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Editorial

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Nary a peep from the audience to whom this newsletter is distributed. So I shall assume all is well and continue as I have been doing for the past 18 issues as editor and throw in a few new features as they strike me.

The bulk of this issue is dedicated to the just-ended edition of the biennial conference of the Association of Southern African Professional Archaeologists (ASAPA). A conference review is followed by a selection of abstracts that appealed to your editor as giving a flavour of the scope and theme of the conference. The most exciting news to my mind is that Zimbabwe has won the right to host this conference for the first time. The venue is going to be Great Zimbabwe University. One finds it difficult to imagine a more appropriate place since this is the home of Iron Age studies as well as Africa's premier stone-walled site. More details will be shared as they become available.

You may be aware that 9 - yes 9! - National Monuments have just been declared, all to do with the liberation struggle of the 1970s. The National Heroes Acre is finally a National Monument, some 30 years after the shrine was dedicated and the illustrious founders of modern Zimbabwe first began to be buried there. The next edition of the newsletter will feature a breakdown of the old and new National Monuments - and a suggestion on ones that deserve this status.

ASAPA 2013:

Botswana's Great Grand Effort Some 30 Years On

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Unusually for archaeologists, the spectre of history was very much on everyone's mind at this conference, especially those who had attended the fractious meeting of 1983. With a resolution calling on the condemnation of apartheid and discrimination being rejected by the majority of (South African) delegates, the result split the practice of the discipline along political and national lines. The members of the Frontline States, with their radical nationalism and majority governments could not condone the existence of policies they fought to overthrow while the South African archaeologists, most of whom were opposed to the apartheid system, did not care for such explicit politicisation of the discipline (Hall 1990). That they were sadly mistaken would become clear with the heated debate surrounding the exclusion of South African archaeologists from the 1987 inaugural World Archaeological Congress (Ucko 1987).



Fast forward to 2013 and little mention was made of this watershed moment in either personal presentations or the plenary sessions. In one presentation, Aron Mazel refuted the idea that archaeologists in South Africa had done little to challenge the apartheid mantra and dominance, pointing to a series of popular publications, museum outreach programmes and involvement in liberal politics of the time, including door-to-door campaigns that happened in the early 1980s. Listening to this litany, I thought to myself did they do enough? They should have taken a bolder stance! And then I caught myself thinking: well what have we (Zimbabwean) archaeologists done about Patriotic History (Ranger 2004) and the use and abuse of World Heritage Sites like Great Zimbabwe and the shrines in the Matobo Hills for narrow political ends? Such dilemmas are the realities of practicing archaeology anywhere in the world. Archaeology in an inherently political discipline.

The spread of papers at the conference can be categorised into a few themes. Human Evolution and Stone Age studies are an almost exclusively South African preserve with 26 of the 31 papers focusing on sites and research problems in that country. There has also been a great deal of experimental work in the past few years, revealing much about stone tools were made and used (microwear studies) as well as experiments about the collection and use of raw materials such as plants for bedding and stones for making tools. Questions of stratigraphy, dating methods and classification of fossils kept the paleo-anthropologists busy while the Stone Age sessions revealed much about the value of micro-studies to discover the faintest traces of materials.

Linked to, but still kept separate from these topics is the study of rock art, which I feel is a sub-discipline of archaeology not a separate branch of knowledge. The rock art presentations, most of which I attended, demonstrate how far behind Zimbabwean studies are in some respects especially with developing new theory for research. Stimulating discussions were held on the suitability of superpositioning and the Harris Matrix for developing chronological sequences. This question was strongly linked to questions of “style” in rock art, a word that fallen into disuse due to the contested connotations it has about interpretation. Rather than styles simply representing different peoples or even artists, this is a useful word that can refer to the acts behind the creation of the art as well

In addition, the Zimbabwean failure to deploy new scientific techniques in rock art studies is a telling one. David Pearce presented on the examination of pigments in the paint, revealing for instance that much of the black pigment analysed was charcoal based rather than the traditional belief of magnetite as a base. The dating of rock art is a hot topic and Pearce and Mazel are among the leaders of this exciting attempt to answer one of the most frequent question about the art. The amount of pigment taken from a painting to date it is infinitesimal with much we can learn about the practicalities of painting. There were excellent posters on the use of computer imaging to study and record the art, the most interesting of which was that of www.fingerprintsintime.com who manipulate the recorded light bands in digital pictures to highlight pigments and reveal previously unknown paintings. Justine Wintjies continues with her fascinating work interrogating rock art archives and questioning the way archaeologists see rock art today and comparing these paradigms with those of the forgotten past.

Zimbabwe was well-represented at the conference with several presentations highlighting the varied work ongoing in the country. Seke Katsamudanga presented a paper theorising the digitisation of the National Sites Database and the exciting possibilities this would offer researchers. Gilbert Pwiti and colleagues presented on the appropriation of rock art sites by local communities for ceremonial purposes. Henry Chiwaura submitted a paper on Indigenous Knowledge Systems (IKS - the new buzzword amongst NGOs and social sciences) and how these could be allied to heritage management. Tawanda Mukwende presented on the sterling work done at Khami with regards to conserving the terraces at the site in the last decade. Russell Kapumba evaluated the impact and potential of cultural tourism at Great Zimbabwe while Dzidzai Muvavarirwa gave a halting presentation on NMMZ's heritage outreach programmes in the south and west of Zimbabwe.



A pleasant surprise were the presentations by Isabelle Ribot, Elaine Swanepoel and Maryna Steyn on work on Zimbabwean skeletal materials held in museum collections. A striking example of the value in these dusty relics was found by a possible case of trephination on the skull of a female buried at Dambarare, a former Portuguese trading site. Once confirmed this would become the most southerly ancient example of this medical technique in Africa. These authors also presented preliminary results on their work on the various burials at Monk's Kop, Dambarare and Ashford Farm, comparing morphometrics on the skeletons to assign possible race and gender to the remains. Multivariate discriminant analyses were conducted, to compare these remains with various contemporary black and white populations. Two skeletons (from Dambarare and Ashford Farm) showed close affinity with white populations while other remains showed a possible mixed ancestry.

I was left with an overwhelming impression of how much science is deployed by archaeologists in the region – and perhaps how much Zimbabwe lags. This is partly due to smaller budgets and lack of resources in the local universities and I think some is also due to a lack of awareness about the possibilities. There is a need to build partnerships in the region and beyond and get to analysing museum collections and integrating new techniques in excavations and surveys. A major hindrance to this is the utterly exorbitant fees demanded by NMMZ and the National Research Council for licensing foreign researchers but I am confident a workaround can be created.

Questions and practices in the sub-discipline of Heritage Management dominated the conference with over 40 papers dealing with the topic in one way or another. I did not attend many of these papers, but with those I did make the time to listen to, fulfilled an earlier complaint I have made in these pages: many presentations say what *needs* to be done rather than what *is* done or achieved. A refreshing departure from this trend was Hugo Pinto's discussion on improved keyhole analysis which means plaster removal along wide horizontal strips around the entire building. This technique showed the importance of clearing large areas of plaster before assigning an age to a building. The method can be combined with a Harris Matrix to determine the order in which a building was modified. Zoran Markovicz presented a stimulating paper on the preservation of Old Palapye leading to new ideas about how to conserve old brick buildings.

Any General Meeting of a Society is bound to pose some difficult questions for both the management and membership and this year's was no different. The formation of the Lewis Mncedisi Matiyela Scholarship, aimed at financially assisting under-privileged archaeological students, was adopted by the membership. Few details on the application and qualification procedures were available at the time of going to press. Transformation, that exclusively South African concept was a hot topic, with few positive results being publicised since the initiative began over six years ago. A resolution was adopted demanding more concrete achievements from the Transformation sub-committee within two years or the concept would be dropped as an ASAPA-endorsed policy. One waits to see the progress and how it shall be measured.

The day-to-day operations of the conference were generally well-organised, as we have come to expect from our Botswana colleagues. Thanks are due to Sarah Mothulatshipi, Cynthia Mooketsi and their team for their hard work. The food was good although a goodly portion of us would sneak off at lunchtime to sample the heavenly delights of the curry at the Gaborone Golf Club, just across the road. Probably the best in Africa. Unfortunately the post-conference excursion was advertised too late for me to attend, having made plans to come home with friends driving back to Zimbabwe the day after the conference ended.

Zimbabwe won the right to host the conference in 2015 which will be its first time to enjoy this privilege. This decision by the membership who took the final vote, affirms ASAPA's commitment to transforming itself into a truly regional organisation, representative of the discipline in the whole SADC region. This is not an easy task given the prevalent regional factionalism but there seems to be a definite commitment to work at it. Zimbabwe has a completely transformed and indigenous archaeological community created by excellent training



and research programmes at three universities and the National Museums and Monuments of Zimbabwe. In fact I suggest Zimbabwe has more resident archaeologists per capita than any other country in SADC with at least 40 working full-time a country of 12.9 million people. Zimbabwe and Zimbabweans have also contributed significantly to archaeological development of and training in our neighbouring countries with the spread of the diaspora and integration of conservation and education initiatives. Dr Seke Katsamudanga, of the University of Zimbabwe and the new ASAPA SADC representative, has a lot of work to do in this regard. I do not envy him his task! I will however call on all interested parties in Zimbabwean archaeology to support him and the Local Organising Committee as we get ready to host the biggest archaeological event of southern Africa.

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Selected Abstracts from the ASAPA Conference

The papers below were all presented at the 2013 conference. Many are in press and due to be published in various international journals. I am grateful to the authors for giving me permission to publish their abstracts.

The production and distribution of shell beads at 10-13th century farming settlements in northern South Africa.

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Shell beads are a common find on agro-pastoral farming community settlements in southern Africa. However, the extent to which these beads formed part of the local political economy is still poorly defined. This paper explores the evidence of production and consumption of shell beads on two farming communities: 9th-11th century Schroda and 12-13th century Mutamba. Both are located in northern South Africa and are linked to regional processes of increased centralisation and an intensification of regional trade. We discuss the organisation of bead production on both sites through an analysis of the scale, intensity and context of bead manufacture. In addition, through patterns of consumption and use, we consider farmers as consumers as well producers of beads. This makes it possible to infer possible links between the various communities who occupied northern South Africa between the 9th and 13th centuries AD.

Zhizo/Leokwe Cooking and Serving Practices: A Functional Analysis of Ceramic Vessels from Schroda, Limpopo Valley.

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Food and foodways are closely connected to social processes and activities. The central role that ceramic vessels play in transporting, storing, processing and serving food, ties it to the same processes. Vessel function can thus provide direct evidence of social activities. This paper presents the results of a functional analysis of ceramic vessels from Schroda - a 10th-11th century farming community settlement located in the Middle Limpopo Valley, South Africa. I consider aspects such as vessel form, size, surface treatment and sooting to tentatively identify



different activity areas across the site. I also look at continuity and change in vessel use between the site's Zhizo and Leokwe phase deposits and explore the possible social causes and implications thereof.

Who was *Homo habilis*?

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Homo habilis is widely known and accepted as the earliest toolmaker, but although the type specimen, Olduvai Hominid (OH) 7, is clearly larger-brained than *Australopithecus*, there have been other specimens assigned to *habilis* that are not so obviously different from *A. africanus*. Unfortunately it is these dubious fossils that are commonly used in articles, textbooks, documentaries and museum displays to represent the species. For example, OH 24 is not clearly distinct from Sts 5 (Mrs Ples), and the South African so-called *H. habilis*, StW 53, has been demonstrated to be a male *Australopithecus africanus*. There is, however, another South African fossil, SK 27 from Swartkrans that has received little attention, even though it was published as early *Homo* in 1977. A key fossil that has clarified the *Homo habilis* confusion is OH 65, a maxilla with full dentition that matches the maxilla of the KNM ER 1470 cranium, which in turn has parietals that match in size and shape the parietals of the *habilis* type specimen. These three fossils can then be used to represent *Homo habilis*, whilst many smaller-brained fossils assigned to that species should be classified as *Australopithecus*.

Large and small stock in the Iron Age of southern Africa

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Standard chemical analyses show that two different animal kraals characterise Iron Age sites in the Limpopo Valley. In some cases small stock dung differs markedly from that of cattle; in other cases there is little difference. These differences match different spatial locations within the settlements. The different spatial locations in turn demonstrate in a new way the antiquity of the Central Cattle Pattern and its associated social organisation.

Friends or foes? An evaluation of cultural tourism at Great Zimbabwe within a fragile environment

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Great Zimbabwe is the most majestic and imposing construction of an extensive range of widely distributed stone structures of diverse architectural traditions. Although there is substantial literature on Great Zimbabwe's historical, archaeological, conservation, sacredness and its relationship with the local communities, very little has been dedicated to cultural tourism within a fluctuating and fragile political economic environment prevailing in Zimbabwe. As a World Heritage Site and a National Monument, it has been an obvious target for cultural tourism. The Zimbabwe Tourism Authority, National Museums of Monuments of Zimbabwe, politicians and the local community have seen it as a vehicle for economic growth through tourism. These various stake holders claim to work closely with the local communities in the conservation and tourism of the site and over the years it has become a cliché to argue that cultural tourism development will help in the maintenance and protection of the



heritage site. Socio-cultural and economic benefits are said to be derived from tourism. This has largely resulted in the desecration of the sacred cultural landscapes of Great Zimbabwe which is exemplified by the alienation of local people. In achieving their various interests, the monument has retained its historical significance captured in an educational and financial meaning. Yet its functional, intangible and spiritual place seems to have been lost.

New Techniques in Stabilisation (Preservation with Conservation) of the Brick Wall Structures in Botswana - Case Study of the Old Palapye Ruins

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Old Palapye ruins are the remains of the previous BaMaNgwato capital, Phalatswe. After moving from Shoshong during 1889, the capital was established within Tswapong hills, near today Malaka village, approx. 25 km from Palapye railway station. It was one of the largest settlements in the region at that time, with 15.000 (James Johnson, 1892) to 30.000 inhabitants (Hepburn, 1896). The place was abandoned in 1902 when the capital and its population moved to Serowe, the present BaNgwato capital. Phalatswe settlement consists of a city, several stone buildings and two churches of which one is partly preserved.

For more than hundred years, the cultural site was deserted. This has attracted all forms of post-occupational developments at the site, including the looting of the valuable material by local communities. The site was listed as National Monument, and the area as multi-cultural heritage site was declared as Nation Monument by the Government of Botswana on 2006. The site is part of the Tswapong Cultural Landscape, which is on the tentative list for UNESCO World Heritage.

After several years of preparation, during 2010 mobilisation started, and between 1st February and 15th April 2011 work on site (stabilisation of the remains) was executed. The collaborative work was done by the Department of the National Museum and Monuments and consultants from the private sector, with participation and financial support of the American Embassy in Botswana. This is the first work of this nature (stabilisation of the brick building older than a hundred years) in Botswana. This paper discusses planned and executed actions, applied built heritage techniques and preliminary results of this work.

Restoration of the dry stone structures of Khami

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This paper looks at the subject of restoration of cultural material in the form of the dry stone walls at Khami World Heritage Site. Restoration of cultural material has been part of humanity since time immemorial and in present times has grown to be an interesting subject with concerns being raised over how they should be carried out in a manner that does not distort the original concept of the initial constructors. This research has shown that at Khami the restoration project has placed a lot of emphasis on respecting local traditions by employing traditional stone masons as well as respecting the dictates of international best practices when restoring cultural material such as the Burra Charter (1983) and the Vienna Convention (1964).



Geoarchaeology and water history in the middle Limpopo Valley and at Great Zimbabwe

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As Africa (re-)discovers its vast groundwater resource through new cutting-edge research, water management is still a major challenge to its fast growing urbanised population. In southern Africa, excessive floods or rainfall failures affect harshly South Africa's industrialised landscapes as they impact on Zimbabwean farm and pasture lands. Water-people relation has a very long, complex history in these countries. Indeed, here major river systems have once hosted the rise and demise of southern African early state-societies: Mapungubwe in the middle Limpopo Valley and Great Zimbabwe (c. AD 900-1550). Water scarcity and supply have long been perceived as the driving forces of changes in both these historical landscapes, though local environmental records are still very limited. To fill this gap, a new cross-disciplinary research has recently begun investigating the environmental and land use history of these landscapes. Rather than offering new answers, our paper takes a bottom-up view and present some preliminary results, including hydrological and landscape records, that call for a revision of previous environmental-cultural models and pose new questions to the history of Mapungubwe and Great Zimbabwe, and their legacies into the present day.

Appropriation of indigenous heritage from indigenous people by indigenous people? Challenges in the management of LSA rock art sites in Zimbabwe and beyond

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This paper examines the management of rock art heritage sites in southern Africa against a background of what might be regarded as appropriation and re-interpretation of this class of archaeological heritage from a particular community of indigenous people by another. For much of southern Africa, the general understanding is that the original inhabitants of the region and therefore the first indigenous people were the ancestors of the contemporary hunter-gatherer communities now found in Botswana, Namibia and parts of South Africa and Zimbabwe. Their ancestors are identified as the Late Stone Age (LSA) hunter-gatherer communities who were responsible for the production of the thousands of prehistoric rock paintings and engravings found in rock shelters and boulders across the region. Over the centuries, numerous rock shelters with LSA rock art in the region have been re-used by the Bantu speaking people as burial sites as well as for a host of rituals and ceremonies. In recent years, this has also included use by some indigenous Christian groups for their usually nocturnal religious meetings, which involve the lighting of bonfires in the rock shelters. All these activities have been regarded as posing a threat to the rock art as national heritage and have presented a host of cultural heritage management challenges.

Exploring morphological diversity of pre - and post - European contact African groups from northern Zimbabwe: preliminary interpretations on population history.

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The aim of this study is to explore in a diachronic manner the morphological variation of both pre - and post - European contact groups from the northern region of Zimbabwe. Dated from the Early Iron Age, they reflect different periods of population history, which became increasingly complex with the arrival of various Bantu -



speakers and later the southern Europeans. Morphology is used as a complementary tool to other sources of information (archaeology, oral history, genetics) to explore both cultural and biological ‘identity’ of ancient groups. The materials under study (56 adult crania) have been discovered on three different sites (Monk’s Kop, Dambarare, Ashford farms). Monk’s Kop (Mtoroshanga district) was a pre-European contact ossuary used since the Early Iron Age and throughout later periods (C14 dates: AD 1270, AD 1285), as suggested by pottery traditions (N=27). Dambarare (Mazoe valley) was a “feira” (trading market) of the Portuguese in the 17th C. AD. Its church site, used during a post-European contact period, contained most probably both Africans and Europeans (N=20). Ashford Farms (Centenary district of northern Zimbabwe) contained most probably only individuals of African descent. (N=7). Multivariate discriminant analyses were conducted, to compare groups under focus with various Africans (and Europeans). Posterior probabilities showed that individuals from the three sites were very similar to various Southern Africans, but some from Dambarare also to Europeans. These results supported previous archaeological (grave location, grave goods, burial customs) and craniometrical data indicating the presence in Dambarare of, not only Africans, but also Portuguese and possibly individuals of mixed ancestry.

A possible case of Trephination from Dambarare, a 17th century African-Portuguese earthworks site in northern Zimbabwe

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Trephination was first described in 1867 as a prehistoric surgery, which would leave a very specific defect in the skull. Since then numerous reports from various geographical origins and time periods have suggested that the procedure was done to create communication between the environment and the cranial cavity, linked to either medicinal or magical purposes. Although evidence suggests utilisation of this surgery since the Mesolithic, it was more prevalent throughout the Neolithic, but far from a universal practice at any time. African evidence for this practice comes from northern Africa, but confirmation that this procedure was practiced in southern Africa is not evident from skeletal finds.

An African female interred at Dambarare (AD 1630-1693), presented with a healed lesion situated roughly 2 cm posterior to the bregma, directly on the sagittal suture. This lesion was approximately 0.7 cm x 1 cm with a sharp edge posteriorly and a smooth, rounded, but guttered edge anteriorly and could therefore be a case of trephination. The early craniostenosis in this individual, as well as the presence of occipital protrusion could suggest problems with raised intracranial pressure which might have resulted in a variety of symptoms such as headaches or convulsions which trephination was said to treat. Dambarare operated as a Portuguese trading market in northern Zimbabwe during the seventeenth century and excavation of a small church area yielded burials of individuals of European and African ancestry. It is therefore unclear whether the trephination was conducted by the Portuguese or the indigenous population.

Mitigation excavations at Dukwe copper mines

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Mitigation excavations at the Dukwe Copper Mines in northeastern Botswana have now been largely completed. These are a set of three exceptionally large and well-preserved prehistoric and historic copper mines, which have been allowed to be systematically destroyed by a new open pit mine, on condition of documentation and rescue of information of the earlier mine features. Focus is here on the mines rather than on the associated smelting sites and on the prehistoric rather than historic mining.

This presentation deals with the objectives of the mitigation, discussion of the geology of the ore body, challenges posed by the historic mine and current mining, mitigation methods using both machinery and manual excavation, as well as preliminary results of the on-going analysis.



PAA & SAFA: Johannesburg 14-18 July, 2014

It is with great pleasure that I welcome you to the **14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies** and the **22nd Biennial Meeting of the Society of Africanist Archaeologists** proudly hosted by the University of the Witwatersrand, Johannesburg, South Africa from 14-18 July 2014. The Pan-African Association of Archaeology and Related Studies (PAA) was established in Kenya at the instigation of none other than Louis Leakey, who became the organizing secretary of the 1st Congress, which took place in Nairobi in January 1947. At that ground-breaking Nairobi meeting, Johannesburg was nominated as the host of the second Congress, but the Nationalist government of South Africa which came to power in 1948 withdrew its support for this initiative and the second Congress went to Algiers instead.

We are therefore absolutely delighted that the PAA congress will finally be held in **Johannesburg**, in South Africa. The 2014 PAA/SAfA joint meeting will be held on the Braamfontein Campus of the University of the Witwatersrand. The aims are to bring together Africanist archaeologists and colleagues in a forum for the exchange of information and ideas; to create contacts between students, researchers and practitioners across Africa in multiple disciplines; to forge links and friendships; and to facilitate and promote inter-African collaboration.

To this end, the theme of the 2014 joint meeting is '**African Archaeology without Frontiers**'. I believe this theme reflects a challenge we face in African Archaeology today, to transcend not only national and linguistic boundaries that separate scholars and researchers working on the same research questions, but also disciplinary boundaries between archaeology and the many other fields of study that can enrich our understanding of the past; as well as artificial boundaries within archaeology itself between the study of different 'ages', for example, that in reality overlapped and cannot be understood in isolation. There are many other boundaries still that need to be overcome and I hope the 2014 joint meeting of PAA/SAfA will identify some of these and find the way to breach them effectively.

This conference will cover all aspects of African archaeology and all periods from the earliest hominins to the historical period, and the official languages of the conference will be English and French. We are expecting over 500 delegates from Africa, Europe and North America, and among other things we are hoping that this joint meeting will serve to showcase South African resources to potential post-graduate students, post-doctoral fellows and research associates from across the continent and beyond.

I have absolutely no doubt that the joint Pan African Archaeological Congress/ Society of Africanist Archaeologists conference will not only meet the high standards set in the past, but will surpass them. I want to thank all the members of the Local Organizing Committee, the Origins Centre team and the Scatterlings Conference and Events organizers, as well as the University of Witwatersrand's senior executives, the South African Lotto Foundation and the other sponsors for their help and support in making this event possible.

Yours sincerely,

Karim Sadr

Chair of Local Organizing Committee for the 14th Congress of the Pan African Archaeological Association for Prehistory and Related Studies & the 22nd Biennial Meeting of the Society of Africanist Archaeologists

Local Organizing Committee: Amanda Esterhuysen, Alex Schoeman, Francis Thackeray, Steven Sack, Lara Mallen

Visit <http://www.paa2014.co.za/index.php/en/> for more details later in the year.



Formation of Zimbabwean Professional Archaeologists Society

For the fourth time since 1980, Zimbabwean professional archaeologists are planning to meet to create a professional society that will provide accreditation to practising workers in Zimbabwe and elsewhere as well as overseeing the quality of impact assessments. A prime aim is to work with National Museums and Monuments of Zimbabwe to encourage research, conservation and outreach around the country. In addition, it will serve a useful way for colleagues and students to remain in touch and share information and collaborate on projects.

At present, the proposed venue is in Bulawayo in October 2013 but more details shall be confirmed as firm decisions are made. If you are interested in this, please contact the editor for a copy of the draft constitution, code of ethics and proposed agenda.

New National Monuments in Zimbabwe

Senior Reporter, *The Herald*, Tuesday, 09 July 2013

The National Heroes' Acre is a national monument to commemorate those who fell in the struggle for national liberation and it is now a National Monument. In a notice published in the Government Gazette, Home Affairs Co-Ministers Kembo Mohadi and Theresa Makone said the declaration was made on the recommendation of the trustees of the National Museums and Monuments Zimbabwe.

Other monuments declared are Sikombela Restriction Camp, Matabeleland South, Harare, Bulawayo, Mashonaland Central, Mashonaland East, Mashonaland West and Midlands provincial heroes' acres.

Minister Mohadi said national monuments were places with historical value often used to commemorate the event of national importance such as a war or the country's struggles. He said the declaration of the places as national monuments means that Government would look after the sites.

“They did not have a budget but now they will be given a budget. The State will look after these places,” he said. Minister Mohadi said they were also looking at other places with historical significance such as the Harare Central Prison where some people were hanged during the liberation struggle as well as Khami Prison to add to the list.

http://www.herald.co.zw/index.php?option=com_content&view=article&id=86245:monuments-declared&catid=38:local-news&Itemid=131#.UduvSeBFAUU

New Publications on Zimbabweanist Archaeology

Bvocho, G. 2013. *Multimedia, Museums and the Public: Communicating Heritage Information*. Harare: National Museums and Monuments of Zimbabwe. (Museum Memoir New Series 3).

Bvocho sets himself the task of reviewing the impact and usefulness of multimedia in presenting heritage to the general public mainly in Zimbabwe and South Africa. Examples from Kenya and Namibia are also featured. NMMZ's website (last updated in 2004) is evaluated and found wanting due to lack of updates and many blank pages. Bvocho offers some ideas as to how to bridge the digital divide given the economic and social challenges prevalent in Zimbabwe today. The book and multimedia efforts review focus only on cultural heritage which begs the question about how natural heritage is presented in the museums discussed in the book. The newest memoir from NMMZ is of much better production quality than its previous effort and one hopes this trend will continue.



Mawere, M. Mubaya, T.R. & Sagiya, M.E. 2013. Challenges, Dilemmas and Potentialities for Poverty Relief by Heritage Sites in Zimbabwe: Voices From Chibvumani Heritage Site Stakeholders. *Journal of Sustainable Development in Africa* 15 (1): 186-198.

There are over 300 dry stone walls in southern Africa but they are mostly concentrated on the Zimbabwean plateau. Many have great potential of improving the livelihoods of host communities through ecotourism if properly managed and marketed. Chibvumani is the case study adopted in this study. The local communities, stakeholders who used to benefit economically or otherwise from the aforementioned site in the early 80s are currently co-managing the site with Mamutse primary school (a local school that has been given the responsibility by National Museums and Monuments of Zimbabwe (NMMZ) to look after the general maintenance of the site on behalf of NMMZ) under the adopt-a-site programme, which however is creating problems with local leadership and other community members. The problems are in turn causing challenges and dilemmas for NMMZ. This paper explores the challenges and dilemmas around Chibvumani heritage site which indeed have negatively impacted on the management and development of the site into an ecotourist centre. Considering the site's strategic location which is at the centre of the upcoming Mtema ecotourism centre and Birchnough Bridge which are about 30km away, the paper further explore the potentialities of Chibvumani as both a heritage site and ecotourism centre.

Mawere, M., Sagiya, M.E., Mubaya, T.R., Musindo, T., Mtetwa, E. & Chiwaura, H. 2012. Environment, Development and Culture: The Challenges of Sustainable Development on Cultural Landscapes. *Journal of Sustainable Development in Africa* 14 (6): 277-291.

This paper is based on the archaeological, environment and/or cultural impact assessment undertaken at Sviba heritage site, south central of Zimbabwe. The study reveals conflicting interests between traditional leadership and the 'development architectures' - a private company named Econet Wireless- within a cultural landscape which unfortunately is already under ownership dispute. The study reveals that progress of erecting a telecommunication booster by Econet Wireless has been hampered as a result of different conceptions of culture, environment and sustainable development by government institutions, traditional leadership and local communities concerned. This has been so in spite of indications that many people in the studied area are in dire need of mobile network connections. In the light of this situation, the present paper calls for the drafting of a comprehensive sustainable development road map that will enhance development that is friendly to the environmental, cultural, economic and political setting of communities involved.

Pikirayi, I. 2013. Great Zimbabwe in Historical Archaeology: Reconceptualizing Decline, Abandonment, and Reoccupation of an Ancient Polity, A.D. 1450 - 1900. *Historical Archaeology* 47 (1): 26-37.

Fontien's (2006) anthropological critique of the archaeology and cultural heritage management of Great Zimbabwe refers to "the silence of unheard voices and untold stories," "the un-represented pasts of local communities," and "the silence of anger - the alienation - and desecration of Great Zimbabwe". Fontien sees a lack of representation of local histories, not only in the literature, but also in museum displays and in the archaeological narratives, including heritage management reports. Admittedly, this is one of the reasons why Great Zimbabwe is a contested site and cultural landscape. In this paper it is argued that Great Zimbabwe's contribution to the understanding of the origins of later Karanga and other regional histories is poorly understood. Archaeology, in collaboration with other disciplines, can play a useful role in writing the story of Great Zimbabwe and - in keeping with the plenary session themes - relating it to other transformative global developments of the early modern era, when the site was clearly experiencing decline and eventual abandonment. Detailed local histories, though useful in understanding sociopolitical dynamics on the Zimbabwe Plateau, may account for the invisibility of Great Zimbabwe since A.D. 1550 until its "discovery" by Europeans during the late 19th century. Underlying these processes is the failure by archaeologists to understand decline or collapse of a sociopolitical system once based at Great Zimbabwe, and its global implications.



Pikirayi, I. 2013. Stone architecture and the development of power in the Zimbabwe tradition AD 1270-1830. *Azania: Archaeological Research in Africa* 48 (2): 282-300.

Within the Zimbabwe Culture, stone architecture was not a mere reflection of the existing power of elites; rather, the process of creating architecture was also one of creating elite power. Creating architecture involved manipulation of the 'natural' environment, the elements of which were extended or appropriated to constitute the built environment. There is a clear relationship between architecture and 'natural' power, which provided links with the ancestral world. Thus, the construction of monumental architecture in the Zimbabwe Culture was a process of constructing social and political power through the manipulation of ideology, including the appropriation of 'nature'. The Great Zimbabwe and Khami architectural styles express two distinct architectural forms with two distinct conceptual relationships to nature. Great Zimbabwe (AD 1290-1550) period architecture was apparently an extension of the natural environment, while Khami (AD 1400-1800) architecture arrogated elements of nature wholly transforming them into monumental built environments. Understanding these ideological differences is critical to understanding the dynamics of ancient states on the Zimbabwe Plateau.

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