

March 2013 | Issue 150

### Editorial

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Thinking on this edition, the 150<sup>th</sup> number of the Newsletter, I was at a loss of what to talk about in my editorial. After 150 is merely a number, a milestone less impressive than 200 (we thus celebrate David Livingstone's birth with a panoply of global events) and even less so than 501 (we can acknowledge the arrival of the first known white person on the Zimbabwean plateau, Antonio Fernandes).

The Society existed long before the newsletter, having begun in 1958. It was a call for notes on outings as well the popular response to a few roneoed (cyclostyled, for those who never grew up in this country) notes by the leaders of outings that created a demand for a more regular method of communication with members. The first number of the first incarnation of the newsletter appeared on June 1, 1965. Taken with the second version of the newsletter in 1974, averages to 3 issues of the newsletter a year, although there have been years where none appeared at all while other years saw an abundance of issues.

The *Mashonaland Prehistory Society Newsletter No. 1* had as its first article, a piece on amateur archaeologists by the first editor John Ford (see also *Newsletter* 138). The rest of the edition contained notices on upcoming events (Cran Cooke was to give a lecture on his massive excavations at Redcliff, while Peter Garlake was to lead members to Mutoko to look at rock art and ruins). The creation of a photographic library of antiquities and rock art sites was mooted although later issues lamented the lack of response from members and the public in general.

In issue 4, the familiar logo made its appearance while issue 5 sees a respectable listing of books in the library, many of which are still held in the society's collection. (Oh! The thought that the library could see a similar return to growth and use by members today!) At least 52 members were listed by 1967 and many brief articles on recent excavations, new theories and fascinating talks were beginning to appear. The newsletter was first off the press with news of many discoveries, reporting data as soon as they were confirmed and before they were published in more established (and let it be said, academic) fora.

The decision was taken in 1967 to create a journal instead of a newsletter and the size and content varied considerably during the two years it took to implement this change. As noted in the first journal, called *Rhodesian Prehistory* and issued in February 1969, "In an effort to improve our communication beyond a parochial Newsletter we have progressed into the printed field, albeit on a small scale, for in a country this size, a specialised field such as ours has a limited following". Indeed.

The journal would continue alone in the society's publication stables for almost five years before a new newsletter was created in 1974 to satisfy the need to inform members of upcoming events and news too ephemeral to justify including in the journal. The latter was growing steadily although production and sourcing content remained problematic (not much change there) and began to appear



at ever more irregular intervals (*Ibid*). The newsletter remained exactly that for over a decade, usually never more than four pages with brief notes on future outings, committee and library news, listing new publications on African archaeology, a growing mention of members who had left the country as well as the odd short note on archaeological matters from anywhere in the world (Stonehenge remained an enduring favourite of the editor though!).

The society never acknowledged the existence of the short lived country of Zimbabwe-Rhodesia, only announcing a name change to the Prehistory Society of Zimbabwe in number 34 which appeared in May 1980. The name change was proposed at the AGM by the Honorary Auditor of the Society, Mr G. Milwid. This number contains the following sentence indicative of the changed situation in the country: "Annual General Meeting: This took place on 19 March, having been postponed from February because of the call-up during the election period."

The newsletter remained rather plain until number 57 (May 1984) where a new cover page using bond paper (until then in short supply in post-war Zimbabwe) was used, and the logo made its reappearance. The same edition noted the shortage of funds to print a journal and thus a decision was made to upgrade the newsletter "to serve us both as journal and broadsheet until such time as our financial base is more secure". For this reason, as well as a dearth of willing editors and contributors, the journal has continued to enjoy an irregular existence; it must be noted that six issues have appeared in the last seven years. In that same time, a further 93 issues of the newsletter have been produced.

From 1984, the newsletter has served as exactly intended, providing a forum for informal contributions, notices of events, and publishing brief archaeological notes. With the digital age, the newsletter has arguably "gone green" and is now solely distributed via email and the internet at almost no cost. Paper copies are produced for all branches of the Zimbabwean National Archives, and a few local libraries to ensure there is a permanent record of the publication.

One cannot talk of the past without speculating on the future. What future does the newsletter have? Does it deserve a future? As editor, I must answer "YES!" but presumably need to justify my optimism. My thoughts can wait for the next edition. I call on you, the reader, to send me any ideas, opinions, comments or suggestions you have for the newsletter. Should we be selling adverts? (To who?) What sort of articles/items/notes do you wish to see? More international news or keep a Zimbabweanist focus? What about interviews with local archaeologists and heritage workers? Q&A, Debate and "Looking Back" sections? Do we want pictures? What about university news from the training centres in Harare and Gweru? And what about reporting on NMMZ? Believe me, this has all been done and tried in the 150 issues of the new newsletter but maybe some ideas are worth revisiting. After, many of us have made a career of digging things up!

### Zimbabwean Prehistory Volume 30

The 30<sup>th</sup> volume of the flagship journal for Zimbabweanist archaeology makes its 30<sup>th</sup> appearance with a smorgasbord of articles edited by Robert Soper and Adele Hamilton-Ritchie. The volume is appropriately dedicated to Edward Sibindi, an extraordinary man who worked for almost 40 years with many archaeologists around the country. An appreciation by Simon Makuvaza and Paul Hubbard starts the issue which puts flesh to Edward's life and achievements.

James Bannerman makes his debut in the journal although he has lived and worked in the region for many years. His article focuses on the *zimbabwe* of Zembe, located in central Mozambique and puts



paid to many misconceptions about this and other ruins in the area. Rob Burrett contributes a valuable article to the debate on the use of space at *zimbabwe* sites, identifying a probable *banya* (ritual building) at Dhlo Dhlo ruins. Excavation is needed to test his ideas but the discussion on previous work and application of relevant ethnography make this essential reading for students on the Zimbabwe Culture.

Switching focus to Hwange, Paul Hubbard and Gary Haynes contribute a short piece focusing on Mtoa Ruins, describing the site and the possible use of the site as a rain-making centre by the Nambya people. Nick Walker makes a welcome return to the journal with his paper on Majande Ruins in eastern Botswana. Briefly reporting on results from test excavations, Walker links the site with the Khami State, interestingly hypothesizing that a Rozvi elite was living there receiving tribute from a proto-Tswana (Moloko) community.

Plan Shenjere reports on surveys conducted in northern Nyanga and the Save Basin in eastern Zimbabwe. The most debatable part of this solid report is her identification of Musengezi pottery at four sites in the Save area although she is justifiably hesitant about her claim. Regrettably the pictures of the pottery are of insufficient quality to determine what the pottery actually might be. The journal is completed by a short note by Nick Walker and Edward Sibindi on the fruit remains from Pomongwe Cave in the Matobo Hills. The most valuable part of the paper is the appearance of a table which had been only partially reproduced in Walker's (1995) thesis. The vast quantities of fruit remains hint at the potential richness of future excavations in the large caves in Matopos in delimiting environmental conditions and changes in prehistoric times.

### Revision of "A Bibliography of Zimbabwean Archaeology"

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The largest bibliography on Zimbabwean archaeology is about to get bigger and better. First released as a free-to-download ebook in 2005, it contained 4762 entries and a basic author and subject index. Judging from the number of times the bibliography has been downloaded, it has proved to be of great use to established researchers and students alike. In the eight years since then, a great deal of new publications have been produced which has necessitated a complete revision rather than an update.

I appeal to all authors who have published articles, books, and book chapters of relevance since 2005 to please forward me the details. This includes author, year, title, publication and place (if a book). Please feel free to include "in press" material.

The bibliography will also include digital and multimedia listings including mention of websites, web-based articles, documentaries, CDs and DVDs, and the first listing of magazine and newspaper articles.

I will stop collecting material in August 2013 in time to release the bibliography in January 2014.

Email: hubcapzw@gmail.com with your information!



## Obituary

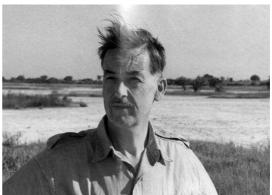
### Thurstan Shaw (1914-2013)

Summarised from The Guardian newspaper. Images from Google.

The first trained archaeologist to work in what was then British West Africa, during the 1950s Shaw helped to found the Ghana National Museum and the archaeology department at the University of Ghana. In 1959 he was invited by the antiquities department of Nigeria to perform an excavation at Igbo-Ukwu.

Situated near the modern town of Onitsha, south-east Nigeria, the 9th-century site was part of the Nri kingdom, a medieval state which was unusual in that its leader exercised no military power over his subjects. The kingdom existed as a sphere of religious and political influence and was administered by a priestking called the eze Nri.

Igbo-Ukwu was a burial place for the Nri elite, who were interred with large quantities of grave goods. Artefacts included jewellery, ceramics and glass beads,



together with highly sophisticated and elaborate cast bronze vases, bowls and ornaments made with the lost wax technique — among the earliest cast bronzes in sub-Saharan Africa.

At the time the prevailing theories held that West African civilisation and the development of sophisticated crafts such as metallurgy had spread from Mediterranean North Africa. However, the discoveries at Igbo-Ukwu demonstrated that indigenous tribes had become highly sophisticated craftsmen long before they had come into contact with Arabs or Europeans.

Shaw's two-volume 1970 monograph on the site, followed by his book *Discovering Nigeria's Past* (1975) and *Unearthing Igbo-Ukwu* (1977), helped to lay the foundations for an understanding of the country's prehistory.

In 1960 Shaw joined the Institute of African Studies at the newly-founded University of Ibadan in Nigeria, and went on to establish a department of archaeology where, over the next 14 years, he helped to provide the country with the best-trained archaeologists of any of the newly independent African states. He was professor of archaeology from 1963 until his retirement in 1974. His contribution was recognised by an international conference held in Ibadan on his 75th birthday in 1989, at which he was made a tribal chief as Onuna Ekwulu Nri and as Onyafuonka of Igboland.

The son of a Church of England clergyman, Charles Thurstan Shaw was born in Plymouth on June 27 1914 and educated at Blundell's School, Tiverton, where he won prizes for Greek and music (he was a fine pianist), played rugby and cricket and was head of house and president of the school debating society. He then went up to Sidney Sussex College, Cambridge, to read Classics.





Before going up to Cambridge Shaw had taken part in the excavations at Hembury Fort in Devon under Dorothy Lidell. For Part II of his degree he changed to Archaeology and Anthropology, graduating with a First. Shaw's interest in African archaeology also developed early in life, deriving from his father's interest in the work of the Church Missionary Society and the influence of Louis Leakey, who persuaded him, after graduation, to work in Africa.

Shaw moved to the British colony of Gold Coast (later Ghana), where he became a tutor at Achimota Training College, near Accra, an institution which would train many of the future leaders of independent West African nations. As curator of the college's anthropology museum he led two major excavations, one of Neolithic and Iron Age deposits at Bosumpra Cave, Abetifi, and the other of a midden, or rubbish dump, at Dawu. He built up the museum's collections to become the foundation for both Ghana's National Museum and the Department of Archaeology of the University of Ghana.

Back in England from 1945, Shaw taught at the Cambridge Institute of Education and was actively involved in the Cambridgeshire Village College movement. After retiring from the University of Ibadan, Shaw returned to Cambridge, where he had been awarded a PhD in 1968. He served as Director of Studies in Archaeology and Anthropology at Magdalene College from 1976 to 1979.

Shaw became a Quaker in the 1960s, serving as an elder and helping to found a new Friends' Meeting House in Hartington Grove, Cambridge. An outspoken opponent of apartheid, he was instrumental in the decision taken at the 1983 Congress of the Pan African Association on Prehistory at Jos which banned fraternisation with South African academics — a decision which precipitated a crisis at the World Archaeological Conference in 1986. Actively involved in the anti-war movement over many years, in 2000, when he was in his mid-eighties, he was arrested during a demonstration against Trident missiles at the Faslane submarine base.

A keen gardener and long-distance walker, Shaw founded the Icknield Way Association which campaigned to reopen the entire Icknield Way, a prehistoric route from Norfolk to Wiltshire, as a long-distance path. Though the full trail is not yet complete, he won the support of the Countryside Commission and produced the first walker's guide to the route.

Shaw was founder editor of the West African Archaeological Newsletter and also edited the West African Journal of Archaeology, from 1971 to 1975. He served as president of the Prehistoric Society from 1986 to 1990. He was elected a Fellow of the Society of Antiquaries, whose Gold Medal he was awarded in 1990, and a Fellow of the British Academy in 1991. He was appointed CBE in 1972.

At his 96th birthday party in 2010 Shaw held court in a Cambridge hotel in the brightlycoloured robes of an Onuna-ekwulu Ora, or "the man through whom the history of the Igbo people speaks", surrounded by scholars from Africa and Cambridge.

He married first, in 1939, Ione Magor, who died in 1992. In 2004 he married, secondly, Pamela Smith, a historian of archaeology, who survives him with the two sons and three daughters of his first marriage.



Professor Thurstan Shaw, born June 27 1914, died March 8 2013



### New Publications on Zimbabweanist Archaeology

Bruntonab, S., Badenhorst, S. & Schoeman, M.H. 2013. Ritual fauna from Ratho Kroonkop: a second millennium AD rain control site in the Shashe-Limpopo Confluence area of South Africa. *Azania: Archaeological Research in Africa* 48 (1): 111-132

Ratho Kroonkop (RKK) is a hilltop site located in the Shashe-Limpopo Confluence Area of South Africa that was used repeatedly from the K2 to the historic period. Amongst other features, the site contains two rock tanks, which were used for rain control rituals. Faunal remains from rain control sites have not been reported before. A wide variety of animal remains were retrieved from the site, including mammals, birds, reptiles, amphibians, fish and molluscs. Using chronologically-disparate ethnography, the authors propose that the species found in deposits at RKK were used in rain control rituals. Many of the species identified from RKK had an association with water, rain or potency, appeared burnt black representing rain clouds and have been represented in the region's rock art.

Chirikure, S., Manyanga, M. & Pollard, A.M. 2012. When science alone is not enough: Radiocarbon timescales, history, ethnography and elite settlements in southern Africa. *Journal of Social Archaeology* 12 (3): 356-379.

The southern African recent past is replete with examples of elite settlements, some of which were occupied sequentially, and by different rulers. Shona, Venda and Tswana traditions identify the many dry stone walled capitals with former kings who ruled during different reigns. This historical reality is often not factored when considering the issues of political centres and urbanism in the Iron Age. This article combines historical and archaeological information to develop an alternative explanation for the existence of hundreds of elite Zimbabwe settlements, some of which were synchronous according to the radiocarbon chronology. The main indication is that rather than suffering from a glut of elites, southern African urban and political centres are associated with individual leaders of competing polities which may not have been part of unified hierarchical and sequential structures. The archaeology of the region stands to benefit from understanding the dynamics of politics, power and leadership in this way.

Duffey, A. 2012. Mapungubwe: Interpretation of the Gold Content of the Original Gold Burial M1, A620. *Journal of African Archaeology* 10 (2): 175-187.

This paper is an attempt to give a credible interpretation of the many gold foil fragments found in a single grave on the summit of Mapungubwe Hill in January 1933. While carefully studying the many fragments of gold foil and the restored rhino, bovine and feline from the Mapungubwe collection at the University of Pretoria, the author noticed that the same type of images, symbols and shapes are found on the rim and base of an old divining bowl at present at Groote Schuur in Cape Town, as well as on more recent BaVenda divining bowls. It was also apparent that the Mapungubwe gold rhino, bovine and feline are all relatively of the same size, that they all have curved bodies and that all have flared feet with small tack holes at their bases, indicating that they were likely once attached to a flat round wooden surface. Along with the remains of a crocodile once in Dr Marc Smalle's collection in Polokwane, all these figurines came from a single grave on Mapungubwe Hill, referred to as the Original Gold Burial M1, A620. It is argued that all the fragments were once attached to a single object, namely an elaborately carved wooden divining bowl which had disintegrated over time. While the complete collection of gold foil fragments recovered in the 1930s may have allowed a relatively accurate reconstruction of the appearance of the vessel which they originally covered, many of these are missing and therefore this is unfortunately not possible. Enough fragments remain, however, to give a credible partial reconstruction of the bowl based on careful iconographic observation.

Huffman, T.N. & J. du Piesanie, J. 2011. Khami and the Venda in the Mapungubwe Landscape. *Journal of African Archaeology* 9 (2): 189-206.

In the Mapungubwe landscape, the Khami phase grades into the historic Venda period. Khami occupation, however, differs markedly from recent Venda settlement. Among the differences, rainfall was more consistent in the 15th and 16th centuries, and the Limpopo Valley supported several thousand people living on cattle posts



and in agricultural villages. In contrast, 19th century Venda capitals virtually housed the entire chiefdom, totalling only some 350 people. A slow process of acculturation led the Venda-speaking Machete chiefdom to become Sotho. When Mapungubwe was discovered in the early 1930s, the chiefdom had already disintegrated, and the people spoke Sotho.

Huffman, T.N. 2010. Revisiting Great Zimbabwe. *Azania: Archaeological Research in Africa* 45 (3): 321-328

The article is a response to a paper by Shadreck Chirikure and Innocent Pikirayi that appeared in Antiquity (2008) revisiting the sequence of Great Zimbabwe, and proposing fundamental changes to the site's interpretation. If you have not yet had the opportunity to read this paper, it may be freely accessed online at: <a href="http://antiquity.ac.uk/ant/082/ant0820976.htm">http://antiquity.ac.uk/ant/082/ant0820976.htm</a>. Chirikure and Pikirayi offer a new interpretation of Great Zimbabwe. Using a 19th Century principle of political succession, they argue that all major stonewalled buildings in the valley, as well as on the hill, served as seperate palaces for successive rulers. Older historical data, however, together with evidence from other Zimbabwe settlements, negate this interpretation.

Igoe, M. & Hubbard, P. 2012. Zimbabwe: A Simple History. A quick canter though the story of this amazing African country from the Stone Age to the present. France: Marco Books.

A book primarily aimed at the casual visitor and tourist, this book in one of the first discussions of Zimbabwe's history to published exclusively as an e-book. The tone is light but never frivolous and the entire period of human history in the country is covered, from *Homo habilis* to the 2012 financial crunch in the country. Well illustrated, together with a short "must-see" section at the end of each chapter, this book serves its purpose of a basic introduction to the entire history of the country without becoming bogged down in academic debates or too much detail.

Lane, P. 2013. Later Holocene Africa. In Hicks, D. & Stevenson, A. (eds) *World Archaeology at the Pitt Rivers Museum: a characterization*. 122-168. Oxford: Archaeopress.

At least 4484 objects dating from the last 2000 years and from Zimbabwe are held at the Pitt-Rivers Museum, Oxford, most of which come from Khami, Great Zimbabwe, the Webster Ruins and a couple of other localities. Most of these objects are glass beads or decorated pottery sherds. There are also several carvings and metal objects. By far the most important part of this paper (to this newsletter at least) is the revelation that almost no work has been done on these collections since they were accessioned in the early 20<sup>th</sup> Century. Lane does an admirable job setting these objects within a broader context, both in African and museum studies. Questions of repatriation of such objects aside, the collection at the PRM can profitably form the basis of a couple of theses on Zimbabwean archaeology should willing students be found.

Lewis-Williams & Pearce, D.G. 2012. The southern San and the trance dance: a pivotal debate in the interpretation of San rock paintings. *Antiquity* 86 (333): 696-706.

Cave paintings and first-hand ethnographic accounts from living peoples have led to the notion that southern African spiritual experts routinely mediated with the other world through energetic dances leading to the trance state. The evidence for this idea has been challenged in recent years, and the importance of the trance dance diminished accordingly. The authors confront these criticisms and attempt to place the shamanistic dance back on centre stage - with important consequences not only for the study of hunter-gatherers, but for wider prehistoric interpretations.

Machiridza, L.H. 2012. *Material culture and dialectics of identity and power : towards a historical archaeology of the Rozvi in South-Western Zimbabwe*. Unpublished MA dissertation, University of Pretoria, Pretoria.

The desire to attach identities (e.g. ethnic, gender, race, class, nationality etc.) to material culture has always featured at the core of archaeological inquiry. This study revisits the Rozvi subject in the light of contemporary ideas on ethnicity, agency and material culture. Rozvi identities are probed from material culture at Khami and Danamombe sites, which are also linked with the Torwa historically, thus historical archaeology largely informs this investigation. Through documentary and fieldwork research results, he found that Rozvi identity



construction processes were extremely fluid and sophisticated. Diverse elements of culture (both tangible and intangible) were situationally invoked to mark Rozvi ethnic boundaries. Whilst ceramics at Khami were diverse and complex, Danamombe pottery became more simple, less diverse or homogenous. Polychrome band and panel ware however still occurred at Danamombe, but in very restricted numbers. Perhaps the production and distribution of polychrome wares was controlled by Rozvi elites as part of their ideology and power structures. On the contrary, beads, dry-stone walls, and status symbols became more diversified at Danamombe than at Khami. However, Dhaka structures show no difference between the two research sites, where mundane stylistic differences manifesting at Danamombe, the former Rozvi capital, are perceived as demonstrative of ethnic objectification.

Makuvaza, S. & Makuvaza, V. 2012. Empty Promises and False Hopes. The Case of Matobo Hills Cultural World Heritage Landscape, Southwestern Zimbabwe. *Heritage & Society* 5 (1): 9-34.

Before the advent of colonialism in Zimbabwe the cultural heritage landscape of Matobo Hills in southwestern Zimbabwe was managed by traditional methods. New modern methods of managing the cultural landscape were introduced by the colonial government. These laws, which were Eurocentric in approach, sidelined the local communities from managing and benefiting from their cultural landscape. With the new Zimbabwean government, the people of Matobo had hoped that their grievances would be addressed. However, the new Zimbabwean government has failed to address these issues three decades after independence. This has incensed the Matobo people and the area has become a contested landscape.

Manyanga, M. & Shenjere, P. 2012. The Archaeology of the Northern Nyanga Lowlands and the Unfolding Farming Community Sequence in Northeastern Zimbabwe. *The South African Archaeological Bulletin* 67 (196): 244-255.

Primarily an excavation report on work done at the site of Samakande, in the Hwesa area in north-eastern Zimbabwe, this paper is a welcome introduction to the archaeology of an under-explored area of Zimbabwe. The ceramics are argued primarily to belong to the Ziwa Tradition, something collaborated tentatively by the 14C dates placing the site's occupation between 400 and 650AD. More work needs to be done and the publication of the full ceramic analysis is eagerly anticipated.

Mawere, M. & Mubaya, T.R. 2012. The Role of Ecotourism in Conserving the Environment and Enhancing the Status of Host Local Communities in Developing Economies: The Case of Mtema Ecotourism Centre in South-Eastern Zimbabwe. *International Journal of Environment and Sustainability* 1 (1): 16-33.

Ecotourism has been regarded as a form of tourism that is expected to boost conservation and socio-economic development in the rural communities of developing economies, for example, those of many African countries. Yet, while ecotourism has the potential to positively contribute towards growth of these economies, some scholars have been skeptical as to whether ecotourism should be considered a panacea to the multiple challenges bedevilling the economies of developing countries. In order to examine the contribution and impact (negative or otherwise) of ecotourism to host economies, this paper undertakes an in-depth analysis of ecotourism in developing economies and adopts Mtema Ecotourism Center (MEC) in south-eastern Zimbabwe as a case study.

Mawere, M., Sagiya, E. & Mubaya, T.R. 2012. Conservation conversations and community participation in the management of heritage sites in Zimbabwe. *Greener Journal of Environment Management and Public Safety* 2 (3): 7-16.

In many African countries, heritage sites have since colonial period been rocked by multiple problems that demand effective conservation and sustainable management approaches if the sites are to continue thriving while benefitting the present and future generations. In Zimbabwe, National Museums and Monuments of Zimbabwe (NMMZ), the organization in charge of heritage sites scattered throughout the country, has after a series of problems realized that adopting a 'solo- approach' that excludes local communities in heritage conservation and management is counterproductive and potentially destructive as the locals feel excluded and denied the right to exploit what is rightfully theirs. This paper examines conservational management and networks around some heritage sites in Zimbabwe. As its case study, the paper adopts Chibvumani National Monument, a heritage site whose custodianship has been given to a nearest primary school, Mamutse. It argues



that positioning local traditional leadership at the periphery while the 'official' custodianship of heritage site is given to a primary school remains a stumbling block towards the success of conservation and sustainable management of the heritage site. The paper lobbies for full recognition and active participation of all local communities around Chibvumani national monument to ensure successful conservation and sustainable management of the site.

Mawere, M., Sagiya, E. & Mubaya, T.R. 2012. Convergence of diverse religions at Zimbabwe heritage sites: The case of great Zimbabwe National monument. *International Research Journal of Arts and Social Sciences* 1 (2): 22-31.

Cultural heritage sites in Africa have since time immemorial attracted diverse spiritual beliefs, practices, political and socio-economic activities thereby creating cultural remains and settlements now referred to as heritage. The formation and conservation of heritage sites has always been a welcome idea given that they significantly help conserving the African culture and exhibiting the wisdom of Africa that for centuries has been overshadowed and subjugated by western imperialism. Yet due to the legacy of colonialism and the consequences of globalization, heritage sites in many parts of Africa have become centers of rivalry, antagonism and rarely centers for mutual conversations in so far as religion is concerned. In post independence Zimbabwe for instance, religion along with political, socio- economic factors continue to play a pivotal role in the cultural and spiritual realms of societies. However, globalization which has brought about religious independence in the country has resulted in the emergence of multiple religious sects and beliefs with almost antithetical doctrines resulting in serious conflicts at heritage sites. Using stories, written documents and informal interviews, this paper draws from past and current experiences at Great Zimbabwe monument, a heritage site and shrine that was and is still revered for its religious significance. It notes that there is a universal religious connection between heritage sites and the beliefs that followers of different religions such as Christianity and African traditional religion hold. The piece furthers to point out that from this universal connection, conflicts on religious use of heritage sites arise between different religious groups and for heritage sites managers.

Mazarire, G.C. 2013. Carl Mauch and Some Karanga Chiefs Around Great Zimbabwe 1871–1872: Re-Considering the Evidence. *South African Historical Journal 2013*: 1-28.

The region around Great Zimbabwe was a theatre of considerable human traffic between c.1750–1850. This period coincided with the disintegration of the Rozvi 'empire', which resulted in the formation of dynasties that came to dominate the Karanga cluster. This process was still commonplace in the late nineteenth century and a few European visitors found a number of its prime role players still at work. Very few lived amongst the actors and become a part of the drama itself. Carl Mauch (1837–1875), however, lived in the region in 1871–1872. An even smaller number of literate Europeans recorded these events as meticulously as Mauch and thus his work has attracted the attention of historians. This paper offers a re-interpretation of Mauch's record of African society and politics in the communities around Great Zimbabwe. It argues that it must be appreciated in the wider context of its production, chiefly that his locations were determined on the basis of faulty readings of his geometric instruments, his unorthodox orthography of people and place names, while his account vacillated from fact to fiction depending on his mood or relations with the people around him. Drawing on this reassessment, the paper reconsiders the various historiographical interpretations made of Mauch's work in the history of the Karanga.

# Mitchell, P. 2013. Stone Age Sub-Saharan Africa. In Dan Hicks and Alice Stevenson (eds) *World Archaeology at the Pitt Rivers Museum: a characterization.* 16-34. Oxford: Archaeopress.

The Pitt-Rivers Museum in Oxford holds 17,611 stone age objects from sub-Saharan Africa, 1735 of which come from Zimbabwe. The majority were collected in the Victoria Falls area by Henry Balfour who also corresponded with Neville Jones on his Hope Fountain materials and exchanged stone tools. There are also tools from Gokomere and unnamed sites in the Matobo Hills. As Mitchell discusses the holdings, the potential for research is large, both on the artefacts themselves as well as digging deeper into the collecting practices and mores of archaeological pioneers in southern Africa.



Pikirayi, I. 2011. Tradition, Archaeological Heritage Protection and Communities in the Limpopo Province of South Africa. Johannesburg: African Books Collective.

This book captures community voices in matters relating to their relationship with specific archaeological heritage sites and landscapes in the Limpopo Province of South Africa. Focusing on the stonewalled archaeological heritage associated with Venda speakers and the reburial in 2008 of human remains excavated by the University of Pretoria from the cultural landscape of Mapungubwe, the book attempts to establish why archaeology and cultural heritage conservation struggle for relevance in South Africa today. The research critiques the notion of archaeological heritage conservation and attempts to understand cultural heritage conservation from the perspectives of descendant communities. The book further exposes the conflict between cultural heritage protection efforts and modern development and questions the role of such efforts, given the challenges of unemployment, social inequality and poverty in South Africa. The book is also about community engagement in archaeology, specifically in matters relating to access to cultural heritage resources.

Pikirayi, I. 2012. Peter Garlake (1934–2011), Great Zimbabwe and the politics of the past in Zimbabwe. *Azania: Archaeological Research in Africa* 47 (2): 223-225.

A brief and rather tepid account of the career of Peter Garlake, whose work on the Zimbabwe Culture and the rock art of Zimbabwe stand tall.

Pikirayi, I. & Chirikure, S. 2011. Debating Great Zimbabwe. *Azania: Archaeological Research in Africa* 46 (2): 221-231.

A reply to Huffman's 2010 critique of Chirikure and Pikirayi's 2008 paper. The authors argue that Huffman has misunderstood Portuguese written accounts and that his treatment of the radiocarbon chronology is methodologically unsound. They consider, controversially, that universalising structuralist models are "severely constrained", arguing instead for a finer grained ethno-historical-archaeological approach. Future work on Great Zimbabwe and other Zimbabwe settlements must take these points into account, as well as requiring full publication of previous research at the site itself.

Van der Walt, J. 2012. *TK2 pottery: the shift to Mapungubwe*. Unpublished M.A. Thesis Faculty of Humanities, University of the Witwatersrand.

The main processes and events that led to class distinction and sacred leadership in the Limpopo Valley are well known. Recent research nevertheless advances our understanding of the development of social complexity and the social process that led to class distinction and sacred leadership. The spatial shift from K2 to Mapungubwe is marked by several changes in material culture, most notably a change in ceramics. This transitional step is now termed Transitional K2 or TK2 ceramics and dates to between AD 1200 and 1250. The material from the Mapungubwe rehabilitation project provided the opportunity to analyse these ceramics, focusing on the palace and court areas. The better understanding of the full definition of TK2 ceramics clarifies the settlement sequence at the Mapungubwe capital where Transitional ceramics marks the first true occupation of the hill. It also enables us to re-evaluate assemblages that were previously identified as K2 or Mapungubwe. This provides us with a clearer picture of population dynamics in the valley. Sites such as Mtanye in Zimbabwe, with a TK2 component, could mark the initial spread of the Mapungubwe state. Future surveys and ceramic analyses in the valley will also benefit from this better understanding of Transitional pottery.

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