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## Editorial

I have been musing on the exact definition of archaeology. You will have (hopefully!) noticed over past issues how I have included publications in the last section of the newsletter that are possibly not strictly archaeological, but are, I feel, of great use to workers in that discipline. Admittedly their inclusion is at times, due to my desperation to have *something* to put there given how I do not always find everything which has been published or even the general lack of publications by Zimbabweanists. But that is another essay for a different time.

In part, my musings have been inspired by my attendance at the 13th Congress of the Panafrican Archaeological Association for Prehistory and Related Studies (PAA) and 20th Meeting of the Society of Africanist Archaeologists (Safa) from November 1-7, 2010 in Dakar, Senegal. (For a fuller report, see below). Other than the psychological boost one gets from attending a meeting where so much is held in common with others (why yes, pottery *is* that interesting), the diversity of the research and researchers was truly stunning. It made me appreciate in a way never before, that *anything* to do with the human past – from charred seeds to mighty shipwrecks – is fodder for study and it does not matter how recent it might be.

In a recent article exploring the nature of the “Zimbabwe Controversy” from a new angle, and co-authored with Rob Burrett, we defined archaeology as the study of the human past through analysis and interpretation of material culture; it is a diverse discipline. This allows a multitude of different viewpoints and specialisations to flourish, although there is usually a commonality of approach grounded in the origins of the discipline (Bahn 1996), as well as in shared theory and practice. Who defines what is acceptable (or accepted) is another matter.

In our paper, we argue archaeology is a fringe discipline in Africa, introduced as an integral part of the colonial process. In Africa, particularly in Zimbabwe, archaeology remains a largely academic subject, sequestered in the secure precincts of universities and museums, but viewed with great suspicion by the general public, for whom it purports to work (Pwiti 1996). We argue that to the people of Zimbabwe archaeology is at the “fringe” of their daily lives, educational experiences and entertainments. Recent developments in the discipline in southern Africa – notably the growth of “heritage management” - are attempting to transform the subject into a more relevant, engaging and holistic discipline, although there is still a long way to go; I feel that statements of “public archaeology” are often more rhetoric than real engagement.



This edition of the newsletter is longer than normal because I have published a series of abstracts from the Panaf – all with permission of the authors. There is a deliberate bias towards southern Africa that is purely because of my own leanings. If you want to find out more about what else was presented at the conference, I suggest a visit to the official conference website that is still live as of early December. I trust you will enjoy reading about the diversity of research in our part of the world.

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### **Conference Report: 13th Congress of the PanAfrican Archaeological Association for Prehistory and Related Studies (PAA) & 20th Meeting of the Society of Africanist Archaeologists (Safa), November 1-7, 2010, Dakar, Senegal**

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African archaeology has moved from being considered a “trivial pursuit of western antiquarians” by many scholars to a discipline that is now “truly African”, challenging all preconceptions that the continent had no history, renowned archaeologist Prof Merrick Posnansky said in his keynote address to the first joint meeting of Africa’s major archaeological associations in Dakar. As he said, “These are not the high-powered thematic meetings of specialised groups, but the assembly of scholars who are joined by an interest in Africa’s past.” Perhaps his comments were inspired by the resolutions expressed in the first circular, where the organisers hoped “that this 13th Congress will be a unique moment to recast and consolidate the role and place of the PanAfrican Congress in the definition of a new humanism which will have as its ethos the preservation of the heritage of cultural diversity”. The conference sought to highlight the contribution of archaeology and its related disciplines to the development and elucidation of Africa’s past; in light of this aim, it was a success.

The Dakar meeting of Pan African Archaeological Association (Panaf) and Society for African Archaeologists (SAfA) was the first joint meeting since the two bodies were formed in 1947 and 1971, respectively, and they have agreed to hold another joint meeting in Johannesburg in 2014. Around 250 to 300 people attended the conference, in line with previous events, but the next venue promises an even larger future event in the continent’s archaeological powerhouse.



This is the second PanAfrican Congress to be held in Senegal. In 1967, the University of Dakar and Institut Fondamental d'Afrique Noire (IFAN) hosted the 6th PanAfrican Congress just after the first World Festival of Negro Arts, creating a cultural and scientific event of exceptional magnitude. Three delegates – Tim Maggs, Pierre de Maret and Merrick Posnansky – had attended the 1967 congress and throughout our time in Dakar shared many memories of the changes and similarities in the discipline and the country. And just to repeat history, the congress was held after the 3rd World Festival of Negro Arts, also hosted in Senegal for a second time. Ibrahima Thiaw, of the Laboratoire d'Archéologie, IFAN-UCAD and his team are to be congratulated on their hard work in organising the conference.

The conference, for the most part, ran smoothly. A total of 55 formal sessions and two poster displays were held over two and a half days making it very difficult for one to attend everything that might have been of interest. The organisers compensated for this by having six of the venues in close proximity allowing delegates to hop from one paper of interest to another. It would have been better, however, had the conference been allowed a full third day to reduce the crowding on the schedule and allowing presenters a few more minutes for discussion of their papers. Unlike many other conferences, the PAA uses both English and French as its main languages. Our French colleagues are to be admired for making the effort to have bi-lingual presentations, often speaking in French but having their slideshows in English. Some lessons there for the 2014 meeting.

Delegates heard of work being undertaken across the continent, from Western Sahara to Somaliland, as well as war-torn regions such as Sierra Leone and Guinea. Presentations from Southern and Western Africa dominated many sessions perhaps reflecting the continued strength of research traditions there. As with past conferences Central Africa was almost unrepresented although James Denbow reported on work in the Republic of Congo from 1987-1993, highlighting how multinationals have ridden roughshod over environmental impact issues in the name of development. He charted his team's efforts to get ahead of tractors engaged by Shell BP for the planting of eucalypts along the Loango Coast, once home to an ancient kingdom, which was chronicled by early travellers.

Much of the focus at the conference was on the megaliths in the host country and the Diepkloof Rock Shelter in South Africa (150km north of Cape Town), which continues to push the Middle Stone Age sequence back from 300 000BC currently. Rock art enjoyed three sessions that highlighted the incredible diversity of not just the continent's art but the range of approaches employed by investigators. Particularly fascinating were those attempts by researchers to relate the art to living cultural traditions or historically-known groups; not all were convincing but provided useful fodder for future analysis and interpretation. The Shashe-Limpopo Valley was the focus of several papers both examining the major site of Mapungubwe and varied sites in the area. Zimbabwe had three papers presented, all focusing on Matabeleland; two were on later Matabele history and one on management issues in the Matobo Hills World Heritage Site.

The impact of cutting-edge technology was evident in many papers. A portable XRF Analyser allows archaeologists to make C14 dating and chemical analysis on site, rather than waiting for weeks, sometimes months for the results. Christina Beck of Goethe



University in Frankfurt working on the Nok culture showed a variety of analyses made on site and in the laboratory, which were almost identical in most cases, showing this new piece of technology will allow for a significant saving in the time taken between making discoveries and assessing the age and chemical composition of the material. Geographic Information Systems and other computer technologies are used extensively today, much of the research presented going beyond the usual fancy graphics to do real analysis. Such technologies seem to be limited to labs outside Africa. The best of the lot was perhaps the work of Wits University's Justine Wintjies who is hard at work digitally recreating the site of eBusingatha in Kwa-Zulu Natal blending a variety of archival documents and scans to digitally "restore" the sites' spoiled glory.

Posnansky welcomed the increasing adoption of "heritage studies" by African universities, which remains a contentious subject that purists view along with "cultural heritage" as "office archaeology" in that it escapes gruelling fieldwork. Nebulous by nature, "cultural heritage" is also prone to embellishment. Whereas the delegates on a conference excursion to the slave trade centre of Gorée Island were able to challenge the guide on the fanciful tales about slaves being thrown to the sharks, it becomes "fact" to non-historians. Reflecting the increasing adoption of such studies across the continent and the theme of the conference – "Preserving African Cultural Heritage" – six full sessions were devoted to heritage management in its myriad forms; many papers in other sessions touched on the sub-discipline as well. Most papers we attended reported on what needed to be done (or were mere wish lists for funding for projects) rather than fleshing out any significant achievements. One need the conference highlighted was for closer cooperation between archaeologists and heritage managers.

The members of Panaf are those who attend the congresses. For administrative reasons they do not accept membership payments separately from congress fees. A resolution was passed at the conference to reboot the permanent secretariat and establish an office for the Panaf to smooth over administrative issues. Senegal seems the most likely place given UCAD currently holds the archives of most previous meetings of the Panaf.

The conference proved a perfect excuse to explore the country. Senegal is a land of contrasts, a fact we discovered as we travelled across much of the northern portion of the country. Unable to afford the official excursions fees, we took public transport everywhere and managed to see a great deal of the country's historical and archaeological highlights. The island town of Port-St-Louis has an intriguing blend of architecture with a decidedly Mediterranean feel. A highlight of our travels was a visit to the town of Joah-Faidout to see a habitable island composed almost entirely of seashells with a thriving tourist trade. At the end of our excursions, the final verdict was that unless you are going to laze about in the over-priced beach resorts, or pay ridiculous amounts of money for a private vehicle, Senegal is not an easy country in which to be a tourist although it does have its attractions.

**Useful links:**

<http://www.panafprehistory.org/index.php/>  
[http://panaf-safa2010.ucad.sn/pag\\_en/en\\_home.html](http://panaf-safa2010.ucad.sn/pag_en/en_home.html)



## **Selected Abstracts from the 2010 PAA/SAFA Meeting, Dakar**

### **Towards an archaeology of Urban Futures in Africa**

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The urban past of Africa is complex and multi-faceted and has a deep time depth of at least 6000 years. It is characterized by variety of location, form and organization. African urbanism will be analysed here in terms of multi-scalar regional and landscape perspectives highlighting the interactions between climate change and ecosystem services, local and inter-regional production and exchange, as well as governance and ideology. A thematic approach to these issues was undertaken and examples given of agricultural regime urban settlement systems from southern Africa. The temporal scope of the presentation was broad and included examples of Mid Holocene hunter-forager regime settlement systems which are normally excluded from considerations of urban complexity. He argued that archaeological consideration of agricultural regime non urban and urban settlement systems over the last 2000 years is crucial for understanding contemporary Anthropocene industrial regime urban development. Archaeology has a role for building better urban futures in Africa.

### **Coping with Scarcity or Uncertainty? Grain Bins in the Matopos, south-western Zimbabwe, 1896**

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Grain-bins are a common presence in the Matobo Hills, a World Heritage Site in south-western Zimbabwe. They have often been regarded as modern features of little consequence in the wider history of the landscape and consequently, have been largely ignored, archaeologically speaking. New research has indicated that they played an important role in preserving food that sustained the fighters of the first liberation struggle in the Matopos in 1896. As such, they are an integral part of the history of the area and need to be studied, conserved and presented to the general public in a more intensive manner than is currently the case. The paper examined the construction and use of the grain bins, and evaluates their contribution to the Matopos local economy, before, during and after the 1896 war. In addition, he argued that the grain bins are an important indicator of cultural change and adaptation in the area reflecting the integration of disparate identities on the cusp of the twentieth century. When the war started, Ndebele traditional food storage methods were not insufficient for their sustained campaign of resistance and hence alternatives were sought. The construction of the grain bins in significant numbers, and their continued use in the area today, reveal one small aspect of how the local people merged during their mutual struggle against colonisation.



## **Living Heritage and hunter-gatherer rock art in south central Africa**

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This paper explores a range of modern rituals conducted at hunter-gatherer rock art sites in Malawi and Zambia. It demonstrates that there are certain patterns in modern usage. Certain types of rock art images are associated with particular modern uses whereas other types of images are associated with different modern uses. This information is combined with excavational evidence and hunter-gatherer ethnographies to discuss the question of whether or not these modern uses can help to inform us about the original hunter-gatherer uses of rock art sites in south central Africa.

## **Rock art, material culture and living heritage: Initiation Rock Art in South-central Africa (central Malawi, eastern Zambia and central western Mozambique)**

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This communication dealt with a painted tradition that has been termed the White Spread-eagled tradition. Recent research has linked these rock paintings to the Chinamwali girls' initiation ceremonies of the Chewâ in central Malawi, eastern Zambia and central-western Mozambique. Particularly, the results of her doctoral research involved living heritage in combination with material culture to propose the possible past uses and meanings of this rock art in relation to this sacred ceremony. Such paintings 'speak' about African women, their concerns and views of the world deeply rooted in fertility and social roles and she presented the material that Chewâ women allowed. The challenge for archaeology is that Chewâ women no longer paint for initiation and they have partially forgotten the roles of these paintings for the ceremony. Fortunately, these paintings are fairly recent and perhaps one of the last painting traditions in sub-Saharan Africa thus the oral traditions and living culture have been crucial to gain an understanding of such painted archaeological remains captured in the rock shelters of south-central Africa.

## **Activist Archaeology and Creative Solutions**

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The reality of climate change is upon us, and each year billions are spent to respond to the impact of climate change. A world wide recession is equally real, and adds a layer of concern for how public money is spent. Expert archaeologists were never abundant,



time and money were never plentiful, and for the next few years are likely to be in even shorter supply. For over the last 50 years, archaeology and heritage management have also taken a very 'conservative stance' — shying away from engagement with current social and political concerns and becoming ensconced in an ivory tower of archaeology done by an elite for an elite. This paper questioned whether that was ever a good or ethical stance, and argues that an 'Activist Archaeology' which deliberately seeks to answer 'What difference does this make to the ordinary citizen today' is a more socially aware and responsible discipline. This has fundamental implications for our approach to why politicians should be convinced to direct funds towards heritage management, what creative solutions we should adopt, and how we should pursue archaeology in the future.

### **Empty Promises and False Hopes: the case of Matobo Hills Cultural World Heritage Landscape, South Western Zimbabwe**

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Traditional laws and practices protected heritage sites such as sacred groves and forests with an abundance of wild fruits or animals, rock shelters, streams, rivers, rainmaking shrines, royal and chiefly burial places, palaces and temples. Such methods were put in place by the local communities and were passed from one generation to the next. Some sites had permanent site custodians who were appointed to keep them and to receive pilgrims, while others had no regular stewardship but were revered and respected by the local people living around them. Such traditional laws and regulations were not written down and they constituted customary laws. Customary law is not usually recognised because it does not have formalized structure and it is understood through day to day norms and restrictions. Modern heritage legislation in this case has been criticised for overriding African traditional methods of preserving heritage sites and has been seen as an instrument of oppression rather than of protection. Using the Matobo World Heritage Site as a case study, this paper showed that before part of the area was created as a national park it was managed and preserved by traditional laws and regulations. It further showed that after a national park was established in part of the area, modern legislation systems to manage heritage were put in place, replacing and suppressing the traditional management systems. It further shows that the proclamation of the Matobo Hills as a Cultural World Heritage Landscape, which emphasised consultation and involvement of the communities would relax both the colonial and post colonial laws and lead to the reinstatement of the traditional laws and methods of managing the site. He concludes that many World Heritage Sites in sub Saharan Africa have continued to be governed by modern legislation systems and the local communities are alienated regardless of their efforts to have the traditional laws and methods of management restored.



## **Representations of the female form: Human clay figurines from K2 and Mapungubwe, in the Limpopo valley, South Africa**

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Her poster presentation consisted of colour photographs of the human clay figurines excavated at K2 and Mapungubwe Hill archaeological sites in the Limpopo valley in the northern part of South Africa. These archaeological sites define the middle part of southern Africa's Iron Age, dated AD 1000 and AD 1300 and are situated on the confluence of the Shashe and Limpopo Rivers, bordering Zimbabwe in the north and Botswana on the west. These sites, which provide archaeological evidence associated with the development of pre-colonial chiefdoms and states in southern Africa, have yielded human and animal clay figurines. This study was conducted on the 74 accessioned human clay figurine fragments in the collection from these archaeological sites which is housed in the Mapungubwe Museum, at the University of Pretoria, South Africa. The figurines were classified typologically, described and various interpretations were investigated. The collection contains 3 restored "complete" figurines while the remainder consist of fragmented body parts. Although the figurines are fragmented, it was possible to identify gender from the broken parts. Forty one of the fragments were identified as female and these torso fragments are decorated in dots and or incisions around the prominent navel or along the spine of the fragment. Steatopygous buttocks and breasts are depicted on the majority of the female fragments with some even displaying genitalia. A single male figurine was identified. These figurines are valuable clues in the interpretation of ceremonies, rites of passage and daily lives of Iron Age communities in southern Africa.

## **Binding beliefs: a creolised cosmology of protective plants and animals in the rock art of a mixed raiding group on the nineteenth-century colonial frontier**

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Using history, ethno-history, ethnography and archaeology I demonstrate that mixed bands of raiders creolised on the nineteenth-century colonial frontier of southern Africa around beliefs they found culturally coherent. Owing to extensive pre-colonial interaction between hunters, herders and farmers, these diverse cultures shared the belief that the baboon was a symbol of protection, associated with certain protective root medicines which made it invulnerable to sickness or evil. This gave it the ability to raid crops and livestock, and to escape unharmed. The protective roots were believed to 'tie up', 'bind' or otherwise incapacitate one's foes, and to fore-warn of approaching danger. Amongst Bantu-speakers, this category of root medicine is cognate over much of south-east Africa. New ways of life, geared in part to mounted raiding and hunting brought together people from diverse ethnic backgrounds, including Bushmen, Bantu-speaking farmers and Khoespeaking pastoralists. The ethnographic and historical



literature of these respective groups has been integrated with a rock art tradition arguably specific to one such creolised group. This group brought horses into the Maloti-Drakensberg and forged themselves a new identity around the symbols of the horse and the baboon. Among the raiders, the Bushmen were renowned for their ability to harness the potency of certain animals during ritual dances. The rock art shows dancing groups changing into baboons and horses. The creolised raiders believed they could appropriate, in ritual, the protective powers of the baboon, and thus remain unharmed on mounted raids into the colonies. The style and content of the rock art associated with horses and baboons is painted with remarkable convention in the region said to have been occupied by one particular nineteenth century group – the AmaTola.

### **Coloniser or the Colonised? The Ndebele State in Zimbabwe in the 19th Century**

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Unusually among the indigenous societies of southern Africa, the Ndebele were both colonisers and later became a colonised people. Theirs was a dynamic society, influenced by their contacts with many different ethnic groupings in the southern Africa. During their movements across the region, the Ndebele conquered, absorbed and/or assimilated several different ethnicities. This had a great impact on their material culture, seen by their shift from a purely Nguni society to a new and vibrant hybrid additionally influenced by contacts with Europeans. It is clear that the Ndebele people retained a distinctive cultural identity, even after conquering and assimilating other peoples and it is posited here that this is identifiable and recoverable from the archaeological record. This paper examined one facet of these changes, namely the house types and settlement pattern at one of the main Ndebele sites, the royal capital known as KoBulawayo. An archaeological survey and subsequent excavation has revealed the full extent and layout of the royal enclosure, thereby providing a holistic and more accurate ground plan, something unrecoverable from the historical records. This paper discussed these changes and situated them within the broader transformations that Ndebele society experienced in the latter part of the nineteenth century.

### **Encounters with ancestors: monumentality in highland Madagascar**

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Henri Lefebvre argued that monuments offer each member of a society an image of that membership and in so doing act to effect a consensus through rendering the relationships between people concrete, practical and visible (1991: 220). In this paper she considered the ways in which standing stone monuments were encountered in the



18th and 19th centuries in highland Madagascar. What sort of consensus was being enacted through the encounter and how were relationships expressed and moulded through the interaction? A distinctive highland Malagasy way of conceptualizing monuments and their relation to the ancestral past emerges from the encounter with highland standing stones. Their location within market place settings, pathways and on highly visible hilltops speaks to the importance of the stone as meeting place and location where relationships were articulated and the absent made present. This presencing may be placed into the broader context of the trade in enslaved people, and the loss of history and identity in highland communities.

### **Personal-Histories Project Now Online**

The Personal-Histories Project was founded by Pamela Jane Smith several years ago to record archaeological memories and has grown into a massive volunteer effort. Cambridge University has streamed four of their films so that they are available instantly all over the world. The films are produced by volunteers from the Personal-Histories Unit, a collective of UK undergraduates and postgraduates from Cambridge University, Goldsmiths in London, Bristol University's Media and Archaeology MA, the London Institute of Archaeology's Ph.D programme and from Anglia Ruskin University. The films are good fun and are used as a research archive and as teaching aids at many universities worldwide now. Here are the short descriptions by year and the sites.

#### **2006 - An oral history of the New Archaeology of the 1960s.**

<http://sms.cam.ac.uk/media/1080569>

Professor Colin Renfrew from the University of Cambridge, Professor Mike Schiffer from the University of Arizona and Professor Ezra Zubrow of the State University of New York remember their personal and historical involvement with the development of the New Archaeology during the 1950s and 1960s. Also speaking are Disney Professor Graeme Barker and Professor Paul Mellars from Cambridge, Professors Robin Dennell and Marek Zvelebil from the University of Sheffield and Professor Rob Foley from the Leverhulme Centre for Human Evolutionary Studies. The retrospective, oral-historical discussion was held at the University of Cambridge, Cambridge, UK, on the 23rd October 2006.

#### **2007 -An oral history of the beginnings of gendered analyses in archaeology.**

<http://sms.cam.ac.uk/media/1080389>

Four of most eminent scholars in archaeology, William Wyse Professor of Social Anthropology at the University of Cambridge, Henrietta Moore, Professor Meg Conkey from University of California at Berkeley, Professor Ruth Tringham also from Berkeley and Professor Alison Wylie from the University of Washington recount and analyse their memories and young experiences as they pioneered early 'post-processual' symbolic, gendered and structural approaches to archaeological analyses during the



1970s. The discussion was held at the University of Cambridge on the 22nd October 2007.

### **2008 - Personal Histories of the Theoretical Archaeology Group.**

<http://sms.cam.ac.uk/media/1080397>

An oral history of TAG through 31 years is presented by the two original founders of TAG, Professor Colin Renfrew, Cambridge, and Professor Andrew Fleming, University of Wales, and Professor Richard Bradley from the University of Reading, Professor Clive Gamble, Royal Holloway, University of London, Professor Timothy Darvill from Bournemouth University, Duncan Brown from the Southampton City Council and Professor Tim Champion from the University of Southampton recounting their memories. The session was filmed at the Southampton Theoretical Archaeology Group on the 16th December 2008.

### **2008 - Oral-histories film about human evolutionary research.**

<http://sms.cam.ac.uk/media/754446>

Professor Meave Leakey from the famous Leakey family and Head the Koobi Fora Research Project, Professor Chris Stringer from the Natural History Museum, Professor Leslie Aiello, President of the Wenner-Gren Foundation, Professor David Pilbeam from Harvard University and Professor Adam Kuper of Brunel University share their memories of their own research into the origins of our species.

## **New Publications on Zimbabweanist Archaeology**

Chirikure, S., Manyanga, M. Ngoro, W. & Pwiti G. Unfulfilled promises? Heritage management and community participation at some of Africa's cultural heritage sites. *International Journal of Heritage Studies* 16 (1&2): 30-44.

The application of participatory management has had varied success in the field of heritage management depending on the context in which it has been applied, and the evidence from some heritage sites in sub-Saharan Africa reveals mixed results; some far from satisfactory. Most of the goals - particularly those aimed at involving local communities in decision making in heritage resources - still remain unfulfilled and at best experimental. This contribution deals with these issues within the context of case studies drawn from different areas of the sub-continent. The case studies demonstrate that the discourse of community participation is sometimes overly ambitious in its intents and, from a practical point of view, is not easy to apply. This is because communities are neither universal nor homogenous. Furthermore, many professionals pay lip-service to the whole concept of participation because the interests of local communities and those of professionals do not always coincide. Also, in some situations, the historical and socio-political environments militate against the concept. Therefore, given the varied context and range of management systems, as well as types of cultural heritage on the sub-continent, one cannot be prescriptive; the local situation should determine the nature of participation and/or levels of engagement needed.



Clarke, M.F. with Nyathi, P. 2010. *Lozikeyi Dlodlo, Queen of the Ndebele*. "A very Dangerous and intriguing woman". Bulawayo: Amagugu Publishers.

The authors have produced a remarkable tome that will, in my opinion, fundamentally change our understanding and appreciation of Ndebele society in both pre-colonial and early colonial times. The protagonist, Lozikeyi, emerges as a capable, shrewd, fearless and inspiring leader for her people after the disappearance of her husband, King Lobengula. Gender relations amongst the Ndebele are clearly delineated for the first time while the book also contains much new and valuable information about the 1896 War of the Red Axe and later relations of the Ndebele with colonial authorities. Useful appendices on key people and sources will assist those unfamiliar with the era and area.

Mahachi, G. 2008. Great Zimbabwe & the National Identity of Zimbabwe. In *Preserving the Cultural Heritage of Africa. Crisis or Renaissance?* In Yoshida, K. & Mack, J. (eds), 45-57. Suffolk: James Currey & Pretoria: UNISA Press.

A tame rehash of the Zimbabwe Controversy, obviously aimed at outsiders to African archaeology. The author touches on more recent use of the site by Zanu-PF but without ever being critical of the abuses the site and its image have suffered as a result, instead presenting the Unity Galas as integral to refining and defining Zimbabwean identity.

Ndlovu-Gatsheni, S.J. 2010. *The Ndebele Nation. Reflections on Hegemony, Memory and Historiography*. Pretoria: UNISA Press.

This book from the ever prolific Zimbabweanist historian Ndlovu-Gatsheni could be a landmark in Matabele studies. Rather than solely concentrating on colonial political interactions, his study focuses on the internal governance of the Matabele state. The quest for a Matabele identity in post-colonial Zimbabwe is of especial interest touching on a range of themes important in archaeological studies not least the use of the remote past to justify current claims and attitudes.

Nyathi, P. 2010. *Tumbale: A History of the Bhebhe People of Zimbabwe*. Bulawayo: Amagugu Arts.

The self-explanatory title of this attractively produced book focuses on one small "ethnic" group in Zimbabwe, tracing their history through extensive but uncritical use of oral traditions. The relationship of the Bhebhe people with other groupings in Matabeleland and the Midlands – especially the Rozwi and Matabele people – is presented in some detail and throws light on the assimilative policies of these larger states. The movements of these people across South Africa and Zimbabwe is traced in some detail up to and including migrations caused by colonial land policies. Themes of identity, migration, culture contact and assimilation will be of interest to archaeologists and anthropologists grappling with similar issues.

Ranger, T. 2010. *Bulawayo Burning. The Social History of a Southern African City 1893-1960*. Oxford: James Currey & Harare: Weaver Press.

This book is designed as a tribute and a response to Yvonne Vera's novel *Butterfly Burning* which is set in the Bulawayo townships of 1946. The book is an attempt to explore what historical research can add to the literary imagination – and it largely succeeds. Two of its chapters are in effect scenes dealing with brief periods of intense activity; others deal with richly characterised people drawn from the dust of



history into startling and vivid life. Ranger's use of varied oral testimony does much to create the vibe and exhilaration, trial and tragedy of living in Bulawayo in his selected time period. Ranger does draw on some archaeological sources for the early chapter of the book.

Taruvunga, P. 2007. Community participation and rock art management in Zimbabwe. In *African Rock Art: The Future of Africa's Past*. Deacon, J. (ed.), 39-48. Nairobi: Trust for African Rock Art.

A rather tepid account of rock art "management" in Zimbabwe with a focus on the damage committed at Domboshava. Many of the examples provided show the inability of the National Museums and Monuments of Zimbabwe to cope with increasingly strident demands for inclusivity in many arenas – especially revenue sharing – shackled as the organisation is to archaic legislation. Mention is made of the terrible damage committed by mining companies at Mutoko, destruction at Makumbe Cave and the creation of the World Heritage Management Committee for the Matobo Hills. (It is unclear, as the author presents it, just what the last has to do with the rock art of that area).

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