

**THE WATERVALBOVEN
RUINS**

by

DAVID VAN WYK

9 JUN 2003 10:55

DEPT OF ECO. DEV&TOURISM

NO. 575 P. 3

TABLE OF CONTENTS

Iron-Age Ruins in Southern Africa – The Debate.....	1
Summary of claims by those who argue for a non-African origin of the stone-walled ruins of Southern and Central Africa	11
Reasons for these Claims?	12
How valid are these Claims?	12
What about the claims of foreigners having preceded Bantu-Speakers?	15
What, then is one's first assessment of the Waterval Boven Ruins	16
Weighing the Evidence, Linguistics	22
Weighing the Evidence, Architecture	23
Turning Hromnik on his Head.....	24
The possible African Origin of Dravidian India, Historical Sources	24
The possible African Origin of Dravidian India, Physical Features.....	24
The possible African Origin of Dravidian India, Linguistics	25
The possible African Origin of Dravidian India, Domestication of Animals	26
The possible African Origin of Dravidian India, Cosmology and Astronomy.....	26
What is the importance of the Waterval Boven site?	28
Conclusion.....	30
Bibliography.....	32

LIST OF FIGURES

<i>Number</i>	<i>Page</i>
Figure 1 Transitional ruins at Waterval-boven	2
Figure 2 Bakwena smoking in front of stone homestead enclosure from Smith 1834-1836	5
Figure 3 More modern graves, marked out in rectangular shapes at Waterval-boven	7
Figure 4 Small enclosure around what is possibly a much earlier grave	7
Figure 5 Photo of Mochudi in Botswana showing clay plastered stone walls	8
Figure 6 Picture of Tswana ornaments, jewellery and household implements from Smith 1834-1836	9
Figure 7 Drawings after Burchell and Lichtenstein of Barthaping bi-lobed homesteads and ruins reinforcing evidence from Maggs, in Deacon (ed) 1976	12
Figure 8 Examples of Stonewalls in Venda with Mokotlithi From Stryl, 1968	13
Figure 9 Terraceing at Waterval-boven	14
Figure 10 Terraceing at Kingshall (From Deacon, (ed) 1976:157	14
Figure 11 Ruined stone-walled enclosures at Waterval-boven	19
Figure 12 Iron-Smoking in the Soutpansberg from Junod, 1913	19
Figure 13 Drevetian Ruins from the Inche Valley from tentem brochure	23
Figure 14 Drevetian Child from Southern Indafraan Rasindi	25

ACKNOWLEDGMENTS

The author wishes to thank Johan Heine (of the Komati Heritage Foundation) for his gracious hospitality, time, resources and his commitment to the protection of our history and heritage; Jim Murray for linking me up with Johan, and for his infectious enthusiasm when it comes to issues relating to our country and its wonderful people; Kizelle McCarthy for her interest, good humour and love of life and the company of Ajhan; Antonette Gours for her wisdom and interest and for the company Cheryl and her two cousins; Ansie Steyn for her interest and enthusiastic support; and last but not least Julie and my tribe.

GLOSSARY

Ngaka	Traditional healer
SAPPPI	South African Paper and Pulp Industry
Khoisan	Indigenous herding population of Southern Africa
Bahurutshe	Sub-Group of the Tswana living in Lelunutshe near Zeenut, North West Province
Khadišhwene	Original capital city of the Bahurutshe people destroyed in 1823, situated near Mokyola/Baklaagte on the Zeenut-Gaberone Road
Moise	Tswana word for town
Latako	Moffat's corruption of Dithakong, the original capital city of the Bathaping who were the first Tswana group to come into contact with whites crossing the Ghariep (Orange River).
Kwena	Also Bakwena, believed to be the original Tswana group from which all others derived. Living in the vicinity of Rustenburg/Bojanala
Bechuana	Corruption of the word Batswana, meaning the Tswana people
Bavenda	The Venda people of Northern Limpopo province
Kraal	Enclosure made from stone, branches, logs or grass for enclosing homesteads or animals
Seat	Village or Town
Khora	Meeting place in Venda, in Tswana this is referred to as a Kgoda.
Khoro	Gate to the meeting place, also Tshivhana
Dangz	Cattle Kraal in Tshivenda language

Zwimmba	Krral for goats and calves in Tshivenda language
Kgosi	King in Tswana language
Inkosi	King or chief in Zulu language
Barolong	The Tswana sub-group living in the vicinity of Mafikeng North West Province
Tshipi	Iron
Shiri ya Shena	Bird of God, Lightning Bird in the Shona language.
Muvumo	Thunder in Tshivenda
Lupenyo	Lightening in Tshivenda
Ndadzi	Lightening bird in Tshivenda
Tuda	Giraffe in Tshivenda
Nsadzzi	Female in Tshivenda
Ndona	Male in Tshivenda
Nanga	Morning star, also horn in Tshivenda
U Lima	To plough in Tshivenda
Khummela ishilalelo	Asking for supper in Tshivenda
Mudzimo	Ancestors in Tshivenda

THE DEBATE

Iron-Age Ruins in Southern Africa? The Debate.

The area between Waterval-boven and Lydenburg is covered with ruins from the Iron Age. During the Apartheid period the numerically significant stone ruins spread throughout the high-veld, from the Free State in the south, to the Zambesi in the north, from the North-West province and Botswana in the west to Mpumalanga province, Mozambique and the Indian Ocean coast in the east have been largely ignored by government. In academic circles Revil Mason, Tim o'Connor Maggs, Tom Huffman, Simon Hall and others of various archaeology departments have kept academic interest in these ruins, and the iron age, alive.

In 1993, I was fortunate to be invited to Kwa-Makapan near Thabazimbi by Simon Hall. Present were Phil Bonner, Isabel Hofmeier, and Tom Huffman amongst others, the "who is who" of the social sciences at Wits. I brought a group of school children from Mmabatho High school with me (all amateur archaeologists and historians), intent on discovering the history of their own ancestors. They had been working with me at Khaditshwene near Zeemst. My interest was in integrating history, geography, biology, geometry, etc. in a practical manner, through archaeology, thereby making the theory learned in class come to bear in a practical, observable manner.

Kwa-Makapan represents a transitional site, one in which the layout of the ruins indicates both a traditional African and a western missionary influence.

This was clear from the occurrence of both round and square structures (See picture below)¹. The literature of the architecture of the site was confirmed by

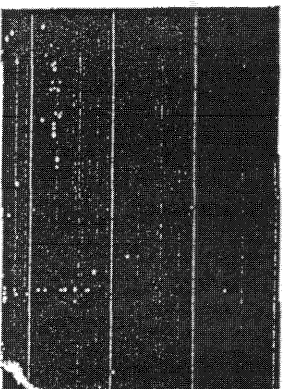


Figure 1

the results of Simon Hall's digging. Belt buckles from England, beads, front loader trigger guards etc. bore out Simon's conclusions. It also proves that **Bantu speakers built with stones.**

Our visit to the site brought us to the remnants of one particular hut floor. In the vicinity of this hut floor a large number of grinding stones and pestles were found. Tom Huffman ventured and explanation that this had been the residence of the chief's wife. According to him she would have been in charge of distributing ground grain to the rest of the community. One of the school children, contradicted Tom Huffman, by suggesting that the grinding stones and pestles indicated the hut of a *ngaka*, a traditional doctor. The stones were used for grinding different kinds of roots, berries and leaves used for medicinal purposes!

On Saturday, 17 April 2003, Johan Heine a pilot from Nelspruit involved with fire-fighting for SAPPPI took us to an enclosure which was part of a complex of ruins and terraces, opposite to the main road passing Waterval-boven, in

¹ The picture above at Waterval-boven shows very late iron-age transitional ruin similar to that of Kwa-Makapen at Tzameen excavated by Simon Hall. Note the square walls indicative of white or missionary influence.

which a large number of collections of pot shards and grinding stones were found. My first thought was of an enclosure in which a *Nyaka* practiced his trade, and reminded me of the little incident at Kwa-Makapan.

Like Great Zimbabwe, Mapungubwe and even Khadishwene, there is a rather controversial debate raging about the origins and builders of the ruins in Waterval-boven. A 1939 study by Dr E.C.N. van Hoepen attributed the ruins to "a pre-European Bantu culture in the Lydenburg district" Van Hoepen expressed the zeitgeist of the period with the following controversial remark, "The method of building with stone was introduced into East and Central Africa by the Hamites", especially by the Hottentots. Most probably the *Zimbabwes* were built by Hottentots or allied tribes or at least under their influence."

Today, the vast majority of archaeologists would contest the claim that the Khoisan ("Hottentots") built stone settlements at all. Retired conservative ethnologists such as Breutz would argue that some non-African race, "Cushites", which mysteriously disappeared, built these stone complexes (Breutz, 1987:3-4). Cyril Hromnik claims that, "... the ancient history of Egypt, Carthage, Ethiopia, and above all, that of the early kingdom of the Western Sudan including Benin in southern Nigeria, and eastern Africa, Mashonaland, and the Congo, is presented as African history, although practically all of it was made by Asians with some contributions from Europeans" (Hromnik, 1981). Martin Hall refers to Hromnik as an apologist for colonialism (Hall, M. 1987:105).

Khadishwene at least has the fortune of having had a missionary from the London Mission Society in the person of John Campbell visit it in 1820 while it was still occupied by the Bahurutshu and recording his observations of this *Maze* (city) and its occupants, the Bahurutshu (Campbell, J. 1822). Robert

² Today few social scientists would lend much credence to the notion of a "Hamitic" race. Acceptance of this requires adherence to a religious mythology closely associated with the western master discourse.

Moffat relates an eyewitness giving account of the pillage and destruction of Khadishwene in a letter to Mary Moffat dated 12 April 1823 (Schapera, I. (ed). 1951:73). Moffat accepted that Kadishwene was constructed and occupied by the Bahurshke, based on accounts of Campbell in 1820 and Kay in 1821, and of course on indigenous individuals who frequented Kuruman, then still referred to as *Latakon*.

In 1829 Moffat relayed what he himself witnessed, "The country through which we now passed was along a range of hills running nearly east-south-east, while the country to the north and east became more plain, beautifully studded with small chains of mountains and conical hills, along the bases of which lay the bases of innumerable towns, some of amazing extent. The plains and valleys, of the richest soil to a great depth, had once waved with native millet and been covered with pumpkins, water melons, kidney beans and sweet reed, all of which are cultivated through the interior. The ruined towns exhibited signs of immense labour and perseverance, every fence being composed of stones averaging five or six feet high, raised apparently without either mortar, lime or hammer. Everything is circular... The remains of some of the houses, which escaped the flames of marauders were large and showed a far superior style and taste to anything I had before witnessed. The walls were generally composed of clay with a small mixture of cow-dung, and so well plastered and polished with the former that they had the appearance of being varnished. The walls and doors were nearly ornamented with architraves and cornices, etc." (Moffat, 1976:15).

Andrew Smith undertook a journey into what is today the area of the North West province between 1834 and 1836 noting "That this part of the country must at one time have been densely inhabited we had sufficient testimony in the appearances which everywhere presented themselves to our view. The slopes of the hills and knolls were densely covered with the ruins of large stone kraals which at the time they were occupied must have contained a

great number of inhabitants, though at the time we were passing them not a human being was to be seen" (Smith, A. 1836:245). The Smith Expedition's artist produced a picture of "Kwena carpenter and dagga smoker"³ with a homestead in the background clearly located within a circular rock enclosure (Smith, A. 1936:266).³

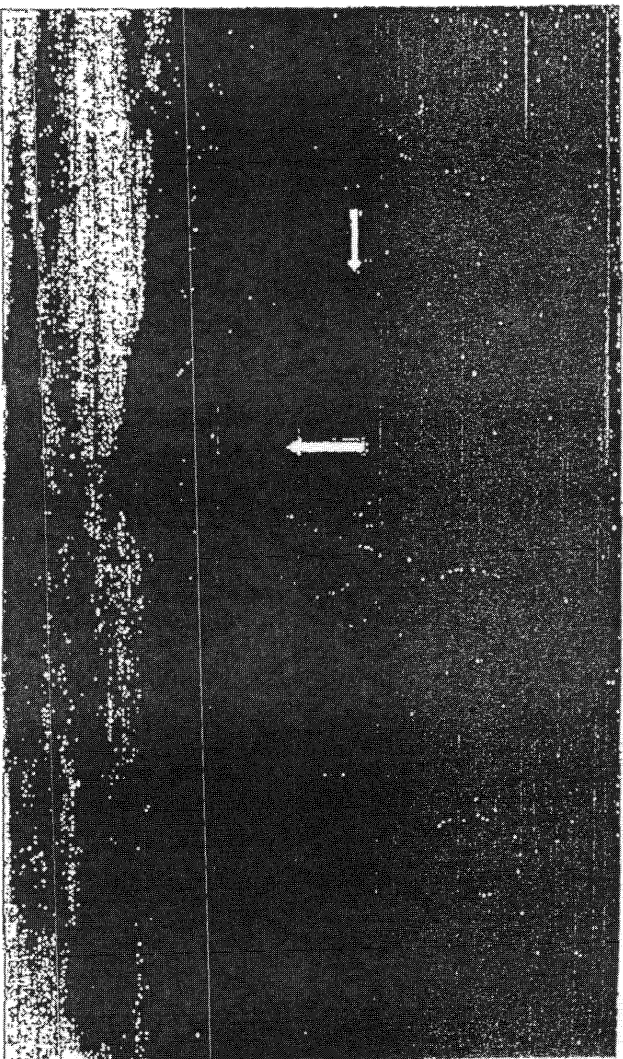


Figure 2

On 16 June 1835 Smith wrote, "Besides the kraals which were actually inhabited we noticed several others in a state of ruin, which had previous to the late invasion formed the residence of the Bapiri, a subdivision of the Baguain and who had now either ceased to exist or had become dispersed among the Zooloos. The walls of these kraals were all constructed of stone, and within the external circle were divided by stone fences in compartments of various sizes and forms. Each compartment during the time the country was occupied by the Bechuanas contained the habitations of a family and the

³ Picture produced by Andrew Smith (1834:36) of Kwena Smokers. Note the stone-wall enclosure behind them with thatched houses inside.

domitory of their cattle... Each Bechuana family have their cattle with themselves and the space requisite for its wants walled off to itself" (Smith, in Lye (ed), 1975:245). Smith's description could be applied to the Watervalboven ruins, which, in my opinion was constructed by the North Sotho, but then the construct of difference between the Sotho and the Tswana was really the product of colonialism itself.

Given the overwhelming eyewitness accounts of early travellers, missionaries, traders and adventurers it becomes very difficult to sustain the argument that Bantu-speakers did not build in stone. The Baveenda, and in many traditional areas, the Tswana, are still continuing the tradition of building in stone in much the same way as they have done for hundreds of years.

Both Campbell and Moffat describe the ability of Tswanas to smelt and work iron into tools and wire (Moffat, 1951:242, 245,246,251). Campbell also refers to the smelting of copper and making of copper artefacts by the Bahurutshe of Kaditshwena.

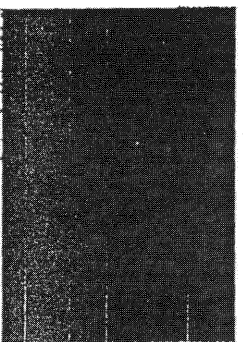
Cyril Hromnik, echoes the views of Sir Harry Johnston who wrote at the turn of the century, "The mysterious stone ruins Of Zimbabwe and some other places in southern Rhodesia convey a very strong impression that south-east Africa must have been known at the commencement of the Christian era to some Asiatic people, most likely of south or south-west Arabia... Attracted by... gold, these people from Arabia perhaps found their way up-country to such a place as Zimbabwe, which they may have made one of the principal centers of their gold mining industry... They had a certain skill in building with stone and making cement or concrete... These unknown Asiatic intruders may have built other strong places besides Zimbabwe, but many of the stone ruins of Rhodesia owe their origin to Negro imitators of these Asiatic pioneers" (1985:38-39). Hromnik is more assertive as to the

"unknown Asiatic pioneers" claiming that they were Dravidians from India.

In making this claim Hromnik answers a the riddle which confronted A.J. Bauer, who believes that Great Zimbabwe and other stone walled ruins in Southern Africa were built by Phoenicians, when he queries "... the absence of graves connected with the gigantic South-East African venture" (1965:xxiii). The answer is that Dravidians cremated their dead, while Phoenicians did not. Since Bauer's work, and even at the time, graves were found at most of these sites, and while Hromnik persists that the Waterval-boven Ruins will have no graves⁴, preliminary inspection of the site and aerial photographs show some promising locations for the finding of graves based on archaeological literature from other similar sites, including Thulamela (Sydney Miller).

All the other sites have yielded skeletons since, and even before, A.J. Bauer wrote.⁵

The picture, on the right below, I suspect, shows a much older grave at Badplaas, which is part of the series of complexes that Waterval-boven forms part of. This suggested grave, if excavated, will no doubt yield skeletal remains of negroid origins, which should put the whole debate beyond any doubt, as



Figures 3 and 4



⁴ The picture on the left above from Nkomati/Waterval-boven shows at least ten late iron age graves in an earlier iron-age enclosure. The picture on the right shows a much earlier grave, and refutes Hromnik's claims for an absence of graves at the site.

the Dravidians are reported to have cremated their dead.

F.P. Bruwer, Professor of Anthropology at Stellenbosch University in 1963, commences a small publication in Afrikaans, and titled *The Bantu of South Africa*, with the claim that Zimbabwe was probably constructed by some pre-Bantu civilization (1963:6-7). However, his study contains an unconscious contradiction when he discusses the building styles of the Sotho-Tswana and the Venda peoples. He notes that, "thus one finds, frequently still, that the entrance to such a *kerad* (enclosure), takes the form of a stone wall or sharply pointed poles planted in an upright position (Bruwer, 1963:61). Concerning the Venda he observes, "The 'star' (village/town) also has a meeting place -- the *khoro* -- which is enclosed by means of a stonewall, or pole hedge" (1963:62). The photos opposite page 53 clearly show walled Tswana households the walls composed of stone and covered with mud.⁵

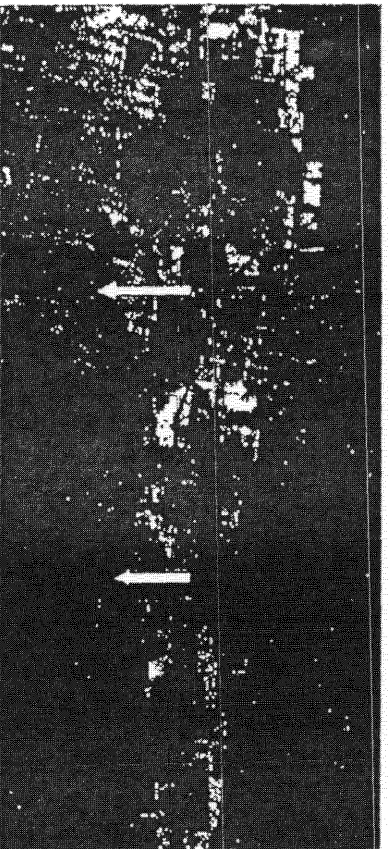


Figure 5

The very photographs he produces of various Sotho-Tswana Settlements also contradict P.J. Breutz, who contributed greatly to the anthropology of the Tswana, yet denied that they could have been responsible for the stone ruins throughout the North West Province. Thus photos on page 10 of Mochudi, page 26 of Molepolole and on page 102 of Molepolole contradicts his claims

⁵ A. J. Bruwer inposed in Economics and Finance achieving a PhD in these fields.

⁶ The picture on page 7 clearly shows stone wall-enclosures with clay plastering.

that the Sotho-Tswana did not historically or traditionally build in stone (1991:12-13). He claims that the Sotho Tswana merely moved into the ruins constructed by some mysterious predecessors (1991:13). The Tswana historian S.M. Molema (1951) contradicts Breutz directly in the case of Dithakong. Dithakong, often described as Lattakoo in 19th century missionary accounts, is situated near Kumanan. According to Molema "The Seleka people erected their dwellings to the north-west of the Tshidi Barolong, at a place still known as Dithakong (stone ruins), more fully 'Dithakong tsa ga Seleka,' or Seleka's stone ruins" (Molema,1951:5).

It is worthwhile to quote Breutz so as to identify some of his claims regarding the stone ruins in Southern Africa, "There is the term of an 'Iron-age' period of Negroes, (sic) however, no skeleton has been found of this period apart from few remains of the Boskoy (sic) race which was Bushman-like. Pastherds may have come as a trade article from other areas, because a metal producing tribe would have had also some trade in compensation for their metal products, which are attributed to a stone builder and mining population which had suddenly disappeared before the first Bantu groups settled with a semi-nomadic economy with cattle and slash and burn hoe-agriculture, and who avoided the deserted stone kral settlements. There is no trace in early history of a contemporary contact between the stone-builders. It is true that in Egypt, Nubia and in Africa certain smith-families possessed the ability to smelt iron and forge its pieces. But Bantu cultures had not gone through a development with experience with other metals, while the stone-kral builders left a number of sites where they smelted copper in southern-Africa" (Breutz, 1995:11).⁷

⁷The picture on the next page contradicts claims by Breutz that the Bantu speakers did not know how to work with copper, the arrows point to copper ear ornament and copper arm bangles (Smith, 1934:36:298).

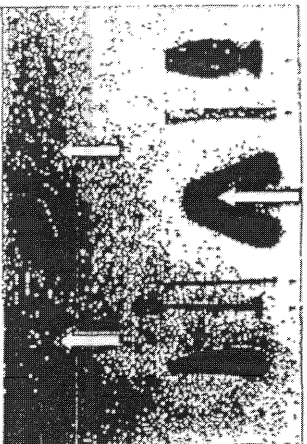


Figure 6

Breutz completely ignores the historical interaction between the Portuguese and the African East Coast. In 1505 the Portuguese built a fort at Sofala in an attempt to monopolise the gold trade with the interior. They attempted to displace the Swahili traders by seeking to trade directly with the Bantu-speakers who brought the gold from the interior. The Portuguese named the source of this gold the “Empire of Monomotapa”, which has been identified as a Karanga/Rozvi/Shona⁹ entity. The Portuguese secured a considerable quantity of gold.¹⁰ “Many visitors to Portugal have seen the golden monstrance at Belem, which was made by the goldsmith-poet, Gil Vicente, with the first consignment of east African gold to reach Lisbon (1506)” (Boxer, 1961:33). All the authors assigning the ruins of Zimbabwe to some foreign presence in Southern Africa also ignore the eyewitness accounts of António Fernandes who actually visited Great Zimbabwe between 1514 and 1515, when it was the capital of the Karanga Rozvi/Monomotapa Empire.¹⁰

⁸ João dos Santos travelled up the Zambezi River in 1590 and speaks of the “Kingdom of Manamotapa” based on the “Macuaninga” in the greatest part of which there are “Many mines of Gold, and particularly in Chimuz” (Davidson, 1964:160-161).

⁹ C.R. Boxer makes reference to the following sources: E. Arvelson, *Swah-East Africa 1488-1530* (London, 1940); Hugh Tracey, *Asiatic Remains, Reminders to Monomotapa 1514-1515, travels in Portuguese & swah for Caetano Moutez* (Lisbono Marquis, 1940); Alexandre Lobato, *A expedição Portuguesa em Moçambique, 1488-1530* (Lisbon (1954-60)), 3 vols. Cf. also W.A. Godlonton, “The journey of António Fernandes – First known European to find the Monomotapa and enter Southern Rhodesia” *Proceedings and Transactions of the Rhodesia Science Association*, Vol. 40, pp. 71-103, April 1940).

¹⁰ Parsons, Beech and others make a strong argument for *Moswé Mwinjwe* as being the correct spelling and pronunciation of the word.

Hromnik is not the first historian to claim an ancient Dravidian presence in Africa, A.T. Bryant in 1945 considered attempts by the 1907 government pamphlet by J.F. van Oordt to show that the "Nagas (certain long-haired Dravidians of India) are the direct ancestors of the first Bantu invaders of South Africa" (Bryant, 1963: Preface). He dismisses these and other claims for the Asiatic origin of the Bantu speakers fairly comprehensively, including claims of linguistic similarities (Bryant, 1963:139-162). Bryant falls into the trap of favouring those experts of his time who claimed the building of Great Zimbabwe for the Arabs (Bryant, 1963: 293-325).

Hugh Slayt, produced an anthropological work on the Bavenda in 1968, showing countless pictures of stone walls being currently built and maintained in exactly the same styles and traditions as that at Great Zimbabwe, including monoliths on the top of walls. Some of the monoliths are even engraved with the same kinds of symbols. Slayt shows that in terms of "The phonetic and phonology of TshiVenda finds its nearest equivalent in the Karanga group..." (Slayt, 1968:9). He also demonstrates the close affinity between the Bavenda and the Karanga (Shona/Rosvi) when he discusses the former's cosmology, religion, rites etc. (Slayt, 1968:225-330). Add to this the fact that most of the archaeological artefacts found at Great Zimbabwe were African in origin, while the few items of foreign origin, such as Chinese porcelain were dated at not earlier than the 14th Century AD. Skeletal remains found at most of the Zimbabwe-like ruins so far have been African (Negroid) (Canon-Thompson, 1931:-).

Summary of claims by those who argue for a non-African origin of the stone-walled ruins of Southern and Central Africa.

Claims:

- 2) Building in stone was introduced into Southern Africa by the Hamites (van Hoepen).

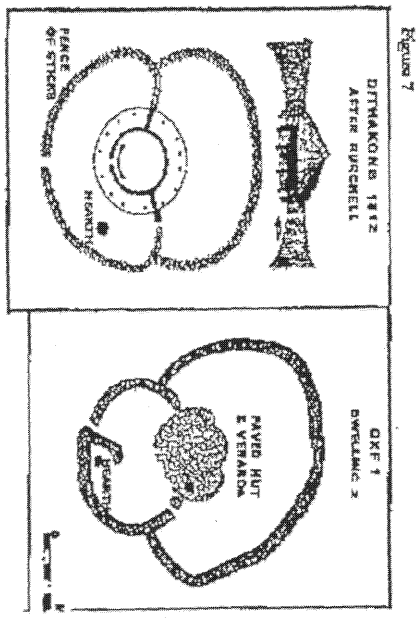
- b) The stonewalled ruins were the work of Cushites (Brentz).
- c) The stonewalled ruins were the work of Dravidians (Van Oordt, Hromnik).
- d) The stonewalled ruins were the work of Mesopotamians (A.J. Bruwer).
- e) The stonewalled ruins were the work of Arabs.

Reasons given for the above claims:

- a) The Bantu speakers did not build in stone.
- b) No Negroid skeletons have been found at any of the ruins, the skeletons have all been "Boskop".
- c) Bantu speakers were nomadic.
- d) The ruins pre-date the arrival of Bantu speakers in Southern Africa.
- e) Bantu speakers have no memory of the builders of these stone structures.
- f) Bantu-speakers had no knowledge of mining and smelting of copper and gold.

How valid are the above reasons?

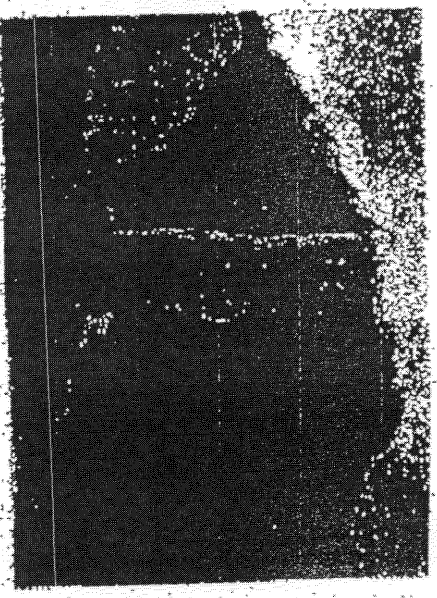
- a) The Bantu Speakers did build in stone. John Campbell witnessed and recorded this at Kaditshwane in 1821/2. Moffat confirmed John Campbell's observations in 1823/6. Several early observers, most notably Lichtenstein (1812:299), Burchell (1822:364) and Smith made



Drawings of stonewalled enclosures containing Tswana homesteads. The Bavenda still build in stone in exactly the way that their ancestors had done for hundreds of years.



STONE ON THE WALL OF
MILABONI'S KRAAL



STONE NEAR MUKOMBANI

Figure 8 & 8a b

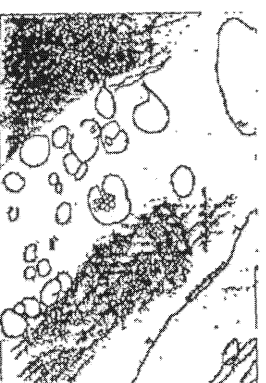
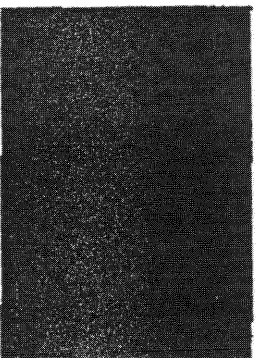
(Examples of Bavenda Monoliths from Saryt, 1968: Plate VI)

According to Saryt, "The *khoro* of a village on a mountain slope, where stones are plentiful, is usually enclosed by a stone wall; where stones are unobtainable a stout palisade is made from thick wooden stakes, *phagya*, dug into the ground almost touching each other and making a very efficient enclosure. The stakes forming the palisade round the chief's kraal are always pointed, but this is tabu to a commoner. A large long stone is sometimes embedded in a vertical position on the top of the stone wall, similar to the phallic stones on the wall of the acropolis at Zimbabwe; there are two such stones on the wall of the khoro of Milaboni's village, one engraved with concentric circles..." (Saryt, 1968:30). The Nelspruit, Waterval-boven, Lydenburg stonewalls are

thereof easily accounted for, the Northern-Sotho/Pedi architects of these walls, were forced by the lack of timber, and the abundance of stone to build in stone!

Steyl also accounts for the numerous concentric circles flowing into each other, "One or two large trees are left standing near the middle of the *Ekhor* to provide shade. The cattle-kraal, *danga*, is generally on the left side of the khoro, with kraals for calves and goats, *spakamba*, on the right... At the far side of the *Ekhor* a gate, *shihana*, leads into a maze of passages, yards, huts, granaries, and beer huts..." (Steyl, 1968:30).

- b) Female Negroid skeletons have been found at Dlodlo ruins with bronze armlets and anklets and blue glass beads (Byrant, 1963:322). Rightmire and van der Merwe excavated a burial site in a terrace at Nagome near Phalaborwa in 1970 and found it to be Negro; they also noted that it "...occurred in a well-marked grave on a terrace half-way up the slopes of the hill. The terrace is defined by a stone retaining wall, and three round clay hut floors with several fire basins were found on the original level surface. Charcoal from the fire basin of house 3 yielded a C14 date of 200 ± 50 BP or AD 1750" (Deacon (ed.) 1976:153). Most recently Negroid skeletons adorned in gold jewellery have been found at Thulamela in the Kruger National Park (see Skeletons of Contact)
- c) The substantial urban settlement of Dithakong visited by Lichtenstein in 1805, and that of Kaditshwene visited by Campbell in 1821/2 contradicts the generalisation that Bantu speakers were nomadic.



Figures 9 & 10

Picture A

Picture B

The above photo (Picture A) shows terracing at Waterval-boven.
Picture B shows the Klughefdal site in the vicinity of Lydenburg showing walls and terracing
similar to that at Waterval-boven (in Deacon (ed) 1976:157)

- d) The dating of pot-shreds, beads, Chinese porcelain and skeletons all indicated that these stonewalled ruins coincided with the period of Bantu-speakers' presence in Southern Africa.
- e) Elderly informants in the Braklaagte/ Witkleigat area on the Zeerust/Botswana road clearly remember the links between their ancestors and the stonewalled ruins of Kaditshwene. Kgosi Mofwa the descendant of the uncle to the last King at Kaditshwene Duitwileng, described by Campbell in his visit in the early 1920s, still rules in the same area. The author of this paper personally interviewed Mr Sinosese who claimed to be the descendant of the last rainmaker at Kaditshwene. Campbell made a drawing of Sinosese.
- f) Campbell also described the presence of significant amounts of copper, specularite and iron at Kaditshwene. He drew pictures of people wearing copper earrings. Gold and brass jewellery has been found on Negroid female skeletons discovered at Dlodlo and male and female skeletons recently found at Thulamela. Gold, silver, iron and ivory was traded from Zimbabwe through Sofala with the Portuguese from 1505 onwards, with written and eyewitness accounts from Diogo Alencova (1506), Pedro van Soares (1513), Duarte Barbosa (1517), João de Barros (1550), João dos Santos (1590), etc. (Davidson, 1964: 137-163).

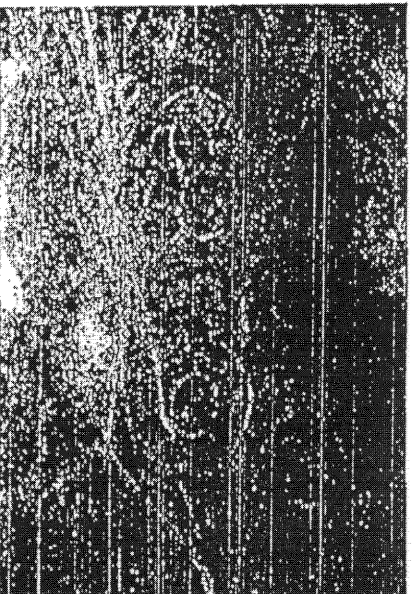
What about the claims of foreigners having preceded Bantu-Speakers?

Bryant makes the clearest and simplest refutation of this argument when he wrote, "If Zimbabwe was the stupendous enterprise we have supposed it to be, the gold-field and the slave-farm of the ancient world, from Phoenician times, 1000 B.C., to Arab times, 1,400 A.D., how has to come about that there has been absolutely no mention of the event in all Phoenician and Arab history? Yet the ruins and the mines are there, dumb, yet eloquent, witness to

Besides the kraals which were actually inhabited we noticed several others in ruin, which had previous to the late invasion formed the residence of the Baphiri, a subdivision of the Baqain and who had now either ceased to exist or had had become dispersed among the Zooloos. The walls of these kraals were all constructed of stone and within the external circle were divided by stone fences in compartments of various sizes and forms. Each compartment during the time the country was occupied by Bechuanaas contained the habitations of a family and the dormitory of their cattle. In the manner of arranging their towns the Bechuana differ very much from the Zooloos, as will be seen from the plans. Each Bechuana family have their cattle with themselves and the space requisite for its wants walled off to itself. The Zooloo, again, have one common cattle pan and their houses disposed around that. **The mere difference in that respect without regarding the difference in the forms of the houses, at once enable a traveller who is acquainted with the facts to conclude as to the description of people who occupy a country he may be visiting in South Africa and should he only come in contact with abandoned kraals [my emphasis].** The slopes of the hills and knolls were densely covered with the ruins of large stone kraals which at the time they were occupied must have contained a great number of inhabitants, though at the time we passed among them no a human being was to be seen (Smith in Lye (ed) 1975:245).

This single quotation should put beyond all doubt the debate as to the stonewalled ruins in Southern Africa.

Figure 11



The above picture of the Waterfal-boven Ruin reflects Smith's quotation on the previous page regarding Tswana ruins. From that description alone it is possible to identify the ruins in the picture as of Northern Sotho origin.

c) The Waterfal-boven Ruins are very similar to those in Lydenburg, Phalaborwa and in the Kruger National Park. One striking similarity with Lydenburg is the terracing. So similar are they to the Klingbell site at Lydenburg (Marker and Evers in Deacon (ed) 1976:153-161) that one may say the same people constructed them, during the same period. The map on page 157 of the Klingbell site is almost identical to that of Waterfal-boven.

d) T.M. Evers in investigating iron-age trade in the Eastern Transvaal (Mpumalanga) provides both archaeological references as well as written historical references obtained from Dutch and Portuguese sources, and oral accounts by local Bantu-speakers to prove that iron, copper, tin, gold and salt were mined, produced and exchanged in trade with European traders at Delagoa Bay from as early as 700 A.D. until the 18th Century (Evers, in South African Archaeological Bulletin, 1974:33-37).

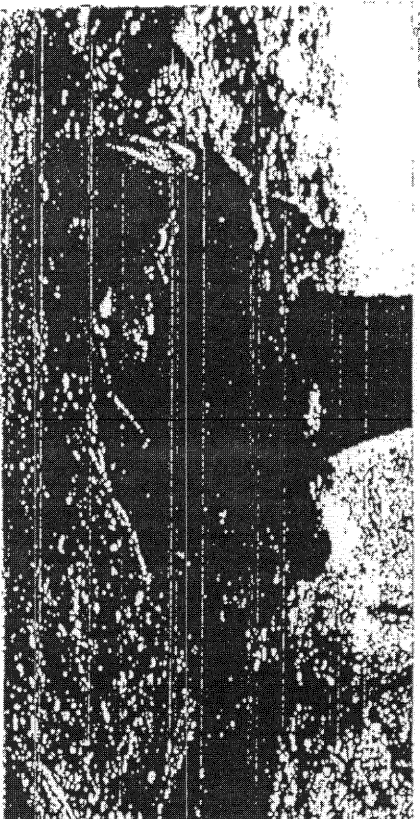
Further historical evidence regarding the mining, smelting and trading in metals can be found in Holden who published his "**The past and Future of the Kaffir¹¹ Races in 1866**", he wrote,

The first order which will occupy our attention is, the skill displayed in smelting iron ore, and working in iron and brass. . . The drawing exhibits these sons of Vulcan busily employed in the various processes of this important art. Smelting the ore, and forging the implements, are there presented to view, in all their parts and processes. The furnace is a large sand-stone, with a deep hole scooped out either by nature or art, and such a character as to be proof against the most intense heat; with moulds or pipes in different inserted in different directions, into which a metal may flow, as the smelting process goes on. A large quantity of charcoal, prepared for the purpose, is placed amongst the ore, and beneath it; when the whole is arranged, a covering is provided, in order to condense the heat, and prevent any from escaping. Into this furnace the small end of an Ox's

¹¹ The author does not subscribe to the use of the word "Kaffir", however this derogatory term occurs frequently in the historical accounts of the 19th Century.

or eland's horn is inserted, the larger end projecting out to receive the small end of two other horns, each of which comes from one of the skin bellows, and is carefully secured at both ends, so as to prevent air from escaping. The bellows are made of two great buckskins, with valves, and handles on the top. Each of these bellows are worked alternately by a man, as is shown in the drawing... and thus a constant stream of air is by this simple process poured into the furnace, upon the burning charcoal, which soon becomes so intensely hot as to melt the ore... (Holden, 1963: 241-242).

Figure 12



Native smelting in Zaïresetery

The above picture from Junod shows people smelting iron in much the same way as described by Holden, Moffat, Campbell and others.

Holden also refers to the following article by a T. Shepstone, in the Natal Mercury of 29 December 1853. Shepstone submitted specimens of Zulu iron to the Blacksmiths of Pietermaritzburg, Messrs Ross and Pearson, the latter came to the following conclusions,

- a) the "Natal iron" was far superior to the best English iron;
- b) the "Natal Iron" was equal to the best Swedish iron; and,
- c) the "Natal Iron" was far more malleable, and consequently easier to work than the Swedish iron (Holden (1963: 243).

Robert Moffat, on Friday 6 April 1827 wrote in his journal, "This morning I had occasion to work out a bit of iron and enquired for a smith, when a respectable looking old man, with only one eye, was pointed out. On enquiring where he practised his trade, I was affected to hear him say that he

was a smith at Kurechuenene, or brass and copper founder. I accompanied him to his shop in the open air. His bellows [were] two small goat-skin sacks; at the point of each, a piece of horn is fastened, which enters the fire by a tube, made of the same material as their crucibles...” etc. (Moffat in Schapera (ed) 1952: 242).

Moffat notes Friday, 13, 1827 Moffat in his journal, “I stood some time beside the smith when he was melting copper. His crucible was an old pot or earthen jar, the content of which was chiefly copper, some lead... and a bit of iron... When completely fused, he poured it into moulds formed with a stock about the thickness of a ramrod, in sand sufficiently damp. Then if, perfect, he draws it out with a very simple hammer on a stone, according to the size or shape he intends” (Moffat in Schapera, 1952: 245).

On Thursday, 3 May 1827 Moffat noted the following in his Journal, “there are so many Bahurutshes, who seem chiefly engaged in iron and copper work” (Moffat in Schapera (ed), 1952: 251).

If it is felt that Moffat’s commentary is of rather recent vintage, then try that of William Knyff captain of the wrecked *Stavenisse* reported in 1687 that “they found metallic ores among those natives, and the art of smelting them... a certain Chief, named Ingoose, (Inkosi) wore a bracelet which was much heavier than the common neck rings; from which circumstance they conjectured it to be gold” (Holden, 1963:246).

Surely if iron smelting was so widespread amongst Bantu speakers as the above first hand witness accounts testify, Hromnik’s contention that “... the earliest iron was smelted in Africa long before the arrival of the Negroids, and despite the abundant evidence that the Negroid understanding of metals and metallurgy was non-existent” (Hromnik, 1981:58), is not tenable. Stayt included ten pages on the metallurgy of the Bavennda, including references to

the fact that the Balemba people specialised in iron and copper smelting, forging and manufacturing among the Bavenda, noting however, that "... the Bavenda understood it even before these two peoples became interdependent" (Stary, 1968:59). Hromnik claims that the Balemba are the descendants of Asiatic ancestors, those who once ruled the sub-continent.

However, among the Batswana, the Barolong "swore by iron" it was almost a totem to them (Ellenberger, 1992:113-115). They also specialised in the smelting of iron. They were certainly not Lemba, and, noting Moffat's accounts, the Bahurutshu were also proficient in metallurgy. Among the Sotho the Batlokwa were the iron specialists. This is evidence of clan specialisation rather than evidence of foreign origin. Thus some clans specialised in iron smelting, others in religious functions such as the Rozvi priests in the Shona empires, or the Bahurutshu among the Tswana, etc. (Ellenberger, 1992:114).

What about mining? The good Reverend Holden makes the following claim, "Of good iron ore, the country is full. I have walked over it, and handled it, and there are, in certain localities, innumerable holes, from which the ore has been excavated... the earliest records show that these arts existed, in their present state of perfection for ages past" (Holden, 1963:247).

In any case for the abundance of iron, copper and brass tools and objects in Bantu-speaking communities these had to be mined somewhere, smelted somewhere and forged somewhere – apart from the eyewitness accounts referred to above – the archaeological record shows immense evidence of mining, smelting and forging remains littered across the Southern African highveld, from Angola in the East (Archaeological Bulletin) to the East Coast. On the South African Highveld alone there are estimated to be some 18 000 pre-colonial mines.

With regard to metallurgy, Hromnik makes the argument “that Negroid Bantu settlements are usually found at some distance from the sites of iron-smelting...” is evidence that Bantu-speakers were not the smelters of the iron (Hromnik, 1981:64-65). Hromnik merely displays his ignorance of the anthropology of Bantu-speaking societies, “Not only are the techniques of smelting similar over a wide area in Africa and through centuries — the Melville Koppies hearth is similar to that of the Hunrshhe in 1820 — but the associated symbolism is similar also, from the Zulu and Sotho in the south to the Shona in Rhodesia, and Nyiha and Nyakyusa in Tanzania. Among all these people the process of smelting is associated with the reproductive cycle in women, and there are rigid taboos on women, and sometimes, married men, approaching a furnace or forge” (Wilson, 1969:145-146). Clearly this taboo would only be possible to maintain if the furnaces are located away from the residential areas of communities.

Contrary to Hromnik’s claims about the lack of metallurgical knowledge in Bantu-speaking Africa Melville Herskovits indicates that iron smelting is so prevalent among Africans, “...and the use of indigenously manufactured iron implements, that it was held for many years that the original discovery of the processes of smelting and forging of iron must have been made by the people of that continent” (Herskovits, 1963:141). Junod notes that the Bavenda and the Sotho were prolific iron smelters (Junod, 1913:121). I have noted the comments of Campbell and Moffat previously.

Why then were the iron-smelting smelters far from the settlements? The answer lies in the pre-colonial cosmology of Bantu-speakers, particularly the divisions between male and female space and labour, and ordered and unmediated space (Comaroff, 1985:17-78).

Weighting the Evidence, Linguistics

Cyrl Hromnik devotes much time and space to argue that linguistic gaps in Bantu Languages in South Eastern Africa have been filled by Davidian

derivatives which indicates that (a) iron was mined, smelted forged and traded by a pre-Bantu speaking community from South East Asia, and (b) that these ancients were responsible for the construction of the multitude of stone-ruins in this part of the African continent

While his linguistic research is commendable, his conclusions represent a major jump in logic. No one disputes, despite Hromnik's claims to the contrary, that there were indeed trade links between the east coast of Africa and Asia (India, China, the middle-East) since time immemorial (this is well documented). No one disputes that there most probably was language diffusion as a result of this trade, as there always will be when people interact in the market. Thus Hromnik's references to the similarities between the Sotho/Tswana words for iron "tshipi?" and possible Dravidian origins do not necessarily indicate a Dravidian colonial presence on the South African Highveld, but rather trade between the interior and the East African Coast. The same goes for all the other "metal-related linguistic evidence" that Hromnik produces, bringing one to the conclusion that evidence should indeed be weighed and not counted! (Hromnik, 1981: 57-69).

A.T. Bryant pointed out in 1968 that there are serious short-comings to the loose usage of "linguistic" evidence demonstrating that if one uses arguments, such as those posited by Hromnik, could be used to prove an affinity by way of derivation between English and Zulu! (Bryant, 1968: 145-176).

Weighing the Evidence, Architecture:

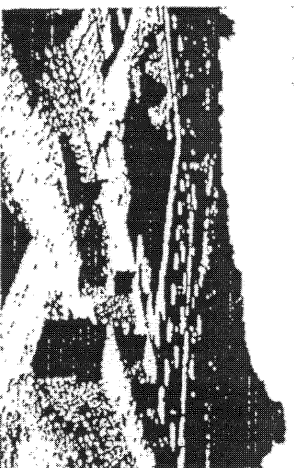


Figure 13

Dravidian ruins in India. The dissimilarity between these ruins and those in Southern Africa cannot be more pronounced.

As for architecture the vast differences between Dravidian and South African iron-age architecture in terms of angular geometry has already been argued, but the picture above demonstrates the conclusions drawn.

TURNING HROMNIK ON HIS HEAD?

It is in fact possible to turn Hromnik's theory on its head and argue for an African origin for the Dravidian languages, culture, archaeology and society.

The possible African Origin of Dravidian India, Historical sources.

Clyde A. Winters, Iniyar Elango, Runoko Rashidi and countless other scholars argue that genetic evidence, linguistic evidence, cultural historical evidence as well as archaeological evidence supports the view that the Dravidians originated from North East Africa. Rashidi quotes 'The Greek historian Diodorus Siculus who wrote in the 'first Century BCE' "From Ethiopia he (Orsisis) passed through Arabia, bordering upon the Red Sea as far as India... He built many cities in India, one of which he called Nysa..." and the Itinerary Alexandri which says that "India, taken as a whole, beginning from the North and embracing what of it is subject to Persia, is a continuation of Egypt and the Ethiopians." (Rashidi, www.cwo.com~lucumi/india.html).

More recently, in 1288 and 1293 respectively, the Venetian traveller Marco Polo visited the Pandyan kingdom in India and exclaimed that,

The darkest man is here the most highly esteemed and considered better than the others who are not so dark. Let me add that in very truth these people depict their gods and their idols black and their devils white as snow. For they say that God and all the saints are black and the devils are all white. That is why they portray them as I have described (from Rashidi www.cwo.com).

The possible African origin of Dravidian India, Physical Features.

Rashidi is in agreement with the Encyclopaedia Britannica when he notes the similarities in the Negroid/Africoid features of Dravidians and Africans,

The chief physical characteristics of the Dravidians are medium stature, moderate to heavy skin pigmentation, stocky build, a tendency toward dolichocephaly (long-headedness, in which the head is relatively long from front to back), and flatter, broader-nosed faces than those of the Indic (Aryan) local race of Northern India. (The New Encyclopædia Britannica, Vol. 4, Micropædia, 1995:210).

The architectural styles of the Dravidians are also very similar to the pyramidal structures found in Sudan (the ancient land of Cush).

If the above historical, physical and architectural evidence is correct then both the Dravidians and the Bantu-speakers owe their origins to the Sudanic area of North-East Africa. This could explain the linguistic similarities in the Dravidian and African languages.



Figure 14

The above picture from Raashidi is of a Dravidian child in India.

The possible African origin of Dravidian India, Linguistics.

Clyde Winters has argued strongly for the African roots of the Dravidian languages, with reference to agricultural domestication, arguing that this occurred in Nubia or the Central Sudan as early as 17000 BC (thus the Nubian word *ba* means to hoe up the ground, the Malinke word for this is *be*, Somali is *baar*, Wolof is *mbej*, *ambej*, *bej*, while in the Tulu Dravidian language it is *bej*). Winters also suggests linguistic origins in Africa for words in Dravidian languages relating to the domestication of animals.

The possible African origin of Dravidians in India, Domestication of Animals

Contrary to Hromnik who holds that cattle came to Africa from India (Hromnik, 1981:61), Winters also suggests that animal domestication started in Africa as early as 15 000 years ago in Kenya, he notes that "The zebu or humped cattle are found in many parts of Africa. The oldest faunal remains of the *Bos Indicus* come from Kenya, and date to the first millennium B.C.... The recent evidence that *Bos Indicus*, humped cattle, may have originated in East Africa suggest that this type of cattle may have first been situated in Africa, and then taken to Asia by the Proto-Saharans" (Winters, C.A. <http://www.geocities.com/Tokyo/Bay/7051/at.htm>).

The possible African origin of Dravidians in India, Cosmology and Astronomy

Hromnik makes much of the monoliths found on the walls of the hill-top ruin at Great Zimbabwe and for certain architectural features at iron-age ruins throughout the southern African high-veld claiming Dravidian significance in terms of cosmology and astronomy. Thus Hromnik argues for certain alignments (often purely speculative) in the architecture, which is reflective of the winter and summer solstice and certain movements of the stars. He further argues that the Zimbabwe Bird monoliths is further prove of a Dravidian origin for Great Zimbabwe, given the chevron pattern at the base of the bird.

The Zimbabwe Bird is in fact called "*Sbirdya Shend'*" by the Shona, translated as the bird of God. The chevron pattern, common in most Bantu-speaking communities, reflects lightning. The Bavenda believe that "The rumbling of the thunder, *munwono*, is *Kaluhimba* travelling; the loud crash following on a flash of lightning is associated with the lightning, *luperyu*, and is the passage to earth of a mysterious bird, *ndadzzi*. The bird flashes across the sky and strikes the earth with a resounding crash" (Bryant, 1968:224). The monoliths at

Great Zimbabwe that are not crowned with the Zimbabwe Bird are symbolic as they are on Bavenda walls with the *Mudzimo*, the ancestors.

The monoliths, which occurred among the Shona, Venda and Tswana could have served a number of functions, (a) donating status in society; (b) reference to the spirits of the ancestors; (c) acted as high-points on walls to detract lightning away from homesteads; (d) were markers to mark out sun rises and sun sets to determine summer and winter solstices; or (e) markers with which to track stellar movements (all these possibilities require further investigation).

Hromnik claims that these monoliths are aligned with the sunrise and sunset so as to determine the summer and winter solstice. This is not necessarily evidence of a Dravidian origin for these ruins. Bantu-speakers have been aware of the summer and winter solstices for hundreds of years. Among the Bavenda for example, two constellations are of particular importance as they are used to determine the time to begin ploughing, and so mark the beginning of each year's activities,

Inda (giraffe) contains the two brightest stars of the Southern (α and β Centaur), called *nsadzzi* (female), with the two pointers to the Southern Cross (α and β Cruxis), called *ndona* (male).

Tshimela (from *n Lima*, to plough) contains six of the Pleiades. The time for ploughing is when *nsadzzi* is not visible, and *ndona* is just visible over the horizon soon after sunset; at this time *tshimela* is low on the horizon. These constellations are in these positions at the end of October (Steyr, 1968:227).

The Bavenda also observe the star Sirius. When it appears as an evening star it is *khumela tshilala* (asking for supper). When it is the morning star it is called *nanga* (horn). The first annual appearance of *nanga* used to be the signal for harvesting to start. The Bavenda are fully aware that *nanga* and *khumela tshilala* is the same star. Taurus α is called *Musazi* by the Bavenda and when it appears as the morning star it signifies that it is time to begin stamping (Steyr, 1968:227).

Clearly this knowledge of the stars and the sun might well have influenced architecture and the need to set markers in walls, such as monoliths, along which to measure such movements. In most Bantu speaking cultures, but particularly among the Tswana, Sotho, Pedi, Venda and Shona, the ability of the king and the ruling elite to intervene with the ancestors to make rain was critically important, therefore knowing when the rain season starts was an essential skill, hence the need to know about the summer and winter solstices.

What is the importance of the Waterval-boven site?

The Waterval-boven site is important because it points to the legacy of African achievement in pre-colonial times in the areas of mining, agriculture, trade, social organization and building.

This is a legacy that had long been denied as a result firstly of the slave trade, then colonialism and finally Apartheid in South Africa. The African renaissance depends on the recovery of the African identity and its achievements and contribution to world history. There can be no identity or human dignity without history. The attempts to deny the African origins of these ruins are intended, whether deliberately or sub-consciously, to perpetuate the legacies of slavery, colonialism and Apartheid. Without the recovery of Southern Africa's pre-colonial past an African Renaissance would be impossible.

Most importantly we have the eyewitness account for trade by natives along the Nkomati River of a Portuguese visitor in the 18th Century who wrote the following to Don F. Amaro de San Thomé, Prelate of Mozambique,

On the Southern shore of the Bay resides King Capela (a name bestowed by the Portuguese on the Royal family of Tembe) who is now known as Antonio. (perhaps the Mubari of the Natives). He is very powerful, and has always with him a merchant who trades in ivory... To the North of the river is our factory, where we have a fort and as many as 170 soldiers. The King Matolla (Mazoboni) is very powerful and well supplied with all

necessaries. His village consists of over 400 huts. It is here that the inhabitants of the mountains bring for sale gold and copper and ivory, for which they have to pay dues. This Monarch owns a province called Cherinda (Shindia). He obtains from it quantities of ivory... I saw in the house of the King Maoure (Mabora) two large chests of amber. About thirty or forty days journey up the river (Nkomati) dwells the Grand Caxa (Cacha, doubtless Khosa, in the country of Khosene), who is a kind of emperor. It is here that all the trading vessels come. He dispenses hospitality to all the merchants who wish to buy ivory, gold, rhinoceros horns, hippopotamus' teeth, or copper... A great number of Negroes from the kingdom of Quicve (not far from Beira) come down from the mountains to this village for the purpose of barter. They bring a large quantity of gold... The Grand Caxa and his people are in continual relations with the Imperialists (the Austrians who occupied the Bay in 1781), who make large profits out of them. Every month two or three vessels, laden with black clothing and glassware, arrive here for traffic with the Natives. These two rivers, (the Mapuji and the Nkomati) can supply each year from my observation, sufficient ivory, gold, rhinoceros horns and hippopotamus' teeth to load more than twelve ships... All the shore of the Bay is thickly inhabited with people who transact a large business in amber, and go and sell it to King Motolla, Maoure and the Grand Caxa (Junod, 1913:125).

Junod accounts for the collapse of the Nkomati Thonga trading traditions in the 19th Century by noting three causes,

- a) The arrival of "Asiatics" from Goa and Bombay, "who are past masters in the art of shop-keeping... Living very cheaply... selling at enormous profits... these people monopolise the retail trade throughout the country and the Natives are quite unable to compete..." (Junod, 1913:129-130). Hromnik's Indians have finally arrived!
- b) The relationship between Lourenço Marques (Maputo) as a seaport and the Johannesburg mines. The Thonga and other inland tribes under compulsion to pay taxes to the Portuguese and the Transvaal Republic became employed in the harbour as stevedores, thus earning currency that would have otherwise been earned through trade.
- c) The Johannesburg mines, in search of labour, and benefiting from legislation releasing labour from the rural areas, began to employ thousands of Africans (Junod, 1913:130).

Junod also describes how the Thonga lost their metallurgical craft and other skills as a result of the availability of cheap "European utensils." However, Junod notes that in 1913 the Baronga old people remembered their trade and being intermediaries in Delagoa Bay between the tribes of the Arabs, Portuguese, British and the tribes of the interior including the Bavenda, the Sotho (Nelspruit, Waterfall-boveen, Phalaborwa, Lydenburg), the Swazi and the Zulu. Indians only began to arrive at Delagoa Bay in the 18th and 19th Centuries, and their arrival proved disastrous for the Thonga (Junod, 1913: 125-131).

Conclusion

Why is it that pseudo-historians such as Hromnik, and populist right wing pulp pseudo-scientists such as Eric von Daniken, Graham Hancock, Robert Bauval and John Gingsby (Hancock, Bauval & Gingsby, 1989:171) make such an impact in the popular imagination, especially amongst First-World and white readerships? The answer should be located in a resurgent right-wing global politics associated with a re-accumulation of political power by conservatives and fundamentalists in the Third World, and the opening up of whole rognions, previously under communism, for capital accumulation on a global scale.

Thus fictional accounts, such as that propagated by the movie Stargate (Graham Hancock seriously hypothesises that the Pyramids was built by space aliens and that they are stargates), proposes an alien (as in outerspace) origin for the Egyptian Pyramids, these structures being a gate through which hostile aliens on two separate "dimensions" seeking to colonise primitive Third-World populations. This dastardly plot is foiled by non-other than a team of U.S. GIs armed with nuclear capability (George W Bush's war on terror taken into outer space). This pseudo-science is effectively part of the objectification/subversion of the subject through dividing practices.

Movies such as *StarGate* and books such as *Fingerprints of the Gods, Keeper of Genesis*, and *The Mars Mystery* (Hancock, Bauval & Gribby, 1989:171) seeks to subvert archaeological evidence which places the origins of important archaeological sites such as the Pyramids, Great Zimbabwe, Inca and Aztec sites outside of the continents where they are found, and as the achievements of aliens, either foreigners from other continents (more advanced), or in extreme instances even aliens from other planets! The effect is the same, it is to deny indigenous people their own history and heritage.

This represents a continuation of the "othering" process and dichotomies of civilized/uncivilized, advanced/backwards, white/black, western/other etc. that started with colonialism. These dichotomies represents an attempt to "roll back history", and to effect the end of history. The Third-world subject is to be objectified by a process of division either within himself or from others.

The conditions, which exist now, are not that dissimilar to those that existed in the 18th and 19th centuries, conditions, which originally gave rise to the study of antiquities and was the origin of archaeology. Other social sciences such as anthropology and ethnology have similar roots.

As archaeology began to assume a degree of relative autonomy from the structures of state and governance under colonialism, and as a result to reflect more accurately and scientifically the facts as to the origins and builders of important sites in the Third-World. The more accurate and scientific archaeology became the more difficult it became to deny the achievements of indigenous populations outside of the western world.

At the zenith of colonialism, the archaeological heritage of indigenous peoples was often denied. Indigenous people were not only alienated from their means of production in the land, minerals and other resources but also from

their material as well as social culture. This process of alienation falls within the process of the objectification of the subject as described by Foucault¹², a process of dividing practices (Rabinow, 1984:8), which continues even in post-Apartheid society and is perpetrated by writers such as Hromnik.

Foucault "has been consistently interested in the shifting ways that the body and the social institutions related to it have entered into political relations" (Rabinow, 1984:10). The most practical, modern example of what Foucault is talking about are the controversies that have recently erupted around the exhumation by archaeologists of the remains of the ancestors of indigenous peoples all over the world. It is interesting that few archaeologists have shown any interest in Foucault, given the highly provocative title of one of his most important works, *The Archaeology of Knowledge* (Foucault, 1972).

In different fashions, using diverse procedures, and with a highly variable efficiency in each case, "the subject is objectified by a process of division either within himself or from others. In this process of social objectification and categorization, human beings are given both a social and personal identity. Essentially dividing practices are modes of manipulation that combine the mediation of a science and the practice of exclusion — usually in a spatial sense, but always in a social one" (Rabinow, 1984:8). Thus Hromnik in denying the African Iron Age, is excluding Africans from a stage of "civilization" as defined in western science. In doing so he also excludes them spatially from the history of their own continent, and from the archaeological remains and ruins found there. Such dividing practices were commonplace in the literature of colonialism of the 19th century. In doing so Hromnik simply continues a process, which started during the Renaissance of social objectification and categorization (Rabinow, 1984:8). Hromnik makes himself guilty of these processes with the following gross generalizations, "...Negro

¹² Rabinow ascribes the process of 'objectification' of the subject to Foucault, whereas Barker (1993) refers to it as the 'subversion' of the subject.

Africa is and was inhabited by one of the most recalcitrant people in the world" (Hromnik, 1981:21), and, "I will not challenge those who believe that the continent now named Africa may have been the cradle of the human species, but I possess enough evidence to support the conclusion that the cultures of its people that transcend the hunting-gathering stage did not spring from the same cradle" (Hromnik, 1981:xv). It is almost quaint to find it in a book at the end of the 20th century.

The interconnectedness of dividing practices with the formation and increasingly sophisticated elaboration of the social sciences, including archaeology; the historical relationship of these modes of classification, control and containment to a disincive humanitarian rhetoric on reform and progress; the increasingly efficient and diverse applications of these of these combined procedures of power and knowledge mainly, although not exclusively, to dominated groups or to groups formed and given an identity through the dividing practices. This may be applied to the creation of tribe i.e. the division of the Sotho/Tswana, the division between barbarian/civilized, etc.

Hromnik will claim that he is being persecuted by mainstream archaeologists in South Africa. Like Hancock, he will want to assume the mantle of Galileo Galilei. However, whereas, Galileo propagated a scientific understanding of the universe as opposed to the dogmatic faith based understanding of his inquisitors, Hromnik wants to reverse the process.

BIBLIOGRAPHY

- Baily, J. *The God-Kings & the Trians*. (London, 1973)
- Barker, P. *Michel Foucault, Subversions of the subject*. (New York, 1993).
- Boxer, C.R. *Four Centuries of Portuguese Expansion, 1415-1825: A Succinct Survey*. (Johannesburg, 1961).
- Breutz, P.L. *History of the BaTswana*. (Margate, 1989).
- Breutz, P.L. *Pre-Colonial Africa, The South-Eastern Bantu*. (Margate, 1995).
- Breutz, P.L. *Die Stamme van die Distrik Ventersdorp*. (Pretoria, 1954).
- Breutz P.L. *The Social and Political System of the Sotho Tswana*. (Pretoria, 1991).
- Breutz, P.L. *The Tribes of Rustenburg and Lichtenburg Districts*. (Pretoria, 1953).
- Bryant, A.T. *Bantu Origins, People and Language*. (Cape Town, 1963).
- Burchell, W.J. *Travels in the Interior of Southern Africa*. (London, 1953).
- Bruwer, A.J. *Zimbabwe, Rhodesia's Ancient Greatness*. (Johannesburg, 1965).
- Bruwer, J.P. *Die Bantoe van Suid-Afrika*. (Stellenbosch, 1963).
- Campbell, J. *Travels in the Interior of South Africa, Being the Account of a Second Journey*. (London, 1822).
- Comaroff, J. *Body of Power, Spirit of Resistance* (Chicago, 1985).
- Cornwallis H. W. *Wild Sport of Southern Africa*. (Cape Town, 1967).
- Davidson, B. *The African Past, Chronicles from Antiquity to Modern Times*. (London, 1964).
- Deacon, R.G. (ed) *The South African Archaeological Bulletin, nos. 125 & 124*. (Claremont, 1976).
- The New Encyclopædia Britannica*, Vol. 4, Micropædia, (London, 1995).
- Ellenberger, D.F. *History of the Basuto, Ancient and Modern*. (Morija, 1992).
- Evans, T.M. "Iron-Age Trade in the Eastern Transvaal", *South African Archaeological Bulletin*, (Claremont, Vol. XXIX [Parts I & II] Nos. 113 & 114).

- Foucault, M. *The Archaeology of Knowledge*. (London, 1972).
- Foucault, M. *Discipline and Punish, The Birth of the Prison*. (London, 1977).
- Foucault, M. *The Order of Things*. (London, 1970).
- Goldenweiser, A. *Anthropology, an Introduction to Primitive Culture*. (New York, 1946).
- Hamilton, G. *In the Wake of da Gama*. (London, 1955).
- Hancock, G (et al) *The Mars Mystery*. (London, 1998).
- Hall, M. *The Changing Past, Farmers, Kings and Traders in Southern Africa 200-1860*. (Johannesburg, 1987).
- Hromnik, C.A. *Indo-Africa, Towards a New Understanding of Sub-Saharan Africa*. (Cape Town, 1981).
- Inskoop, R.R. *The Peopling of Southern Africa*. (Cape Town, 1978).
- Johnston, H. *Pioneers in South Africa*. (London, 1922).
- Junod, H.P. *Bantu Fleets*. (Johannesburg, 1938).
- Junod, H.P. *Life of a South African Tribe (2 Vols.)*. (Neuchatel, 1912).
- Ley, C. D. (ed). *Portuguese Voyages, 1498-1663*. (London, 1947).
- Lichtenstein, W.H.C. *About the Bechuanas*. (Cape Town, 1973).
- Lye, W.F. (ed) *Andrew Smith's South African Journal, 1834-36*. (Cape Town, 1975).
- Moffat, R. *The Malabale Journals*. (Salisbury, 1976).
- Moffat, R. *Apprenticeship at Kuruman*. (London, 1951).
- Moffat, R. *Missionary Labours in Southern Africa*. (London, 1842).
- Molena, S.M. *Chief Moroka* (Cape Town, 1951).
- Muller, H. *Een Bezoek aan de Delagoa-baai en de Lijdenburgsche Goudvelden*. (Haarlem, 1887).

- Rabinow, P. *The Foucault Reader*. (London, 1984).
- Rashidi, R. "The African Presence in India: A Photo Essay." <http://www.cvo.com/~lucumi/india.html>.
- Raven-Hart, R. *Before van Riebeeck, Callers at South Africa from 1488 to 1652*. (Cape Town, 1967).
- Ravenstein, E.G. *The Voyages of Diogo Cão 1482-88*. (Pretoria, 1986).
- Schapera, I. *The Tswana*. (Great Britain, 1976).
- Sayt, H.A. *The Bawenda*. (London, 1968).
- Wilcox, A.R. *Shipwreck and Survival on the South-East Coast of Africa*. (Winterton, 1984).
- Wilson, M & Thompson, I. *The Oxford History of South Africa*. (Oxford, 1969).
- Winters, C.A. "Prehistoric Africa." <http://geocities.com/Tokyo/Bay/7051/af.htm>
- Ziervogel, D. *The Swazi Texts*. (Pretoria, 1957).