

Water Magic
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Human beings always seem to be looking for new ways to contain, channel and domesticate water; science and technology define it, manipulate it, and keep it in place. But there is something in water that seems to defy our every effort to pin it into a specific place, to keep it within boundaries and make it predictable. Sooner or later channels and containers always overflow or dry up, and no matter how tame it appears at a given moment, the flow of water always carries a potential for chaos.

Before modern science confronted water, people recognized its power as something rooted in the fundamental supernatural forces of nature, and sought to control it through magic. Anthropologists find water playing a major role in the philosophy and mythology of most of the cultures of the world. It may be identified, as among the ancient Greeks, as one of the few super-natural elements which combine to create all other substances. Or it may play a central role in foundational creation myths, in which previous cycles or worlds were destroyed by flood, as among the Navajo.

Many cultures recognize a dual essence in water. From reading the inscriptions they left on monuments and building, we now know a good deal about what ancient Maya people of Central America thought about nature. They had a complex religion and philosophy which located power in earth, sky and water, with a particular fascination with plants and animals living in water including water lilies, alligators, stingrays, turtles, shellfish and fish. Water was completely sacred, but controlling it was a thoroughly mundane and necessary practical task. In much of the area water is highly seasonal, with alternating periods of overabundance and drought alternate, so channeling and controlling water was a central concern of both state and supernatural authorities. They built enormous dams, bridges, reservoirs, canals, aqueducts, gardens and moats, and covered thousands of hectares with complexes of aquacultural canals and raised agricultural fields.

To the ancient Maya, the most sacred form of water was that which dripped from stalactites in caves; this “virgin water” was considered an extremely powerful substance, by virtue of its purity, and because it was seen as elemental, basic, and original. Caves were an entry into the supernatural, places where powerful rulers and priests performed rituals on behalf of the entire society, in the interest of promoting the cyclic harmony of human relationships with nature. The cave was an aperture into the underworld, and the liquid which flowed there was like the life-blood of the earth, with many ritual uses (Brady and Ashmore 1999).

Part of the goal of this paper is to understand the persistence of this kind of magic, its power, and the long term relationship between the power of nature which infuses water as a substance, and the other kinds of magical work it performs in the world, particularly the technological work of modernity and bureaucracy. The ancient Maya knew about technological power. Their cities were designed to channel and control the flow of water into community reservoirs and cisterns, which were the only source of water security during the dry season. Water may have been sacred, but this did not lead anyone to forget that it is also a mundane daily necessity, and that without it, communities cannot exist.

In the early 1980s I did fieldwork in modern Q’eqchi’ Maya villages in southern Belize, in Central America. At the time many people in remote communities continued to visit sacred caves and water sources to burn incense and communicate with indigenous deities who were thought to live in hills and valleys. Even though these ‘pagan’ practices had

been suppressed, often with violence, by church and secular authorities for almost 500 years, these beliefs and practices persisted and formed an essential part of peoples' everyday relationships with the natural environment. Before hunting, gathering wild resources, or clearing a field for agriculture, people stopped to pray and ask permission from the deities who were the real owners of the land (Wilk 1991).

At the same time, the abundance or scarcity of water was an essential source of uncertainty and risk in peoples' daily lives. Their region of southern Belize is one of the wettest places in Central America with a total annual rainfall over 450 cm, but in the dry season rivers get very low and springs dry up. If the dry season is too short it does not give farmers time to prepare and burn their fields; if the rain comes too late, crops cannot germinate. Rain causes localized flooding every year, cutting villages off from supplies and medical care, and tropical storms like Hurricane Iris in 1995 causes extensive damage and death.

Over the last few decades climate change is actively contributing to the uncertainty of the weather in Belize, just as it is doing elsewhere. There no longer seems to be much of a pattern to the time when people can expect the dry season to start, or when the rains finally arrive, making an already risky environment even more difficult. People do their best to deal with risk and uncertainty in practical ways, by growing more rice and less corn, for example, or planting several times staggered over three or four weeks. But anthropologists have found that when people face forces that are capricious and unpredictable, they often turn to magic and supernatural power (Gmelch 1972). For many people in southern Belize this has meant turning away from traditional beliefs and a Catholic faith which has long been interwoven with Mayan spirituality, towards new kinds of charismatic and evangelical Christianity which promise the miraculous power of prayer, individual revelation, faith healing, and dramatic public baptism.

Rather than disappearing from view then, with "progress" the magic of water constantly rises in new places, through new conduits of power. In many cultures waters magic is firmly grounded in particular places and localities, in a landscape which is culturally constructed. For example in Belize there are a variety of locales where the water has special power; people of the Garifuna ethnic group say that if a woman can get a man to drink water from the creek called *Gumagarugu*, he will fall in love with her and stay faithful as her captive for the rest of his life. In other villages water creates a lifelong tie between people and place. Belizeans often claim that the water from their particular village is the best in the country, particularly soft or sweet. If they are drawn away to somewhere else, they report a yearning for the water of home. And most Belizeans have strong beliefs about the proper uses of particular kinds of water; rainwater for cooking and washing the hair, sea water for bathing to restore health and balance, and river water for washing clothes and the body. Local cooks, bakers and winemakers are insistent about the importance of water quality; their arguments seem to be based in science, but there is clearly a magical element to the power of the wrong kind of water to ruin a process which depends heavily on art and nature.

Universal Powers of Magic

I draw my examples from Belize merely because it is where I have done most of my research over many years, not because I believe these phenomena to be unique to exotic or impoverished places, or because they are vestiges of past which has elsewhere been erased by modernity. On the contrary, in much of my work I have argued that Belize can be seen as one of the most modern places in the world (Wilk 1987). Water exerts magical power in Belize in ways that are recognizable in many other places; some of the similarities are due to universal and common properties of the phenomenology of magic, which appear in every human culture. Others similarities stem from the historical specificities of regions and

cultural traditions, and yet other are grounded in the specific history of capitalism and market commodities, and the way magic is used in contemporary marketing and advertising.

Even the earliest ethnologists recognized that there were common threads which tied together the logic of magic in many different cultures and cases. James Frazer identified two universal principles of magic which have withstood the test of time (1922).

- **Sympathetic** – “that like produces like, or that an effect resembles its cause”
- **Contagious** - “things which have once been in contact with each other continue to act on each other at a distance”

There are many properties of water which make it an almost universal source and vehicle of magic. As a solvent, water makes solid and tangible substances like earth and salt lose their coherence and transform into something else, and this becomes a model for the way that water can carry other kinds of powers and essences that are more arcane, but equally invisible. Since water is ubiquitous and fluid, it has the unique ability to combine sympathetic and contagious forms of magical power and transmission. Water is both particular to a specific place and time (“this bottle of mineral water”) and infinitely divisible and interconnected (moisture is everywhere). Every drop is both specific and generic, like snowflakes which are all different but all alike. Water transcends time; it evaporates if you try to keep it, and in nature it is never completely still, changing form as it moves through endless cycles of circulation.

The theory of ritual and power proposed by anthropologist Mary Douglas predicts that substances which move across physical and conceptual boundaries become powerful and dangerous (Douglas 1966). Things which are ambiguous and hard to classify, she argues, are often taboo, forbidden and capable of causing magical pollution, or they can also become instruments of sacrifice and purification. For the same reason, substances which cross the boundary between the individual or social body and the world of nature often act like magnets to acquire supernatural force. Once severed from the body, fingernails and hair by retaining their magical connection back to the body become anomalous magical vessels, neither alive nor dead. When it comes to liquids which move in and out of the body on a more regular basis - saliva, urine, blood - purity and pollution are very close neighbors indeed, together at one pole of magical power (see Falk 1994).

Applying these ideas to water draws our attention immediately to any situation where water crosses important cultural boundaries, particularly between fundamental categories which are recognized by many different societies. From this we would expect to find magical and supernatural power in places where water emerges from the ground, passing from a natural and invisible world into human control. As ambiguous transitional places, springs and water sources acquire their magical power from their indeterminacy. They are ‘weak spots’ in a world that is otherwise firmly classified into wet and dry, and through such portals, the supernatural can enter the mundane stage of everyday life. People may go to springs and wells for baptism or ablution, for rituals which mark rites of passage from child to adulthood, for curing illness, and mourning deaths. They collect water from these sources for use in rituals far away, in the process carrying the power of place along with the magical fluid. Spots where water emerges from the earth are sacred in many cultures (eg. Lansing 1989, Aldhouse-Green 1985).

In the history of the Middle East, magical springs and wells appear frequently in early literature. The Babylonians often placed temples at natural water sources. Some wells and spring sources, such as the sacred stream at the shrine of Demeter at Patras, were seen as sources of oracular powers by the ancient Greeks. The New Testament describes a number of wells and springs where the waters were known for miraculous healing, including the pool of Bethesda in Jerusalem (John 5:2). In Europe springs and wells were often magical places where sacrifices were performed as early as the Bronze age, and many of these places were

later appropriated by Romans, and then by Catholicism, when they were identified with Saints. Wells and springs were used for divination, laying curses, making votive offerings to particular gods, and celebrating fertility. Folklore suggests that there were over 8,000 holy wells in Britain and Ireland alone (Strang 2004: 86). The Romans established mineral baths at Aquae Aureliae, which later became the famous spa of Baden-Baden, and other famous spas and sources like Evians-les-Bains and Perrier were also established in ancient times. They even had a special festival called “Fontanalia” dedicated to the Nymphs who lived in springs, when wells were “dressed” and fountains were “crowned” (Strang 2004: 87-88). The Celts had a shrine at the site of the hot springs at Bath in the UK, which then became a shrine to Minerva at the hands of the Romans, and the waters retained their healing powers through all the following Christian transformations to become a favorite medicinal spa in the Victorian era.

The supernatural power of sacred water has not been diminished by modernity, technology, or markets. This is demonstrated at the shrine of Lourdes in France, a spring allegedly discovered by a teenaged girl under the guidance of the Virgin Mary in 1858, now Europe’s largest pilgrimage site, with an estimated 5 million visitors a year. There is a huge commercial industry surrounding the grotto and spring, which has become a source of income for much of the local population. A quick visit to the website at www.directfromlourdes.com/ reveals that anyone with a Visa, Discover, Mastercard or Diners Club card can have Lourdes water delivered by express mail to their home (and this site emphasizes that their holy water is *fresh* compared to the water from other sites which may be cheaper, but is likely to be stale). The magical power of the sacred spring proves almost infinitely mutable and adaptable to new media, and can be transferred by contact to a raft of associated commodities including, in this case, an “apparition espresso (sic) coffee cup with chocolate pebbles” for only US\$ 11.99 (on special sale).

The relationship between Magic and Science

The power of magical water is in some ways timeless and eternal, but it also has a history, particularly in its relationship to the discourse of science and the practice of technology. We often assume that science is antithetical to magic, and proceeds by showing natural and materialist explanations for phenomena which are attributed to magic by the uneducated. More recently, those who study science see a much more complex, and mutually dependent relationship between the two, and magical thinking shows absolutely no sign of disappearing from even the most progressive and highly educated societies (Tambiah 1990, Styers 2004).

The contemporary relationship between science and magic began to emerge during the beginning of the Protestant reformation, as a scientific approach to the natural world developed. Paracelsus, an alchemist, doctor and lay preacher, was a particularly important figure in this relationship, according to the work of Alix Cooper (2010). Paracelsus (1493-1541) rejected the Galenic system of humors as the basis of medicine, and argued for an empirical approach to illness, which sought specific causes and effects. Further, he was among the first to make systematic connections between locality, natural history, and health, beginning the practice of collecting and cataloguing local plants and herbs in botanical gardens, where they could be studied and named.

Paracelsus believed that local water, herbs, and foods contained specific minerals and elements which became part of the bodies of people who lived there. Foreign substances – imported foods, drugs, wines scents and other luxury products – would disrupt this balance, and produce disease. For these reasons, local indigenous substances could cure illness, and while local herbs and minerals were powerful, water was the best vehicle for bringing them into the body. He was particularly interested in the use of minerals as medicines, and was an

early proponent of both drinking and bathing in mineral waters. His ideas about the power of water brought the blessing of natural science to spas, and hydrotherapy became a pillar of modernity in medical practice. Because he believed that poisons had the power to cure illness in the right dosage, he is also credited with inventing homeopathy, which is based on the idea of diluting toxins in water to turn them into beneficial medicines.

The irony is that blessed by science, the power of location and nature could be commoditized in new ways, and in doing so these powers became mobile in ways that were never imagined by its founders. If we think of Paracelsus as the originator of the modern “scientific” notion of *terroir*, the proposition that every place in the world has unique qualities of minerals, sunlight, soil and drainage which make its products unique, we can also think of him as the person who gave a scientific blessing to one of the greatest marketing tool ever invented, a concept which has set countless products in motion around the planet.

Certainly there were foods and commodities which were identified by their locality of origin, long before Paracelsus. Judging from the evidence of pottery containers and seals, even in the Bronze age consumers and merchants used trademarks and the names of producers as means of guaranteeing the quality of many goods (see Wengrow2008). In Greek and Roman times there were many regions famous for their particular wines, olive oils, spices, nuts, condiments, and preserves. Because these products commanded a premium price in the marketplace, there was also rampant counterfeiting and deception, which prompted various schemes for sealing and certifying the authenticity of food products.

The innovation of Paracelsus was to add the imprimatur of science and natural history to the power of the local brand. Rather than being based in a mystery or a secret process, the uniqueness of a wine, a water, cheese or spice was founded in geology, climate, landforms and features, and the specific technologies for processing and packaging used by the preparers, which is the way contemporary systems of certification work (Trubek 2009:4). Since Paracelsus’ time, science has tried to appropriate and tame the magic power of nature, to channel it into measureable packages and procedures, to make it predictable and certifiable by objective witnesses. In the process of bottling up the magic of nature, science has also created tools and devices for selling an almost infinite number of new commodities, which paradoxically reinvent forms of magic.

Magical Commodities

By the 17th century some European spas and water sources were attracting nobility and members of the social elite, who set up temporary residences while indulging in both new and ancient forms of hydrotherapy (Odell 2010, Strang 2004). If one could not afford the time and money to stay at a spa for the cure, or if one wished to continue a cure begun at a spa, you could carry the vital natural minerals in a bottle, and starting in the 17th century southern German spring water was exported in stoneware crocks, some of which have been found as far away as Guyana and China.¹ The Schweppes Company was founded in Geneva in 1783, following the invention of machinery which could put back the gases which inevitably escaped when water was taken out of the ground, just three years after these gases were first captured and identified by the scientist Joseph Priestly. In 1792 the company moved to London, a commercial hub which allowed it to ship its products all over the world in a characteristic “torpedo” bottle.

As European conquest and colonization spread across the world, bottled water was a constant companion, carrying the promise of a connection back to the home country, protection from the miasmas and contagion of local nature. Was this science or magic? Certainly doctors recommended mineral waters to cure all kinds of illness, but why did this water have to come halfway around the world? The practice was founded on an incorrect ‘miasma’ theory of illness which was gradually discarded and replaced with the germ theory,

which said nothing about the mineral content of water. Instead the germ theory stressed the fact that any water could be purified. The scientific justification for drinking bottled water from Europe slowly slipped away, revealing a kind of contagious magic which was there all along.

Water carried from home in small bottles could never be more than a curative medicine, because it was bulky, fragile and therefore expensive. When Europeans colonized the world in the great age of Imperialism, in country after country the first 'modern' business was a brewery and bottling plant. Beer and bottled water were usually among the first 'local' modern products which could substitute for expensive imports, though of course the imported articles retained their higher status.

As new sources and springs were discovered in America, South Africa, Australia and Canada, colonials began to settle in and transfer their loyalties to indigenous water. But the purity and health-giving properties of the local water had to be verified and sanctified by scientists from the colonizing country, and the labels and advertising for this water usually stressed that the product was purified and handled by the most modern and sanitary machinery. Samples of colonial waters were often sent back to Europe to be entered in exhibitions and international fairs, where they would hopefully receive some kind of certification or medal. This traffic in credibility and quality had the appearance, again, of science and objectivity, but the language of labeling and advertising gives hints that 'quality' had very flexible meaning in this context. The water of distant colonies was wild and dangerous, mysterious and uncivilized. It required more than just machines and chemicals to turn it into something safe, standardized and controlled. It required trust in civilization and the authority of western governments, and this trust was increasingly to come under question, as people debated the respective role of governments and businesses in the new arena of 'public health.'

By the nineteenth century water was thoroughly caught up in issues of public welfare which threatened constantly to turn all water into a commodity. Through education the public was ever more aware of the importance of hygiene and purity in promoting health, but they had little faith in the power of markets to deliver healthy food and drink, in the face of continuing scandals about adulteration of food. Could governments be trusted to do better? As Frank Trentmann has documented, there was a continuing struggle over urban water supply between governments and private businesses, with consumers often caught in the middle (2009, also Hamlin 1990).

Science and engineering also emerge during this time as powerful tools for dominating and taming the power of water, as part of the larger modernist industrial theme of 'control of water' as the mastery or conquest of nature (Hamlin 2000). Heroic films about the damming of great rivers, and the taming of floods expressed the power of industrial society over untamed nature. Modernism imposes human will (and governmentality) on nature by channeling, damming, chemical treatment, purification, and organized distribution. Nevertheless, problems persist and nature has a way of escaping from or frustrating the most grandiose schemes. Protected cities are still flooded and destroyed, and water which is supposed to have been purified by the latest science is found to be full of toxic chemicals.

Selling Magic

Let me return to my original theme; that while it may appear that magic and science are opposed forces at war with one another, they are actually partners in contemporary consumer culture, locked in mutual dependency. Bottled water, now consumed in massive quantities in all industrialized (and many poorer) countries provides a clear example. Most bottles provide a clear visual illustration of the way science and magic, culture and nature, combine in ways which try to satisfy a whole range of human needs at the same time,

answering unvoiced existential questions about our relationship with the physical world (Wilk 2006).

My analysis of the iconography of bottled water bottles and labels reveals two fairly constant kinds of iconography. On one hand there is nature, blue skies, mountains, pure streams, and trees, and even savage Indians paddling their canoe down a rushing river, clear references to the magic of the earth and the inherent purity of natural water. The labels and bottles in which water is sold are almost always clear, green and blue, never brown, yellow, or black and very rarely red. The blue has pleasant associations and resonance with old-fashioned medicine bottles. The magic power of nature is mediated and strengthened by physical and imagined distance – the most powerful kinds of nature are those which are far away in remote locations like mountains, icecaps, and deep jungles. This is reinforced particularly by waters which are sourced from icebergs, far-away mountain glaciers, and exotic tropical islands. There is even a water called “Antipodes” which is billed as “the world’s best water from the world’s purest country” (which is apparently New Zealand, www.antipodes.co.nz). (But even remoteness and low population density is not enough to guarantee the purity of the water, which goes through an impressive collection of gleaming pipes, valves, meters and machines on the website, and the bottle resembles a laboratory flask.)

Time provides another form of distance. Ancient sources are in many ways the same as those in exotic locations, since both build on the theme of inaccessibility and the categorical equivalence of places which are “uncivilized” (Wilk 1994). In practice the two kinds of distance are often combined. Kona Nigari, “the world’s most expensive water” comes not only from 2000 meters under the sea, but is said to be hundreds of thousands of years old. Fiji water “has percolated through virgin rainforests for thousands of years, thousands of miles from the nearest source of pollution...” There are fossil and spring waters which get their magic from being remote in time as well as space, and the “Fine Waters” website advises that “Vintage does influence water.... Very young waters like Hawaiian Springs and bottled rainwaters don’t have much time to absorb minerals, so they tend to have low TDS levels and hence light, clean tastes. Old water may feel more substantial...” (2004).

Yet all this distance and connection with primitive forces does not eliminate the need for technology, which is often symbolized with the shape of the water bottle, stamps and seals, and certifications of contents and quality. Nobody would actually want to drink water from that river the Indians are paddling down in their canoe or the one which winds through the tropical rainforest (and cow pastures). They are full of bacteria and toxins, frogs and feces. The magic of technology mediates the wildness and dangers of nature, purifying, analyzing, filtering and sealing it all up in bottles which look like spacecraft, laboratory equipment, and medical artifacts. But of course technology has its own dangers – unknown chemicals, invisible pollution, powerful and uncontrollable forces which can harm us just as surely as any micro-organism.

So in practice the magic of nature and technology create a cycle, where technology helps us deal with the danger of nature, but then we go back to nature to deal with the horrors of too much technology. And just as before, with the dichotomy between government and private companies, public and private, the thirsty person is stuck in the middle.

Of course the balance between government and corporations, and between nature and technology, varies a lot from place to place. In Belize nature is everywhere, and people have a great deal of faith in the power of technology and machines. When the local beer company began to produce Crystal water about 15 years ago, many of us were quite skeptical. The drinking water in Belize is safe everywhere thanks to a low population density and huge expenditures from government and a variety of international donors and agencies. Belize is a relatively poor country, but almost every village has a public potable water system, so why

would people buy bottled water? The bottling company (owned by the same family that owns the largest brewery) made no secret of the fact that their water came from the public supply with additional purification, making it even harder to believe anyone would pay money for something which was otherwise available almost for free. But it was an instant success with tourists, most of whom come to Belize to enjoy exotic tropical nature, but who do not love it enough to actually want to put it in their bodies. Within the next few years Crystal water was everywhere, an essential for every child on the way to school, in every government office, and served at every public event.

Concluding

The history of bottled water shows how cultural meaning power of water is rooted in the geographic and class associations of early brands of mineral water, which carried the prestige and magical healing power of famous spas to the dining tables of the rich and sophisticated. These spas waters like *Perrier* and *Vichy*, are now brands so venerable that they have themselves been embedded in cultural meanings, associated with healing and the tables of the elite. They have even become generic synonyms for any kind of mineral water, like Kleenex for tissue and Coke for cola drinks. Once they achieving this generic status, their mystique could be mobilized, so they retain their authenticity even detached from place, so there are local versions of these waters which are now only connected to the original source through imagination and magic. They follow the principle of naming which is so important in the practical use of magic, where the name (and often the price) determines the nature of the substance, rather than the other way around.

These old brands led the way in transferring the magic of springs and pools from original 'natural' sites to Spas, national companies and then global corporations. They still draw on the power of nature, but their value is transformed by the mechanisms of mass branding and advertising, which stress both the original source (nature) and the agency of the company's technology (science).

At the same time, governments and businesses contest with each other for legitimacy in delivering purity, safety, and convenience to the thirsty. This struggle continues, today taking the form of continuing disputes over the privatization of public water supply, and the assertion that water is a universal human right, in some sense a sacred common property which cannot be commoditized. This is neatly symbolized, in the richer countries, by the polarity of public tap water and private bottled water. But the situation is very different in many poorer countries like Mexico, where the government has never provided a reliable supply of potable water to urban or rural residents. But in both developed and poor countries, beneath the contestation between government and business for the loyalty and trust of water consumers, we have a more fundamental contest between different forms of magic – the powers of place, of technology and science, of the social relationships which ties individuals to places through unique histories and genealogies, powers that have the potential to be both beneficial and dangerous.

The magic world of water is a strange and often tragic place, full of amazing contradictions. I have pointed out a series of things which look like absolute polarities, sacred and mundane, scarcity and abundance, public and private, nature and technology. But treating these things as opposites is really an essential part of our problem in finding solutions to issues of scarcity, and inequality of access. In practice, nothing practical and effective is ever at one extreme or the other. The best systems for managing property, for example, divide up rights between individuals and groups in complicated ways, so there is really nothing purely public or private. Similarly, as Bruno Latour reminds us, human culture is always a hybrid of nature and technology, never pure in any way, and our problems are often a product of trying to separate and purify essences which are always connected (1993). Perhaps purity

should not be our goal when we work with water, after all really pure water – distilled and denatured – tastes terrible when you try to drink it.

Notes

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1. Bottle collectors and their websites are the main source for tracing early mineral water trade. The historical record is much clearer in the 18th century, and there have been a number of publications tracing the precise springs and the extensive trade in their products, for example Nienhaus (1986). For more general histories of bottled mineral water, see Chapelle (2005) and Lamoreaux and Tanner (2002).

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Possible Photos:

Page	Subject	Source
1	Mayan plate with fish on it	My photo
2	Ancient Maya aqueduct at site o Palenque	?
2	Mayan Cave	Many web sources
3	Modern Q'eqchi' burning incense	My photo
4	Making tortillas/cooking	My photo
5	Holy water in bottles or in a font	?
6	Visiting sacred spring in Hopi	Edward Curtis photo, museum?
6	Shrine of Demeter at Patras	?
7	Saint's well in UK, like Buxton	?
7	Bath or Spa	Web?
7	Lourdes	Web
7	Lourdes water or other souvenirs	Web
8	Picture of Paracelsus?	Library?
10	Schweppes torpedo bottle	My photo
11	Local water bottles from South Africa	Bottle collector Websites, or my photo
11	Label from colonial or North American water with seals from international competition	?
12	Poster for massive dam project – art deco	Library collections?
13	Yellowstone Headwaters water bottle label	Website
13	Antipodes Water bottle	Website
14	Kona Nigari water	Website capture?
15	Belize Crystal water delivery truck	My photo

15	Crushed and discarded Crystal water bottle	My Photo
15	Fortifido or other water for dogs	Web?