
Symposium: Africanisation of Archaeology

Nicholas Shepherd

Understanding Eurocentric attitudes towards African archaeology; an historical look at the impact of cultural legislation on the practice of archaeology in the post-colonial Kenya

Amollo Maurice Ouma

The dependency of African archaeology on the west has its roots in the history of colonisation, which led to the systematic denigration of Africa and all things African. Colonialism engendered feelings of aversion towards African cultural heritage particularly in the nascent black middle class. This feeling of self-rejection was complemented by the creation of cultural legislative packages that appropriated the heritage of Africans and further by the acquisition of the images and cultural texts of the coloniser. It is further reinforced by the colonial economic and political process based on industrialisation and urbanisation. It is a process that has largely unfolded on terms that are dictated to Africa by the west leading to dependency of East African archaeology on the rich west. It is against such a backdrop that this paper intends to historicise prevailing 'Eurocentric' attitudes towards the practice of archaeology in East Africa, as it also seeks to understand why the region has failed to open more opportunities for its archaeologists particularly in the private sector.

Modelling anthropological archaeology of Africa in the last quarter of the century: B.W. Andah's contribution

Obarè Bagodo

In the 1960s and 70s, Lewis R. Binford and David L. Clarke were regarded by many as founders of an archaeological school of thought often referred to as New Archaeology. While Binford is known to have systematically assimilated archaeology into anthropology, Clarke's name is associated with models in archaeology.

In the present paper, the concept of model is considered as more static and more stereotyped than that of modelling, also the notion of African archaeology is seemingly not appropriate, rather archaeology of Africa, which implies the Africanist approach and the African endogenous attempt is used.

In the last quarter of the century, two developments have dominated the study of Africa's archaeology. First the established Africanist approach which continues to have its impact and secondly, the emergent African endogenous attempt - as exemplified by Bassey W. Andah. In the course of this development, the modelling of anthropological archaeology has become a challenging research area.

Carrying the ragbag of 'South African' literary canon into the 21st century

Gibson Boloka

Archaeology studies the material remains of man's past. But it is worthless to study the past if it has no bearing on the future especially in South Africa, a country which is still trying to find its feet in a democratic dispensation. My perspective in this regard is based on archaeology as the study of an *archive* which according to Michel Foucault, is 'the domain of things'. Our perception and overall understanding of the new South Africa is our literary canon which deals with the human thinking and behaviour as determined by circumstances. One talks of a South African canon as if the latter refer to a homogenous body of the artefact. This is the problem that this paper aims to raise. Thus, as we enter the 21st century, do we have a 'pure' South African literary canon that will enable us to venture into the future with pride? Or is this a ragbag of a canon thrown into the 21st century or does it fit properly into this period? Is it possible to forget it on the basis some of the questions raised? If so, what are the implications?

Moving the centre in South African archaeology

Nicholas Shepherd

In 1927 the founder of professional archaeology in South Africa, John Goodwin, and the Cambridge archaeologist Miles Burkitt undertook a grand tour of Southern African sites. In the course of this tour, they stopped at a cave in the Eastern Cape where they were photographed tracing a rock painting. Six years earlier, not far from the scene in the cave, Enoch Mgijima - the Prophet Enoch, as he came to be known - led a group of his followers to found "a refuge from oppression" at Ntabelanga, near Bulhoek. When they refused to move

they were machine-gunned by a detachment of police. In 1986 Goodwin and Burkitt's tour lent its metaphoric frame to a consideration of the state of archaeology in South Africa. Under the title "Burkitt's Milestone" a generation of South African archaeologists responded in *Antiquity* (60, 1986: 123-131) to their exclusion from the first World Archaeological Congress. In my paper I twine together the strands of these separate narratives. Thus, I explore some of the connections between archaeology and politics, between past and present, and between the priorities and practices of the disciplinary metropolises and the colonialist archaeologies which they founded in their images, and with whom they maintain such an ambiguous relationship.

Archaeology - its status in Africa

Mbinga Wamalwa

Africa is the richest continent in plio-pleistocene archaeological resources. There, however, are very few African archaeologists on the continent. Post-doctoral research by African archaeologist is not much pronounced. This paper explores the cause of the "poor" attitude of Africans towards archaeology: - education systems, employment opportunities, funds etc. The paper also proposes various remedies that, if adopted, may go a long way toward the positive development of archaeology as a profession in Africa.