

SOUTH AFRICAN ARCHAEOLOGICAL SOCIETY



GNEWS

KwaZulu-Natal Branch Newsletter

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ACTIVITIES PLANNED FOR 2007

Forthcoming events

- ***Shaka: Unearthing the reality* by Dan Wylie, 17 October 2007, 18h30, Durban Natural Science Museum**

We're in the middle of Shaka country, and of course everyone knows his story. But what does it mean to "know the story"? Whose story exactly have you been listening to? Do you actually know how that story arose? What can we really know about this most charismatic and controversial of southern African hero-leaders? Dare one suggest that almost nothing of the conventional story of his life holds water when the sources are properly scrutinised? And what is this stray white man doing saying anything at all about the founder-king of the Zulu? Nothing, Dan Wylie will argue, is quite what it seems.

Parking: Some members might recall the difficulty with parking at the City Hall for a previous meeting? Send your car registration numbers to me by the 14th (Sunday) and I will book parking, but I cannot guarantee it will be available when you get there. Parking is usually available in Smith Street and at our last meeting, car guards were on duty.

Dinner afterwards: We will probably head to the usual haunt down at the Yacht Club unless anyone has a better suggestion. Please let Chrissie know if you are thinking of coming to dinner so that we can book (by email, or phone 031-5638659).

- **Christmas Party: *The mysteries of Egypt* by Robbie Cameron and Raymond Wilkinson, 14 November 2007, 18h00, Mammal Hall, Natal Museum, Pietermaritzburg**

In the hallowed tradition of Christmas parties at the Natal Museum we will dine between the giants of Africa. Food will be provided by caterers but you need to bring your own crockery, cutlery, alcohol etc. Robbie Cameron and Raymond will show us slides of their recent tour of the mysteries of Egypt. To Robbie's great delight, he met '*Cleopatra in the flesh*' and he has slides to prove it. We do not have exact quotes for the caterers yet but the cost should be in the vicinity of R80-100 per person. Please contact Chrissie, Gavin or Bronwen if you will be coming to the Christmas party (by email, or phone 033-3451404, 031-5638659).

Secretary's notes

In April, the chairperson and secretary were given an opportunity to publicise the society at a Star Party (stars of the astronomical variety) hosted by Friends of the Botanical Society at the Durban Botanical Gardens. Approximately 200 people attended the function and many of these stopped to look at the artefacts and books displayed by the Archaeological Society. They asked lots of questions and took away application for membership forms.

A warm welcome to our new members Mark, Tessa and Kelly Dewsbury, Bill and Diana Kretschmer, Celeste Roussouw, Nadine Franzsen, Donald Davies and Tarryn Zank. And welcome back to Elize Becker. Three of our members have moved from KwaZulu-Natal and six members have unfortunately not renewed their membership. This is a net loss of two, but the year is not over yet! A good incentive offered by the society to encourage people to join is that if they join during or after September, their membership dues will apply for the rest of 2007 and the whole of 2008 too. Please try this strategy on your friends, emphasizing what a good annual deal is offered: two Archaeological Bulletins, three Digging Sticks, the local newsletters and exciting talks and outings.

Congratulations to joint members Mary (our chairperson) and Cedric Furnivall, who celebrated their 40th wedding anniversary in May. Other committee news is that after a most efficient stint as secretary, Bronwen van Doornum asked to be relieved of the post and while she skipped off happily, Chrissie Sievers had her arm twisted into accepting the position. Nisha Moodley was co-opted onto the committee subsequent to the AGM. Other committee members are Robbie Cameron (Treasurer). Gavin Whitelaw (Gnews Editor), Rodney Maud, Bronwen van Doornum, Boyd Escott and Tim McClurg.

Notes on the previous issue (Gnews 52)

Some comments from Rodney Maud:

- With respect to the visit to the Port Edward Red Desert: *Yardangs* are sand blasted features of arid environments.
- With respect to Boyd's talk on the ingredients of paint in San rock art: black paint in Egyptian art is from burned bone and an adhesive is gum arabic from *Acacia senegal*.

PAST ACTIVITIES

The cutting edge: rock marking on Driekuil Hill, North West Province, by Jeremy Hollmann, on 2 August 2006

Jeremy Hollmann gave an excellent, well-attended talk at the Natal Museum on his work in North West Province. The work was promoted by an archaeological assessment of an area targeted for mining. The miners are after a rock called pyrophyllite or ‘wonderstone’, which is an aluminasilicate that is extremely dense, but easily marked. It is used in the manufacture of industrial diamonds and currently gets \$1800 per ton.

The archaeological assessment identified an unusual rock art ‘tradition’ at Driekuil Hill. Driekuil Hill is one of a complex of six sites, all outcrops of pyrophyllite, that includes Gestoptefontein, a site which Gerhard and Dora Fock considered the largest and most significant Khoe-San engraving site in the region. Jeremy suggested that the Khoe-San believed that the pyrophyllite was the body of a great Water Snake, the outcrops being the places where the body broke above the surface—as in illustrations of the undulating body of the Loch Ness monster!

Two types of markings occur on Driekuil Hill. ‘Referential art’ (pecked and incised images of anthropomorphs, zoomorphs, aprons, skins and other objects), and ‘gestural art’ (grooves, pits, hammered areas, clusters of pecks and cut marks) that may have been made as part of ceremonies. Jeremy suggested that the art was associated with Khoe-San girls’ puberty rituals. Powdered stone produced by the mark-making may have been used to decorate the initiates’ bodies and might also have been ingested.



Jeremy drew on a wide range of ethnography in an attempt to interpret the engravings. He noted that considerable overlap existed in the customs and cosmology of pastoralists (typically Khoekhoen) and hunter-gatherers (typically San). He also invoked elements of Tswana culture. He blurred the distinction between these various groups partly because he suspects that the sharp boundaries between them are a product of recent history, but also because the sites occur in what was a frontier zone, with numerous groups crossing over the land, and in which there might be considerable cross-pollination of ideas. It is difficult to be precise about the identity of the artists.

After the talk, we surprised the chosen restaurant with an especially large turn-out. The staff handled it well though. The food was good, the company too, and Robbie and Raymond handled the financial side with ... panache, perhaps?



20th Oliver Davies Memorial Lecture by Johan Binneman, 13 March 2007

Johan Binneman is an archaeologist at the Albany Museum in Grahamstown. In 1999 he found buried human remains in a rock shelter in the Kouga mountains near Joubertina in the Eastern Cape. The remains are exceptionally well preserved, to the extent that mummified skin still covers much of the body. Johan wasn't prepared for a full excavation, so he covered up the remains for later removal.

Almost from that moment Johan lost control of the excavation, following an odd series of coincidences. The remains quickly became public knowledge, and Johan a public football, as various individuals and groups claimed and counter-claimed the site, the remains and the moral high ground, and in doing so, revealed those parts of human nature that society makes rules to conceal. Johan's talk focused largely on these experiences. He told the story with humour and frequently had the large audience in fits of laughter, but it was clear that the experience was a disturbing, exhausting, frustrating, and even frightening one. The Kouga find had put him up at the sharp end of archaeological practice in modern South Africa, in a region where there is potentially much to be gained from claims on the past. In all this cacophony, respect for the remains and for the safety and integrity of the archaeological deposit seemed to count for little. Science too went out the window, replaced by what some archaeologists call social practice. There are other names.

Once political and financial claims had hardened sufficiently into some kind of consensus, Johan was permitted to excavate the remains and had them transferred to the Albany Museum *in toto*. They are currently undergoing analysis, after which local communities will determine their destiny.

And what of the remains? The burial proved to be that of a KhoeSan man, who died in his 30s around 2000 years ago. He was short, only 1.45 m, though it seems that hunter-gatherer men of this time were shorter on average than those who lived around 3000 years ago, and more recently. On this evidence, he is unlikely to have been an early pastoralist.

The end of the man's left fifth finger had been amputated during his life, which was perhaps some kind of rite of passage or identity marker among some San groups. Researchers have previously suggested that the amputation might contain a gender message too, with males

having had a finger tip on the right hand nipped off, and females one on the left. The Kouga burial contradicts this point.

On death, the man's body had been tied into a tightly flexed arrangement, with the knees drawn to the chest, enclosing the arms. The body was laid into the grave on its left side. A string of seed beads was around his neck and a few marine shell beads near his head (perhaps strung onto his hair?). The body was covered with leaves of *Boophane disticha* (gifbol), a well-known medicinal plant. This vegetation possibly contributed to the mummification of the body, which was due also to the dry conditions in the shelter. It is not known if the gifbol leaves were placed over the body with this intention.

Higher up in the grave were two stone slabs, on one of which are paintings of human figures. Research on these slabs was undertaken by a rock art student from Wits University.

Johan's talk was a delight: comic, tragic, and archaeologically fascinating. He was graced with a large audience, one of whom said that it was the finest talk she'd attended since the late 1980s when she first joined the society. Deserved praise indeed.

Mpumalanga terraced settlements: a few answers and many questions, by Tim Maggs, 15 May 2007 (Tim McClurg)

The KwaZulu-Natal Branch was honoured, and delighted, to host a visit by Tim Maggs, doyen archaeologist and our representative on the National Committee. The primary reason for the visit was the 2007 National AGM but the opportunity was grabbed for him to enlighten us on some exciting archaeological prospects concerning the Mpumalanga terraced settlements.

Mpumalanga has a diverse landscape, is rich in natural resources and has a complex and fascinating history. While several aspects of the area's archaeology have received some attention, large gaps remain and there is plenty of scope for further work. One such gap is the period between the Late Iron Age and the arrival of white settlers, a period which is now receiving a renewed focus by South African archaeologists. In Mpumalanga, this era encompassed the development and flourishing of complex terraced settlements, principally on the Highveld grasslands.

Tim presented some stunning aerial images which clearly showed the complexity and massive extent of these settlements, which are considered to constitute the single most detailed archaeological footprint in South Africa. Artefacts recovered from the settlements are consistent with those from other stonewalled sites which dominated many South African grasslands in the Late Iron Age. However the Mpumalanga settlements are clearly distinguishable from others in the region by their greater complexity, their massive extent and several distinct features in the layout of the homesteads. The intricate intermingling of homesteads, roads and terraced hillsides strongly suggest that the inhabitants were deeply involved in agriculture (both livestock and crops) to such an extent that they had developed a mind-set that embraced "landesque capital" (defined as any investment in land with an anticipated life well beyond that of the present crop or crop cycle). This mind-set would presumably have many cultural ramifications. The Mpumalanga terraced settlements are unique in South Africa but are similar to the elaborate "ruins" of the eastern Zimbabwe highlands, once renowned for their so-called "slave pits", and some existing settlements in parts of East Africa. All three share a range of distinguishing characteristics and can be described as "islands of agricultural intensity".

The somewhat cursory study of the Mpumalanga terraced settlements has so far yielded some interesting artefacts. Amongst these is the only South African example of a rock engraving

which depicts a dwelling in three dimensions. Of particular interest are giant bored stones, which weigh in the region of 5 kilograms. An example was heaved amongst the audience for comparison with a relatively puny standard “digging stone”. It is presumed that the stones were used for digging but the questions of how they were made and why they were so large remain unanswered. Deeply worn grinding stones have also been found and it is speculated that these indicate the cultivation of maize. This makes good sense in that maize is thought to have been introduced to southern Africa by the Portuguese at about that time, presumably via the trade links through Maputo. Perhaps the most vexing questions concern the intricate stone terraces which must have consumed vast amounts of effort in their construction. What was their purpose? Were they designed to enclose or guide livestock? What role did the terraces play in soil conservation or water retention? What became of the communities that created and inhabited these settlements? There are indeed more questions than answers!

Modest Maritzburg: in pursuit of the cottage, by Debbie Whelan, on 2 July 2007
(Nisha Moodley)

Those of us born and bred in Pietermaritzburg often find it easy to take for granted the remnants of our rich colonial past. The Gothic Victorian influence of many of the residential buildings is



indicative of this past, and Debbie Whelan, resisting the obvious popular architectural attractions (city hall and the like), had chosen to speak about the ‘inconspicuous buildings’ in the CBD area.

Whelan’s discussion began with a brief introduction by Gavin Whitelaw on her academic endeavours, and concluded with a drive through the city to points of architectural interest. Whelan is currently working on her PhD in Anthropology at the School of Oriental and African Studies in London. Architecture happens to be one of her special interests and fields of study.

While waiting for the uncooperative projector to work, Whelan gave a brief historical summary of Maritzburg, from the Voortrekkers’ arrival and their original building structures to the British takeover and their Victorian assimilation. Afterwards we were treated to a makeshift slideshow on the architectural layouts of various cottages from the 1850s to the early 1900s.

Three-roomed houses became popular in the 1850s with both a kitchen and privy situated in the garden while the loft rooms and additional roof space provided extra sleeping areas. No single-roomed dwellings exist now and very few two-roomed houses survive.

The ‘Archbell House’ at 136 Longmarket Street in the CBD area is an example of a four-roomed cottage with a central passageway with bedrooms on one side and dining-room and parlour to the other.

The 1860s brought in the M-shaped roof and a separation of the public and private quarters of the four-roomed cottage. Shepstone Lane, which was one of our destinations during

the tour later on, was set out in 1862. The houses on Shepstone Lane also saw the use of corrugated roof sheeting which was innovatory, thus reducing the weight and pitch of the roof.

The 1870s saw the once detached kitchen now joined to the cottage with a wraparound veranda, while the smarter houses built in the 1880s contained bay windows, which were constructed in front of the buildings.

During the Edwardian Era (early 1900s), suspended concrete floors became popular. A house that once existed on North Street in an area known as Christies Township, was indicative of this period.

Later on, cottages evolved to having concrete veranda columns and no central passages. A lane called Little Boom Street was brought to our attention much to our amusement for most of us had never heard of it before! The few houses on this street represented this later period.

The talk was then followed by a drive through central Maritzburg, our first stop being Shepstone Lane, running between Loop Street and Burger Street. This quaint little road with houses on either side demonstrated the features that Whelan had explained earlier. Something we all learnt while at Shepstone Lane was identifying whether a house had been built prior to World War 1. Houses built with cavity bricks are indicative of buildings built before the war. Stretcher bonds were used afterwards. A structure of interest which caught everyone's attention stood at the top of the lane. The 1.5 m object made of iron eluded everyone's knowledge as to its function but according to Whelan this was indicative of economic colonialism at the turn of the century.

Our next stop was Mayors Walk. We took a brief look at the row of houses opposite the Spar complex much to the curiosity and amusement of onlookers and residents in the area. The houses here date back to the 1870s.

The day concluded at Whelan's house for tea in Prestbury. Though technical in nature the tour nevertheless made one appreciate the architectural surroundings and the finer details that one comes into contact with daily, but also often ignore or take for granted. All in all, a delightful way to have spent one's Sunday morning.

Border Cave and Cretaceous Fossils, Heritage weekend September 2007 (Chrissie Sievers)

Over Heritage weekend in September a small party of die-hard members trekked to the dry north to visit Border Cave, best known for skeletal remains of anatomically modern humans estimated to be of considerable age because of the Middle Stone Age artefacts with which they may be associated. The fairly new interpretive centre at the site has a reconstruction of the possible burial of a child with a facsimile of the decorated marine shell found with it (see photo, right). Reddish staining from ochre is shown on the bones and although no secure dates are available, the suggestion is that the site has provided evidence of the earliest deliberate burial in southern Africa. This interpretation has been strongly contested.



The stone-built interpretive centre is well-designed to catch the cooling breezes, which at times caused playful ‘wind devils’ as they whirled up the steep rhyolitic cliffs of the Jozini basalts. The centre exhibits tastefully few displays and the displays are appealing in their



simplicity and lack of detail. However, those hoping for an in-depth interpretation of the site will be disappointed. The site and its magnificent view westwards over the Ngwavuma River and Swaziland lowveld, most definitely will not disappoint. Enthusiastic guide Gugu led us down past striking red-leaved Lebombo aloes, *Aloe spicata* (they are greener when there is more water) and Lebombo cycads *Encephalartos lebomboensis*, pointed out to us by Rodney Maud who is an expert on a lot more than geology (see photo, left; X marks the entrance to Border Cave).

Rodney’s prodigious memory was also evident when we visited an incredibly impressive Cretaceous fossil site at the junction of the Jozini, Ubombo and Mbazwana roads. The wealth, variety and excellent preservation of fossils 100 million years old was overwhelming and we were all horrified that the fossils are being excavated to provide surface material for the dirt roads in the

area. And even more upsetting is the fact that the resulting surface is less than ideal: because the matrix is clayey, the road surfaces become sticky mud during wet periods. We were spared the mud because the rain stayed off, but we hoped as we sped south that the wild winds would bring the clouds that were building up, to relieve the people and parched earth of Maputaland and make a perfect end to a wonderful weekend.



NEWS AND MORE ...

An adventure to Tumbatu Island and the ruins of Jongwe Makutani (Allister Starke and Isabel Dupreez)

As many of you all should know, because this is the way the world was designed and it is a matter of geography, that there blows a wind for six months south from the Arabian Gulf down the East coast of Africa which then turns and returns all the way back up for the next six months. In Swahili everybody calls the directions Kaskazi and Kuzi though I am not sure what any one else calls them.

Right ... So for years and years since they say ... some more conservative than others. Let’s call it 800 AD. There have been little people sailing in little boats, sailing the wind from far away to places very near and making very very big journeys.

Jongwe Ruins, the place in our story, came to be in the time around 1100–1300 AD. And was settled, by some very important people and their families from a town called Shiraz in Persia.

Jongwe at the time must have been a very important town with stone houses, small mosques, a Royal palace and the Friday congregational mosque was the largest in East Africa, prior to the rise in fame of Kilwa which is another Island City further south which benefited from the Sofala gold trade.

Right, the point being! The people whom claim to be the direct descendants of the families from Shiraz ... are the people that live on Tumbatu Island now today! They also have a reputation for being a strangely unusual and a secretive bunch and it could be said that they are rather particular about their heritage and the island is locally known by outsiders as WhichCraft Island!

Setting off as naïve daytrippers we soon realised our struggle ahead when we set afoot shore and were welcomed by hundreds of attention-staved five-year-olds and had to take refuge at the nearest high ground. Once the commotion had settled and managed to reel ourselves together ... Isabel my companion, much to her joy, was promptly made aware before we proceeded any further she would have to purchase a traditional Kanga from the only shop on the island and wrap her self up as not to offend the Shea (the Island's Chief) of whom we had to also had to get permission and pay a substantial visitors fee.

In true Swahili fashion we where made to wait and were again surrounded by the islands rather attentive population of under five-year-olds all of whom found us exceeding interesting. Isabel being a doctor found it the perfect opportunity to give me a lecture on third-world infant aliments.

Once we got permission from the Shea and started our journey, the mood of our crowd of little followers soon started drifting towards the darker side of the islands reputation and we were promptly advised by the village elders that in exchange for our peace a payment of sweets had to be promised. We broke down, admitted defeat and agreed that upon departure an agreement would be reached.

The walk to the ruins took about an hour, it was quiet and peaceful and I took the opportunity to have a look at the islands indigenou vegetation and we also saw a troop of Sykes Monkeys. As in most cases ruins to the uneducated eye are little more weather beaten walls. This indeed was the case upon arrival though one could certainly appreciate geography of the location regarding commerce and defence properties. Our local guide proudly told us that this site in its time was what Stone Town is to Zanzibar today, and with a bit of imagination coupled with enthusiasm, it was easy to believe. In keeping with Tumbatu islands peculiar habits we where also shown the site of some graves that had been excavated by their current ancestors.

The walk back was tricky as we decided to take the low tide coral route. But we found our way and as promised funded our dues to a person of importance whom it would be claimed would reward our little friends ... though it remains to be seen were the story continues from there. In any case it must be said, we were not a bit happier to set our feet back into the boat and so concluded our stange little visit to a little island in a very perculiar place on the East African Coast.

Impressionists going modern: light on a white horse (Rob Guy)

The Bushmen of the Natal uplands and those who associated with them, latched onto the horse with the same dedication which young western males were one day to lavish on the motorbike. For them the horse was an edible 4x4 bakkie.

Sam Challis is an Oxford archaeology PhD candidate now working on his concept that with the declining importance of eland, the Bushmen began to endow horses with a special potency. So Sam needed to visit the (until recently) almost legendary and remote White Horse Shelter in the southern Drakensberg. Bill Small couldn't make the dates and Ian Foster and I took Sam there. Presently, when Sam sent me his photograph of the white horses they leapt right out of the picture. Prancing, kicking and rearing they are horses with a serious attitude problem (see photo). Actually, who painted them?



Besides the early Brit and Boer settlers and temporary sojourners in Natal from 1824, who else was around who were familiar with horses? Well, there were the retainers of the Brits and Boers: Khoekhoen, coloureds, white and coloured deserters from the militia, and refugees from justice, factional disturbances, and commando activity in the eastern Cape. Some among them would have seen English sporting prints of pell-mell foxhunting and steeplechasing, and paintings of cavalry in action and emblematic lions on regimental regalia,

and high-stepping heraldic horses. And some of these people would have gravitated to a Botwa lifestyle at a time when rock art was still actively practised.

Who were the Botwas? In 1824 Francis Farewell, James King, Henry Francis Fynn and various other merry men landed at Port Natal to set up an ivory trading operation. During the decade or so that followed others arrived on the scene. They include Nathaniel Isaacs and James Collis. On 10 March 1831, Isaacs *'spent the day ... with the Fynns, Cane and Holstead ... [John Cane] said a report had reached Grahamstown ... that Mr. Collis, who had disposed of his farm, was about to leave Grahamstown with ten Europeans, ten Hottentots, three waggons, fifty horses and breeding mares, and a number of choice cattle, for the purpose of settling in Natal'* (N. Isaacs, *Travels and adventures in eastern Africa*). Fifty horses!

Isaacs' *Travels* has been critically examined, yet his account of the 'Botwas' is convincingly first hand: *'a people whose sole occupation is elephant hunting; they have no fixed settlement ... when they have killed some of them, they erect temporary huts ... the teeth they usually bury in the soil until some of their people find their way to the frontier tribes, where they obtain a sale for their ivory'* (N. Isaacs, *Travels and adventures in eastern Africa*).

This was during and in the aftermath of the *mfecane* when village life was impossible, and fugitives from the disturbances of the Shakan era benefitted by associating with the self-reliant Bushmen (*abathwa* is Zulu for Bushmen). Isaacs again: *'the Botwas had arrived [at Port Natal] ... Dumeser [Dumisa], the chief of that tribe was astounded at our power ... equipped myself for my inland journey to a tribe of the Botwas, where our traders had purchased some ivory ... My copartner Mr Fynn set off this morning to barter with the Botwas, who had arrived*

at the river Umcamas expressly to meet him'. Isaacs and Fynn had a turf war on with Collis, who was to disappear in a cloud of smoke when his stock of gunpowder blew up at Port Natal in 1835.

James Stuart 'sent Galizwe to find out about the 'Botwas' referred to in Isaacs' book. He reported that 'These are the abatwa who come from above or beyond the Drakensberg (Undi) and from that direction Dumisa visited them under their chief Fodo. He was supplied by them with poison (isihlungu) for killing game. He met Mbuyazi (Fynn) who told him about them. Fynn and Dumisa entered an agreement under which Dumisa assisted with abatwa would supply him with ivory for value received. These abatwa had no fixed residence in Natal. They went about hunting elephants for Fynn' (C. Webb & J. Wright, *James Stuart Archive*, vol. 5, p249). The ivory traders provided their hunters with muskets. And horses? Why was Collis bringing 50 horses to Natal?

Fodo was chief of the Nhlangwini, who after a period of 'Botwa' existence, and with Dingane now enthroned, established his Dumezulu kraal near the right bank of the Mkhomazi River upstream of the Josephine bridge between Richmond and Ixopo. Dumezulu was a most desirable piece of real estate; a nearby 'salt' pan would have attracted game, including elephant. So elephant paths leading to it had earlier quite likely become part of a Portuguese-inspired ivory trail between 'Transkei' and Delagoa Bay. Later, trader wagons to and from Port Natal were to precede those of the boer Kommissie Trek which passed Dumezulu in 1834. Captain Alan Gardiner (with Dick King) followed them in 1835 (A. F. Gardiner, *Narrative of a journey to the Zooloo country*).

After 1838 boer settlers, particularly in southwestern Natal, suffered serious livestock losses at the hands of a new era of 'Botwa'. To begin with these were identifiably Bushmen; later the distinction blurred as they associated more and more with Bantu-speakers (Bhaca, Xhosa, Sotho) and outcast individuals (J. B. Wright, *Bushman raiders of the Drakensberg 1840-1870*). Then, in 1862, Adam Kok and his well-mounted Griquas (and their hangers-on) settled the rolling grasslands beneath the south-western Drakensberg.

What struck me about this White Horse Shelter is that the horse paintings are in pairs. It is as if the artist, in striving for heraldic poses, in each case made a 'cartoon' preparatory to the final figure. An ineffectual attempt was then made to erase the cartoons. Someone should analyse the paint. Quite close by is a comfortable living shelter (with no paintings) at the foot of a high vertical krantz, now known as Whyte's Shelter. Trooper Alistair Douglas Whyte of the Natal Police was posted in the southern Drakensberg region from June 1905 to about 1914; variously at Himeville, Lotheni and Bushman's Nek (family papers). During this time he was instructed to make a survey of Bushman paintings. The copy I have of his report (from the Natal Museum library) is dated 1910. Although Whyte's Tsauy's Shelter (Tswayi, Soai) is identifiable in the report, Whyte must have missed White Horse Shelter although it is quite nearby—in which case he would also have missed the above-mentioned Whyte's Shelter. They both seem to have been named quite recently, perhaps by the Mountain Club. Pat Vinnicombe (*People of the eland*) used those two names for entirely different shelters. What an array of whi(y)tes, but then you can take white horses anywhere.



There are two other 'painted' shelters not all that far away, which may have a bearing on those 'heraldic' white horses. At Beersheba is a horse which to me is 'heraldic'. And on Belmont farm is this regal lion which is not a painting but a 'scribed' figure juxtaposed with a more traditionally rendered feline (photo, left: Belmont lion, with Beersheba insert).