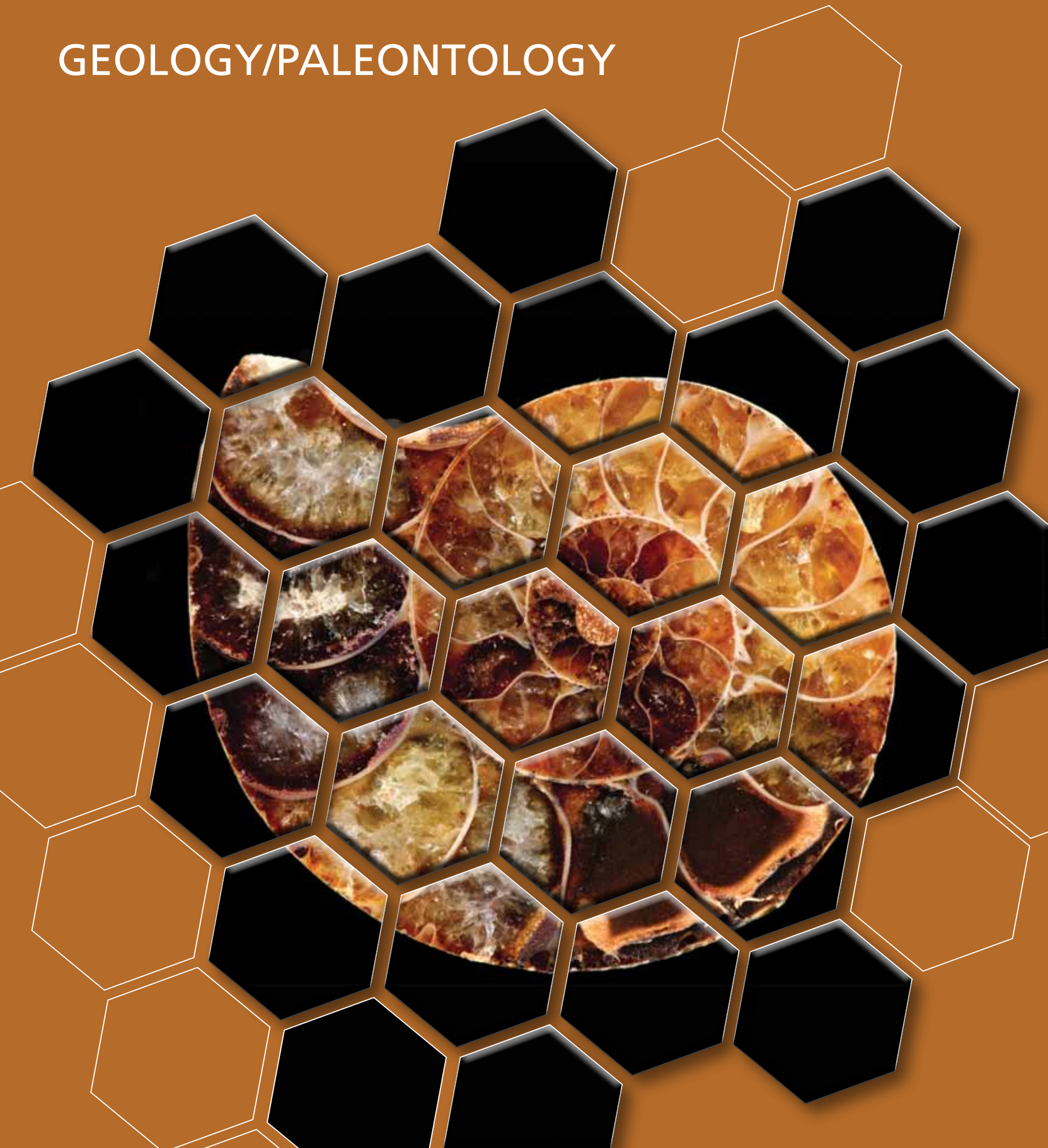


# GEOLOGY/PALEONTOLOGY



**Caroline Jeannerat**  
**University of Johannesburg****Mentor:** Prof N Erlank**Broad research area:** History and anthropology**Specific research field:** Anthropology of faith**Purpose of study:**

The study of the history of Christian missions, in the context of colonialism, has focused in particular on missions as institutions and on the manner in which people addressed by missions were caught up within the economic, political and ideological spheres of imperial powers. It has evaded consideration of the aspect of faith. Reduced to an experience occurring interior to a person, faith was deemed unapproachable by scientific methods. This has, in effect, constituted a silence regarding the everyday experience of religiosity among those drawn to Christianity. The ethnography of faith is a detailed investigation of how people engaged with and experienced the religious in order to lift into recognition and comprehension this suppressed voice of religiosity. The analysis on the Lutheran church in the Soutpansberg in 19th and 20th century South Africa, listens carefully to how people describe their own faith and that of others in mission produced archives, often the only available sources for the study of mission history. A careful reading of this archive (for breaks, misunderstandings and oppositions, as well as for sentiments of agreement, praise, compatibility and claims of shared experiences) identifies negotiations of meaning which give indications of conceptualisations of faith in relation to those of the missionaries. The nature of the sources demands the recognition that an investigation into faith in relation to Christian missions is one of non-closure; the interpretations do not offer clear answers but indications of possibilities of reading. They draw attention to the relationship of power in which students of mission history stand in relation to their subjects of study. Nevertheless, the identification of possible conceptualisations of faith allows reflection that there might be spaces that slip out of the reach of hegemonic and dominant power. It is a method of removing ourselves as observers from the dominating voice of the missionaries to free our ear to hear other tones, additional resonance and additional meaning.

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**Craig McClung**  
**University of Johannesburg****Mentor:** F Viljoen**Broad research area:** Geology**Specific research field:** Ore mineralogy**Purpose of study:**

The definition and genesis of Broken Hill-type (BHT) deposits continues to be a highly controversial topic. This controversy is primarily due to their high grade of metamorphism, structural complexity, unique mineralogical assemblage, sulfide remobilisation, post-peak metasomatism, etc., which has resulted in the creation of numerous genetic models and classification schemes. For example, some authors characterised BHT deposits as a distinct group, others classify them as metamorphosed SEDEX deposits or as a continuum. The South African BHT deposits of the Aggeney-Gamsberg district have been divided into two or more camps by some researchers or incorporated into a single camp by other researchers. Therefore, the purpose of this investigation is to evaluate the various mineralogical and mineral chemical variations between the Broken Hill and Gamsberg deposits. Despite the aerial separation of the Broken Hill and Gamsberg deposits, mineralogical and mineral chemical investigations reveal a complex history characterised by multiple metasomatic events. To date, no less than four distinctly different events have been identified. The pre-metamorphic sulfides consist of various base metal and iron sulfides with elevated concentrations of iron and manganese, while the sulfides of the peak metamorphic event comprise various base metal sulfides with elevated concentrations of cobalt. Sulfides of the post-peak/retrograde metamorphic event are characterised by various base metal and iron sulfides with elevated concentrations of manganese. Finally, a diverse suite of base metal sulfides and sulfosalts characterises the late hydrothermal/metasomatic retrograde metamorphic event

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**Gitte Postel****Nelson Mandela Metropolitan University**

**Specific research field:** Shamans and sangomas: modern mediums and old metaphors

**Purpose of study:**

South African writers have often been preoccupied with identity and the negotiation of shifting margins. One way to get a better understanding of the socio-political forces that shape cultural identity is to look at a specific, from several perspectives marginalised group: the sangomas and shamans in San en Xhosa culture. During the 20th century their spiritual and political roles have been ignored and marginalised by official (national) observers. But despite their marginality, sangomas still were the guardians of – sometimes secret – memory sites or mnemonic narratives, reconstructing a viable and meaningful social order. Since Apartheid ended, the forming of 'memory communities' has been a central theme in politics, arts and social life. Shamans/sangomas play their roles in all three of these realms both as characters and narrators. What is the nature of these roles? To what extent are they interconnected and de-marginalised in the post-apartheid area and what is the effect of that? Can they, in a national context, still act or be seen as keepers or recreators or catalyst symbols of South African cultural identity? As always in times of change, the numbers and influence of sangomas have increased since 1994. At the same time, their vocation and social position is rapidly changing as well, due to the fact that not only the African heritage is now being uplifted, but also that locally or regionally based values and functions are being transposed to a national or even international level. These developments seem to be both crucial and very complex. While the sangoma is becoming part of the public arena, ingrained prejudices, taboos, self-censorship, historical marginalisation, political manipulation, money making and alcohol abuse become visible too. Moreover, there seems to be friction between the local base of the ancestors and their nationwide importance. Among the most obvious changes regarding the sangoma's position are the changes in the use of the media. In a traditional setting sangomas used media like ceremonies, memorial sites, myths and poems to reach and shape the local community. In modern society sangomas themselves are using certain media (radio, internet, etc.) to communicate their, often conflicting, messages and to gain recognition on a national level. At the same time sangomas are featuring as metaphorical characters in national mnemonic narratives like national ceremonies or literary fiction. But who is in fact narrating that message? Is the sangoma becoming a

metaphor for the keeping of cultural memory instead of the actual keeper or recreator of that memory? If so, what does that mean? What happens to the message? Written literature is of course also a medium for recreating cultural heritage and here too sangomas and shamans appear more often and/or openly than before as both characters and narrators. In this research I will establish how sangomas and shamans have developed as a fictional character in written literature and some other media, how they function as a narrator in their own profession and how these phenomena relate to each other and to other developments in society.

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**Bryony Richards****University of Johannesburg**

**Mentor:** F Viljoen

**Broad research area:** Igneous petrology

**Specific research field:** Constraint of diamondiferous kimberlites in southern Africa

**Purpose of study:**

This study seeks to petrologically, geochemically and geochronologically characterise kimberlite, xenoliths and xenocrysts of the Kolo Kimberlite Pipe located in the lowlands of Lesotho. The results of which will be used in comparative studies with associated kimberlites in the Sekameng-Kolo Kimberlite Group. Major and trace element compositions of garnet, clinopyroxene (diopside), ilmenite and chromite xenocrysts from the Kolo Kimberlite Pipe will be used to infer information about the compositional variability of the mantle. The pipe presents a unique opportunity to study a diamondiferous kimberlite deposit in southern Africa before extensive mining has occurred. Moreover, the numerous similarities between the Kolo Kimberlite Pipe and other kimberlite pipes in the Lesotho highlands (i.e. Let!eng, etc.), in conjunction with Kolo's proximity to the margin of the Kaapvaal Craton, will assist in our understanding and exploration for similar types of kimberlite deposits (i.e. Monastery, etc.).

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