

The San signified their spiritual connections to the land through rock engravings and paintings. Here, the */Xam* people would invoke the rain, Springbokoog, North Northern Cape.



Diepkloof cave is an early archaeological site where engraving and art dating back 60 000 years have been discovered, Elands Bay, Western Cape.



There are over 50 000 rock paintings in the Drakensberg area. While it was thought that the *Abathwa* (Southern San) had been wiped out during the late 19th century, a group of San survivors continued to practise their beliefs and traditions in secret. The Duma clan regularly return to this part of the Drakensberg to perform sacred rituals, Kamberg, KwaZulu-Natal.



*Camissa*, a Khoi name meaning sweet waters, has spiritual connotations. The city of Cape Town has a unique underground system of rivers and aquifers throughout the city, near Khayelitsha, Cape Town, Western Cape.





There are various *kramats* (Muslim shrines) throughout Cape Town. The Dutch East India Company (VOC) brought practising Muslim slaves (including a number of high-ranking *imams*) from Indonesia and Malaysia to the Cape, *Kramat Valley*, Cape Town, Western Cape.



*Tashlikh*, the emptying-your-pocket or casting-off-your-sins ritual performed by orthodox Jews during *Rosh Hashannah* (New Year), takes place annually, Mushroom Park, Johannesburg, Gauteng.



The confluence of the Liesbeek and Swart rivers is simultaneously a site of conflict and one of spirituality. It is the site of the first conflict between European settlers and indigenous Khoi people in South Africa. On this site, on 1 March 1510, Viceroy Francisco D'Almeida, the first governor and viceroy of the first Portuguese State of India, was defeated by the *Goringhaiqua*, an event commemorated by this sculpture, Twee Rivieren, Cape Town, Western Cape.



For many surfers in South Africa and around the world, there is a strong connection between big wave surfing and spirituality, Dungeons, Hout Bay, Cape Town, Western Cape.





Phiphidi Falls, a sacred site of the *Vha-Venda* people and the Modjadji Rain Queen, near Makhado, Limpopo.



The valley at the Gxarha River mouth is where 19th-century Xhosa prophetess Nongqawuse received her revelations from the ancestors, setting off a massive wave of ritualised cattle-killing, Gxarha mouth, Eastern Cape.



Every year, the followers of the *Ibanda lamaNazaretha* (Shembe Church) embark on a 50 km pilgrimage from Inanda to Mount Nhlankakazi, the Shembe Church's holy mountain, where the founding prophet is said to have received revelations from God, Nhlankakazi, KwaZulu-Natal.



On 24 May 1921, 800 white policemen and soldiers confronted an African prophet, Enoch Mgijima, and some 3 000 of his Israelite followers, killing 200 of them, Nthabelanga, Bulhoek Massacre site, Eastern Cape.





Melville Koppies, one of the few rich prehistoric sites that were left in Johannesburg after the development of gold mines. Today, various spiritual practices of ancestral worship and Zion church services occur at the Koppies, Johannesburg, Gauteng.



Boegoeberg is a revered spiritual site for the once-nomadic Nama people. Historically, communities stayed here on their travels south and north for summer and winter grazing. Today, the Boegoeberg is within the Alexkor mining area and is inaccessible to the public, Boegoeberg, Alexkor mine, Richtersveld, Northern Cape.



There are about 3 million foreign Africans living in South Africa who practise a multiplicity of faiths wherever they find sanctuary, Nigerian Church site, Signal Hill, Cape Town, Western Cape.



A non-stop church meets every day on the mountain behind Muizenberg for worshippers, mainly from Burundi, but is also a haven for many other foreign Africans. Many believers travel from townships on the Cape Flats to attend ceremonies, Peck's Peak, Muizenberg, Cape Town, Western Cape.





Ratelgat is the spiritual home of the Griqua, a group of Khoi people. It was founded by Paramount Chief Andrew le Fleur and is now a heritage site, Vredendal district, Northern Cape.



This Roman Catholic Church was a sanctuary for refugees in the 18th and 19th centuries. In the 1880s, Father Simon and Brother Wolf established a church that survives to the present day. Throughout its history, the church has been a hallowed site for various indigenous communities afflicted by ongoing internal strife and colonial struggles, Pella, Northern Cape.



Mik, a cave church next to the Orange River, has been used by the Nama community as a place of worship for centuries, Pella District, Northern Cape.



Bidklip has remained a spiritual loadstone and source of inspiration in the Nama community's contested relationship with outsiders, Richtersveld, Northern Cape.





*Izangoma* (healers), *izinyanga* (herbalists) as well as followers of various Zion-based churches often frequent the Motouleng caves for spiritual fulfilment. Formal and informal pilgrimages are common occurrences, Motouleng Caves, near Clarens, Free State.



The cave church of *Lekhalong la bo Tau* region (the Pass of Lions) has had many iterations. Established as a mission by Canon Henry Beckett, the Superior of St Augustine, many different spiritual practices also find sanctuary here, Mantsopa Cave Church, Free State.



Madimatle, meaning “beautiful blood”, is a holy mountain and cave that has been a site of spiritual practice for centuries. In recent years, it became the site of a dispute over a mining claim. Among *Setswana* communities in South Africa and Botswana, the oral history on Madimatle is revered and dates back centuries, Thabazimbi, Limpopo.



Lake Fundudsi, near Makhado, Limpopo, is a sacred site of the *Vha-Venda* people. It is believed that an albino python is its guardian, and the lake is inextricably linked to the *Domba* (snake dance) performed annually by young Venda maidens.





Thulamela, a sacred site of the *Vha-Venda* people, is linked to Mapungubwe and the Great Zimbabwe kingdoms, Kruger National Park, Limpopo.



Molokwane, a one-time large settlement of the Sotho-Tswana people, where healing practices of all faith groups take place today, North West Province.



The Peace Pagoda near Barrydale is believed to be the only such structure in Africa and is sadly a contested spiritual site. The pagoda clashes with the beliefs of the landowners who are Seventh Day Adventists. They have closed access to the site, Barrydale district, Western Cape.



The Shree Ambalavaanar Hindu Temple is considered a holy shrine for practising Hindus in South Africa. The first temple, built in 1875 at Bayhead, was washed away by floods. Some of the original deities were relocated to this site, Umbilo, Durban, KwaZulu-Natal.





*eMakhosini*, the site where Zulu kings like Shaka had their royal kraals and where other kings are buried. It is a site that embodies the connection between Zulu royal ancestors and their “Zulu spirit”, Valley of the Kings, Ulundi, KwaZulu-Natal.



The first Zulu Christian martyr, Maqhamusela Khanyile, was killed by Cetswayo for refusing to serve in the Zulu military on 7 March 1877. The site is visited regularly by church groups and traditional healers, Mpondweni Hill, Eshowe, KwaZulu-Natal.



Prophetess Nontetha Nkwenkwe, an *inyanga* (herbalist) who survived the devastating flu epidemic of 1918, turned the event into a personal mission. As a seer, a diviner, a Christian and ultimately a prophet, she was interned at a mental institution at Fort Beaufort in 1922, Old Mental Asylum, Fort Beaufort, Eastern Cape.



AfrikaBurn, an annual gathering of revellers, follows the principles and practice of the American Burning Man festival. Its principles align with a transformative new age philosophy, Karoo, Western Cape.





Modjadji Forest is a sacred site for the Rain Queen of the Balebodu Kingdom. The Rain Queen is thought to have magical powers, including the power to induce rain, which have been passed from mother to daughter for centuries, near Tzaneen, Limpopo.



Thate Vonde, a sacred forest of the *Vha-Venda* people, where all chiefs and royalty are buried near Makhado, Limpopo.



Cetshwayo's grave is considered a sacred site for the *isiZulu*-speaking people, who hold him in high esteem for defeating the British army at Isandlwana in 1879, Nkandla Forest, KwaZulu-Natal.

