
REVIVING INDIGENOUS HISTORY, KNOWLEDGE AND CULTURE: THE CASE OF THE MPHEBATHO CULTURAL MUSEUM

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Unlike knowledge derived from applied natural sciences, Indigenous knowledge is often treated as some footnote to historical knowledge. Historical studies, on the other hand, is thought of as lacking value beyond intellectual eagerness for the past and is, therefore, scantily equipped for immediate applicability. As well, the criss-crossing Indigenous history, knowledge and culture are seldom viewed as intrinsic to Africa's deep past. To the disaffected audience, these processes promise few or no practical solutions to Africa's developmental challenges. Such naïve claims raise problematic epistemological issues rarely addressed in scholarship. Premised on confronting these claims, this study argues for reviving antecedent histories, a decolonial philosophical shift, Afrocentrism, and for a case study method promising an in-depth understanding of a past reality resonating with the region's pre-existing and present-day history-making. Afrocentric methodology, like ethnomethodology, typically orientates people's claim to knowledge and culture domains towards their antecedent histories. It is argued that these transhistorical fields are African society's proximate, yet seemingly conflicting sense-making capacities for comprehending the past. They have, in time, interwoven with today's living oral culture, natural sciences, and social-ecological spheres to nurture human life and knowledge worldwide.

Keywords: culture, decolonised knowledge, epistemology, Indigenous history, transformative development

Herlewing van inheemse geskiedenis, kennis en kultuur: Die geval van die Mphebatho Kultuurmuseum

Net soos inheemse kennis vandag behandel word as een of ander voetnoot tot historiese kennis wat skraps toegerus is vir direkte toepaslikheid, word historiese studies, anders as toegepaste natuurwetenskappe, nie juis as waardevol beskou nie, buiten dat dit 'n intellektuele gretigheid vir kennis oor die verlede toon. Die vervlegte inheemse geskiedenis, kennis en kultuur word ook nie beskou as 'n intrinsieke deel van Afrika se dié verlede nie. Vir die ontevredenes hou hierdie

prosesse min of geen praktiese oplossings vir Afrika se ontwikkelingsprobleme in nie. Sulke naïewe uitsprake bring problematiese epistemologiese kwessies te berde wat selde in die wetenskap aandag geniet. Gegronde op die konfronterings van hierdie uitsprake, bepleit hierdie studie die herlewing van antesedente geskiedenis, 'n dekoloniale filosofiese verskuiwing, Afrosentrisme en 'n gevallestudiemetode wat 'n diepgaande begrip van die verlede se werklikheid beloof wat resoneer met die streek se voorafbestaande en hedendaagse maak van geskiedenis. Afrosentriese metodologie, soos etnometodologie, oriënteer tipies mense se aanspraak op kennis- en kultuurdomeine in die rigting van hul antesedente geskiedenis. Daar word geargumenteer dat hierdie transhistoriese velde die Afrikasamelewing se beste, dog oënskynlik botsende, sinmaakvermoë is om die verlede te begryp. Hulle het mettertyd verweef geraak met vandag se lewende mondelinge kultuur, natuurwetenskappe en sosiaal-ekologiese sferes om menslike lewe en kennis wêreldwyd te koester.

Sluitelwoorde: epistemologie, gedekoloniseerde kennis, inheemse geskiedenis, kultuur, transformatiewe ontwikkeling

Introduction

Invoking the African past for present-day societal concerns and destiny has a longer pedigree stretching further back to antiquity than what scholarship has generally assumed. Scholars' presupposition is usually an outsider's superior epistemic claim largely designed to discount other equally creditable ways of knowing.¹ Yet African Indigenous Knowledge (AIK) represents a classic example of orally transmitted folk wisdom deeply rooted in the human past, present and future concerns for society's survival.² Like its vehicle, oral tradition, AIK was ignored for centuries and even denigrated by the outside world despite its existence in society's popular consciousness. The idea of history or the concept of time has thus been a fundamental aspect of African society's intellectual capacity.³ There is a compelling case for revalidating these antecedent histories as part of renewed endeavours to tackle their marginalization within especially African historical

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- 1 See A Zegeye & M Vambe, *Close to the Sources: Essays on contemporary African culture, politics and academy* (Pretoria, 2009), p 54.
 - 2 See A Osman, *Indigenous knowledge in Africa: Challenges and opportunities*, <https://www.ufs.ac.za/docs/librariesprovider20/centre-for-african-studies-documents/all-documents/osman-lecture-1788-eng.pdf>, viewed 2020-11-17.
 - 3 R Cornevin, *The problems and character of African history*, in TO Ranger (ed), *Emerging themes of African history: Proceedings of the international congress of African historians held at University College, Dar es Salaam, October 1965* (London, 1968), pp 86–87.

studies.⁴ Outsiders have, for instance, deployed the designation “prehistoric” to portray African societies as “primitive” or “out of date”.⁵ For them, Africa is “history-less” and without the “arts” or “sciences”.⁶ Unsurprisingly, pioneering efforts of evolving and interpreting history integral to society’s Indigenous Knowledge (IK) are still manifestly absent in historical scholarship: a deficit evident in historical works covering periods before, during and after colonial rule in South Africa for example.⁷ What is equally sketchy in the country’s body of historical work is what Martin Legassick appropriately terms “applied history”,⁸ which would contribute more insights into applied resources such as IK and culture. Indeed, assimilating insights, “African experiences”, and “epistemes” from such resources potentially extend the range of work within African studies,⁹ fosters interdisciplinary approaches, and “a decolonial imagination” in pursuit of a constructive engagement with Africa’s existential realities.¹⁰

Intersecting Indigenous ways of knowing the past

In what follows, history, knowledge and culture creation and diffusion are portrayed as extending across all ages from time immemorial, almost like the broad concept of an “intellectual.”¹¹ These pursuits collectively express a vast complex comprising institutions and practices related to practical conduct and thought germane to satisfying societal problems. Taking a backward gaze at Africa’s deep past helps to unravel this complex, and it is different from the view of colonialism as a break with the continent’s past and a marker of a new dawn.¹² Colonialism’s distorted image excludes Africans, and disregards their conceptions

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- 4 A view in line with the thinking by R Wanjiru & C Iheka, Knowledge creation for Africa’s development contexts, *African Studies Review* 66(3), 2023, p 579, <https://doi.org/10.1017/asr.2023.60>, viewed 2024-02-12.
 - 5 K Shillington, *History of Africa* (London, 2019), p 7.
 - 6 B Davidson, *Old Africa rediscovered* (London, 1970), p 20.
 - 7 C Hamilton, The long Southern African past: Enfolded time and the challenges of archive, in J Bam, L Ntsebeza & A Zinn (eds), *Whose history counts: Decolonising African pre-colonial historiography* (Stellenbosch, 2019), p 96.
 - 8 M Legassick, Reflections on practising applied history in South Africa, in HE Stolten (ed), *History making and present-day politics: The meaning of collective memory in South Africa* (Uppsala, 2007), p 1.
 - 9 See for example John Wright, “Working with Southern Africa’s pasts 1500–1880, in L Ntsebeza & C Saunders (eds), *Papers from the Catalytic Project 1* (Cape Town, 2014), pp 1–9.
 - 10 Quotations from R Wanjiru & C Iheka, Knowledge Creation..., p 580.
 - 11 FA Kalua, *African intellectuals in the post-colonial world* (London, 2020), 16.
 - 12 ee JFA Ajayi, The continuity of African institutions under colonialism, in TO Ranger (ed), *Emerging themes of African history proceedings*, p 136.

of history, IK and cultural processes constituting the continent's shared heritage.¹³ Yet these processes continue to offer a wholeness, a methodology and a theoretical pathway that shaped earliest societies' interpretations of reality, thereby mapping out indigenous ways of knowing the past. Before contact with Europe, Africans generated and transmitted cultural knowledge "orally" through narratives, songs and poetry; "visually" or "practically" through paintings and craftwork; and "spiritually" through ancestor-related activities.¹⁴ Such is Africa's ingenuity that it is rarely fully portrayed in academic historical studies.¹⁵ Therefore, how historians wrote and taught history was essentially "colonial" or "Eurocentric" and far detached from African "experiences" and "Afrocentric" methodology for the 2015/2016 student activists.¹⁶

If human knowledge and intellectuals have existed since the dawn of time,¹⁷ then they are wedded to and can hardly be disentangled from society's past or memory, philosophy and culture.¹⁸ Like culture, knowledge formations such as remembered myths, legends and storytelling are deeply ingrained in everyday realms of cultural life.¹⁹ Indeed, the earliest Indigenous historical narratives drew on people's geographical territories, as evidenced by the San myths and legends based on their occupied landscapes.²⁰ Yet, the long history of Africa's suppressed preconquest histories is still meagre in quantity and quality. Her 1950s and 1960s post-independence years continue to show the paucity of knowledge about African intentions and institutions under colonialism.²¹ Based on these theoretical suppositions, this article continues to argue for an inclusive and culturally

13 For the critique of 1652 as a departure point in Southern Africa's historiography, see L Ntsebeza, "Whose history counts? An introduction", in L Ntsebeza and C Saunders (eds), *Papers from...*, p 2.

14 S Shava & TV Manyike, The decolonial role of African indigenous languages and indigenous knowledge in formal education processes, p 36, <https://journals.co.za/doi/epdf/10.10520/EJC-fe647aa43>, viewed 2024-01-21.

15 See a mixture of a few African and Western examples of spoken history in John Tosh, *The pursuit of history: Aims, methods and new directions in the study of history* (London, 2015), pp 254–277.

16 See L Ntsebeza, "Whose history...", pp 3–7.

17 See S Ndlovu-Gatsheni, The emergence and trajectories of struggle for an "African University": The case of unfinished business of African epistemic decolonisation, 2017, www.scielo.org.za/pdf/Kronos/v43nl/04.pdf, viewed 2019-03-20.

18 F Owusu-Ansah & G Mji, African indigenous knowledge and research, *African Journal of Disability* 2(1), 2013, p 1.

19 L Abrams, *Oral history theory* (New York, 2016), p 66.

20 PML Anderson & PJ O'Farrell, An ecological view of the history of the City of Cape Town, *Ecology and Society* 17(3), 2012, <http://www.ecologyandsociety.org/vol17/iss3/art28>, viewed 2020-09-13.

21 JFA Ajayi, The continuity of..., p 189.

sensitive history infused with multiple and reciprocal levels of society's past experiences.²² As such, the study draws upon the theory of society's structure to explain historically structured spheres of human behaviour and thought patterns operative within a specific culture,²³ as demonstrated in the case study.

The “*longue durée*”²⁴ and human ancestors

With society's means and adaptations to the African world and thought, the co-evolutionary relationship between Africa's hybridising Indigenous narratives, knowledge and cultural production has received little attention, particularly in historical research, pedagogy and writing. Yet studies of evolving humanity have shown how disciplines like biology, geology, archaeology and anthropology furnished clues for understanding earth and life form beginnings,²⁵ including origins of early human culture and knowledge.²⁶ Indeed, an inquiry ranging over Africa's many millennia before colonial intrusion potentially subverts naïve assumptions associated with exclusivist “precolonial” and so-called “prehistoric” notions.²⁷ Equally unsustainable are these notions' problematic theories of a stagnant African society and the colonial era's negation of Africa's pre-conquest aspects of life.²⁸ Further, an in-depth human history potentially exposes a common assumption of a glorious and unproblematic African past while simultaneously negating colonial-era theories and concepts of disruption and stagnation.²⁹ As a research methodological imperative, a long and critical historical view of Africa's past, to paraphrase Daniel Smail, serves as a window into humanity's long history.³⁰ Today it allows enquirers (academic and non-academic) worldwide to articulate their conceptions of past and present reality and, in this way, uncovers subtle nuances of their knowledge, historical and cultural processes – that is, opposing perspectives on the past,³¹ which only a critical historical lens can uncover.

22 RM Manyane, The age-old social history: A long-term cultural tradition in South Africa, *South African Journal of Cultural History* 36(1), 2022, pp 2–4.

23 W Zelensky, *The cultural geography of the United States* (New Jersey, 1992), p 70.

24 A phrase borrowed from J Bam & A Zinn, Whose history counts: A conclusion, in J Bam, L Ntsebeza & A Zinn (eds), *Whose history counts...*, p 201.

25 See Martin Hall, *Archaeology Africa* (London, 1996), pp 7–8.

26 AN Penna, *The human footprint: A global environmental history* (Oxford, 2015), pp 40–68.

27 On the problematic nature of these terms, see J Wright, Southern Africa before colonial times, 2017, <https://www.bing.com/search?q=Southern+Africa+before+colonial+times+&for>, viewed 2024-07-11.

28 C Hamilton, The long Southern African past..., p 97.

29 JFA Ajayi, The continuity of..., p 200.

30 AN Penna, *The human footprint*, p 2.

31 J Wright, Southern Africa..., pp1–3.

Human ancestors' adaptable institutions: can historians contribute?

As indicated above, cross-disciplinary insights have furnished clues for understanding Earth and life from the beginning. As enquirers, our forebears (e.g., *Homo erectus*) possessed the power to investigate their physical world and could remember stored information and utilise it in response to new environmental threats.³² Processing their preserved stock of knowledge and deploying it afresh to new problems was about reordering knowledge as they could not reuse it without alterations.³³ Almost like academic historians, our ancestors could not overstep the inherent limits of human knowledge.³⁴ But studying their evolving surroundings, and developing concepts and knowledge shared with their contemporaries and descendants assumes that they employed some AIK forms. Indeed, central to the knowledge “inherited from earlier generations” are “recollections of the past” communicated to posterity “in diverse forms of verbal testimonies” such as songs, oral traditions, poems, myths and legends.³⁵ Ancestral IK thus had a “practical, collective and social or interpersonal slant” reflecting “indigenous conceptions of intelligence”.³⁶ Such capabilities gave the *Homo* species more leverage to forage, make tools, and enhance cooperative or structured behaviour.³⁷ They were, arguably, in pursuit of what academia today terms institutionalised behaviour, sustainability transition, and socio-cultural and economic networks. Their IK was and continues to be cumulative and adaptable to meet their current developmental needs and to guide society in virtually all spheres of people’s functioning.³⁸

South Africa’s 2004 IK policy is an example of a guide emanating in part from the earliest society’s cultural and technological adaptations necessary for contemporary people’s survival. It is premised on assumptions that AIK would eradicate poverty and can help communities socially and economically.³⁹ Tied to this imagined future, are empirical/practical imperatives for a meaningful transformation which has salience in Africa’s scenario of a long-standing neglect

32 AN Penna, *The human footprint*, p 55.

33 A Zegeye & M Vambe, *Close to the sources...*, p 52.

34 JE Philips, What is African history? in JE Philips (ed), *Writing African history* (Rochester, 2005), p 31.

35 See G Emeagwali, Intersections between Africa’s indigenous knowledge systems and history, in G Emeagwali & GJS Dei (eds), *African indigenous knowledge and the disciplines* (Rotterdam, 2014, <https://doi.org/10.1007/978-94-6209-770-4>, viewed (Check this verb. In other articles, the word accessed is used.) 2022-07-18.

36 F Owusu-Ansah & G Mji, African indigenous knowledge..., p 2.

37 AN Penna, *The human footprint*, p 56.

38 F Owusu-Ansah & G Mji, African indigenous knowledge..., p 2.

39 Department of Science and Technology, *Indigenous knowledge systems* (Pretoria, 2004), pp 3–4.

of indigenous histories, knowledge and cultures. Alongside government-sponsored initiatives, a body of literature increasingly conceives IK as a potentially effective development tool,⁴⁰ suggesting an imperative underlying the understanding and use of culture worldwide.⁴¹ Another growing surge of interest manifests in infusing IK into Western formal and African Indigenous education systems,⁴² including complementary efforts to integrate it with academic discipline-based knowledge areas.⁴³ But how far have historians contributed to ideals focusing on IK as an alternative way of improving the welfare of neglected or forgotten sectors of society?

As a human artefact concerned with change and/or otherwise through time, history involves societies adapting in ways that reflect, for example, people's struggle against the late fifteenth and early sixteenth-century Euro-American modernity's uneven distribution of resources. Yet the Africanist discourse still limits historians' knowledge creation to colonial policies, education and cash crop exports versus a study of African ingenuity to confront colonial forces and hardships.⁴⁴ For some development studies scholars, such inventiveness is important given coloniality's interference with African Indigenous imagination of an alternative world to the modern world system.⁴⁵ As a form of thought control, coloniality is indeed colonialism's epistemic project, moulding those previously colonised into supporting the system.⁴⁶ It seeks to "exterminate" Indigenous "ways of knowing" and understand why Africans still struggle to solve their problems.⁴⁷

40 JA Owuor, Integrating African indigenous knowledge in Kenya's formal education system: The potential for sustainable development, *Journal of Contemporary Issues in Education* 2(2), 2007, pp 21–27.

41 United Nations Educational, Scientific, and Cultural Organisation (UNESCO), The power of culture for development, <https://unesdoc.unesco.org/ark:/48223/pf0000189382>, viewed 2019-02-20.

42 HO Kaya & YN Seleti, African indigenous systems and relevance of higher education in South Africa, *The International Education Journal: Comparative Perspectives* 12(1), 2013, pp 30–44; D Banda, "African education for all (EFA) and the indigenous knowledge systems (AIKS): The case of the Chewa people of Zambia" (PhD thesis, The University of Nottingham), 2008.

43 G Onwu & M Mosimege, Indigenous knowledge systems and science and technology education: A dialogue, *African Journal of Research in Mathematics, Science and Technology Education* 8(1), 2004.

44 JFA Ajayi, The continuity of..., pp 197–200.

45 See M Ndlovu, Being African and innovative: A decolonial perspective, in M Muchie, V Gumede, S Oloruntoba & NA Check (eds), *Regenerating Africa: Bringing African solutions to African problems* (Pretoria, 2016), p 152.

46 See D Omanga, Decolonisation, decoloniality, and future of African studies: A conversation with Dr Sabelo Ndlovu-Gatsheni, 2020, <https://items.ssrc.org/from-our-programs/decolonisation-decoloniality-and-the>, viewed 2022-05-13.

47 M Morgan, Being African and innovative..., p 155.

As “time-travellers,” historians are better positioned to untangle hidden Indigenous understandings; that is, how earliest African societies developed their history from myths and legends.⁴⁸ Among some academics, one encounters environmental historians who look outward beyond mainstream history to analyse cosmic and human affinities, including how nature and humankind have changed each other.⁴⁹ Accordingly, some observers assert that humans and non-human species produce and keep knowledge alive.⁵⁰ Thus, mainstream academic history cannot afford to ignore society’s transhistorical adaptations to regular patterns of behaviour and thought. This is because such patterns are associated with knowing, remembering, and the cultural conventions governing these capacities. Through centuries of creating these capacities, societies throughout the world acquired them for use in their struggle to fulfil themselves, to survive and develop. Learning to know and to remember, in short, is a world-historical phenomenon.

Indeed, shifting and constant patterns in society’s daily routines like family life, music, architecture and religion are themes with which cultural history concerns itself.⁵¹ This history explores varied levels of past human experiences/“facts” that condition people’s understanding of the world.⁵² At its broadest, cultural history is society’s product of knowledge needing a cultural historical approach to knowing and understanding people’s past.⁵³ On this view, history assumes a “normative epistemology” to optimise society’s development.⁵⁴ For Ajayi, change and continuity of institutions then, just as in eras before, were in essence part of human history, and, perhaps importantly, society had to adapt its institutions to changes,⁵⁵ inclusive of colonial languages and the structuring of knowledge.

Blurring the dividing lines

Although colonialism eroded African independence, the colonised maintained a semblance of pre-conquest social life, as evidenced by the resilience of Indigenous

48 JE Philips, What is African history? in JE Philips (ed), *Writing African history*, pp 33–34.

49 See JR McNeill, The historiography of environmental history, *World Environmental History*, <http://www.eolss.net/Sample-Chapters/CO9/EG-156-01-00.pdf>, viewed 2012-04-9; also see W Beinart, African history and environmental history, *African Affairs* 99, 2000.

50 S Muller, “Two ways’: Bringing indigenous and non-indigenous knowledges together,” in JK Weir (ed), *Country, native title and ecology* (Canberra, 2012), p 59.

51 IO Albert, Data collection and interpretation in the social history of Africa, in JE Philips (ed), *Writing African history*, p 289.

52 RM Manyane, The age-old social history..., p 3.

53 IO Albert, Data collection and interpretation..., pp 289–293.

54 L Teffo, Epistemic pluralism for knowledge transformation, *International Journal of African Renaissance Studies: Multi-, Inter- and Trans-disciplinarity* 6(1), 2011, pp 24–25.

55 JFA Ajayi, The continuity of..., p 102.

epistemologies to colonial power structures. The question, however, is whether colonial subjects could exercise full control over their destiny. Could they, in other words, fully reclaim how they want to know and learn as Africans,⁵⁶ thereby regaining the status of determining their present and future?⁵⁷ This is where historians' knowledge of colonial rule is noticeably limited as they seem to ignore the survival of Africa's old institutions operating and flourishing alongside the overly studied and imported colonial-sponsored developments. Language is one such old institution that preserved and transmitted verbal utterances and performative actions across social and temporal scales. As primary education teachers, African mothers and grandmothers imparted knowledge to the young through "mother tongue" education. Their education, like other institutions, is of historical interest in that it has been generated and owned by societies worldwide for millennia.⁵⁸ Deeply concerned with reasoning, knowing and understanding past and present reality, ancestral institutions continue to be harnessed to society's developmental purposes as exemplified in Kwa-Zulu Natal.⁵⁹

As a form of cultural expression, language has from time immemorial been a fundamental vehicle for viewing the world, a medium for expressing and nurturing society's history and identity.⁶⁰ This formulation expresses how language, IK, history, oral and memory culture blur the lines that divide them. No wonder language is intrinsic to a society's "order of knowledge" or "episteme",⁶¹ enabling people to perceive, learn, and transmit understanding of their surroundings and themselves to others. It has been an ancestral means of increasing concern for cosmology and ecological issues elaborated on below. Armed with institutionalised rules governing nature and its uses, Indigenous Kenyans needed no guidance from pioneer Western natural scientists.⁶² Considering these priorities, post-independence Africa requires a renewed focus on Indigenous histories, knowledge and languages. It was in 2009 that Sandile Gxilishe bemoaned the low status of

56 See RS Mogale, Remembering my ways of knowing and learning while learning otherwise, *International Journal of African Renaissance Studies* 6(1), 2011, p 143.

57 See M Ndlovu, Being African and innovative..., pp 156–157.

58 See SJ Ndlovu-Gatsheni, The emergence and trajectories..., pp 51–52.

59 DB Mncube, "The management of indigenous knowledge (IK) in museums: A case study of Pietermaritzburg" (Masters diss., University of KwaZulu-Natal), 2017.

60 S Gxilishe, "Afrikaans, African languages and indigenous knowledge systems—the connection." Unpublished Paper, the Roots-conference, University of the Western Cape, September 2009, p 1.

61 BA Ogot, Rereading the history and historiography of epistemic domination and resistance in Africa, *African Studies Review* 52(1), 2009, p 11, <https://www.jstor.org/stable/2766420>, viewed 2019-10-04.

62 JS Akama, The evolution of wildlife conservation policies in Kenya, *Journal of Third World Studies* 15(2), 1998, p 104.

South Africa's Indigenous languages, describing them as an "untapped resource" for socio-cultural and economic development.⁶³ Without diminishing the utility of anthropology or art history, scholars have more recently lamented the inadequate use of language as a source of assumptions about people's pasts.⁶⁴ As for South Africa's supposedly new dispensation, it continues to be heedless of the 1980s' model signalling a "government-with-people communication" as a strategy conveying knowledge in the local idiom characteristic of cultural practices, past experiences and innovation.⁶⁵ Until such a shift is made, the country will succumb to Euro-American epistemic domination and forever be "tied to the linguistic and cultural apron strings of the former masters of the world".⁶⁶

The living landscape, oral culture and IK

Since the advent of time (*ga-Lowe* in Setswana), southern African communities relied on their territories and living organisms for a sense of history and identity,⁶⁷ an attachment that also evoked an emotional connection with their countries.⁶⁸ Indeed landscape, as a generator of knowledge hitherto confined to archaeology, can now furnish enquirers with information about Africa's (and indeed the world's) deep history. Throughout history different Indigenous groups attached cultural values to their landscapes, a trend potentially providing insights on how the San ancestors and descendants applied IK, as evidenced by their sustainable use of culturally significant plants.⁶⁹ For millennia, the forebears of today's isiZulu, Sesotho, Setswana and siSwati speakers in the region valued and used flora and fauna as socio-cultural and spiritually enriching symbols to affirm themselves. Underlying African society's cultural affiliation to landscapes, then, is the "cultural landscape" concept signifying the co-existence of "cultural" and "natural" elements that *ipso facto* requires no physical manifestation of "cultural" components.⁷⁰

63 S Gxilishe, "Afrikaans, African languages...", p 9.

64 P Maseko, Language as source of revitalisation and reclamation of indigenous epistemologies: Contesting assumptions and re-imagining women identities in (African) Xhosa society, in J Bam, L Ntsebeza & A Zinn (eds), *Whose history counts...*, p 35.

65 See V Baron, The application of traditional folk methods of communication to ecotourism development in Tswaing, South Africa, in DG Reid (ed), *Ecotourism development in Eastern and Southern Africa* (Weaver Press, Zimbabwe, 1999), pp 151–153.

66 S Gxilishe, "Afrikaans, African languages...", p 4.

67 S Shava & TV Manyike, The decolonial role of African indigenous languages..., p 36, <https://journals.co.za/doi/epdf/10.10520/EJC-fe647aa43>, viewed 2024-01-21.

68 See J Hinds & P Sparks, Engaging with the natural environment: The role of affection, connection and identity, *Journal of Environmental Psychology* 28, 2008, p 110.

69 G Thondhlana & S Shackleton, Cultural values of natural resources among the San people neighbouring Kgalagadi Transfrontier Park, South Africa, *Local Environment* 20(1), 2015, p 19.

70 J McGregor & L Schumaker, Heritage in Southern Africa: Imagining and marketing public culture and history, *Journal of Southern African Studies* 32(4), 2006, p 663.

On one level, this framework provides insights into societies' diverse contexts and variably valued ecosystem services sometimes causing conflict between dominant and subordinated value systems.⁷¹ On another level, the analysis depicts social-ecological interactions characteristic of nuanced meanings or cultural understandings that are frequently resisted, contested and negotiated.⁷² Environmentalists and geographers had earlier alluded to this culture/nature relationship, explaining how precolonial cultures affected (and were themselves affected by) environments.⁷³ Environmental historians soon weighed in with their criticism of colonial-sponsored environmental determinism portraying nature and culture concepts as binary opposites and how nature produced society or its culture.⁷⁴ In support of Indigenous "representations of pastness",⁷⁵ this article contributes to a growing chorus, roughly during the first two decades of the twenty-first century, as a decolonial critique outside archaeology, enabling historians and cultural scientists to confront "epistemic coloniality".⁷⁶ Applied here is history's "new" and hitherto neglected methodology allowing a renewed concern with the living material world exhibiting its rarely seen agency.⁷⁷ Without undermining earlier African forms of "science" geared to foster contact with others,⁷⁸ the goal here is to reimagine and anchor Indigenous epistemologies into mainstream/Western scientific knowledge.⁷⁹ Equally, it is to revitalise the "little treated" history-making and other knowledge forms before contact with Europe, and to diminish the dark shadow cast over "oral texts" by the Vansina and other legacies.⁸⁰

71 PML Anderson & PJ O'Farrell, "An ecological view of the history of the City of Cape Town," *Ecology and Society* 17(3), 2012, unpaginated.

72 L Lindsay, R Kreutzweiser & V Taylor, Environmental perceptions and attitudes of fishery resource users at Struis Bay, South Africa, in DG Reid (ed), *Ecotourism development in Eastern and Southern Africa*, (Harare, 1999), p 104.

73 L Lindsay, R Kreutzweiser & V Taylor, Environmental perceptions..., p 104.

74 See W Beinart, African history and environmental history, *African Affairs* 99, 2000, p 269.

75 J Wright, Thinking beyond 'Tribal Traditions': Reflections on the precolonial archive, *South African Historical Journal* 62(2), 2010, p 269.

76 C Hamilton, The long past..., pp 110–111.

77 T Ireland & J Lydon, Rethinking materiality, memory and identity, *Public History Review* 23, 2016, p 2.

78 AO Kawagley & R Bernhardt, Education indigenous to place: Western science meets native reality, 1998, <http://www.ankn.uaf.edu/EIP.html>, viewed 2023-10-11.

79 See L Teffo, Epistemic pluralism, p 25.

80 C Hamilton, BK Mbenga and R Ross, The production of preindustrial South African history, in C Hamilton, BK Mbenga and R Ross (eds), *The Cambridge history of South Africa 1: From early times to 1885* (Cape Town, 2012), pp 3–5.

Crafting Indigenous epistemologies anew

Notwithstanding humanity's long history and the call for interdisciplinary approaches,⁸¹ it remains compelling to argue for a deeper evaluation of Indigenous histories and knowledge: a recovery of legitimate ways of how "precolonial" societies expressed their notion of history,⁸² a concept explicitly opposed to the older versions of "histories" dismissed by earlier anthropologists.⁸³ While there is no denying that archaeology, anthropology, heritage and public history have lately broadened their scope or territories beyond academia, one cannot gloss over but should allude to changes and complexities in navigating African people's way forward. These are issues that remain unresolved. For instance, today's African archaeology is contentious and diverse – despite its preoccupation with cultural histories – compared to its earlier (1950s and early 1960s) character comprising a "homogenous group" with a shared understanding of history and "pre-history" as noticeably distinct intellectual fields.⁸⁴ Some controversies and problems are associated with people's meaningful involvement and the social significance of the new dispensation.⁸⁵ For Meskell and Scheermeyer, heritage sites and past experiences almost inevitably invite the exploration of how trauma and loss embrace or exclude certain audiences. They argue that these experiences still trigger lively debates over how they can be interpreted and mobilised to confer justice and ease tensions between state-sanctioned struggle years and archaeological, pre-colonial and colonial history complexities.⁸⁶ Further complications arise around issues about the current use of the label "pre-colonial history"; the oversimplified images of Africa and African peoples;⁸⁷ and some resistance to

81 See JC Wells, 'deep wounds...left...in hearts and minds': South African public history, *Public History Review* 24, 2017, <https://doi.org/10.513/phrj/v24i0.5781>, viewed 2024-07-19.

82 C Hamilton, BK Mbenga and R Ross, The production of preindustrial..., pp 3–4.

83 J Wright, Thinking beyond 'Tribal traditions'..., pp 269–270.

84 SK McIntosh, Archaeology and the reconstruction of the African past, in JE Philips (ed), *Writing African history*, pp 51–52.

85 For full discussions of the challenges and complexities, see S Chirikure and G Pwiti, Community involvement in archaeology and cultural heritage management: An assessment from case studies in Southern Africa and elsewhere, *Current Anthropology* 49(3), 2008, pp 467–485; S Chirikure, M Manyanga, W Ndoro and G Pwiti, Unfulfilled promises? Heritage management and community participation at some of Africa's cultural heritage sites, *International Journal of Heritage Studies* 16(1–2), 2010, pp 3044.

86 See L Meskell & C Scheermeyer, Heritage as therapy: Set pieces from the New South Africa, *Journal of Material Culture* 13(2), 2008, 153–154.

87 J Wright, Working with Southern Africa's pasts..., pp 1–2.

history's relationship to other history-making spheres such as heritage⁸⁸ – “a deep stand-off” that continues to haunt post-colonial South Africa.⁸⁹

Based on the above discussion, a reassessment of Indigenous epistemologies implies reordering and reclaiming forces of change in different forms,⁹⁰ and in this way reflect multiple reclamations or “how history gets produced”.⁹¹ Moreover, a globalised understanding of Africa's pasts continues to invite historians to expose Eurocentric portrayals of these pasts, including any shifts in the global intellectual power that still dominate scholarship.⁹² Aside from culturally biased understandings of such forces and attitudes, Africans continue to struggle against Western-sponsored psychological/thought control; to centre nineteenth-century African voices to historiography as part of reconstructing life before colonialism;⁹³ and to firmly deploy Indigenous language beyond art, archaeology and “racial anthropology”⁹⁴ for making assumptions about multiple African pasts.⁹⁵ More recently, post-apartheid South Africa for some continues to afford the indulgence of “nostalgic” and exciting heritage day (24 September) memories, while the dispossessed still chafe under the yoke of a “whitewashed” and “intergenerational trauma” caused by a historical legacy which is not of their making.⁹⁶

The living *Mphebatho*⁹⁷ Cultural Museum

Here lies the legacy of a previously marginalised community. Rarely has any South African museum manifested almost exclusively aspects of the previously hidden IK embodying a people's culture the way this institution exhibits especially South Africa's earliest history. The museum is situated in *Moruleng*, a Bakgatla place of residence near Rustenburg. As part of overcoming the debilitating effects

88 C Rassool, The rise of heritage and the reconstitution of history in South Africa, *Kronos* 26, 2000, pp 3–5.

89 JC Wells, 'deep wounds...', <https://doi.org/10.513/phrj/v24i0.5781>, viewed 2024-07-19.

90 A Zegeye & M Vambe, *Close to the sources...*, p 52.

91 JC Wells, 'deep wounds...', <https://doi.org/10.513/phrj/v24i0.5781>, viewed 2024-07-19.

92 See D Christian, Introduction and overview, in D Christian (ed), *The Cambridge world history 1: Introducing world history, to 10,000 BCE* (Cambridge, 2017), p 3.

93 L Ntsebeza, *Whose history...*, p 7.

94 See M Hall, *Archaeology Africa...*, p 135.

95 P Maseko, Language as source of revitalisation..., in J Bam, L Ntsebeza & A Zinn (eds), *Whose history counts...*, p 35.

96 S O'Connell, Heritage Day must acknowledge the trauma of the dispossessed, <https://www.dailymaverick.co.za/opinionista/2020-09-22-heritage-day-has-...>, viewed 2020-09-27.

97 A Setswana term roughly translated as “give me people” presumably to help one to do or achieve something.

of coloniality, it offers the Bakgatla a unique decolonial opportunity to reverse the long and exclusivist colonial/apartheid museum practices. Accordingly, it exposes South Africa's selective liberation histories and state-led heritage projects masquerading as "democratic" and human rights-based uses of the past.⁹⁸ More broadly, it displays the growing African chorus clamouring against Western epistemic assumptions suggesting "cultural isolation" and static African traditions.⁹⁹ Yet the latter, paradoxically, reflect society's hybridising histories and cultures handed down generations.

Through this museum, Mama Grace Masuku (alongside her team and ancestral intercession) created a new social space for IK infused with cultural history and museology as knowledge genres. Born in Lekutung village on 27 February 1932,¹⁰⁰ she was a highly respected member of the Bakgatla-ba-Kgafela royal family. Her life was enmeshed with the land and the people with whom she shared that space.¹⁰¹ As a reputable IK holder and practitioner, she received an award in 2005 in recognition of her sterling local and international work.¹⁰² Reigniting and steering IK growth, Masuku's team cultivated Botswana and South Africa's Setswana endogenous development concept premised upon the utility of time-tested local knowledge and culture. Today Mama Masuku is celebrated for repositioning IK and culture from a virtually inherent inertia induced by colonial thought systems.¹⁰³ She, like the isiXhosa *uMakhulu* (elder mother's sister), refused to be a shadow of what many African society's elder mothers used to be, women whose histories and role as cultural knowledge institutions are now unknown to younger generations.¹⁰⁴

As "a remnant of that knowledge" which survived turmoil in South Africa,¹⁰⁵ the museum and Masuku's work and transformative power as an individual arguably

98 L Meskell & C Scheermeyer, *Heritage as therapy: Set pieces from the New South Africa*, *Journal of Material Culture* 13(2), 2008, p. 170.

99 BA Ogot, *Rereading the history...*, p. 1.

100 RM Manyane, *Transgressing disciplinary bounds: Historiographical directions in South Africa's history/heritage affinities*, *African Historical Review* 54(1), 2023, p. 51.

101 See *Behind the icon – Grace Masuku: Mother*, <https://www.news24.com/Behind-the-icon-Grace-Masuku>, viewed 2024-07-23.

102 LM Ngoetjane, *The legacy of Mama Grace Masuku: An embodiment of African heritage* (Mahikeng, 2007), p. 65.

103 R Manyane personal collection (hereafter RM), Interview: Dr M Koitsiwe, IK Director, Mahikeng campus, Mahikeng, 2023-05-31.

104 See B Magqwana, *Repositioning uMakhulu as an institution of indigenous knowledge: Beyond 'biologism' towards uMakhulu as the body of indigenous knowledge*, in J Bam, L Ntsebeza & A Zinn (eds), *Whose History Counts...*, pp. 75–76.

105 LM Ngoetjane, *The legacy of Mama Grace Masuku: An embodiment of African heritage* (Mahikeng, 2008), abstract.

(and irresistibly) evoke historians' interest.¹⁰⁶ This is primarily on account of her unflinching agency's cultural-historical significance to a nation previously subjected to hundreds of years of white privilege and repressive structures. Such factors obscured the sociological context infused with society's cultural background and knowledge of the past as,¹⁰⁷ to quote Callinicos, the "first step towards changing...the present".¹⁰⁸ Masuku's contribution to this change can be thought of as "an epistemological rupture" with the Western denial of Africans' historical agency.¹⁰⁹ As such, it extends beyond South African museums' problematic colonial legacy to include "critical museology" as its contemporary offspring sharing untold historical and cultural knowledge via its exhibits.¹¹⁰ To unpack the socio-cultural context, IK and historical agency, this study employed the on-site/qualitative observation method for museum artefacts. Alongside this method was the use of Afrocentricity for understanding research participants' storytelling genre and claims of knowledge.

Mphebatho's explicit intent is to speak through its exhibits, audio-visual aids and tour guide(s) – a method in line with "visible and visual "representations of productions" in the public space.¹¹¹ It relates oral histories (re)told by "survivor-witnesses"¹¹² like the museum tour guide, Lesego Odubeng by name. Investigating visual texts/artefacts implied the researcher's careful observation and analysis of Batswana skills that express the culture-bound IK, oral narratives and testimonies. It was gratifying to know that an "outsider"/researcher would be guided by a born and bred Mokgatla (Mr Odubeng) as an "insider" with comparative advantage, given both his knowledge of local needs, conditions and skill of communicating local-specific IK. Ethnomethodology's concern is also included to reflect the Bakgatla community's identity and everyday life. It assists enquiry into what people's inner and outer world means as storytellers deploy language to demonstrate knowledge practices considered significant to society, and

106 See G Ralphs, *Memory, conscience and the museum...*, p 260.

107 See B Kamian, Can we enrich current historiography by drawing on the traditional and Islamic past? in TO Ranger (ed), *Emerging Themes...*, p 29.

108 L Callinicos, *A people's history of South Africa I: Gold and workers 1886–1924*, (Johannesburg, 1981), pp 113.

109 BA Ogot, *Rereading the history...*, p 8.

110 See A Shelton, Critical museology: A manifesto, <https://arenet.org/img/Critical%20A%20Manifesto.pdf>, viewed 2023-08-14.

111 Quotations from JC Wells, 'deep wounds...', <https://doi.org/10.513/phrj/v24i0.5781>, viewed 2024-07-19.

112 R Tamashiro, The layers of oral histories at memorial museums, in TM Mulvihill & R Swaminathan (eds), *Oral history and qualitative methodologies: Educational research for social justice*, (London, 2022).

historical and cultural situations.¹¹³ As such, it facilitates the researcher's study of ethnic-related worldviews and oral and artistic expressions.¹¹⁴ Without alienating Bakgatla's claim to knowledge and control of their past, the researcher relied on local idioms and predominant folk genres of talk.¹¹⁵ Such an approach allows the researcher to articulate knowledge within their oral traditions or testimonies, culture and Indigenous genre of life stories.

As a Setswana speaker, an Afrocentric approach placed the researcher in an ideal position to grasp the meanings of both Odubeng's narrative and his ancestors' relics. Complementing his account/narrative was the museum's audio-visual presentation portraying Bakgatla's antecedent history, cultural identity, and knowledge preceding the 1800s and developing further beyond. As in other native populations worldwide, Bakgatla's indigenusness constitutes an epistemology whose genesis arises from age-old earth-based traditions.¹¹⁶ An elder in one video slide mentions an inherent individual and collective connection embedded in Bakgatla's day-to-day life in past and present times: "Motho ke motho ka ba bangwe" (roughly translated as love for and living for others in society). Such was and still is a lifestyle ensuring that knowledge flows metaphorically not just from an audio-visual or museum archive but also permeates individual and collective life and survival.¹¹⁷ This expression, in short, reflects a Setswana speaker's double identity as an individual and community member. The Mphe batho museum houses knowledge by and about Indigenous Bakgatla villagers. It also defines the structure and consciousness of the Bakgatla and southern African society's life in general, assuming a function beyond its original locale.

In an interview with Dr Koitsiwe, the researcher picked up this broad social function when the interviewee emphasised the strategic relevance of the Bakgatla community's location and expertise to the University's Mahikeng campus. For Koitsiwe, the relationship broadened staff expertise and increased the institution's student IK research output since the early 2000s. To stay in tune with changes in their respective environments, the University and Bakgatla community stakeholders drew a Memorandum of Understanding in 2015, allowing them to

113 A Crossman, Using ethnomethodology to understand social order, <https://www.simplypsychology.org/what-is-ethnomethodology.html>, viewed 2023-08-14.

114 IO Albert, Data collection..., p 296.

115 See J Giblin, Passages in a struggle over the past: Stories of Maji Maji in Njombe, Tanzania, in T Falola & C Jennings (eds), *Sources and methods in African history: Spoken, written, unearthed* (Rochester, 2003), pp 296–298.

116 See S Shava & TV Manyike, The decolonial role of African..., p 37.

117 F Owusu-Ansah & G Mji, African indigenous knowledge..., p 2.

broaden and adapt their own “forms of science,” retain social relevance and foster a pluralistic epistemological approach. The agreement, moreover, focuses on social development “with” rather than “for” Bakgatla communities, the sharing of education, training, and research. The University today boasts an IK centre, thanks to the 2000 academic programme developed under the auspices of collaborative relationships. The Bakgatla community expanded their influence into neighbouring Botswana. Tradition reports on Bakgatla under kgosi (king) Kgamanyane joining their Batswana counterparts in Mochudi (Botswana) in the early 1870s.¹¹⁸ This is how some South African and Botswana communities forged, shared and preserved their historical and cultural links, enabling them to interact across the current North-West/Botswana border.

Today Botswana boasts a museum (Phutadikobo) which showcases the Bakgatla’s earliest and contemporary history and culture.¹¹⁹ During the tour of the Mphe batho Museum in South Africa, the researcher spotted the Welgeval community story mounted on the wall. It was especially this community near Rustenburg which succumbed to Boer land claims and slavery, resulting in the former yielding to settler cultural influences. Unlike other Batswana groups, this community inherited a more nuanced mixture of African and Afrikaans languages.¹²⁰ Part of their knowledge was thus adapted as they invested in the Afrikaans language and other Afrikaner routine activities for survival. Their history unlocks hitherto deeper and hidden ex-slave community experiences, evoking memories of other South African victims similarly dispossessed of their histories.¹²¹ It was at this point of the researcher’s tour that Mr Odubeng revealed a poem which awakens memory and a poignant sense of pain in some Welgeval descendants. But to some, Botlhale Tema for instance, the memory probably awakens feelings of heroism and pride as her great-grandfather and relatives displayed resilience to what has been reported as Boer slavery.¹²² Such dynamics of life notwithstanding, the Bakgatla and the Welgevallers managed to recraft their history and cultural knowledge – how they “lived with” and not “under” colonial rule and apartheid.¹²³

118 RM, Interview: L Odubeng, Museum Tour Guide, Moruleng, 2023-05-19.

119 RM, Interview: W Mogotsi, Moruleng IK bearer, Moruleng, 2023-05-19.

120 F Morton, Family memory and historical fiction: Botlhale Tema’s *The people of Wilgeval*, *South African Historical Journal* 62(2), 2010, pp 330–331.

121 See for instance JST Dlamini, *Safari nation: A social history of the Kruger National Park* (Johannesburg, 2020).

122 See email communication in F Morton, Family memory..., p 326.

123 JST Dlamini, *Safari nation*..., p 3.

Premised on an Afrocentric slant, observation and scrutiny of artefacts unveiled a long history of epistemologies conveyed intergenerationally – knowledge forms whose active role and meaning survived colonial hardships. As for Mr Odubeng's story about the museum, it revived the supposedly little and forgotten relics which scholars imprisoned by disciplinary blinkers may assume worthless. Not only did his narrative spark an appreciation of the social life of *dinkgo* (calabashes), but it also enmeshed with life stories of Bakgatla teenage girls and older women.¹²⁴ These perspectives carry society's so-called "prehistoric" and modern theoretical assumptions or worldviews and thus inform the structure of society's interactive relationships with its material culture. Such important insights can hardly be unearthed from modern archival materials that have hitherto dominated historical and African studies scholarship. Nor can material culture be easily "read" as what its producers in the past thought when archaeologists lack words to aid their interpretation.¹²⁵

Recognising African society's strong affinity with its material culture signals human life's wholeness, connectivity potentially joining "academic" branches of knowledge like history and archaeology with IK. Beyond imaginary relationships, is a view conveyed through a people's language as a resource from which to glean their distant past and values.¹²⁶ It is, in short, the "insider view".¹²⁷ Beyond the culture/materials relationships are the practical or social effects of artefacts on people's spheres of functioning. Guided by older women, Bakgatla teenage girls, so Mr Odubeng's story goes, manufactured calabashes from clay and smeared/coated the courtyard with cow dung. To prolong their life, calabashes were baked on fire by virgin girls whose purity/wholesomeness, Bakgatla believed, guarantees prolonged use of these vessels in homes and at ceremonies. Calabashes that broke due to the fire's heat meant virginity loss through sexual contact, and tradition was followed to correct the girl's behaviour. In their Indigenous thinking, Bakgatla valued cow dung for decorative purposes, a trend that seemingly spread to their Botswana relatives.¹²⁸ They used it for keeping snakes away from their homesteads. Various cow dung uses have indeed been found in other cultures of Africa and beyond.

In line with the prevailing ethos of Bakgatla history and cultural context, knowledge generation was and still is driven by wholeness and a worldview that human

124 For people's history-making beyond hidden stories to public visual productions, see Leslie Witz, *African Studies Review* 51(3), 2008, p 187.

125 M Hall, *Archaeology Africa...*, pp 203–204.

126 P Maseko, "Language as source...", p 53.

127 M Hall, *Archaeology Africa...*, p 203.

128 F Morton, *Family memory...*, p 333.

affiliation to nature unites the complex web of life and constitutes their tradition or method of “science”. This is the same science that prompted Mphebatho’s establishment and African ethnobotanical “pharmacies” generally for dispensing “medicinal drugs” today rigidly distinguished from Western concepts of these constructs. It is, interestingly, a practice Mphebatho museum manifests as an open-air/environmental museum using some land specifically for medicinal plants. This is the same science that constantly motivates Africans to learn and to “unlearn in order to relearn”.¹²⁹

Concluding remarks

This research comes at a time in Africa’s history when circumstances still require the professional historical fraternity to engage with the “recovery agenda” in tackling the “messy complications” of working with non-professional publics in creating shared histories and knowledge.¹³⁰ This process entails, inter alia, the need for a long-duration history whose deep essence transcends colonialism as the marker of Africa’s great era. Seen through the colonial lens, the remote past’s incremental growth of Indigenous history, knowledge and culture is greatly foreshortened. Intimately tied to that past is the relevance of applying an Afrocentric methodology whose deep essence is to demystify African Indigenous historical and cultural knowledge areas. Unpacking these fields, this article has testified to history’s ever-expanding content and methodological advances. Underlying this extended scope is an acknowledgement of these fields as ancient and time-tested sense-making capacities necessary for society’s survival and interconnectedness consistent with the African worldview.

Accordingly, these fields have been found to hold a recognised place in the study location, given that they uncover a deeper understanding of historically embedded African knowledge and culture. The study area thus serves to illuminate the present and reconcile the polarised “precolonial” and “modern” historical eras.¹³¹ Such a divide disregards significant continuities in African institutions to which colonisers adapted to suit their colonial/capitalist expansion.¹³² The case study, by contrast, serves to reflect some semblance to Africa’s deeper patterns, both constant and

129 S Ndlovu-Gatsheni, *The emergence and trajectories...*, p 1.

130 See JC Wells, ‘deep wounds...’, <https://doi.org/10.513/phrj/v24i0.5781>, viewed 2024-07-19.

131 See R Reid, *Past and presentism...*, pp 136–137.

132 J Wright, *Working with Southern Africa’s pasts 1500–1880*, in L Ntsebeza & C Saunders (eds), *Papers from the Pre-colonial Catalytic Project* 1, (Cape Town, 2014), p 2.

shifting,¹³³ and this allows a grasp of society's changes through time or during the so-called "premodern" and "modern" eras.¹³⁴ Finally, the case study reignites the historians' interest in the 1950s in the deep past, thereby rebuilding the declining confidence in Indigenous oral records or narratives as an alternative to scarce European documentary records on Africa's preconquest history.

133 See R Reid, *Past and presentism*, p 136.

134 RM Manyane, *Transgressing disciplinary bounds: Historiographical directions in South Africa's history/heritage affinities*, *African Historical Review* 54(1), 2023, pp 41–42.