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The aim of *Southern African Field Archaeology* is to communicate basic data to professional archaeologists and the public.

Manuscripts of original research undertaken in southern Africa will be considered for publication. These may include reports of current research projects, site reports, rock art panels, rescue excavations, contract projects, reviews, notes and comments. Students are encouraged to submit short reports on projects. *Southern African Field Archaeology* also welcomes general information on archaeological matters such as reports on workshops and conferences.

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Cover illustration:

Pottery from the excavations at /hei-/khomas in the Richtersveld, Northern Cape, p. 46.

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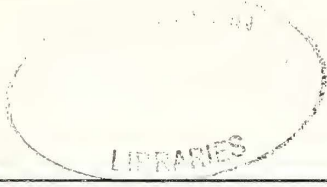
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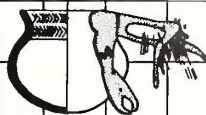
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CONTENTS

OPINIONS 1

ARTICLES

A Riet River Burial from Koffiefontein,
South Africa.
Sven Ouzman 3

Sister Mariya's account of San painting
in the Tsolo District in the late 1920's
and early 1930's.
Guy Butler 16

Mid-Holocene denticulates in
the Richtersveld.
J.D.J. Orton & D.J. Halkett 19

Re-assessing the excavation of the
Church Street water furrow, Pretoria,
by making use of historical sources.
Anton C. Van Vollenhoven 23

Revisiting nomenclature: 'Early
Iron Age', 'First-Millennium
Agriculturalists', or what?
John Steele 35

Excavations at /hei-/khomas (Vaalhoek)
in the Richtersveld, Northern Cape.
Lita Webley 46

An introduction to a Later Stone Age
coastal research project along the
south-eastern Cape coast.
Johan Binneman 75

Reading between the lines:
monuments as metaphors.

Goodman Gwasira 88

OPINIONS

NEW OPPORTUNITIES, ACADEMIC ETHICS AND CONFUSING TERMINOLOGY

This is the 10th volume of *Southern African Field Archaeology*, and we would like to extend our gratitude to those who have supported the journal during this period.

The obvious question which immediately comes to mind is, what has happened in South African archaeology during the past decade? Was there any growth or decline in the discipline? Paging through the opinions columns of the past years it is evident that few, if any of the everyday issues have changed.

By far the most important development during the past ten years has been the radical change in the socio-political environment after 1994. This had a major effect not only on the direction and thinking within the discipline, but also on the mind sets of archaeologists themselves. The new National Heritage Resources Act which came into operation in 1999, will no doubt have (and all ready has had) far reaching implications for archaeology.

The Act promotes public participation and involvement regarding the identification, conservation and management of heritage resources. This introduces new issues and thoughts to the archaeological world in the form of indigenous intellectual property rights and related issues - in short, "who owns the past". Unfortunately, it is not always about ethics, indigenous rights, intellectual property and sensitive heritage (*i.e.* human remains), but often about political and/or personal agendas. Several of these issues

have been discussed previously in this column (Ouzman 1999; Prins 2000).

So the question remains is, what stand archaeologists and archaeology to do now and in the future? The way I see it, one can continue to hide in a dark office, or to open the curtains and observe the field of opportunities which we are presented with. On the one hand, the new Act places new responsibilities on archaeologists - it puts the integrity of archaeology in the hands of archaeologists. We cannot afford to bring the discipline into disrepute by self interest and/or socio-political agendas.

On the other hand, and most importantly, the new dispensation opens up new opportunities in the cultural heritage field. For example, heritage tourism creates numerous opportunities and employment prospects for heritage consultants *i.e.* the training of heritage guides and management/conservation and opening of heritage sites to the public (also see Ouzman 1996). This may be the future of archaeology.

Let us return to some of the general everyday issues in archaeology, which have been around for some time and have surfaced again in this volume. The interview and the article by Butler is controversial, both in terms of the information on the San and their paintings (in comparison with current views regarding the interpretation of the art) as well as his refusal to allow anyone else to interview Sister Mariya. It is unfortunate that this action prevented specialists in the field of rock art from collecting information which could have been of great value to the discipline.

Terminology seems to be a problem across a wide field. Steel re-addresses a long standing problem in the Iron Age (also a problematic term) and discusses several possibilities. Also in Stone Age papers and in general we have been wrestling with terms such as Khoi, KhoiKhoi, Khoisan, Khoe, Khoekhoe, Khoekhoen, Khoe-Khoen, Khoesaaan and recently KhoiSan and Khoe-San. In the past we referred to Bushmen paintings, but now it is San paintings. What's next?

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