and are in a category that had no comparison before him and as of now.

The pages that follow are the latest in the efforts to help us archaeologists and practitioners in related disciplines not to forget the intellectual debts we owe to Bassey Wai Andah. They are debts we can never fully pay up. But constant reminders of this nature will ensure that we remind ourselves and future generations of the path that he charted.

### **The Main Thrusts of Bassey Wai Andah's Research and Published Works (Not exhaustive or Fully Referenced).**

My close association with him, as my teacher and later a professional colleague affords me an ample opportunity to have a detailed observation of his research interests. Bassey Andah's demise created a wide gorge in the archaeological/anthropological field in Nigeria in particular and Africa/world in general.

Ladies and gentlemen, permit me to reaffirm that during his life time late Professor Andah wrote profusely in varied areas of archaeology. "This culminated to about 70 Journal articles and he edited *West African Journal of Archaeology*, from 1978 onwards and kept it going for twenty years in the face of horrendous financial and logistic difficulties" (Shaw *et al*, 1999).

Though late Professor Andah wrote and published several works in both local and international journals and books a close scrutiny of his research works show that he was focused; he centered his research interests on six broad areas; namely: (a) late stone Age including the Neolithic in West Africa (b) Beginnings of food production in West Africa (c) Beginnings of iron technology in Africa (d) the Bantu homeland question (e) Urbanization in West Africa and (f) Theories in archaeology; An African perspective.

However, the central thrust in most of his works was to show case Africanist approach to development. He therefore assiduously criticized the diffusionist theories and tried to put them in African perspectives. A further explanation of these themes will prove his commitment to the rethinking of the African personality.

First in his works on Stone Age including the Neolithic which he did during this Ph.D programme resulted to publication of several articles and chapters on books. Foremost among these are (i) his Ph.D thesis; *Archaeological Reconnaissance in Upper Volta 1970-1972*; (ii) Subsistence

ecology of living hunter-gathers as aid to prehistoric studies; (iii) Was there a sangoan industry in west Africa? (iv) Pleistocene man in Africa with special reference to West Africa; (vi) The late Stone Age and Neolithic of Upper Volta viewed in a west African context.

As regards the Beginnings of food production, he published a good number of articles including (i) his M. Phil dissertation titled; *The Beginnings of Agriculture and Pastoralism in Africa South of the Sahara; An Ecological Approach*. Others include; (ii) *prehistoric reconnaissance of parts of North Central Upper Volta and its bearings on Agricultural beginnings in the region* (iii) *Early food producing societies and Antecedent in middle Africa*; (iv) *early farming communities in West and Central Africa*; and (v) *identifying early food producing traditions of West Africa as well as a agricultural beginnings in West Africa*.

On the beginnings of iron technology in Africa, Andah published several articles including *Iron Age beginnings in West Africa; reflections suggestions*. The Bantu homeland question was to re-occupy his interest later and the following articles ensued (i) The Benue project: a preliminary report; (ii) The Bantu phenomena; some unanswered questions of ethno-linguistics and ethno-archaeology; (iii) The Benue valley Bantu homeland project: a progress report; (iv) Population and language history of Tropical Africa; The Bantu question and finally (v) The Benue region of Nigeria deconstructing and reconstructing African culture history. His research on urbanization in West Africa also witnessed an array of articles and chapters in book. There were also his articles on theory and practice of African archaeology: a critical reflection, published in the book *Rethinking the African cultural Script*; and European encumbrances to the development of relevant theory for African archaeology and a joint publication with myself *Practising Archaeology In Africa*

*The present writer is much in agreement with Sinclair (2001:1) who summarized Bassey Andah's writings as follows:*

*From Bassey Andah's contribution to the study of quaternary environments and early beginnings of man and technology in West Africa through his work on the hunting and gathering communities to his study of early food production, metallurgy and urbanism in West Africa, few fields were left unturned...*

*His interest moved from prehistory to culture history and interest in cultural dynamics and human ecology. Later his thought incorporated post- processual critical theory, text and context as well as deep interest in cultural heritage management and finally reaching to a global consideration of slavery.*

Although Bassey Andah did not concern himself with Early Stone Age (Acheulian) activity he concentrated on the Sangoan or Sangoan Lupemba techno-complex (wildly believed to be a successor to the Acheulian tradition) found in forests and coast land of Nigeria west ward. Principally on typological grounds Bassey Andah, given his work at the key site of Asokrochona in southern Ghana, has argued that there was no Sangoan in West Africa ; a tradition with date. Variously estimated as between 250,000 and 45,000 B.P. He was of the opinion that it was in appropriate to apply the term Sangoan, originally applied to Central African assemblages, to any assemblage in West Africa with all its implications for the earliest peopling of the African

forests (Andah 1979). In absence of datable organic or appropriate dating technology at the time (Andah, 1979). On grounds of an attribute-based analysis argued, “ For association of the earliest assemblage at Asokrochona with Developed Oldowan or lower Acheulian with an estimated age of 1 to 2.5 million years old. However, other researchers (Ngaard and Talbot 1984) have seen in the assemblage tools which were indicators of a sangoan association; an argument supported by subsequent synthesis (Shaw *et al* 1999;9). The debate in this still continues till further research.

With regard to issues concerning the emergence of cultivation in West Africa, given his Ph.D research in Upper Volta (Burkina Faso ) 1970 – 1972, Bassey Andah argued, on the basis of artifactual change, ecological arguments, remnant terrace systems and oral traditions concerning the cultivation of cereals. For subsistence intensification and the beginnings of cultivation by about 3600 BP. Here Bassey hypothesis have been born out by recent work by Vogelsana, Neuman and others in Northern Burkina faso which indicated the beginning of agricultural systems there about 3600 BP (Preuning and Neuman, 1996).

Eluyemi (2001: 23-24) has also noted that Bassey Andah’s work threw an enduring light on the beginning of the technology of food production in West Africa; that as early as 1983 Bassey Andah had noted

...Lake Chad provide watering places for early man as well as sustaining a rich variety of animal and plant populations and soils (Pan African congress proceeding 1983: 163). In 1998 after Bassey’s death in 1997 that the Dafuna canoe dating 8000 years old was discovered. This boat seems to suggest effective occupation and exploiting of the Lake Chad area most probably by a sedentary population at the time.

With regard to his study of urbanization process in West Africa Andah was of the view that there was over reliance on potentially bias Arabic sources which tended to attribute the origins of Western African states to external stimulus rather than internal developments. Andah (1976:6) predicted that:

The crucial factors which made possible the developments of the towns of old Ghana are to be found in the preceding iron age developments and the associated ability of indigenous folk to perceive and exploit both natural and social resources in more sophisticated ways than before.

This prediction has been borne out by the work of Roderick and Cusan McIntosh (1980, 1983) at Jenne – Jeno in Mali which has demonstrated that local trade networks and the exploitation of diverse resources played an important role in the development of this urban centre almost 400 years before the first introduction of Islam to West Africa.

The book *Practising Archaeology in Africa* has been described by Shaw, Ucko and MacDonald (1999) as “a unique African manual of methodology and theory” The text is addressed primarily to students of archaeology, anthropology, zoology and the related social science disciplines of History, linguistics and cultural studies. In eight relatively balanced chapters, we attempt to deal with the meaning, nature, background history, objectives and the tools of archaeology.

The first two chapters attempt to define the subject by bringing into proper perspective what archaeology is not and what archaeologists actually do. The definition is further strengthened by presenting a brief history of the development and practice of archaeology in Europe, America and Africa.

In the second part (Chapters 3 and 4 the core of the work), we define what constitute archaeological data and go on to give a detailed treatment of archaeological sites and materials, including how they are discovered and how the materials obtained from the sites are treated. The third part (chapters 5, 6 and 7) treats the methods and techniques of extracting archaeological data as well as processing and analyzing the excavated data.

Finally, in this last chapter, we focus on the most important issue of how to interpret and inter ancient behavior from available archaeological data, stressing that the careful establishment of spatial and sequential frameworks is fundamental to proper understanding of the social and cultural facets of a people's history. That is why in the special case of Africa we situate the work on the study of the dynamics of the ecological, social and economic histories of the peoples employing information derived from the systematic sampling of their pertinent ethnographies and ethno- histories anthropological approach (Andah and Okpoko 1994).

Still on theory and methodology, Andah's critical study (Andah 1997) of the theory and practice of African Archaeology, noted that structural – functionalism has been a dominant European influence on Africanist archaeology; and that the other influence also deriving from Europe's rationalistic (evolutionist) background of the 19<sup>th</sup> century is the historical/geographical cause effect relationship... historical relationship is thus conceived in this thinking as being an orderly and continuous process, not at all of "chance"; one might even say it is out of the way nature of human society". It is pertinent to point out here that "although hypothesis or models have been developed in linguistics and anthropology to explain linguistic, ethnographic and archaeological materials; these models which are said to have universal cultural validity when critically and objectively examined, "Fail more often than not to account for the African field data." For instance, these data are "so foreign" to the West that the richness of African languages and cultures may act as crucial corrective cases in an ongoing effort to develop a cross – cultural science of mankind". Hence we need to focus our attention on critical studies and understanding of both structural and social contextual features in both linguistics and anthropology" because of the particular nature of human linguistics and cultural phenomena".

Andah (1997:86-87) has argued further that "although analogies, particularly ethnographic have thus far provided an important source of acceptable hypothesis for archaeologists" most of these hypothesis and "the enumeration forum of argument are inductive because their conclusions contain more information than their premises. The conclusions refer to unobserved phenomena, whereas the premises refer only to observed phenomena." Andah therefore concluded, and this is very difficult to attain, that

"It is evident that notwithstanding the plethora of hypothesis about ancient cognitive systems and how they functioned, Africanist archaeologists are yet to discover (or invent) how the complex multi-relational context between artifacts and their prehistoric makers and/or user is (i.e. the total semantic sphere of artifacts) can be recon structured from these artifact ".

However, in his article with Bagodo (Andah and Bagodo 1993) Research and theory in Archaeology since the 1960s: an assessment of the African especially West African scene – both authors attempted to discuss the challenges of creative methodological issues in Africa with particular reference to West African prehistory. They argued that creative methodology does not necessarily consist in arbitrarily attempting or pretending to:

- i. Invent a new and specifically African version of the “New Archaeology” with “new perspectives” and new models, and/or “new field work methods” and new mathematical and statistical analysis...
- ii. Nor does it lie in discrediting or minimizing the importance of so-called traditional typological analysis.

It would seem to us to be more meaningful if workers were:

- i. To be more circumspect critically and judiciously in their assessment of the view of determinists on the natural limitations (i.e. non-preservation of organic data; Sahara desert and rainforest, “permanent barriers)
- ii. Not to overestimate the evidence for Saharan and North African influence in any efforts to understand and explain West African prehistoric cultural history and “evolutionary” sequence. For instance, there is really no more methodological justification for containing to necessarily link or annex West Africa to Sahara in our studies of its “earliest” techno – industrial and economic adaptations (Phillipson 1988: 49 – 51; Allsworth – Jones 1987).
- iii. We need rather to take notice of the more obvious natural connexions between Central and West Africa during the Quaternary and which suggests possibilities of greater cultural affinities and relationships between populations spread out in East Africa, Central Africa to West Africa (Andah 1979; 1987).
- iv. Be more concerned with ensuring accurate analysis and interpretation of the few palaeo anthropological and cultural data as well as with discovering more pertinent evidence, and studying these carefully if ever the earlier facets of West African cultural history are to be well-outlined and well-known etc.
- v. For the present and the future the best course for archaeology is that of a cross-disciplinary field... the search for an appropriate cross-disciplinary methodology in each cultural setting is, first and foremost, the unavailable challenge archaeology has to face now in any region of Africa, and most certainly West Africa, and in the foreseeable future (Andah and Bagodo 1993).

His inaugural lecture as Professor of Archaeology Department of Archaeology and Anthropology, University of Ibadan, on “No Past! No Present! And No Future: Anthropological Archaeology in Africa” (Andah 1985) attempted to throw much light on Andah’s idea of archaeology and anthropology and on their theory, method and application / practice. In line with Andah’s views Eze (2006) has argued that archaeology and socio-cultural anthropology make a specialization of scientific study of culture. This “does not suggest that only archaeology



and anthropology will produce the knowledge that will help contemporary Nigeria. But unless there is a thorough mastery and application of the subject matter of these two sub-disciplines; whatever we think we know about any human group is incomplete and often ineffective “Eze (2010) went further to argue that cultural “illiteracy is the worst social disease that can afflict a human group. It is worst than graphological ‘illiteracy’ or lack of ability to read and write”.

Any one who knows how to read and write but suffers from “cultural illiteracy, can read himself or his group to self destruct. This he can do by making himself only competent in reading those things that promote other cultures at the expense of his own culture and follow it up with individual and corporate self rejection, opening himself and his group to all sorts of dangerous exogenous manipulation”.

Andah in all his writings were aware of this danger. Hence Eze (2006) has noted elsewhere that the views of scholars such as Andah and Okpoko may be summarized in a sentence “decolonize the cultural sciences and make them relevant to post-colonial Africa.” Bagodo ((1996) has also remarked that Bassey Andah represented a symbolic figure among the consolidating and promoting actors in modeling the endogenous perspective of anthropological archaeology in Africa.

Indeed by the time Bassey Andah in his inaugural lecture emphasized the need for self-reliance on the part of African scholars and departments, and for active delinking from Western partners. This view is borne out of his statement thus:

I suggest here, that for the African man to fully understand his present situation, he must trace his roots and course of his journey to the present, and to make meaningful progress in the future he must not appreciate, but also appropriate his culture history (Andah 1985).

Andah also noted that the African people must make themselves scarce if not completely unavailable to their erstwhile colonial masters so that they (the African people in question) will have

The opportunity to take proper stock of their relationship with these masters now self-proclaimed friends... and really study themselves (i.e. the Africans) closely and critically so as to derive whatever their pool of historical knowledge has to offer the planning process (Andah 1985: 26, 27).

According to Shaw et al this delinking from exterior scholarship had a good number of implications for education in Africa-both in terms of teaching, wanting to foster African, rather than expatriate led departments, and African- based, rather than Euro-American-based graduate programmes and text books (wishing to have African written – printed and – distributed text matter). Whatever the implications may be, they are of much benefits to the Africans who are now studying themselves by themselves developing or improving on their methodologies some of which are endogenous in nature. They are now very few expatriate archaeologists and anthropologists working in various parts of Africa.

Andah also made in roads into cultural resource management, museum studies and tourism, which studies he insisted should be African oriented. He called attention to the compelling need to manage Africa’s rich natural and cultural heritage and insisted that “the

museum is the best suited institution to play a leading role in cultural resource management in Africa (Andah 1990; Eluyemi, 2002: 22).

To achieve the above objectives in the 1980s Andah and his team in the department of Archaeology, University of Ibadan reorganized the academic programmes of that department making them relevant to present – day African societies. “One approach to the new orientation was their insistence that... archaeology education needed to be firmly set within a cultural frame, and in particular that of the museum and the related cultural institutions of modern societies “(Andah, 1990; Eluyemi, 2002: 22).

With regards to cultural ideology information management” Andah (1997:154) had this to say:

The importance of situating a people’s cultural management system within the peoples own cultural perspective cannot be overstressed. Such a perspective provides a firm base for studying the people in question and their culturally oriented and directed achievements and all spheres of life from the view point of their ancestral heritage and their legacies to their successors.

In another vein Shaw *et al* (1999: 6) pointed out that Andah made the greatest possible use of African indigene traditions in promoting African educational ideas. “He strongly felt that development in any sector of (African) society needed to receive stimulus and direction from that society’s cultural pool of wisdom (Shaw *et al* 1999: 6).

Andah wrote two other books worthy of discussion. The objective of his book: *African Anthropology* (1988) “was to try to capture the essence of African cultural life from socio – historical perspective. The book represents the commencement of a genuine search for the spiritual essence of Africa and its unilateral history. The author was of the view that perhaps the real message and challenge of this book to the Africans are that the onus is on them to distil and make available to the world, Africa’s unique contributions to mankind, its philosophy and technology. In order to achieve these intended objectives the book discussed the following: (i) African approach to African anthropology (ii) Classic European approaches to the study of African people and societies (iii) Culture and society: our approach and perspective (iv) Landscape, climate, environmental resources and languages. Other areas covered in this book include: (v) African world views in various perspectives (ideological, institutional and operational, religion and the art; (vi) Family, kinship and social order, (vii) Politics and political life (ix) Sciences, technology and economic life as well as (x) African-Urban life and politics. In each of these topics identified the author tried to showcase extensively the African concept of life. In the area African for instance, African traditional healing technology was elaborately discussed.

The book: *Nigeria’s Indigenous Technology* (1992) represented a revised undated and slightly enlarged version of the Federal Radio Corporation of Nigeria (FRCN) October Lectures of 1979 delivered by the author. It is aimed directly at serving the needs of a broad spectrum of peoples and students, particularly those who are actively concerned with working out a viable technological base for Nigeria and indeed any other country. In this book the author tried to show that Nigeria has a very rich technological heritage just waiting to be tapped, and if well

and properly tapped would make Nigeria's dream for self-reliance a reality. The author treated in this book certain facets of life, such as: (i) food and medicine technology; (ii) building and architecture; (iii) domestic and industrial craft and (iv) dress technology; all studied within their ecological and historical settings. Particular attention was also drawn to the negative impact of historical experiences of the Arabic and European colonial in roads on Nigeria's indigenous system.

Anthropological oriented Archaeology Department and Andah's Legacy. Apart from Andah's research and publications he restructured the originally uni-disciplinary department of Archaeology of University of Ibadan into its present form of Department of Archaeology and Anthropology. When this department was founded in the 1970s by Thurstan Shaw the initial inclusion of anthropology was discouraged on the grounds of anthropology's poor public image at the time (Shaw *et al* 1999) .A decade afterwards Bassey Andah, as a Head of Department of Archaeology and with a reformist zeal reorganize the department to include anthropology. This was according to Andah (1997:21) "to make courses more practical in outwork and more relevant to the developmental needs and aspirations of contemporary Nigerians and other Africans societies. "There was also a dwindling of students' enrolment in the department at the time. As a result of these two factors the university was convinced of the need to introduce a fully fledged degree programme in anthropology at Ibadan in the 1980's. This approach and tactic were borrowed later for university of Nigeria, Nsukka.

Having being in the Department of Archaeology, University of Ibadan as a student and later a teacher from the 1970s to 1990 the present writer had imbibed Ibadan orientation. Hence when he came over to the erstwhile Department of Archeology, University of Nigeria Nsukka in 1990 he began by injecting some anthropological courses like Ethnoarchaeology, cultural resources management, ethnography of Africa etc to the programme of the department which was then heavily loaded with regional courses. And when the present writer was appointed as Head of Department in 2000, at the time the student enrolment in the department was very low ,he began by introducing a special pre-degree programme: diploma in museum studies and tourism (applied aspects of archaeology relevant to African's societal needs and aspirations). "The success of that is evident in the fact that the department later became renamed (Department of Archeology and Tourism)to reflect this innovation and the programme modified to a degree level one. The number of students its admits has continue to grow every year " (Ezeh,2006:211).

Even though the Ahmadu Bello University still has Department of Archaeology its academic programme reflect aspects of those of the Department of Archeology and Anthropology, University of Ibadan and Ibrahim Badamosi Babangida University, Lapia and University of Jos have departments of archaeology and cultural heritage studies(again with anthropology orientation). There is also the Department of Archaeology and Cultural Heritage Studies at the University of Ghana, Legon. Indeed in most Anglo-phone countries in Africa the thinking of Andah of making archaeology relevant to Africa's needs (that is being anthropologically oriented) seem to prevails. In line with this Sowunmi (2004) has pointed out that the first significant event in African archeology which occurred between 1996 and 2002 was the discourse on the theme: "The future of African archaeology" by eleven contributors. In march

1996 issue of *African Archaeological Review* the main theme of their paper was the need for a change in African archaeology with regard to the following: (i) the practice of archaeology (ii) the thinking of archaeology; (iii) the training of African archaeologists and (iv) the application of archaeology to solving or at least addressing major and fundamental problems and difficulties which overwhelm the majority of African.” According to Sowunmi “the core of the message from all the contributions are as follows: “...for archaeology to be done in a volume that is in any where commemorate with the richness of the African record” there must be some preconditions: “... (that is) ,peace ,equitably shared prosperity and respect for civil and intellectual rights (including right to a cultural heritage) on the African continent” (McIntosh 1996:15); African archaeology in the near future should not be narrowly focused on the past, oblivious to the continuity of culture throughout the ages into the future. Archaeological must seek to grasp current phenomenon by their roots” (Ngabawaye, 1996:26).

With respect to the reconstruction of Africa culture history, such as the beginning of food production, metallurgy and urbanization etc. in Africa, Andah has argued that the imposition of the stereotype diffusionist theory on sub-Saharan Africa (movements of ideals from the North to sub-Saharan Africa ) should been done with caution. He pointed to data which suggest that most the cultural achievements in Africa were the result of systematic exploitations of the diverse natural and cultural resources in the continent.” He rejected the conception of Africa as passive cultural back water” (Shaw *et al* 1999). What the ‘foreigners’ did when they come to Africa was not to initiate the various developments but to add impetus to already existing indigenous ones there. Indeed external influences in Africa should clearly be seen as intensifiers or catalysts of change rather than primary movers (Shaw *et al* 1993:30; Okpoko, 1998:35-54).

A good number of scholars before Andah had also held this view, Andah took and spread it in most of his writings with “a fiercely crusading spirit”(Shaw *et al* 1999) luckily enough, before his death, this view of indigenous development of African cultural achievements held sway in most of the chapters of the book –*African Archaeology: Food Metals and Towns – a magnum opus* –an after math of the World Archaeological Congress held in Southampton and London 1986 and edited by Professors Thurstan Shaw, Paul Sinclair, Bassey Andah and Alex Okpoko. The contributors to this book, world class scholars in African Archaeology, were to a large extent in their contributions, objective in their studies and interpretations of Africa’s past and its cultural developments. Again this can be said of the forthcoming book in Honour of the Professor Bassey Andah: *Archaeology and Early History of Africa* edited by Professors Alex Okpoko and Abi Alabo Derefaka. The contributors X-rayed the indigenous developments and cultural achievements of the African societies. The ideas in this book are in line with the ideology of writing “An Africa archaeology meaningful to Africans ”

## Discussion and Conclusion

Given the above it is therefore for us to decide for ourselves whether or not Bassey Andah has indicated by his “fiercely crusading spirit ” and thinking which have influence the orientation of the studies and writings of African cultural history and developments. But one may want to know what informed the crusading spirit in Andah’s scholarship. The present writer, will like to attribute this to the following: firstly as a person Andah was courageous, honest and religious and secondly his educational training and exposure were also his assets, Bassey Andah got his University educational training for first degree at the University college Ibadan when Ibadan School of History was decolonising the study and writing of Africa history ; emphasising Africa oriented historical studies with redefined methodology and not history of European activities in Africa, In the Institute of Archaeology London, from where he obtained his M.Phil he got his training in the basic principles and techniques of Archaeology which had anthropology orientation. In the 70s Andah had his doctoral education within the ecological, functionalist and stone-age –oriented Anthropology Department of the University of California, Berkeley. In 1973 Andah became a lecturer in the Department of Archaeology, University of Ibadan when African scholars especially in the Humanities and social sciences, given new methodologies of research with redefined objectives, were reinterpreting African culture histories. Beginning in the 1980s Bassey Andah became increasingly concerned with distancing himself and Africa from Euro-American archaeology –a move which shifted his focus towards theory, synthesis and education in Africa in general. In the 1990s his commitment to African archaeology had a broader world view embodied in his Presidency of the World Archaeology Congress (WAC). But his unyielding commitment to promoting Africa’s indigenous knowledge continued (Shaw *et al* 1999).

It is unscholarly to claim, however, that Bassey Andah’s works were without any fault. Such a scholar whose works are perfect is yet to be born. For instance Andah’s writing are difficult to follow or understand in some cases by non-professionals; his sentences are usually too long. Shaw *et al* (1999) refer to his tardiness in observing referencing rules and deadlines. Chikwendu (2002) talks of the unconventionalities of his function as an academic editor. Some Scholars are of the opinion that Bassey Andah at times argued from “negative evidence.” Sinclair (2001:11) in his Second Memorial Lecture asked a pertinent question: Did we always agree with him (Andah) Sinclair (2001:11) again answered.

No we did not and nor would he have expected this! Careful listening, reflection, opposition, argument, counter-argument, synthesis and new departure were fundamentals in the intellectual make up of Bassey Andah. Bassey did not harbour

grudges against those with whom he disagreed and difficult exchange were often enlivened by his mercurial humour just when all seemed lost.

What ever be the case, most scholars in the discipline of archaeology and anthropology agree that Andah's contribution to scholarship are spectacular and will stand the test of time for generations yet unborn.

The presenter writer will end this address by repeating the eulogies of some of his professional colleagues: Bassey Andah " proved himself to be an exceptionally good teacher, and had shown the originality of his thinking about the problems of archaeology in an Africa context" (Shaw *et al* 1999:4). Finally, "Bassey Andah was a man of culture, a teacher, a man of vision, a thinker, a man of action, a fighter and a dynamic organizer for African intellectual freedom on a global stage...(Sinclair, 2001:6). Finally, Eluyemi (2002:24) stated that Bassey Andah, as the first African Professor of Archaeology in the sub-Saharan Africa," towered far above many of his contemporaries and the gap was and is still there unabridged , perhaps, for many years will continue to be so" Indeed Professor Bassey Andah was a great scholar to be emulated.

Thank You for listening.

Professor Alex Ikechukwu Okpoko

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