

# SOUTH AFRICAN ARCHAEOLOGICAL SOCIETY



# **GNEWS**

KwaZulu-Natal Branch Newsletter

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## **NOTES FROM THE EDITORS**

Welcome to new members Vanessa Maitland and Barbara Dunn.

Our secretary Cilla Maud has been plagued by ill-health over the past year and we wish her a speedy and full recovery after her recent operation. We are desperately seeking a new secretary – any proposals?

## **FORTHCOMING EVENTS**

### *THE ROCK ARTS OF NORTHERN SOUTH AFRICA: A TRIBUTE TO ED EASTWOOD*

**Dr Sven Ouzman**

**Tuesday 23 June 2009, 18h30, Durban Natural Science Museum Research Centre  
Cnr Old Fort and Wyatt Roads (entrance on Wyatt)**

This talk is about two things - the multiple and often inter-connected rock art traditions of northern South Africa and it is a tribute to Ed Eastwood, an extraordinarily generous and productive member of the SA Archaeological Society. With no formal training in archaeology, but a wealth of fieldwork experience, Ed followed in the tradition of greats such as Harald Pager and Pat Vinnicombe and brought to wide attention the fascinating rock arts of Limpopo Province and adjacent areas. Previously under-researched, this region has, for example, rock engravings and rock paintings co-occurring on the same site; it has vertical rock expanses covered with engravings of animal spoor and, Ed's favourite, the San, Bantu-speaker and Khoekhoe rock arts

all depict aprons - evidence of a cross-cultural concern with initiation and potency. The lecture will highlight these and other little-known aspects of this rock art corpus, a corpus that would have lain dormant and decaying were it not for the dedication and intellect of Ed Eastwood, whose death last year interrupted his life's passion.

Sven Ouzman is senior lecturer in the Department of Anthropology and Archaeology at the University of Pretoria and promises an entertaining lecture that will be a mix of research and anecdote, with lots of slides.

There is secure off-road parking for about 20 vehicles at the Durban Natural Science Research Centre, corner of Old Fort and Wyatt Roads (entrance on Wyatt) and there are car guards on Wyatt. Anyone wishing to join the Sven and others for a meal afterwards (own expense) please contact Mary Furnivall after 19h15 in the evenings at 031 208 6982 or [mcfurn@saol.com](mailto:mcfurn@saol.com).

**25 July Saturday:** *Day-long field trip to Umhlatuzana Shelter and Shongweni Cave*; Marlize Lombard of the Institute for Human Evolution (Wits University) will speak on the Middle Stone Age at Umhlatuzana and generally in southern Africa. Bring a picnic lunch. Contact Rodney Maud for meeting place details 031 564 1003 (evenings); [cillagm@iafrica.com](mailto:cillagm@iafrica.com)

**25 August Tuesday 18:30:** *Coastal Archaeology*; Natal Museum, 237 Jabu Ndlovu Street, Pietermaritzburg (entrance on side street opp. Police Station). Gavin Whitelaw will speak about the coastal archaeology featured in the soon to be aired TV series called *Shoreline*. Contact Gavin 033 3451404; [gwhitelaw@nmsa.org.za](mailto:gwhitelaw@nmsa.org.za) to confirm dinner bookings.

**19 September Saturday:** *Excursion – Mariannahill Monastery*. A conducted tour of the museum, cloisters and chapel. Penny Letley and Adrian Flett will speak about Brother Otto Mäeder, a monk from Mariannahill, who recorded rock art. Contact Mary Furnivall to confirm and for further details 031 208 6982; [mcfurn@saol.com](mailto:mcfurn@saol.com)

**13 October, Tuesday 18:30:** *TBA*. Talk at Natal Museum, 237 Jabu Ndlovu Street, Pietermaritzburg (entrance on side street opp. Police Station).

**14 November Saturday:** *End of year Function – Lunch at Stonehaven Castle*. Gavin Whitelaw will deliver Coastal Archaeology - Part 2 (the scenes behind the scenes). Contact Mary Furnivall to confirm bookings and details 031 208 6982; [mcfurn@saol.com](mailto:mcfurn@saol.com)

## **FORTHCOMING 'DARWIN' EVENTS AT LOCAL MUSEUMS**

A number of events have been arranged by the Natural Science Museum, Durban and the Natal Museum, Pietermaritzburg, to celebrate the life, work and legacy of Charles Robert Darwin (1809–1892) and the 150<sup>th</sup> anniversary of the publication of *The Origin of Species*.

## **Educator workshops**

**24 June 09h00–16h00:** *Workshop II: Evolution 101– Biodiversity, biogeography and phylogenetic trees ~ Darwin’s voyage both physically and mentally. The theory of evolution by natural selection*

at the Durban Natural Science Museum. Conducted by Dr Edith Dempster, UKZN.

Guest: Dr Peter Taylor (Durban Natural Science Museum) Topic:.

**20 August 09h00–16h00:** *Workshop III: How to teach Evolution – Genes, genetics, DNA and evolution. Some ideas for teaching evolution*

at the Durban Natural Science Museum Research Centre (cnr of Old Fort and Wyatt Roads, entrance on Wyatt Road). Conducted by Dr Edith Dempster, UKZN. Guest: Dr Corrie Schoeman (UKZN)

## **Seminar series**

**24 June 18h00:** *Evolution 101- The beginners guide*

by Dr Peter Taylor at the Durban Natural Science Museum.

**23 September 18h00:** *What can I learn about myself from a genetic ancestry test?* by Professor Himla Soodyall of Wits University.

at the Durban Natural Science Museum. Ancestry test results of tests from interested members of the Durban public will be presented at this seminar. Watch press for details on how to participate.

Contact details for Durban Natural Science Museum and NSM Research Centre:

Busi Gumede 031 311 2249/56 [Gumedebusi@durban.gov.za](mailto:Gumedebusi@durban.gov.za)

## **Lunchtime lecture**

**24 June 13h00–14h00:** *Orchids, Darwin and Evolution* by Professor Steve Johnson of the School of Biological and Environmental Sciences, UKZN.

at the Natal Museum (237 Jabu Ndlovu Street, Pietermaritzburg). **Booking is essential.**

Please telephone 033 341 0507 or 033 341 0536.

## **PAST EVENTS**

### ***Mount Moreland Christmas Braai, 8 November 2008*** (Mary Furnivall)

Our end-of-year social function took place at Mt Moreland, of Barn Swallow fame (Barn Swallows were formerly known as European Swallows), an easy 34 km drive north of Durban. The name dates back to Byrne settler days, when John Moreland, a quantity surveyor, was involved in attempting to settle immigrants in the region. This proved unsuccessful, as it was not on a wagon route.

As members of the society and friends congregated, we were met by Hilary Vickers from The Lake Victoria Conservancy. The lake has long since gone, leaving behind a wetland. We welcomed the beautiful sunny weather as a violent storm the previous afternoon had caused extensive damage further inland.

In this relaxed setting, with meat sizzling over charcoal, we contemplated the changes, past and present, in the surrounding area. Rodney Maud, in his inimitable, informative and

amusing manner, elaborated on the geology of this part of KwaZulu-Natal. He took us back to Gondwanaland and dates too long ago to comprehend, to more recent times, referring to different rock formations, varying sea-levels, tectonic plates, coastal plains, uplifts, ice ages, global warming and much more, all a part of the history of the landscape around us. Shards of pottery on view and a few stone tools, dating back to Stone Age times, were recently unearthed on the property during bull-dozing activity to create viewing terraces.

Current changes embrace the building of the King Shaka Airport just 2.6km to the north of the conservancy. Various studies and an Environmental Impact Assessment have been done, taking into account the amazing natural phenomenon of the millions of Barn Swallows which migrate from the northern hemisphere to Mt Moreland, arriving in October and returning north, to breed, in April.

At dusk, in the comfort of folding chairs on the grassy terraces above the reed beds, binoculars in hand, we eagerly awaited the return of the swallows from their daytime sojourn. Facing the setting sun over the distant hills it was a magical setting, as millions of swallows assembled in huge flocks, wheeling high above our heads, before dropping down into the reed beds below us, as if by common consent, to be lost from view. For those who haven't been there, take an evening drive and enjoy the spectacle before the sound of overhead planes enters the equation!

### ***Tunnels from the Frontier Forts by Donald Davies, 17 February 2009***

In an engaging manner, our new committee member, Donald Davies, led us through the trials and rewards of his interesting research on forts and tunnels, specifically Fort Peddie and Fort Napier. The two essential elements for a successful fort are a high position or good view, and a water supply and Donald stressed that the latter is an extremely important consideration in a country plagued by droughts such as South Africa.

Fort Peddie in the Eastern Cape, consisted of an earthen fort, a cavalry barracks and a watchtower. Oral records, sometimes contradictory, spoke of a tunnel from the watchtower and Donald followed all possible leads in the hope of confirming the existence, or not, of the tunnel. The definitive book on the subject *Forts on the Eastern Cape* did not mention tunnels, but on enquiry, the author, Colin Coetzee told Donald this was because he had not had the time to research the topic. Donald engaged with community leaders, academics and senior citizens in the area and heard of a tunnel which had been discovered during digging of foundations for new houses in the 1960s. The structure was made of bricks, sounded larger than a tunnel and lay in a direct line between the Fort Peddie watchtower and barracks. The size of the 'tunnel' suggested it was probably a water reservoir.

Donald spoke to more than 100 people who had mentioned a tunnel, but only two or three could confirm its existence. Anne Curren corroborated the report that a tunnel had been uncovered; Joy Tarr remembered when she was 9 years-old in the 1930s, climbing down the watchtower and being bullied to go down a tunnel; and Colleen Bailey remembered where the tunnel entrance was in the watchtower. Donald would have liked to have excavated to confirm the existence of the tunnel. Now he and his family have moved to Durban and he is devoting his interests to another fort, Fort Napier.

Donald amused us with the statement that Fort Napier differs from Fort Peddie because it is rumoured to have ghosts. It also has stories about tunnels, although tunnels are never mentioned in tourist books about Fort Napier, whereas they are always mentioned with respect to Fort Peddie. So far the various avenues Donald has pursued with respect to tunnels at Fort

Napier have not borne fruit, but when discussion was opened to the audience, there was a lively response of comments and suggestions. We look forward to hearing the results of possible successful leads and having a site visit too.



*Fort Peddie watchtower*

***Should Durban be renamed KwaKhangela? or A re-look at the semantics of ‘eThekwini’ or Why Durban Mayor Obed Mlaba needs another spoon of sugar or more milk in his tea by Adrian Koopman, 17 March 2009***

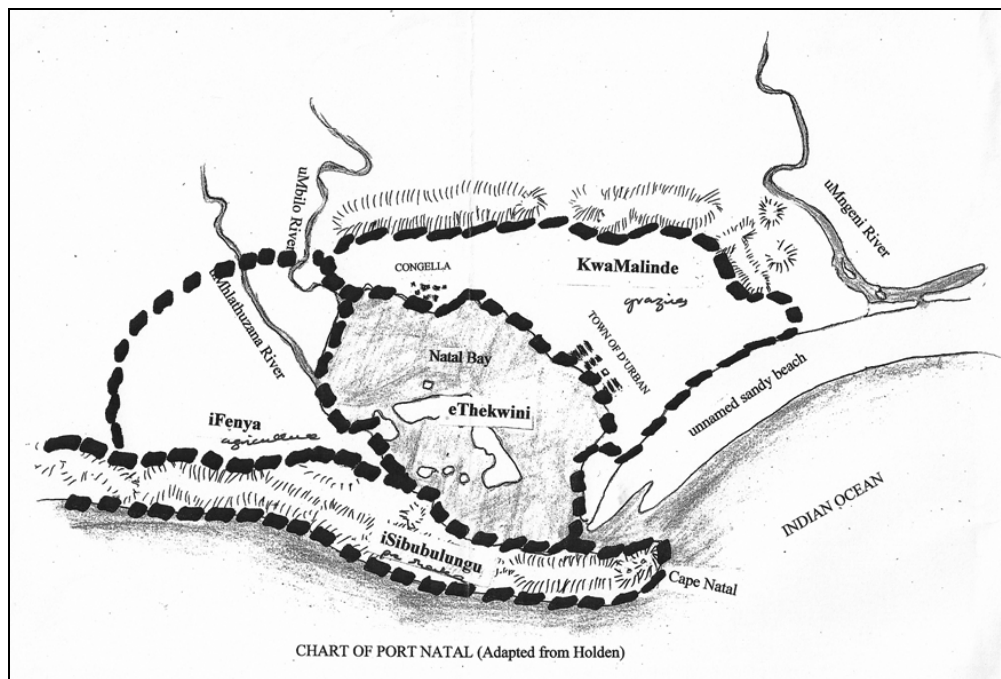
No coy avoidances, no oblique allusions, Adrian Koopman delivered robust puns and straight forward statements on various names of genital a nature for Durban and other KwaZulu-Natal places. The content of his talk and his delivery were worthy of an Oscar and the audience delightedly chuckled through one of the most amusing meetings we have had.

Prof. Adrian Koopman is an internationally recognized and respected onomastician, in the School of isiZulu Studies at the Pietermaritzburg campus of the University of KwaZulu-Natal. He brought us each two handouts and indication of his topic was suggested by the headlines of copied newspaper cuttings: “Durban’s name is a bit of a balls-up, says red-faced mayor” (The Witness, 24 August 2007) and “eThekwini change a load of bull” (The Sunday Tribune, 26 August 2007).

According to the aforementioned Tribune article, KwaKhangela, a shortened form of KwaKhangela’amankengane, has been mooted as a replacement for the name Durban. Apparently Shaka had sent a military regiment to the Bay area to “khangela amakengane” (keep an eye on the ‘Whites’) and the name later became corrupted to Congella, the site where the regiment was situated. However, Adrian refutes this on the grounds that there is no oral or other evidence for it. Instead, he says that Andries Pretorius, sent from Pietermaritzburg to build a village at the Bay, chose the name Congella. His choice reflected the name of Dingane’s second largest *ikhanda* (military barrack), KwaKhangela. The name of his capital, uMgungundhlovu, had

already been taken for the Natal capital Pietermaritzburg after the Voortrekker defeat of Dingane at Blood River in 1838. Pretorius was therefore making a statement about the relative status of Pietermaritzburg and the Natal Bay settlement, and also about control of the land. Today, Mgunghlovu, refers to the PMB municipality, in the same way as eThekweni refers to the Durban Metropolitan area. As Adrian said, it would be ironic indeed if KwaKhangela, the name bestowed by a Voortrekker leader, came to replace the name Durban.

What is the call for milk or sugar about? The call refers to an alleged coy avoidance of discussion of the meaning of eThekweni by the Durban major. 'iTheku' means bay or lagoon and 'ithweka' means bull with one testicle. The locative form, eThekweni, is considered a corruption of the original name for Durban's harbour, Twekeni, which referred to the shape of the single testicle (see map below). It is likely that the original name referred to the combined shape of the bay and the Bluff, which from several vantage points resemble a penis with a single testicle. The secondary meaning developed later. iSibubulungu, another name suggested for Durban, apparently preceded iTheku, and is a word that refers to testicles in general. Many Zulu place names have sexual connotations, some so "indelicate" that early travelers couched them in Latin in their records. "Zulu toponymy is a field filled with breasts, penises and testicles", but names such as these, e.g. Nquthu, which refers to a vagina, carry no vulgarity.



Various other names for the Durban area are shown on the map. iFenya, a good agricultural area, was mentioned in the diaries of Henry Francis Fynn. KwaMalinde, a good grazing area and a name pretty well known in early writings, probably has more status than KwaKhangela, and as much status as eThekweni. None of these names covers the whole area presently known as Durban.

Official guidelines with respect to name changes refer to the replacement of names that are offensive, misspelt or can be confused with another name. A name change may be "considered" in the case where a colonial name has replaced a name that was already in use.

Whatever the guidelines, a majority decision of the City Council can disregard them and “onomastically erase” or replace the name of Durban.

Important considerations in a name change are whether it is really needed, what to replace it with, and the credentials of the new name. More than merely the lexical meaning, polysemic in the case of eThekweni, are the emotive associations, marketability and knowledge of a name. Durban has many identities and names, ranging from the historical and maritime, Port Natal, to the affectionate and colloquial, Durbs and eGagazeni (‘in the waves’). If indeed the name Durban needs to be changed, faceless names that have no identity and are not widely known are not viable alternatives.

### ***Potgietersrusers goed verteenwoordig by die Unesco Konferensie in die Drakensberge deur Celeste Rossouw, Amafa aKwaZulu-Natali***

Vanaf 3–8 April 2009, het verteenwoordigers van die Wêreld Erfenis Sentrum van Unesco, Cathedral Peak in die Sentrale Drakensberge besoek. Die Spaanse regering was verantwoordelik vir die finansiële befondsing van die projek. Die doel was om ‘n aksie plan te ontwikkel en te implementeer aangesien prehistoriese vindplekke swak verteenwoordig was op die Wêreld-Erfenis Lys.

Lande wat verteenwoordig was, het Suid-Afrika, Botswana, Zimbabwe, Malawi, Nigerië, Australië, Kanada, Chilië, Brasilië, Argentinië, Spanje, Frankryk, Swede en lande afkomstig uit Asië ingesluit. Wat my bygeval het en wat wonderlik was, was dat drie (Celeste Rossouw, Senior Rotskuns Beampte van Erfenis KwaZulu-Natal; Mnr Leonard Khoza, Suid-Afrika se ambassadeur in Frankryk asook Mnr Amos Khwinana van die Departement van Omgewingsake en Toerisme) van die 30 genooies van Potgietersrus/Mokopane afkomstig was! Dit wil gedoen wees en dit wys hoe gefokus ons dorpie is op die bewaring van ons prehistoriese erfenis!

#### Doelstellings:

Drie sub-dissiplines binne argologie sou ge-evalueer word vir proklamasie as Wêreld Erfenis gebiede, naamlik: prehistoriese argeologiese terreine; terreine wat verwant is aan studies oor menslike evolusie asook rotskuns.

Kriteria vir proklamasie van rotskuns terreine wat tydens die ses dae ondersoek sou word, het ondermeer die volgende ingesluit: die kwaliteit van die fisiese omgewing, of konteks waarin die rotskuns voorkom; die estetiese kwaliteit; die skaarsheid van bepaalde motiewe; die langlewendheid van rotskunstradisies; die verhouding tussen rotskuns en hedendaagse San-afstammeling (hoofsaaklik opgeneem binne die Zoeloe kultuur) wat rotskuns areas as pelgrims besoek; die graad van preservering van die rotskuns; en of daar bestuursplanne is vir rotskuns terreine wat oop is vir publieke besoek. Die navorsingspotensiaal van rotskuns in die Drakensberge asook die interpretasie daarvan het aandag gekry.

#### Rotskuns van die uKhahlamba (In Zoeloe, “Berg van Spiese”) Drakensberge

Die rotskuns van die uKhahlamba Drakensberge is van globale belang aangesien dit uit die mees uitsonderlike prehistoriese kuns in die wêreld bestaan. Boesmans in die Drakensberge het die “Geskakeerde Polichroom Tegniek” gebruik om motiewe weer te gee. Menslike figure, die eland en ander diere was uitgebeeld deur meer as twee kleure delikaat te vermeng en te integreer tot a klassieke en realistiese uitbeelding van die tema. Vergelykend met ander rotskuns van die wêreld is hierdie kuns kleiner en in meer detail weergegee.

Die Drakensberge was ook van die laaste plekke in Suid-Afrika waar San/Boesman rotskuns beoefen was. Gedurende die 1920s het 'n Boer in die Didima-area van Cathedral Peak (in Eland Grot) 'n pyl en 'n boog ontdek, asook 'n "vars" grasbed van 'n Boesman.

Rotskuns in die Noordelike Drakensberge bestaan hoofsaaklik uit sogenaamde trans of "Shamanistiese" kuns wat "droom-beelde" insluit wat die Boesman shaman (toordokter of medisyne man) ervaar het tydens sy gewysigde toestand van bewussyn, bv. uitbeeldings soos die "Sorcerer van Sorcerer's Rock" en die "Moon Goddess". Motiewe in die Suidelike Drakensberge bestaan hoofsaaklik uit historiese temas, byvoorbeeld perde, beeste, ossewaens en gevegsituasies tussen koloniale soldate en Boesmans. Reënmaak-rituele kom net in die Suidelike Drakensberge voor.



*Uitbeelding van 'n verbeeldingryke motief bekend as die "Mlambonja-kreatuur" of 'trans-bok', omdat dit verbind word met die toestand wat die Boesman Shaman gedurende trans ondervind het, byvoorbeeld, 'n gevoel van gewigloosheid en swak sig as die medisyne man tydens sy gewysigde-toestand-van-bewussyn, sensoriese hallusinasies beleef en hy letterlik 'vlieg'. Die 'trans-bok' was uitgebeeld in 'n 'arms-terug-postuur', 'n posisie wat Boesman medisyne manne ingeneem het as hulle, hul god gevra het om bonatuurlike potensie in hulle liggame te plaas. An example of an imaginative motif known as the 'Mlambonja creature' or 'trance buck', because it is associated with hallucinations resulting from altered states of consciousness experienced by Bushman shamans, for example, a feeling of weightlessness, affected vision and a sensation of flying. The 'trance buck' displays the 'arms back' posture which Bushman medicine people assumed when they wished to access supernatural potency.*

### Slot

Ek moet afsluit deur te beklemtoon dat rotskuns 'n baie belangrike erfenis hulpbron is, as ons die langslendigheid daarvan in ag neem; asook die estetiese waarde en die feit dat hierdie kuns in wese 'n religieuse tradisie was. Dit was immers die Boesman-medisyne manne wat in 'n trans gegaan het, om die siekes gesond te maak, goeie reën en suksesvolle jagtogte te verseker en om sosiale solidariteit in die gemeenskap te vestig. Na die trans het hulle, hul wedervaringe uitgebeeld via rotskuns.

Rotskuns is ook baie broos en verganklik, daarom moet ons nie daaraan raak of water daaroor gooi om beter fotos te neem nie. Die beste fotos word geneem vroeg in die oggend of laat in die middag. Hierdie kuns is ons kulturele hulbronne waarvan die navorsingspotensiaal baie hoog is en as sulks bewaar moet word.