Volume 35 Number 2 July 2009

ARTEFACTS

Reports covering the period July to December 2008

ANNUAL SCHOOL 2008

Health, healing and ritual

Another very successful Annual School on the theme Health, Healing and Ritual, *once again excellently convened and chaired by Pamela Küstner, was held by the Trans-Vaal Branch on Saturday 25 October 2008. Around 150 members and guests gathered at the Delta Environmental Centre in Johannesburg to hear fascinating talks by seven speakers. Dr Elizabeth Prentice gave an historical overview of plague, Prof. Richard Hunt spoke on man, mosquitoes and malaria, Prof. Alan Morris examined the role of palaeopathology in identifying past diseases in humans, Prof. Ben-Erik van Wyk gave insight into medicinal plants and ethnobotanical mythology, Prof. David Lewis-Williams told us about San healing in dance and art, and Mr Frans Prins addressed the ritual utilisation of rock art by traditional healers. Reports on the lectures follow below.*

The archaeological book tables at the Annual School, featuring second-hand books for the first time, once again drew great interest

Trans-Vaal committee members worked hard to ensure the usual success of the school, not only on the Saturday, but also the next morning when a delightful annual brunch for members, patrons and speakers took place at the home of Reinoud and Marion Boers.

An historical overview of plague: How important is cause – *Dr Elizabeth Prentice*

Elizabeth Prentice completed her medical degree at Wits University after obtaining a BA in English and Latin. She has worked predominantly with infectious diseases and is also interested in biomedical ethics.

According to Dr Prentice, the first recorded plague pandemic occurred in North Africa in 532. It was named the Justinian Plague after the Roman Emperor and stretched from Pelisium to the Nile Mouth. There was little written evidence of plague prior to this event, although the scourge is mentioned in the Book of Samuel. The second recorded pandemic, the Black Death, occurred between 1330 and 1794 and killed 30 to 40 per cent of the world's population, an estimated 25 million people. First identified in Russia, the plague spread to the Black Sea, Italy and throughout Europe to England and in the early 18th century to Egypt. In 1356 the Tartars at the Siege of Caffa in the Crimea catapulted plague victims into enemy lines. Could this be considered the first use of biological warfare? In 1994 the Black Death returned to India and 60 000 people fled in fear, even though plague is now treatable with antibiotics.

The third pandemic, Bubonic/Pneumonic Plague, was identified in China in 1855 and spread to Hong Kong in 1894 and to India in 1898, from where steamships then transported foci in the animal population world-wide. Bubonic Plague reached South Africa a year later. By 1901, 764 victims had been identified as having plague in the Eastern Cape. Of those, 371 died.

The social impacts of plague were far-reaching, as follows:

- Plague is apocalyptic
- Brought an end to feudalism
- Forced the rise of the Renaissance
- Caused great social and religious upheaval, with restriction on travel and the introduction of visas
- Resulted in Gothic epidemiology – the grim reaper portrayed doom and gloom
- Brought about the start of public health care
- Resulted in quarantine – ships in Venice were put under 40 days quarantine as a preventative measure
- Local authorities and medical profession worked together

The causation of plague was related to the following:

- The constitution – poor stock and body make-up
- Contagion – spread from human to human
- Miasmatic – disease arose from the environment
- Magico-religious views – masks were worn with nosegays inside

A publication of the Trans-Vaal Branch
South African Archaeological Society
PO Box 41050 Craighall 2024
Editor: Reinoud Boers
Production: Marion Boers

Retroscope

- Mortality rate – famine and plague
- Timing – speed of spread and death
- Seasonality and agents of infection – if fleas not present, from human to human
- Clinical

French scientists discovered that molecular evidence using teeth could identify the cause of death and distinguish between *Yersinia Pestis* and another disease.

Dr Prentice ended her talk with the question whether knowledge of cause gave society meaning.

Report by Judy Gierut

Man, mosquitoes and malaria: Are they all products of the evolutionary 'cooking pot' we call Africa? – *Professor Richard Hunt*

Richard Hunt is a medical entomologist and Honorary Professor in the School of Animal, Plant and Environmental Sciences, Wits University. He has worked on mosquitoes that transmit malaria in Africa for over 40 years and is a consultant to malaria control programmes in many African countries.

According to Dr Hunt, it was probable that human malaria parasites evolved in Africa, which carries the greatest malaria burden with an estimated 1,8 million deaths a year, the majority of whom are young children in sub-Saharan Africa. Only in Africa does one find two species of anopheline mosquitoes that not only feed exclusively on humans, but also almost exclusively feed and rest inside human habitations. More than an estimated 515 million cases of malaria, a vector-borne infectious disease caused by protozoan parasites of the genus *Plasmodium,* occur in Africa a year, but it is widespread in all tropical and subtropical areas of the world.

Only four types of the *Plasmodium* parasite are able to infect humans. The most serious forms of the disease are caused by *P. falciparum* and *P. vivax*, but other related species, namely *P. ovale and P. malariae*, can also affect humans. This group of human-pathogenic *Plasmodium* species is usually referred to as 'malaria parasites' and has the following indicators:

- *P. falciparum* is the most virulent and the most recent malaria strain and is widespread in Africa. This quick killer of the non-immune person is associated with cerebral malaria and is 95 per cent lethal on the continent. Its closest relative is *Plasmodium reichonow,* which lives only in higher African primates.
- *P. vivax* is more benign and does not cause cerebral malaria. It occurs in the Horn of Africa (40 per cent of total occurrence) and is seldom lethal, with a less than five per cent fatality rate.
- *P. ovale* is relatively benign and only occurs in Nigeria.
- The rare *P. malariae* has a 72-hour periodicity compared to the 48 hours of the other three. It is mild and occurs mainly in west and central Africa. Periodicity is the period from when a single cell develops to when one gets high fever and other symptoms. This strain is the only human malaria that is also found in chimps and gorillas in nature. The morphology of the parasite in humans and chimps is identical.

P. ovale and *vivax* are thought to have originated from ancient forms that had their origin in primates in Indonesia/Malaysia. It crossed the barrier when early humans arrived in the area and then speciated into *ovale* and *vivax,* and spread from there. However, recent DNA studies have cast doubt on these speculations. In more temperate areas where mosquitoes can only survive for part of the year, malaria parasites retreat to the liver and can live there for years without discomfort to the host before coming out for another cycle. The malaria parasite extends over a broad band of the tropics and north and south thereof, but affects West Africa and Africa's east coast in particular.

Usually people get malaria by being bitten by an infective female Anopheles mosquito. Only female Anopheles mosquitoes can transmit malaria. A mosquito infects a person by taking a blood meal, at which time sporozoites enter the bloodstream and migrate to the liver. They infect liver cells (hepatocytes) and multiply into merozoites, rupture the liver cells and escape back into the bloodstream. Here the merozoites infect red blood cells, where they develop into ring forms, then trophozoites (a feeding stage), schizonts (a reproduction stage) and back into merozoites. Sexual forms called gametocytes are also produced that, if taken up by a mosquito, will infect the insect and continue the life cycle. Gametocytes fertilise within the stomach of the mosquito and the sporozoites that develop move up to the salivary glands of the mosquito ready to affect a new host.

Severe malaria is almost exclusively caused by *P. falciparum* infection and usually arises six to 14 days after infection. Chronic malaria occurs in both *P. vivax* and *P. ovale*, but not in *P. falciparum*. Here, the disease can relapse months or years after exposure, owing to the presence of latent parasites in the liver. Describing a case of malaria as cured by observing the disappearance of parasites from the bloodstream can, therefore, be deceptive. Approximately one in five of *P. vivax* malaria cases in temperate areas involve overwintering, i.e. relapses begin the year after the mosquito bite. Most adults from endemic areas have a degree of long-term infection, which tends to recur, and also possess partial immunity. The resistance reduces with time and such adults may become susceptible to severe malaria if they spend a significant amount of time in non-endemic areas.

Prof. Hunt said that malaria had been around since hominid forms evolved in Africa about 4 million years ago, and probably much earlier. Some 12 years ago an evolution biologist, Geoff McFadden of Melbourne, observed that features in the chloroplast of one of his specimens were reminiscent of a degenerate form of *P. falciparum*. In his article in *Life Scientist,* October 2008, the question is raised whether malaria parasites could possibly have started off as a plant. McFadden's observation is supported by the occurrence of other algae in Sydney harbour that have chloroplasts with malaria-like features.

Malaria is thought to have been the greatest selective pressure on the human genome. The most-studied influence of the parasite in this regard is a hereditary blood disease called sickle-cell disease. The sickle-cell trait causes disease, but even those only partially affected by sickle-cell have substantial protection against malaria. Semi-immunity is passed from mother to child, and reinforced by repeated infections. However, this is at a cost of other effects such as high infant fatality.

The historical documentation of malaria goes back to Hippocrates, who recognised malaria and could distinguish between malaria and typhoid. Early historical accounts confirm that disruption caused by war engenders huge health epidemics, also malaria. The disease had a profound affect on Alexander the Great's army, with both typhoid and malaria following wherever his army had been. Hannibal's army was almost wiped out, probably by malaria, while armies that attempted to take Rome were annihilated by malaria. Following the Allied invasion of Europe in WW2, the dykes were blown up, resulting in the flooding of vast areas of land, thereby creating mosquito breeding grounds. As the livestock was depleted, the mosquitoes used troops as hosts.

To compound the problem, many recruits came from India, where malaria flourished in the slum areas. The Indian soldiers were semi-immune, but were carriers of the disease, which caused an outburst of malaria in southern Italy. An arsenic-based poison called 'Paris Green' was even applied to swamps by means of mortar bombs. **Report by Anna Steyn (with Wikipedia)**

Palaeopathology: Reading the signs of disease on the bones – *Professor Alan Morris*

Alan Morris is with the Department of Human Biology, University of Cape Town. He has published extensively on the origin of anatomically modern humans, the Late Stone and Iron Ages, and historic populations of Malawi, Namibia and South Africa. His other works include histories of race classification and of physical anthropology in South Africa.

Palaeopathology is the study of skeletal remains to ascertain, where possible, if the cause of death was a disease, lifestyle, diet or simply old age. Prof. Morris gave a fascinating talk on what can be learned from old bones and how diagnosis is possible. He had fun talking about 'no longer warm' people and their gruesome medical histories in a field of research that is still developing.

Syphilis is a sexually transmitted disease (STD) that can lie dormant for two to15 years. As a disease of the nervous system it causes extensive bone and nerve damage, recognisable from the sabre-shaped tibia and craters on the skull. It was unknown in Europe before the 1490s and there are theories that it either arrived from the New World after the return of Columbus, or by evolutionary change. It was spread rapidly by soldiers and prostitutes, and was originally treated with mercury.

UCT medical and forensic anthropology students excavating at Prestwich Place in 2003

Leprosy causes the re-absorption of fingers and toes, as well as the roof of the mouth, causing the teeth to fall out. Leprosy needs repeated contact to spread.

Tuberculosis is a disease of dense populations and has been known for the last 7 000 years. It was caught from cattle (among other things) and was prevalent in cattle herders. TB was not present in the Americas and probably crossed to that continent via the Bering Strait. Besides the pneumonic form, it may also attack the joints and the vertebral column (apparent by excessive forward hunching of the spine). TB is found in Egyptian mummies.

Arthritis is a degenerative joint disease caused by wear and tear. Hip joints are affected by sitting – typical of the Western lifestyle – and knee joints by walking.

Dental mutilation: Diet is reflected in dental health by, for example, tooth decay caused by a refined Western diet and worn teeth by a gritty diet, while ante-mortem tooth loss is the result of a natural lack of fluoridation in water. Lifestyle can also detected by wear on teeth, as in the worn front teeth of a tailor holding pins in his teeth and 'gutter teeth' found in clay pipe smokers. Other lifestyle indicators are sharpened teeth in isolated tribes, missing front teeth and gold inlays.

Occupation and habit makers: People who spend much of their life squatting end up with enlarged articulations, e.g. Stone-Age people. Some sports also result in skeletal changes. Climbers and weightlifters have a thickened cortex (the cross-section of a long bone). Weightlifters also have scars where larger muscles have been attached to the bone. Happy people are less likely to suffer from disease or signs of disease!

Stress and the skeleton: Stress can be defined as mental pressure (a student during exam time), or as environmental constraints such as drought and food availability, war, limited resources, environmental pressures etc. It manifests itself in the skeleton by affecting health and growth. This can result in Harris Lines, a small line on cartilage or bone where growth has ceased for a couple of weeks, as occurs in a child with chickenpox. Anaemia is recognised by porotic hyperostosis, a thickening of the outer layer of a bone.

Professor Morris concluded his talk by posing the question whether palaeopathology was a good method for understanding the health of a community. His answer: yes and no!

Report by Noni Vardy

Medical matters in Ancient Egypt – *Magda van Ryneveld*

Magda Van Ryneveld is an art historian who has lectured in history of art and history of graphic design at the Vaal Triangle Technikon for 17 years. She studied Khepri in Egyptian religion and art for her MA.

Medical and surgical activities were practised and recorded from the time of early Egyptian dynasties, 5 000 years ago, according to Magda van Ryneveld. The practitioners were well qualified, generally having studied at medical schools, and were well respected in their communities. Medical schools were typically based at temples, and after qualifying students remained and practised there. This was beneficial to the temples, since the provision of health care enhanced their reputation (and presumably their income), but was also quite logical because temples had libraries and planted essential herbal gardens. One archaeological excavation from the Graeco-Roman period exposed a floor plan showing what were probably waiting rooms, interview rooms and a central 'healing theatre'. Medical practitioners were usually also priests and the doctor-priests were highly qualified.

Magda van Ryneveld

Imhotep, an illustrious grand vizier from the Third Dynasty, was, as learned from inscriptions, not only the architect of the Step Pyramid, but was also a medical doctor, High Priest of Ptah and the founder of a medical school. He was greatly revered and was, in fact, deified in a later period. Another remarkable revelation from inscriptions was the existence of female doctors in the Fifth Dynasty.

Numerous 'medical books' existed on papyrus, some dating back to 3000 BCE. The bulk, however, were written around 1550 BCE. These contained descriptions of not only cures, but also surgical procedures, including those still of interest today, such as 'How to change an old man into a youth of 20'. A particularly important document is the so-called 'Edwin Smith papyrus', which is 8 m long and describes practices dating from the Old to the Middle Kingdoms, covering 90 anatomical terms and 48 injury types. Some 200 diseases were identified, and the diagnoses

and treatments were specified. The treatment of injuries was of particular importance because of the prevalence of warfare and the fact that boys were enlisted in the army from the age of 12.

Other papyri were devoted to providing guidance on the use of amulets and figurines, which figured prominently in Egyptian medical practices, particularly when it came to childbirth. In fact, it was obviously an essential part of treatment. Specific forms of amulets would be used for the various stages of pregnancy, for example to protect the foetus, the actual birth procedure and the infant. Instead of the modern soft toys, a child would probably be given figurines of the god Bes. Elaborate pots were used for 'pharmaceuticals' and recuperative oils, a popular one being 'hedgehog oil'.

Fascinating pictures of stone surgical instruments were shown by Magda. One intriguing example was an illustration of a 'surgical cabinet' containing essential surgical tools, such as scalpels. Finally, examples of foot prostheses were demonstrated, which, although clumsy, were ingenious and practical.

Report by John McManus

Medicinal plants and ethnobotanical mythology – *Professor Ben-Erik van Wyk*

Ben-Erik van Wyk has carried out research on medicinal plants, plant classification and chemosytematics. He is chairman of the NRF Indigenous Plant Use Forum, a member of the Presidential Task Team on African Traditional medicine, chairman of the Aloe Council of SA and the author of 12 books.

Ben-Erik van Wyk

The lecture presented by Prof. Ben-Erik van Wyk discussed examples of plant-related mythology and demonstrated the depth of indigenous knowledge, which could improve scientific knowledge. Nowadays knowledgeable but illiterate herbalists were giving lectures on this subject. A strong underlying theme of his presentation was that African medicinal plants were disappearing and that knowledge of their uses would be lost if the information was not recorded timeously.

In South Africa, a doctrine of plant signatures existed among herbalists. For example, if a plant was red, its use was related to blood ailments; if it was white, it would improve milk flow. Some people regarded these perceptions with scepticism and raised questions about the efficacy of indigenous medicines. Mrs Manto Tshabala-Msimang, the Minister for Health, had promoted the use of beetroot, garlic etc. as a cure for HIV/AIDs. Was there something to this after all? Many indigenous plants were beneficial for the promotion of good health, such as Rooibos, Sutherlandia, Hypoxis and Aloe Ferox. In the Kalahari sedge was used to plug ostrich-egg water containers as the plant was both anti-bacterial and gave the water a pleasant taste.

Prof. van Wyk provided eleven other examples of useful medicinal plants, as follows:

1. **Devil's Claw:** The roots of this creeper are widely used as a mild analgesic and for the treatment of low back pain. Its worth has been proved by several studies.
2. **Piles Root** or Mother-in-law's Tongue: This plant, which contains ruscus, is widely used in Europe, for example, for the treatment of haemorrhoids. It is also used locally for the treatment of ulcers and intestinal worms.
3. **Bullrush:** The rhizomes of this plant are used for venereal diseases or during pregnancy to ensure an easy delivery. It is also used to enhance male potency and libido.
4. **Blue Bush** or Guarri: This plant provides a natural dye for baskets and the twigs are used by locals as toothbrushes. The roots contain compounds with a strong anti-bacterial effect.
5. **Small Knobwood:** A tree that contains sanguinarine, which has anti-plaque and anti-inflammatory properties. It is used commercially in toothpastes and oral rinses. There is a strong rationale for its use.
6. **Mustard Tree:** The roots of this tree are used for toothbrushes and the manufacture of toothpaste as well. Muslims use it for cleaning their teeth. An anti-bacterial compound is found in the roots.
7. **Impinda** or Slangklimop: Pieces of its characteristic green stem are sold in muthi markets to chase away evil spirits and it is also used to dispel depression. It is traditionally used as a disinfectant. This highly poisonous plant belongs to the Granadilla family.
8. **Imphepho** or Everlasting: This strongly aromatic plant is used as a ritual incense, like that used in the Roman Catholic Church. It is frequently used by squatters to invoke the goodwill of the ancestors. The smoke reportedly has sedative properties and some healers inhale it to induce a trance. It also has insect repellent properties.
9. **Hoodia** or Ghaap: Pieces are chewed as an appetite and thirst suppressant. Ben-Erik first came across it as a child in the Hantam mountains in the Cape. It contains a compound known as P57. This plant is very bitter and is widely used in the Karoo. There is currently a long debate about the intellectual property rights of Hoodia. It was explicitly recorded way back in 1932 by the botanist Marloth.
10. **Bushman poison bulb** or Boophane: The scales of this highly poisonous bulb are traditionally used as a powerful hallucinogen with analgesic properties. Some years ago a mummified Bushman body was found buried in perfect condition wrapped in the scales of this plant.
11. **Wild ginger:** This plant, which contains the enzyme electrophorisis, is found all over Africa and is becoming extinct in South Africa owing to being over-collected by local people, especially in KwaZulu-Natal. It is thought to have originated in central Africa, where the pygmies use it to cure malaria. It is an easy plant to propagate and is usually found close to villages in KZN.

Ben-Erik van Wyk then spoke about aromatic bushes used by the Khoisan to anoint their bodies. His father had witnessed this years ago when seated on old car seats around a fire in a 'takskerm'. The people would timidly approach to partake of any mutton left over from a braai and then rub their skin with fat and powdered aromatic bushes like Buchu. This practice still prevailed in the Karoo in the 1930s and 1940s.

As an example of ethnobotanical mythology, he spoke about the belief in days gone by that if the shadow of a black-shouldered kite fell on a baby, that baby would develop a fever with febrile convulsions. This belief could be related to the fluttering movement of the kite, which was likened to the arm movements of a sick infant. This illness would be relieved with an infusion of *Dicoma capensis* or Koorsbossie. He said that very little of such precious knowledge had been recorded. The loss of such indigenous knowledge and folklore would be deplorable and he strongly recommended that a multi-disciplinary team get together in the very near future to study and record the psychology of African plant use before it is lost forever.

Report by Anita Arnott

San healing in dance and art – *Professor David Lewis-Williams*

David Lewis-Williams was the founder and first director of the Rock Art Research Institute at Wits University. His research and many publications on San rock art have revolutionised the study of rock art not only in South Africa but globally. He has applied these insights to the Upper Palaeolithic and Neolithic arts of Europe and to broader questions of archaeology and religion.

The trance or medicine dances of the southern African San are famous: everyone has at least heard about the dance, if not seen it performed in one of the numerous documentaries. The dance is also the central religious ceremony of the San. It connects them to a notional spirit realm in which they undertake a number of tasks. In his multi-media presentation, Prof. Lewis-Williams focused on one of these tasks: healing.

A trance dance scene [Image from Images of Mystery: Rock Art of the Drakensberg, *by David Lewis-Williams]*

San concepts of healing do not encompass only the curing of physical ills, but also the 'curing' of social ills: the tensions and animosities that develop between people living in close proximity. Illness is not a common cause for a dance. Dances are performed frequently and in response to a number of factors besides illness: to celebrate a large kill, to alleviate the tensions that arise when food is scarce, when visitors arrive, or simply because people want to dance. If someone is seriously ill a 'special curing' is likely to be held. At a dance everyone present is likely to be cured of social and physical ills, whether they are aware of them or not.

Lewis-Williams pointed out a number of key features of San medicine dances before showing a short film of a recent Kalahari medicine dance. The film portrayed the progression of the dance and the healing technique, most notably the laying on of hands and drawing out of sickness. Lewis-Williams then moved on to the archaeology. Like the ritual dance, the paintings did not relate exclusively to healing. Other activities undertaken in the spirit world and aspects of that spirit world were also depicted. He showed rare painted examples of the circular medicine dance and explained the more common linear depictions of dancers strung out in a row. These he followed with fragmented dances in which only individual figures in distinctive dance postures were depicted amidst otherwise seemingly mundane groups. These scattered dancers gave important clues to the ritual nature of much of the art, even those bits that appear secular.

An important point of Lewis-William's discussion was the very close correlations between the ethnographically recorded dances and the paintings. Distinctive postures adopted by dancers appeared in the paintings. Equipment such as fly whisks and dance rattles that were used only in the dance were depicted in the paintings. The paintings are indisputably related to the ritual dance.

Report by David G Pearce

Pigment and power: Ritual utilisation of rock art by traditional healers – *Frans Prins*

Frans Prins was head of the Anthropology Department of the Natal Museum before becoming a heritage consultant involved with cultural resource management. Most recently he acted as a heritage specialist for the World Bank on the Maloti-Drakensberg Transformation Initiative.

The Maloti-Drakensberg had some of the finest rock art in the world and was also one of the areas in South Africa where the last San paintings were created. The stakeholders were the Kung, the Kwe and the Kuwani and their descendants had put in a land claim on the Drakensberg on the basis of heritage and intellectual property.

Traditional healers were concerned with witchcraft, angry ancestors and 'ritual pollution' or *isimyana*. They were trained in the San way as seen in dreams. The ritual status of the first occupants was still paramount in this regard. In Xhosa and some other Bantu-speaking societies, but not Sotho, the San have become part of the ancestral body. They belonged to the faceless ancestors, not the real ones that are remembered. However, Zulus do not have the same conception of ancestors as the Xhosa. The spirits of people that were not buried on death would look for a human home, possessing them. This was the first stage of becoming a diviner.

If a person was called in a dream or a vision to become a healer, he would select an established healer who would help him to become a diviner. This is distinct from Inyangas or herbalists, where knowledge passes from father to son. Diviners are innovators and this knowledge is passed on during training. Examples of such diviners are Elliot Ndlou and Credo Mutwa, who incorporate new aspects of healing and sell this as tradition. Training involves leaving small offerings, e.g. tobacco or whiskey, in a San cave. The gathering of power is an important aspect of becoming a healer or herbalist and in African society all sources can be drawn on for such power, even a sources that appears to be contradictory, such as the church.

One source of power is pigment from San rock paintings. The removal of pigment is more common in Sotho than Nguni-speaking areas, in fact some three times greater, and is a practice usually undertaken by herbalists, but then many herbalists are also diviners. Evidence exists that there is an increase in the removal of ancestral objects during the lead-up to a new political dispensation. Such removal does not always involve rock art, but may be ancient stones or potsherds. In Nguni society everything that is red in colour is usually removed. Usually removal areas where there has been fighting or witchcraft-related activity in the past are avoided, but to protect themselves against spirits nevertheless black marks are made on the walls of removal sites. Frans said that it had taken him three years to get an Inyanga to trust him sufficiently to take him to a removal site.

Pigment scrapings are basically used in plant medicine, for example with blackwood acacia to make a black powder that is used to protect the home or to provide protection against people. If the pigment is used in medicine, the user is believed to attain the 'small and slippery' attributes of the San. Small quantities of mercury are sometimes added to potions. Nature is seen as 'black' and is associated with danger, mythological beings and witchcraft. Culture is the opposite and is seen as 'white', being associated with the homestead and a good social life. In between lie the grassland and pools, which have both negative and positive attributes and are seen as 'red'. Diviners are trained in such areas. Black, white and red colours permeate the colour medicines.

Many traditional healers still see themselves ethnically as being San, Frans said. There was an ongoing association with the San, even though the healers were now associated with other groups.

Report by Reinoud Boers

EVENING LECTURES

July: The First Peoples of Turtle Island

Dr Gary Warrick, Associate Professor of Contemporary Studies, Wilfred Laurier University, Ontario, Canada

We were privileged to have Dr Gary Warrick, who had also spoken to us in June 2007, give another sparkling and enthusiastic talk during his visit to South Africa this year on a subject that resonated with the ArchSoc audience in view of some of the challenges currently being faced in South Africa.

Dr Warrick told us that as an archaeologist he was often asked to speak or give advice on the original inhabitants of a Canadian region. Questions then often arose about a number of difficult issues, such as 'How long do inhabitants have to be local to be the "original" inhabitants?' or 'How does one settle land claims?' In Canada many land claims were based on occupation of the land from 'time immemorial'. How long ago is that, he asked, 50 years, 500 years, 1 000 years? What does archaeology, or linguistics, or historical maps, or genetic research, or people movements tell us about this?

He discussed the question of whether it was possible to trace an ethnic group back to its ancient origins. In Australia, the origin of Aboriginals could go back as far as 60 000 years. But sometimes the situation was more complex. Taking the First Peoples of Turtle Island, the Iroquoians in Ontario, as an example, it was clear that these people had originally been divided into two groups, each having developed differently. One group had settled in the south on fertile land around the Great Lakes and had grown maize, beans and squash and had built longhouses. But another group further north had remained hunter-gatherers, similar to the San in our part of the world, possibly because the area they lived in was more arid. How did it come about that an Iroquoian-speaking group lived on a sort of island, an area named Turtle Island, separated from and surrounded by Iroquoian-speaking hunter-gatherers? Iroquoians mythology had it that a woman, named the 'Sky Woman' or Aataentsic, fell out of a cloud onto the back of a great turtle and danced upon it, thus creating the island.

According to Gary Warrick, Europeans first encountered the Iroquoian people in the 16th century. The new settlers gradually pushed them west and north and the Iroquoians left behind rich archaeological sites where broken pots, remains of huts, a carved wooden bird dated to 3 000 years old, a longhouse etc were later found. Places could be identified where longhouses had stood by virtue of the stains left in the soil by the poles supporting the houses, and the structures could be rebuilt based on that evidence. A large village was visited in the 17th century by Dutch and English settlers and someone had made a sketch of decorated pottery. Sites could be dated up to 1 000 years ago by means of pottery finds, although some Iroquoians claim to have been there 4 000 years ago.

It was clear that the Turtle Island inhabitants were very different from the hunter-gatherers who occupied more northern parts. A lot of archaeological research was done, in part because it was required by the Canadian government. Archaeologists were puzzled as to how far back they could go with the Iroquoians. In particular, there was a question about the people who had built the burial mounds that were found. Some archaeologists, perhaps because they were partly motivated by political considerations, felt that the mounds were too big and too sophisticated to have been built by the Iroquoians. When dating methods became more sophisticated at the end of the 19th and in the 20th century, the dates of finds were pushed back to the Pleistocene age. In 1996, Kennewick Man was found near the Columbia River and carbon-dated to about 9 500 years old. A French forensic report suggested that Kennewick man was Caucasoid and that Europeans must have been in Canada then. (As a 'by the way', an illustration shown by Gary Warrick showed that Kennewick Man was remarkably similar to the actor Patrick Stewart in the Star Trek films.) Others suggested a link with the people of Fiji. However, in a court case about the ownership of the Kennewick Man remains, the Iroquoians claimed Kennewick Man as their own.

Kennewick Man [from www.harbornet.com/folks/theedrich/hive/K-sculpt.jpg]

According to Dr Warrick, a 1990 United States law stipulates that to be officially recognised as belonging to a First Nation group, a person has to prove affiliation with a particular group. However, this is very difficult if there is a time gap of 900 to 1 000 years between modern land claimants and their ancestors. In 2002 the court ruled that the remains of Kennewick Man were so old, and information on the era when he lived so limited, that it was impossible to say whether Kennewick Man was related to the present-day tribal claimants. The Court of Appeal in 2004 decided that the archaeological record did not permit a reasonable conclusion to be made that Kennewick Man shared special and significant genetic or cultural features with presently existing indigenous tribes, peoples or cultures.

Dr Warrick said that there were in essence two kinds of evidence that could be used in determining origin. The first was physical evidence, which was visible and tangible, such as bones and artefacts, and the second was cultural evidence, which was invisible and intangible, for example of a geographical, kinship, skeletal biological, archaeological, anthropological, linguistic, folkloric, oral, traditional, historical or other nature, or expert opinion. While archaeologists were being asked to provide opinions based on the analysis of physical evidence, much of what they researched was not visible but cultural. Genetic research had become a useful tool. Oral tradition, for example the myth about the origin of Turtle Island, was the memory of an indigenous people, but it had not been established how far back oral tradition could go since there was no time-scale for oral stories. In terms of linguistics one could date languages using key root words (glottochronology), but research using this method had indicated that originally there were 143 distinct indigenous language families in the Americas. The Iroquoian and Algonkian languages diverged at least 10 000 years ago, but it could have happened considerably further back. Different groups were related, but there were dialectical differences.

Maps only went back to the 17th century. They provided information, but did not tell us how long people had lived in a particular area. The Iroquoian population had been about 10 000 strong in the 17th century, before epidemics killed many. Genetics was another avenue for looking at origins, and was being employed to test claims throughout North America. But some people were reluctant to undergo DNA tests in case it was established that they had only been there for, say, 500 and not 1 000 years, which could result in their land claim falling away. Groups who occupied

North America had different origins 15 000 or 30 000 years ago, ranging from Siberian to Paleo-Indian, Northern Chinese and Inuit. On the basis of DNA tests Iroquoians appeared to be recent arrivals some 1 300 years ago, although this was disputed by Iroquoians, Dr Warrick said. Skeletal ossuary, on the other hand, which was still being employed, determined the arrival date as as late as AD 1300. Whether mitochondrial DNA or the analysis of skeletal remains was correct was still a moot point.

As to the route used by the Iroquoians to reach Turtle Island, there was no evidence to support the idea of people coming to North America from across the Atlantic. A route across the ice sheets in central Canada, as promoted by some, would have been physically impossible. So it was probable that the people came down the continent either along the west or east coasts. Some 11 500 to 10 000 years ago, Ontario Palaeo-Indians, caribou and elephant may have lived in the east of North America, but the subsequent climate change resulted in the disappearance of the caribou and elephant. In the north rock art was found on granitic rock, but this was not of Iroquoian origin, and research indicated that the people used copper for instruments and decoration. Dr Warrick showed us a map of the Great Lakes region with a line going through Fluted Point to demonstrate that 11 000 years ago the climate would have made farming in that region impossible. Maize had been grown in the area for the first time some 1 500 to 1 000 years ago.

Dr Warrick also touched on the question of the identity of a group. How did one identify a group, he asked. People of a particular tribe or group claimed to be homogenous, as if there had been no movement, but DNA was telling us a different story. He concluded that despite the many tools available, it was still difficult to settle land claims. **Report by Felicity Eggleston**

July: Fascinating Mali – Report-back on the ArchSoc tour to Mali

Reinoud Boers, committee member and former chairman of the Trans-Vaal Branch

Reinoud Boers told an enthusiastic audience that exactly five months ago that evening (31 July), 24 members of the SA Archaeological Society had been wending their way home via Nairobi after having spent 14 wonderful days in a quite remarkable West African country – the Republic of Mali. The same size as South Africa, give or take a few square kilometres, Mali was 65 per cent covered by desert or semi-desert. Interestingly, the sandy Sahel that formed the country's central belt had the same biome designation as South Africa's Nama-Karoo. However, rather than being covered by low shrub and grass, Mali's Sahel was dotted with balazan or shea trees and was intensely cultivated during the rainy season.

Where the two countries differed, he said, was that Mali was landlocked, being bordered by seven countries – Senegal, Mauritania, Algeria, Niger, Burkina Faso, Côte d'Ivoire and Guinea. It had also been so barricaded behind hostile kingdoms, fierce tribes and the Sahara Desert that it took Western explorers 40 years to reach Timbuktu from the time London's Africa Club, which eventually became the Royal Geographic Society, was founded in 1786 with the purpose of contracting explorers to find that fabled city of gold. Only after 18 attempts by various explorers travelling from all directions had Gordon Laing reached Timbuktu in 1826. But he had not lived to tell the tale, being murdered by Tuareg outside Timbuktu following his departure for home. It was René Caillié who had succeeded in getting to the city and returned home to tell a disappointing tale: he described this once fabulously wealthy and learned city as 'no more than a mass of ill-looking houses, built of earth'. Caillié had been followed by only two other successful explorers – the German Heinrich Barth in 1880 and the Austrian Oscar Lenz in 1887 – before Mali fell to French troops in 1893/94.

A mud mosque in Mali

According to Reinoud, Mali was the centre of three ancient merchant empires. The Kingdom of Ouagadou, which was probably founded in AD 400 by the animist Mandé people, had by the 11th century developed into a fully fledged political state and was known to the Arabs as the Ghana Empire. Its control of the gold fields of Bambouk and Burré to the south, and the taxes levied on the trans-Saharan gold trade were the key to this empire's prosperity. In the 13th century a small Malinké state named Mali and situated in the Manding mountains south-west of Bamako, expanded into the massive Mali Empire. Islam was the religion of the court and to display the magnitude of his faith the ruler Kankan Moussa in 1324 set forth on a pilgrimage to Mecca with an entourage of 60 000, each one reportedly carrying a bar of gold. During his visit to the Sultan of Cairo on the outward-bound voyage he gave away so much gold that the Egyptian money market crashed. Impressed by the cities he had seen, Moussa gave instructions to transform Timbuktu into a commercial centre and to build the Djingareiber Mosque, which still stands today. Moussa's pilgrimage fostered strong political, cultural and intellectual links between the Mali Empire and the Arab world and led to Timbuktu becoming the intellectual and spiritual capital of Islam in Africa.

The third empire, the Songhay Empire, resulted from the rise of a small vassal state on the Niger River in the second half of the 14th century. Under the enlightened leaders of this empire, Islamic learning and scholarship flourished in Timbuktu, which is said to have been the home to 180 Qu'ranic schools, where children learn the Qu'ran by heart, and three universities. Ahmed Baba, its most famous scholar, produced 56 manuscripts dealing with theology and jurisprudence. The town of Djenné further south, site of the largest dried-earth structure in the world – the Great Mosque – became another centre of Islamic scholarship and even today has more *madrassas* than any other town in Mali. An invasion by the Sultan of Morocco in 1591 brought an end to Mali's last great empire. Forty thousand Songhay warriors armed with spears and bows and arrows were no match for the Sultan's 4 000 men armed with muskets, gunpowder and mortars. Timbuktu was ransacked, libraries were burnt and many scholars were killed or deported to Marrakech, bringing to an end Timbuktu's role as a centre of learning. The region's contact with the outside world was broken off for more than 200 years.

Reinoud said that the video to be shown would give an excellent impression of what the participants experienced on the tour. The country had exceeded all expectations. One of the greatest highlights had without doubt been the spectacular Dogon area with its Bandiagara cliffs housing ancient Tellem cliff dwellings. The fact that this region featured on 'top-ten-places-to-see-before-you-die' lists was not misplaced in his opinion. Other highlights of the tour had been a wonderfully relaxing two-day journey on the Niger River, the magnificent mud mosque and traditional architecture in atmospheric Djenné, and the rich manuscripts of Timbuktu. Other events that had made the trip memorable were huge Bamana puppets dancing to the beat of drums

'Witches' hats' in the Dogon area [Photo: Reinoud Boers]

in a village deep in the countryside; the energetic masked dance in a Dogon village where conical straw roofs looked like a collection of witches' hats; the meeting with Tuareg in the dunes outside Timbuktu with music, song, dance and a delicious campfire meal of roasted goat and couscous; the camel ride back to Timbuktu under the stars; a superb four-hour walk through the Dogon's three Youga villages; the meeting under the mango trees of Manding country with griots who related the history of the Bambara; and superb kora music during dinners.

Travelling in Mali was no hardship, Reinoud said. Accommodation was comfortable and clean, if basic on some occasions, the food had been really good, the night in tents during the Niger River trip had added to the experience – despite a Fulani herd of cows walking through the camp at three in the morning – the roads were in good condition and the national and local guides had been quite excellent. Archaeology had featured throughout the tour. At the National Museum in Bamako, reportedly one of best-presented and informative museums in West Africa owing to the fact that Mali's former President had been trained as an archaeologist, the director had guided participants through an outstanding ethnographic collection with artefacts from almost every era of Malian history. At nearby Koulouba Hill rock art depicting hunting scenes, men, tools and animals was depicted.

An archaeological highlight had been Djenné-Jenno, one of 68 archaeological sites clustered around Djenné. Here Prof. Robert McIntosh of Yale University and his wife Susan had undertaken ground-breaking research over many seasons. Through radiocarbon dating of the more important finds, including the foundations of round mud-brick houses, pottery, statuettes, city wall remains, implements and jewellery, the McIntoshes had been able to prove that Djenné-Jenno, dating from about 250 BC, flourished many centuries before Arabs first established trading posts in the Sahara, thus making it the oldest-known urban cluster in West Africa. By 800 AD, Djenné-Jenno had thousands of inhabitants and 3 m thick walls and had grown into an important trading centre between the north and the south. It was thought that in the initial stages Saharan iron ore, copper, salt and stone had been bartered for southern food. Later salt from the north and gold from the south, and no doubt slaves, had become the principal trading commodities. The city continued to prosper until around 1400 when it was abandoned quite suddenly. The site is a teardrop-shaped mound about 7 m high and 2 km in circumference covered by pottery shards, embedded burial and household jars, foundations of homes and remains of walls. In one burial pot the cranium, arm and leg bones were clearly visible. Different building styles, brick shapes, pottery traditions and burial jars used over time could easily be distinguished at the site.

At another site visited the ruins of Hamdallaye, the political and intellectual capital of the short-lived Peul Empire, a theocratic Islamic state founded in 1810 and overrun by Tukulor forces in 1862, could be seen. The mud walls that once encircled the town had eroded down to small banks of earth. Near Bandiagara, the central town of the Dogon region, the group visited another archaeological highlight, the site of Oudjougou, where Africa's oldest pottery had been discovered. The age of the sediment had suggested that six burnt-clay pottery fragments unearthed there were at least 11 400 years old. Till then the oldest pottery obtained from ceramics from the Middle East and the central and eastern Sahara had been 9 000 to 10 000 year. Only East Asia had delivered pottery of a similar age to the Oudjougou site. The group had been accompanied to the site by the head of the local Mission Culturelle, who informed the group about the work of the 'Human Population and Palaeo-environment in West Africa Project'. With its 50 inter-disciplinary researchers from across the world it was the largest archaeological project in Africa at the time. Dr Eric Huysecom of the University of Geneva, the project leader, maintained that pottery was invented in West Africa to enable man to adapt to climate change. Reinoud said that the dig site was an archaeologist's dream since it covered a large, heavily eroded area where layers of rich and easy-to-date sediment exposed by river action lay at the confluence of two rivers.

The last significant archaeological site that had been visited was at Songho. Its grottos were used for boys' initiation rites and the rock face was covered by colourful late rock art, which was renewed and added to during each initiation. Among all these 'modern' paintings could be seen an image of an ostrich that is very redolent of Southern African San art.

Following the talk, Reinoud showed a video by Erwin Stummer, one of the participants from the Western Cape. His professional production gave a wonderful insight into the rich diversity and culture of Mali, and the warmth of its people. **Report by Reinoud Boers**

September: The Bishop and the Bushmen

David Lewis-Williams, Professor Emeritus and Senior Mentor, Rock Art Research Institute, Wits University

Unfortunately a report on Prof. David Lewis-Williams' talk is not to hand. The talk followed a fascinating trail that led from 19th century St John's College, Cambridge, to the new South African coat of arms. Characters in this tale included a heretical and excommunicated Bishop of Natal, Colonel Durnford of Zulu War fame and Wilhelm Bleek, a friend of the bishop and famous San researcher.

October: A search for origins: Science, history and South Africa's 'Cradle of Humankind'

Dr Amanda Esterhuysen, lecturer in archaeology and director of the Archaeological Resource Project, University of the Witwatersrand

The 'Cradle of Humankind', the cluster of fossil hominid sites in the Sterkfontein Valley, is a World Heritage Site. This is well-known. Almost as well-known is the startling fact that more hominid fossils come from here than any other site in the world. Less well-known, however, is the role played by the Cradle, and particularly Sterkfontein, in the recent history and politics of South Africa. This is the topic of a book edited by Amanda Esterhuysen, Philip Bonner and Trefor Jenkins entitled *A Search for Origins: Science, History and South Africa's 'Cradle of Humankind'* (Wits University Press, 2007). It was also the topic of Dr Esterhuysen's lecture.

Using the Cradle as a 'window', Amanda explored the evolution of humans; the development of a number of sciences: palaeontology, geology and genetics; the often larger-than-life scientists involved in this work; and wider national politics. Indeed, she opened 'windows' onto the

multiple pasts that surround the 'Cradle', the notion of the word itself being far from simple. Esterhuysen described how the phrase had moved through different stages of political appropriation and was eventually taken up as a marketing tool.

In 1924 Raymond Dart published the discovery of the Taung child skull, the type specimen of *Australopithecus africanus*. Here was the first evidence of an early African (rather than European) ancestor of humans. As soon afterwards as 1925, Jan Smuts was describing South Africa as the 'cradle of mankind'. Smuts had a strong interest in developing a distinct South African science and that year served as president of the South African Association for the Advancement of Science. He also had an interest in prehistory. A southern African origin for humans fitted his purpose perfectly.

In more recent years the Sterkfontein Valley was declared a World Heritage Site and formally, if not entirely accurately, named the 'Cradle of Humankind'. Within the changed social and political situation of the 'New South Africa', Smuts's rather sexist 'mankind' changed to the neutral 'humankind'. The modified phrase was also ripe for use in a different political context. When then President Thabo Mbeki used the phrase, he did so as a unifying concept: we are all Africans, born of the same cradle that, conveniently, happened to be here in South Africa. The same underlying prehistory, and indeed phrase, had changed, almost diametrically, in meaning.

Amanda brought together the complicated social and political histories of South Africa as seen through the windows of the Cradle and showed how these histories impacted on work at the fossil sites, our perception of these sites and, conversely, how narratives about the Cradle influenced wider discourses.

Report by David Pearce

November: Morocco – a land of contrasts

A report back by Lilith Wynne, former vice-president of the Society and chairman of the Trans-Vaal Branch

Lilith Wynne, who has arranged many overseas trips for ArchSoc over the years, led the 2007 ArchSoc tour to Morocco. Members joined her during this talk on an illustrated journey from the Early Stone Age to a Neolithic burial mound, from Berber, Carthaginian, Phoenician and Roman ruins to Portuguese and Spanish fortified cities and colourful 'colonial' towns clinging to the sides of the Rif Mountains. They travelled with her across the Atlas Mountains, along the Route of 1000 Kasbahs and via stunning gorges and oases to the high sand dunes and fossil-rich desert on the edge of the Sahara. With Lilith, they explored exotic medinas, labyrinthine souks and the rich architecture of the Islamic Cities of Fez, Marrakech and Meknes.

Please refer to the December 2007 and April 2008 issues of *The Digging Stick* for Lilith's detailed reports on the Morocco tour, which formed the basis of her talk.

Membership of ArchSoc – A great gift idea

Have you ever considered giving a year's membership subscription of the South African Archaeological Society as a gift? For the person who would enjoy sharing your interest in archaeology and related fields of research, a membership subscription to ArchSoc could be just the special gift you are looking for. With individual membership at R210 and family membership only R225 in 2009, it's reasonably priced too. Give it some consideration.

FIELD EXCURSIONS AND OUTINGS

July: Some historical geography of Johannesburg

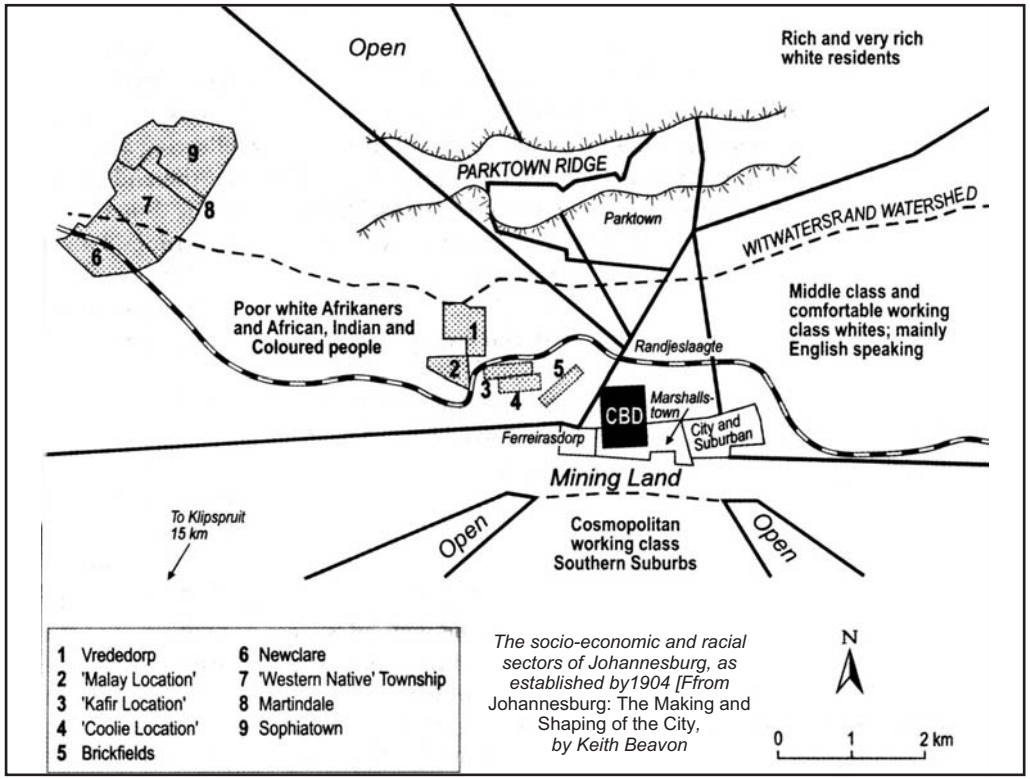
Excursion with Keith Beavon, former Professor of Human Geography and Head of the Department of Geography and Environmental Studies, Wits University

Our bus journey began in Braamfontein – formerly the residence of working class people who occupied small semi-detached brick houses. With the need for businesses to spread from the central business district (CBD), these houses were replaced by apartment and office blocks. The municipal buildings moved to a large imposing structure opposite the Civic Theatre on the fringe of Constitution Hill. It was once a lovely area with restaurants and places of entertainment, but as businesses moved further north it lost a lot of its occupancy. Prof Keith Beavon drew our attention to Park Station sandwiched between Braamfontein and the CBD. The northern portion of the station covers the area once known as Kruger Park, which housed the Wanderers Club. One idea, in 1950, had been to expand the station precinct to the south, leaving Wanderers as a green lung and recreational area. However, the club's land was expropriated, thus destroying any possibility for that which is essential for a world class city, namely a park in the centre of the city.

From Braamfontein we travelled through the old-established area of Parktown with its old schools of Roedean, St John's and KES, and the dull concrete edifice of the Johannesburg General Hospital for which the historic home Hohenheim was demolished. Leaving Joubert Park on the left, we continued through Hillbrow's once attractive residential flatland. The buildings on Hillbrow Hill were much sought-after for their proximity to the CBD, the bright vistas to the north, their Brazilian-style architecture and the area's international atmosphere. Unfortunately the same mistake was made in the lay-out of this area as in the city. The streets were made too narrow to accommodate the traffic and services required by the high-rise buildings. It was in fact 'overbuilt' and as the population changed and political influences took effect the area was considered a slum by 1991.

We passed through Berea, Yeoville and Bellevue and were sad to see the decline in these residential areas. Standing on the platform of an uncompleted building near the water tower, Beavon pointed out the commercial and residential developments blossoming to the north, with Sandton in the distance emerging as the new CBD. He also indicated the northern extent of the Witwatersrand Basin and provided information on the formation of the richest goldfield in the world 2,17 billion years ago. Our journey then took us down Stewart Drive through Lorentzville and Bertrams to New Doornfontein and Ellis Park (now named Coca Cola Park), which is being revamped for the World Cup in 2010. We wondered, somewhat negatively, how this derelict and decaying slum area could be cleared and cleaned in time for the great sporting event in 2010. We journeyed up Appolonia Street into Troyeville, which for a long time had had a Portuguese flavour – some houses still have the style of architecture favoured by the Portuguese.

Turning up into Kensington at Jeppe Boys High School, we got off the bus at Alexander Park to walk up to a magnificent view site. Looking at the skyline of Johannesburg, Beavon told us many interesting aspects of the history and development of Johannesburg. In 1886, at the time of



The socio-economic and racial sectors of Johannesburg, as established by1904 [Ffrom Johannesburg: The Making and Shaping of the City, *by Keith Beavon*

the great gold rush, the Ford Jeppe Company could not decide whether to develop the original township to the east or to the west. A decision was taken that Ford would develop to the east and provisions were made for artisans, mainly Afrikaans speakers, to build small workshops here, and so Fordsburg was born. Jeppe on the other hand moved west to create an area of spacious and elegant homes occupied mainly by English speakers known as Jeppestown. A dramatic event that caused one of the great racial removals was the plague in 1904. The plague came in with the mules and fleas carried in feed that arrived by ship from Argentina. Transported by train from Cape Town, the plague duly arrived in Johannesburg. For health reasons the Newtown area was burnt and the black occupants were removed to the marshy lands of Klipspruit, which subsequently developed into the South Western Townships, or Soweto. This was a significant event as it started the chain of injustices that affected not only the living arrangements of the black population, but their economic independence as well. Sub-economic housing was built for 'poor whites' in the Bertrams and Hofland Park areas, where they still stand today in their process of decay.

Beavon pointed out to us the high-rise buildings, some of which were only partially occupied, or perhaps not at all. In the 1980s the migration of the commercial district to the north rendered many of these buildings obsolete. Although banks such as Standard, First National and ABSA build huge headquarters in the CBD in order to be close to the labour market, inner city regeneration has not yet really taken off. After a walk up to the Scottish Memorial we enjoyed the peace and tranquillity of Rhodes Park a bit further north for our picnic lunch. We basked in the warm Highveld sunshine and were delighted to see this lovely green space tidied up and clean.

Refreshed and restored, we continued our journey back to the CBD. The Wolhuter Men's Hostel in Jeppe, built in 1906 of the typical red brick of the time, is huge and appears to be fully occupied. It had an immense amount of washing flapping from the windows like flags at a carnival. Every fence in this area seemed to be festooned with Sunday washing. Beavon took us to lower End Street and Mai Mai – Ezinyang, the Place of Healing – where we stepped over half-completed earthworks for new water pipelines with some trepidation. Rows of shops contained jars of herbs and other medicinal potions, as well as skins and other assorted goods. A whole yard was dedicated to coffin and bride-box makers. The buildings that housed Mai Mai served as the stables and depository for the sewage carts before the days when waterborne sewage came to Johannesburg. This eastern area of the CBD was rather depressing with its derelict warehouses and factories with broken windows and very often people living in them.

We continued up Commissioner Street through the city centre, remembering the great theatres, hotels and shops along this broad street. We saw the old CNA building now awaiting demolition and the 110-year-old Rand Club before alighting from the bus and walking along Main Street from No. 44 – the home of Anglo American – admiring the boulevard with its attractive beds of low-maintenance grasses. Along this open-air mining museum walking street we saw the lovely Oppenheimer Impala statue, restored after being vandalised in its original home some blocks away, a mine shaft development headgear, one of the original stamp mills of the Witwatersrand Goldfields, a cocopan and even a replica of Mapangubwe's Golden Rhino. This street of gentle green trees, cleanliness and safety gave us a faint hope for the world class city Johannesburg could perhaps become once again.

Then we swung west through Vrededorp, depressing in its half-demolished emptiness and sadly devoid of that once colourful vibrancy that the Indian traders of 14th Street had created. Politics destroyed not only livelihoods and homes but a wonderful cultural diversity that had softened Johannesburg's hard concrete landscape. From Vrededorp we continued through the sub-economic housing scheme of Jan Hofmeyr Township – stagnant in its poverty – before arriving back at Wits University in Braamfontein.

Keith Beavon packed our city's 112-year history most excitingly into one day, linking the history of urban geography, town planning, the diaspora of our many-cultured people and the follies of our forefathers into an enlightening adventure. For many it was a day of nostalgia as we saw places where we had lived or worked, where we had visited friends, found entertainment and leisure. We came away filled with enthusiasm for the rediscovery of our city and its diverse and conflicting history.

Report by Gerry Gallow

August: Iron Age and rock art in Venda

A long-weekend excursion with Edwin Hanisch, senior lecturer in archaeology and anthropology, University of Venda

From 15 to 18 August, 34 members were privileged to share the specialist knowledge of Edwin Hanisch, who guided the group to significant historic and cultural places in Venda. He was accompanied by his colleague, Dolphin Mbale. The excursion could well have gone under the title: 'The mountain that breathes, a drum of thunder, a village underwater and the fascinating history of the Venda people'. The Venda weekend will be remembered for spirited fellow travellers, a diversity of beautiful landscapes, information immersion, rural cultural

experiences and the excitement of meeting unconventional artists at their homes.

The participants stayed in a beautiful valley on the southern slopes of the Soutpansberg about 8 km north of Makhado. The first day's excursion took us to the Dzata museum and the Dzata Mikondeni ruins. As Edwin took us through the displays and as we walked through the ruins we realised that this was the perfect setting for our introduction to Venda history and identity. Afterwards our route to Dzata Tshiendeulu, which pre-dates Dzata Mkondeni, took us many fascinating kilometres through remote rural villages.

On the second day, participants were able to admire a dramatic view over Lake Fundudzi. According to Edwin, in Venda belief there are three kinds of people: those of the mountains, those of the water and those of the plains. The VaThavatsendi are the people of the lake. We continued to meet two Venda artists at their unconventional workshops. Lunch was had with Albert Munyai, who creates fascinating semi-carved anthropomorphic wooden creatures, and then there was a visit to Rebecca Mathibe's homestead-workshop-clay sculpture gallery.

On the last day the group set off for the Salt Pan rock art site near Vivo at the western end of the Soutpansberg, where Anna Steyn explained that excavations by Simon Hall had revealed that the shelter was initially inhabited by the San, but later became a contested space where Khoe herders superimposed their geometric designs over San paintings in an attempt to neutralise their spiritual potency.

The Venda artists

Albert Munyai: The pouring rain did not dampen Albert's excitement at welcoming the convoy. We were entertained by his mere presence and charmed by his art, songs and music-making. All of this happened as we huddled under the makeshift roofing that protected his diverse 'sculptures-in-process'. We shared our lunch with semi-carved anthropomorphic wooden creatures and other such inspirations of the creative mind of this energy-driven artist, who subsequently invited us to view his masterpiece, a superb, highly polished, enormous sculpted drum that could take prominence in any gallery.

Rebecca Mathibe: Our visit to Rebecca was a surprise extra on the programme. After taking a number of semi-marked and unmarked turns, we arrived at a neatly spaced cluster of mud-and-thatch buildings that serve as homestead, workshop and clay sculpture gallery. Rebecca promptly initiated her pot-making display and we all took care not to disturb the hen-on-eggs in one corner. We were mesmerised at the speed and dexterity with which she perfectly sculpted a large, thin-walled, globular pot in only a few minutes. After accepting our appreciation for her work we were all amazed when she nonchalantly flung the pot down on the clay pile from whence it had come. On the return journey over hill and mountain, many of us were carefully clutching clay pots and clay figurines in our arms. Rebecca's beautiful ceramic pieces, which have gained international acclaim, feature among the most sought-after.

Dzata museum and ruins, and Venda history

(This text includes abstracts from an article by Edwin Hanisch (2008))

Edwin's Venda chronology:

1450 - 1550	Entrance of the VaThavatsendi and the Tsiendeulu families into the Soutpansberg, with settlement at Tsiendeulu
1630	First walls are built at Dzata
1690	Beginning of Singo migration from Danangombi
1710	Dambanyika arrives with his Singo
1725-1730	Thoy-ya-Ndou assumes regency
1760	Tho-ya-Ndou is assassinated and Dzata is burnt to ground

Dzata Museum: We realised that we had arrived at the heart of Venda identity when Edwin took us through the Dzata museum at the Dzata Mikondeni ruins. Walking up the imposing avenue lined with *Euphorbia ingens* (Naboom) towards the royal audience chamber, we were surrounded by beautiful stonewalling. As an introduction to the regional history that shaped the Venda people, Edwin explained how studies in archaeology, history, oral history, linguistics and anthropology had clearly indicated the Venda's links with Zimbabwe's Shona-speaking peoples. Before that came about, however, one had to refer to the cultural, social and political development of a complex society in the Shashe Limpopo Valley and the Mapungubwe kingdom (c. AD 1220 to 1280), from which originated the Great Zimbabwe empire.

The fragmentation of this empire at around AD 1450 resulted in groups moving northwards (Monomotapa), westwards (Khami) and southwards, with a series of non-unified chieftaincies settling in the Soutpansberg. The Dhlo Dhlo (Danangombe) chiefdom was of particular interest to Venda history, Edwin said, as legend had it that it was from this tribe that one of chief Dhlo-Dhlo's sons broke away following a leadership dispute upon his death and began to migrate towards the Soutpansberg. The legend further holds that they were protected by a drum with magical powers, known as the Ngoma Lungundu (the drum of thunder), which was given to the people by the god Mwari. Subsequently, the Shona chiefs in the Soutpansberg became increasingly isolated from the Torwa state in south-western Zimbabwe as common interests must have compelled them to amalgamate with local Shona and Sotho. These developments along the southern frontier of Shona expansion eventually resulted in the formation of a new Venda identity.

A section of the museum was intended as a shrine to what was considered to be the most holy of Venda sacred objects, the Ngoma Lungundu Drum. According to tradition, the drum was hidden in a cave near Dzata Tshiendeulu, the ruins of which nestle high on the northern aspect of a mountain. The journey to these ruins took us many fascinating kilometres through remote rural villages with beautiful stone walling. Accompanied by colourfully dressed representatives of the chieftainess who gave us permission to visit the ruins, we tackled the winding road to the foot of the ancient settlement. Edwin explained that two sets of ruins lay adjacent to each other, and that Warren Fish had undertaken excavations at both.

Western ruin at Dzata Tshiendeulu: Chief Tshiendeulu was a prominent trader and his settlement layout shows a court in the front, with a single entrance. What remains of a single seat can still be seen in an area whose neat walls do not have coursing, indicating that this was the public court. Further back the choice of stone and quality of the stonework improves, and coursing appears. At the rear the stonewalling quality is very high, as befitting the status of a royal leader. All but two of the radiocarbon dates from this ruin range from 1435 to 1550 (Vogel 2000), with a noticeable gap of 80 years to the dates of 1630 and 1650. Pottery recovered was typically that of the Khami period.

Eastern ruin at Dzata Tshiendeulu: This ruin is generally in a better condition than its neighbour, although roots from large euphorbia and other trees are damaging the walls. The coursing is neat and as in the case of the other ruin a seat has been built into the wall and is visible on the left as one enters. A small section of this ruin was excavated by Warren Fish, who exposed a hut floor.

Dates from here suggest an age in the mid-1500s. Again the pottery recovered is Khami.

Our discussion now returns to the younger Dzata Mikondeni (1700-1760), so as to follow the chronological sequence of events in Venda history. The accepted legend about Dzata Mikondeni relates that after leaving the Tshiendeulu settlement on the top of the mountain, Thoho-ya-Ndou ('Head of the Elephant') built his new capital at Dzata Mikondeni in the Nzhelele Valley. From here he is reputed to have set out to unify all the chiefs under a single centralised authority. Radiocarbon dates for the site vary considerably and suggest that occupation lasted for more than 100 years, ending between 1750 and 1760.

The current layout of this site is deceptive because of recent construction activities. The oldest pathway came directly from the south, in contrast to the current Euphorbia 'avenue'. Four semi-coursed wall sections had been described prior to the destruction of three of these in the 1970s, while the original foundations were drawn by Edwin and Jannie Loubser from photographs in Walton's book. Excavations were undertaken by Helgard Prinsloo in the 1970s, Jannie Loubscher in 1986 and 1987, and Edwin Hanisch and Tom Huffman in 1989. The latter found a blocked doorway and a new entrance, indicating that at least two kings, probably three, lived in Dzata Mikondeni. One would have been the son of Dhlo-Dhlo, chief of Dhlo-Dhlo (Danangombe) kingdom. Thoho-ya-Ndou ruled at Dzata for many years and during his reign the Venda empire expanded to the Olifants River near Phalaborwa in the south, the Blouberg in the west and the Limpopo River in the north. Trade played an important role throughout this time. It is clear that Dzata was abandoned hastily as many homes were burnt down and household goods were left behind. The fate of the drum of thunder is not clear.

The research undertaken by Huffman and Hanisch (1987) on the relationship between known 'Zimbabwe-type' ruins and Venda history distinguished two phases of development at Dzata Mkondeni based on the area covered by original walling and the blocked doorway found in one of the *musanda* walls. However, this information does not fit in with the legend that Dzata Mikondeni was built, occupied and abandoned during the reign of one king, namely Thoho-ya-Ndou. It is likely that the second occupation was associated with the Singo migration into the Nzhelele Valley from 1700 to 1760. The settlement was enlarged and became the seat of power for an expanding kingdom.

Singo chieftaincy: It must be remembered that Venda speakers inhabited the Soutpansberg a long time before the Singo arrived. Singo is the *mutupo* (totemic name) of the politically dominant group among the Venda. The Singo separated from the Rozvi because of dissension. Descendants of early Singo chiefs who initially ruled north of the Limpopo moved to the Soutpansberg. Linguistically speaking, Singo were western Karanga and came from the central-western parts of Zirnbabwe. It is accepted that these people were central to bringing together the earlier clans in a centralised political system under the legendary chief Thoho-ya-Ndou. They influenced all subsequent groups and the Singo were the last to rule the entire Soutpansberg region in pre-colonial times. The Singo polity in the Nzhelele Valley broke up between 1750 and 1800. Three main sections emerged, namely the western section comprising the Ramabulana Singo, the Ravhura, who were driven east, and the southern Singo, who gradually became incorporated in Sotho chiefdoms.

The Singo royals and their close allies expressed their political dominance through the use of mountain imagery in their origin accounts and burial practices. The Singo relegated the political status of the earlier Venda *mutupo*. Whereas the groups that ruled immediately prior to the Singo incursion lost their 'mountain' status and started to bury their chiefs in pools, others were relegated from 'pool' to 'dry' (plains) status (Loubser 1991, 420). Mountain and water imagery featured yet again during our visit to Lake Fundudzi the next day.

Lake Fundudzi: Geological faults in this area have created fascinating natural features, such as 'breathing' sulphurous gas vents, and it is therefore said that the god Raluvimba rests in these mountains. Lake Fundudzi was presumably created by a landslide as 500 m further down water seeps out to once again form a river. Unfortunately, the lake is silting up as a result of deforestation and population growth. In Venda belief there are three kinds of people, those of the mountains, those of the water and those of the plains. In the past, burials in each group was appropriate to the group's status and took place either in holy forests in the mountains, in pools and in graves dug in the ground. Traditional chiefs were buried in caves or cracks that were filled up.

The VaThavatsendi, who may have arrived before the Singo, are the people associated with the lake. The Nitchiva clan, which lives on the northern side of the lake, is the keeper of the water. They tell of a village of ancestors that is situated under the water and that on dark nights one is able to see their fires. If one listens carefully, one can hear their drums. The Ntavatsindi clan protects the land, while the Dziwidudiani, being half-skeleton, are not ancestors but belong to the spirit world. Since they walk around at night, people in this area stay home at night as one could become an outcast if one met one of these spirits. People also talk about an island in the lake where sheep were grazing during a severe drought and there are many beliefs around the sacred white crocodile. But one must visit the Venda to hear about these.

Hanisch, E. 2008. Reinterpreting the origins of Dzata: archaeology and legends. In: *Five Hundred Years Rediscovered,* N Swanepel, A Esterhuysen & P Bonner (eds), Johannesburg: Wits University Press.

Huffman, TN and Hanisch, EOM. 1987. Settlement hierarchies in the northern Transvaal Zimbabwe ruins and Venda history. *African Studies* 46.

Loubser, JHN. 1991. The Ethnoarchaeology of Venda-speakers in South Africa. *Navorsinge van die Nasionale Museum Bloemfontein* 7(8).

Vogel, JC. Radiocarbon dating of the Iron Age sequence in the Limpopo Valley. In: *African Naissance: The Limpopo Valley 1 000 years ago,* M Leslie and T Maggs (eds). SA Archaeological Society Goodwin Series, 2000, 8:51-57.

Part of a panel at Salt Pan Shelter [From: African Naissance: The Limpopo Valley 1 000 years ago. *ArchSoc Goodwin Series Vol. 8 December 2000.]*

Visit to Salt Pan rock art shelter with Anna Steyn

This summary consists of abstracts from an article by Simon Hall and Ben Smith on 'Empowering places: Rock shelters and ritual control in farmer-forager interactions in the Northern Province, published in *African Naissance: The Limpopo Valley 1 000 Years Ago*, edited by Mary Leslie and Tim Maggs (Goodwin Series 8, 2000:30-46). Abstracts are included since this publication is out of print.

The landscape north of the Soutpansberg was shared by a complex and partially overlapping sequence of herder, forager and farmer communities in the second half of the first millennium AD.

The Salt Pan Shelter and its closely associate open camp located immediately above the pan on its southern edge were selected to sample forager settlement strategies in this higher rainfall area. The rock art of the Limpopo province was subject through time to major shifts in pigment use, method of pigment application, manner of depiction, shape, form and subject matter. The shifts were sudden and dramatic. Different styles of rock art can be seen at the site, each with its own particular set of painting conventions. Each is so distinct that they must either have had different origins or have developed independently for some millennia.

p 37: These parietal deposits bring different insights on the nature of interaction and add further levels of complexity. The Salt Pan Shelter contains more than a thousand painted images. Its rock art provides a type-site for a stratigraphic art sequence that can be picked up widely, though seldom so fully, across much of the region. These superposition sequences provide key information about the nature of farmer-forager interaction.

p 33: Excavations at the salt pan have provided a preliminary picture of a pre-2000 BP forager population that had to respond to a variety of food producers in the 1st millennium AD. Regionally, a herder or pastor-forager horizon, represented by Bambata and Ripple Rim pottery, was followed by a full farmer, Happy Rest phase suggesting close encounters with the foragers. From about AD 1000 onwards the excavated sequence suggests a marked decline in the intensity of forager occupation. One signal of this decline was the appropriation of the Salt Pan Shelter by farmers for their own ritual use, especially in the 2nd millennium AD.

The date of the pre-pottery sequence is estimated at within the last 4 000 to 5 000 years. In the ceramic sequence much of the pottery, and most of the decorated surface collected sherds, belong within the early farmer Happy Rest phase dating between AD 350 and AD 600 (Hanisch 1981). This pottery, and younger Icon ceramics (Moloko/proto-Sotho), dating from AD 1350 (Hanisch 1979), are a minor component within large microlithic assemblages associated with bone and shell. This pottery, therefore, was brought into forager contexts, although the Icon pottery may represent specific visits. Based on the diagnostic pottery, it appears that the most intensive period of overlap between foragers and farmers occurred in the period up to about AD 600. The rock shelter sequence confirms this.

The shelter sequence has a lower unit, associated with Happy Rest ceramics, an intrusive Icon sherd and many lithic scrapers. The upper unit, associated with Eiland, Icon and possibly Leopards Kopje sherds (approximately representing a time span from AD 1000 to AD 1499), indicate that forager use of the shelter dropped markedly after the 1st millennium AD and this is attributable to a decline in the viability and number of foragers on the landscape and a rise in the use of the shelter by food producers.

p 32: Most attention focuses on a built mound and the manipulation of natural features within the shelter. A low stone mound comprised of tightly packed stones and ash is stratigraphically part of the upper unit and is therefore associated with the downturn in forager occupation. The mound is not a hearth and the interpretation is that it was specifically built to contain, cover and enclose the ash. The impression is that the bone has been packed around and sealed in by stones. The bones were of a variety of wild species, including a number of medium and small carnivores. The authors suggest that the farmers constructed the mound.

P 33: Farmers use shelters as ritual contexts, because they provided secluded places for transitions in life status, in which a person enters in one condition and returns in another. Hunting wild antelope for meat and carnivores for hides occurs during initiation and the ethnography shows that the debris generated during rites of passage is often destroyed, hidden or secluded. The nature of secluded ritual, such as suggested for these archaeological features, is that of transition and transformation. People in betwixt and between state in the Southern Bantu world are seen to be hot and dangerous, as are the materials associated with them. There is thus a need to conceal and permanently discard residues associated with this condition. In this context, ash has a 'cooling' or appeasing essence and so is included in the sump. It is suggested, therefore, based on this archaeology that Salt Pan Shelter was used by 2nd millennium farmers for their own ritual needs, and this expresses another aspect of the marginalisation of foragers. This theme is elaborated in the context of the rock art imagery.

p 39: Three traditions can be identified in the rock art of Salt Pan Shelter. The oldest is executed in fine brushwork, typically in red pigment but occasionally will contain details in white and black, rarely are figures in white or black only. Human figures (more women than men) feature significantly, along with kudu, giraffe, elephant and other animals, large game animals and predators. The style and subject matter is diagnostic of the San rock art tradition. [Human figures of the San tradition are often arranged as processions, dancing to activate potency.] The San rock art of Salt Pan Shelter thus reflects very long-established concepts that lie closed to the core of the San worldviews.

Alongside the San tradition lies an art of geometric designs, applied by finger in a wide variety of pigments from red through orange to white. The geometric designs are strikingly different from the earlier forager art, much larger and conforming to a new set of conventions, with new and unrecognisable subjects. They often overlie San tradition art, but it is not uncommon to find the reverse. They occur at far fewer sites and the exact identity of the painters remains undemonstrated. Finally, there is a varied collection of images, daubed in powdery white and off-white pigment. These follow a manner of depiction that is typical of the rock art of Bantu-speaking peoples in many parts of eastern, central and southern Africa. In this area, such rock art is particularly linked to the ancestors of the modern Sotho-Tswana cultural group. Subject matter is varied but characterised by depictions of quadrupeds and spread-eagled designs. This art overlies both the other traditions.

p 40: In the cultural sequence, the geometric tradition art therefore falls between the art of the San and that of the ancestors of the modern Northern Sotho (a group whose arrival is dated to around AD 1300 based on an association with Moloko pottery in ground deposits). Ben Smith and Sven Ouzman argue that the geometric art was a tradition brought in by the early herders: those people, probably Khoe-speakers, who brought with them the first domesticates.

Report by Anna Steyn

September: Wonderboom Nature Reserve

An outing with Anton van Vollenhoven, consulting archaeologist

At the end of the 19th century the Zuid-Afrikaansche Republiek built four forts to defend the city of Pretoria against the British. Klapperkop, Wonderboom and Schanskop were built by the Germans, while West Fort was built by the French – there was a great deal of competition for these contracts. Eight forts had been planned, but when the government realised the cost and manpower involved, their number of large forts was reduced to four and several smaller infill forts were built of corrugated iron in different shapes, some square, some round. Our visit on Sunday 28 September was to Fort Wonderboom, where Dr Anton van Vollenhoven was involved in restoration.

We entered the fort through a double set of enormous steel doors – sadly defaced with

unsightly graffiti – into a large courtyard surrounded on two sides by a crescent-shaped building with nine rooms. Sadly, during the Second World War Jan Smuts had ordered the concrete roofs of the rooms to be blown up to prevent their use by the Ossewa Brandwag. The first room served as the stables and the second, with its pink plastering still visible, as the officers' quarters. The third room had been the store, as identified by the lettering still visible on the lintel. The next room housed the garrison. Here the troops lived and ate, and also received a certain amount of schooling. The fifth room was the machine room where the generators stood, which made the use of searchlights possible. The next room was the telegraph room from which telephones were operated. Adjoining this was the kitchen, which was followed by the lazarette. The last room, the ammunition store, adjoined the water reservoir. Water was obtained from the Apies River and pumped up to the fort. The rounded brickwork that forms the foundations for the stone work is a work of art.

At the back of this building rise the high walls of the fort with emplacements for cannon, while the wall opposite has rifle loopholes. Across the courtyard lies a large rock into which the names of some of those who served in the fort are chiselled. At the top end of the fort there is a steep slope that was protected by sandbags. Anton made the fort come alive with his accounts of its historical and cultural background.

We left the fort on the slope side and enjoyed a panoramic view of Pretoria. There was just a hint of purple over the city, indicating that the jacarandas were just about to come into bloom. Below the fort lies a natural terrace on which we saw the remains of stone walling from an earlier occupation. It is believed that the walls date to the Defacane period of around the 1830s when they could have served as a kraal for cattle, although goats are more likely in view of the rocky terrain. There is some controversy as to whether Tshwane or followers of Musi inhabited this area. At the foot of the hill Iron and Stone Age sites have been identified. The Wonderboom tree is sacred to the descendants of both the local inhabitants, who believe that the body of a tribal chief is buried there, and the descendants of the Voortrekkers, who 'discovered' the tree in 1838. It was named 'Wonderboom' by their leader, Hendrik Potgieter. Voortrekker descendants often gather here on 16 December (the Day of the Covenant), while Tshwane descendants also hold a sacred day here once a year.

The Wonderboom tree is believed to be a thousand years old as its branches have spread, drooped and re-rooted to form three circles of daughter trees. The tree has defied both fire and pestilence and is believed to be able to provide shade for a thousand people. The Wonderboom Nature Reserve is also the home to many species of small antelope, monkeys, hyrax and a wonderful variety of birds. Zebra have recently been introduced and its steep hill and rocky outcrops house many indigenous trees and plants. Wonderboom Nature Reserve offers a feast of opportunities of exploration for the naturalist, archaeologist, historian and students of culture. Dr Van Vollenhoven whet our appetite for more visits to this most interesting reserve.

Report by Gerry Gallow

Sales Table – New and popular books in stock

New book titles on archaeology, palaeontology, history, geology and related topics are regularly added to the ArchSoc's Trans-Vaal Branch Sales Table. The list of titles available is available on our website at www.archaeology.org.za.

- *Abundant Herds*. Marguarite Poland & D Hammond-Tooke R340
- *African Archaeology.* David Phillipson R220
- *Archaeology of Shamanism*. Neil Price R355
- *Archaeology of Southern Africa*. Peter Mitchell R275
- *Capturing the Spoor.* Ed and Catherijn Eastwood R310
- *Claim to the Country.* Pippa Skotnes R330
- *Customs and Beliefs of the /Xam Bushmen*. Jeremy Hollman (ed.) R240
- *Egyptology Today.* 2nd edition. RH Wilson R325
- *The First Africans.* L Barhan & P Mitchell R360
- *Five Hundred Years Rediscovered.* Swanepoel, Esterhuysen & Bonner R240
- *Food Plants of the World.* Ben-Erik van Wyk R330
- *From Tools to Symbols.* Francesco d'Errico, Lucinda Blackwell R235
- *Genes, People and Languages*. LG Cavalli Sforza R120
- *Geological Journeys.* Nick Norman & Gavin Whitfield R210
- *Handbook to the Iron Age.* Tom Huffman R405
- *Human Beginnings in South Africa.* Hillary Deacon & Janette Deacon R195
- *Images of Mystery.* David Lewis-Williams R270
- *Johannesburg: The Making and Shaping of a City.* Keith Beavon R175
- *Karoo Rock Engravings.* Parkington, J, Morris, D & Rusch, N R190
- *Mapungubwe: Ancient African Civilisations on the Limpopo.* Tom Huffman R 90
- *Mind in the Cave*. David Lewis-Williams R345
- *My Heart Stands in the Hill*. Janette Deacon and C Foster *Special price* R150
- *Out of Africa's Eden*. Stephen Oppenheimer R115
- *Origins.* Geoffrey Blundell R170
- *Penguin Atlas of African History.* Colin McEvedy R135
- *People's Plants.* Ben-Erik van Wyk R240
- *Reservoirs of Potency.* S Townley Basset R250
- *San Spirituality.* David Lewis Williams & David Pearce R175
- *Search for Origins: Science, history and SA's 'Cradle of Humankind'.* P Bonner et al R265
- *Shamanism and the Ancient Mind*. James Pearson R195
- *Silence of Great Zimbabwe: Contested landscapes and the power heritage.* J Fontein R395
- *Story of Earth and Life*. Bruce Rubidge & Spike McCarthy R220
- *Unconquerable Spirit.* Pippa Skotness R340

Many other titles are held in stock, as are ArchSoc sunburst T-shirts, casts of Mrs Ples and Robustus, greeting cards and archaeological posters. Visit our sales table at lectures or place your orders direct by contacting Reinoud Boers at e-mail: fox@boers.org.za, or telephone/fax: 011 803 2681. Add postage and insurance of R40 for mail orders within South Africa.