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**HERITAGE MANAGEMENT OF
ARCHAEOLOGICAL, HISTORICAL AND
INDUSTRIAL RESOURCES
ON THE
BLYDE RIVER CANYON NATURE RESERVE**

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HERITAGE MANAGEMENT OF ARCHAEOLOGICAL, HISTORICAL AND INDUSTRIAL RESOURCES ON THE BLYDE RIVER CANYON NATURE RESERVE

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“*VIR STRENUUS ET FORTIS, QUI DE ERAT TIMOR
MORTIS.*”

Another member of the Reitz family,

Lieut. C.M. Deneys Reitz B.A. [CANTAB], 1923/03/02 –
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The management of South Africa's heritage resources is still lacking a great deal and many resources are being destroyed by ignorance, development and plain greed. Although South African legislation is adequate in theory, commitment on the side of the government in terms of staff, skills and resources to implement it, is not forthcoming. On the global platform however, we have much to learn as heritage management is regarded as a priority in most of the first world countries. Four steps to reach this goal, is summarizing it effectively: the identification, understanding how it was created and used, selecting the appropriate conservation techniques, and stakeholder involvement.

The focus of this study is on the diverse heritage resources of the Blyde Canyon Nature Reserve in Mpumalanga, the largest green canyon in the world. This area has a rich, irreplaceable and unexplored cultural heritage. The tangible and intangible values were classified in a typological framework, including archaeology (stone age and iron age), rock art, historical industrial features, sacred sites, monuments, burial sites, graves and historic tourist features.

Authorities are in the process of changing the status of the Nature Reserve to that of a National Park and it is also envisioned to nominate this unique natural and cultural landscape for World Heritage status. The database and overall objectives of this study has been identified to highlight the relevance and importance of the cultural heritage resources and to ensure its future protection and management.

This area is already a popular tourist destination which is currently under-utilised, and by contributing to the protection and responsible development of the heritage resources, and by having the correct management principles set in place, the visitor experience will not only be enhanced but the surrounding towns and communities will benefit extensively.

Keywords: Archaeological resources, Blyde River Canyon, cultural landscape, conservation, guiding principles, heritage management, heritage resources, historical resources, industrial resources, Mpumalanga, rock art.



SAMEVATTING EN TREFWOORDE

Die beheer oor Suid-Afrika se erfenishulpbronne gaan steeds mank aan talle gebreke, en talle bronne word vernietig as gevolg van onkunde, ontwikkeling en suiwer hebsug. Hoewel Suid-Afrika se wetgewing teoreties voldoende is, ontbreek toewyding aan die kant van die regering, in terme van personeel, vaardighede en hulpbronne om dit te implementeer. Globaal beskou, het ons nog baie om te leer, aangesien erfenisbestuur reeds in die meeste eerste wêreldlande as 'n prioriteit beskou word. Vier stappe om hierdie doel te bereik som dit effektief op: identifikasie; begrip van hoe dit geskep en gebruik is; die keuse van toepaslike bewaringstegnieke en die betrokkenheid van aandeelhouders.

In hierdie studie val die klem op die uiteenlopende erfenishulpbronne van die Blyderivier Canyon Natuureservaat in Mpumalanga, die grootste groen canyon in die wêreld. Die gebied het 'n ryk, uiteenlopende, onvervangbare en onontginde kultuurerfenis. Die tasbare en nie-tasbare waardes is in 'n tipologiese raamwerk ingedeel, insluitende argeologie (steen- en ystertydperk), rotskuns, historiese-industriële kenmerke, sogenaamde "heilige" terreine, monumente, begraafters, grafte en historiese toerismekenmerke.

Beheerliggame is tans besig om die status van die natuureservaat na dié van 'n nasionale park te verander en dit word ook in die vooruitsig gestel dat hierdie unieke natuurlike en kulturele landskap, vir Wêreld-erfenis status genomineer sal word. Die databasis en algehele doelstelling van hierdie studie is geïdentifiseer om die toepassing en belang van die kulturele erfenishulpbronne te beklemtoon en sy toekomstige beskerming en bestuur te verseker.

Die gebied is reeds 'n gewilde toeristebestemming, maar dit word tans totaal onderbenut. Deur by te dra tot die beskerming en verantwoordelike ontwikkeling van die erfenishulpbronne, en die toepassing van korrekte bestuursbeginsels, sal nie net waarde tot die besoekerservaring toegevoeg word nie, maar die omliggende dorpe en gemeenskappe sal ook grootliks daarby baat.

Sleutelwoorde: Argeologiese bronne, Blyderivier Canyon, kulturele landskap, bewaring, erfenishulpbronne, bestuursriglyne, erfenisbestuur, historiese bronne, industriële bronne, Mpumalanga, rotskuns.

ACTAG	Arts & Culture Task Group
AD	Anno Domini
Adv	Advocate
BCNP	Blyde Canyon National Park
BCNR	Blyde Canyon Nature Reserve
B/Maropa	Burial site of Maropa
BP	Before Present
BRC	Blyde River Canyon rock art site
BRS	Bushman Rock Shelter
BS	Battle site
ca	circa
CANIS	Cultural resources management in afforested & nature Conservation areas and indigenous forests in South Africa
CANTAB	Cantabrigian
CITES	Convention on international trade in endangered species
CMP	Conservation management plan
Co	Company
CR	Cultural Route
CRM	Cultural resources management
DALA	Department of Agriculture & Land Administration
DEDP	Department of Economic Development and Planning
DEAT	Department of Environmental Affairs & Tourism
DWEA	Department of Water and Environmental Affairs
ESA	Early Stone Age
Fig	Figure
G	Grave (unidentified)
H	Historic site
ha	hectares
h.p.	Horse power
I	Industrial
ICOMOS	International Council on Monuments and Sites
kg	kilograms
km	kilometers
kVa	Kilo Volt ampère



LIA	Late Iron Age
Lieut	Lieutenant
LSA	Late Stone Age
M	Monument
m	meters
MPB	Mpumalanga Parks Board
MPTA	Mpumalanga Parks & Tourism Agency
MTA	Mpumalanga Tourism Authority
NHRA	National Heritage Resources Act
No	Number
PHRA	Provincial heritage resources authority
S	Site
SAHRA	South African Heritage Resources Agency
SAMROCK	South African Mineral Resources Corporation Limited
SANParks	South African National Parks
SDI	Spatial Data Infrastructure
SS	Sacred site
SW	Stone walls
T	Tourist feature
TGME	Transvaal Gold Mining Estates
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNISA	University of Southern Africa
WCPA	World Commission on Protected Areas

Since 1990, I started recording and documenting mainly archaeological and rock art sites in the Blyde River Canyon. I had the privilege to experience more than 26 000 ha of unique mountain land in all its moods. I broadened my research to include the diverse heritage sites which are reflected in this study. I am therefore indebted to the Blyde Canyon Nature Reserve manager and friend, Hannes Marais, for his inspiration, energy and tireless efforts to assist me in finding the many heritage sites, as well as his wife Bevy for putting up with me in rain and storm. I am also grateful for the assistance of all the Blyde Canyon Nature Reserve staff in particular, Bethuel Mathonsi as well as MPTA staff, Frik Bronkhorst. Without their assistance this study could not have been realised. .

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The will of God will never take you where the grace of God will not protect you!

CHAPTER I

INTRODUCTION AND BACKGROUND OF THE STUDY

Heritage management is often concerned with determining appropriate kinds and levels of use, but the ultimate objective is to enrich the cultural heritage resources which are available.¹ This seldom happens, and cultural heritage resources are being destroyed on a daily basis and “the human factor is a major scourge”.² Mpumalanga is no exception, and there is a great lack of management principles in terms of cultural heritage resources in most of the nature reserves, under the umbrella body of the Mpumalanga Parks and Tourism Agency (MPTA). A further challenge is that no specialists in the heritage field are currently employed by the MPTA, which results in the consultation of poorly capacitated provincial museums, in this regard. Most of the nature reserves are also not aware, or have no comprehensive database of the rich variety of cultural material which occurs within these reserves, and they can therefore not include them in future strategic plans, development, or provide for their protection in the management plans. The compilation of a data base in all fields of conservation, with which heritage agencies are concerned, is fundamental to negotiating management plans for these cultural resources.³

Although the Department of Environmental Affairs and Tourism (DEAT) underscore the value of integrating cultural resources in holistic environmental management,⁴ these sites should firstly be identified by managers, in order to protect and include them in the overall strategic planning. (After the 2009 elections, DEAT has changed its name to DWEA, Department of Water and Environmental Affairs).

Deacon highlights in *Case Studies of Conservation Practice at Archaeological and Palaeontological sites*, the fact that although legislations in South Africa may be

¹ J. Alfrey & T. Putnam, *The Industrial Heritage: Managing resources and uses*, p. 2.

² J. Deacon, *Case Studies of Conservation Practice at Archaeological and Palaeontological sites*, in J. Deacon (ed.), *Monuments and Sites: South Africa*, p. 53.

³ L. Freedman Townsend, *Strategies for Change in Heritage management in the New South Africa*, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 166.

⁴ I. Coetzee, A. Monis & J. Pastor, *Cultural Resource Management and the Environment Conservation Act, 1989*, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 31.

adequate in theory, commitment on the side of the government in terms of staff and resources to implement the law, has been sadly lacking,⁵ a fact that is also applicable to environmental institutions. Legislation is also of little value if the authorities involved do not know what they should be protecting.

A heritage practitioner acknowledges that the key to effective heritage management and conservation is access to accurate and reliable information concerning the materials and sites which are to be managed.⁶ In the *Manual of Heritage Management*, Stratton and Taylor summarizes it effectively as four steps to reach this goal, namely, to identify the resource, understand how it was created and used, choose appropriate conservation techniques and to liaise with the appropriate bodies.⁷

This case study focuses on the Blyde Canyon Nature Reserve (BCNR) geographical area and cultural landscape, with its wide diversity of cultural heritage resources. Provincial museums are regularly consulted to give advice or identify heritage resources within the BCNR. As a result, the Pilgrim's Rest Museum has been involved in recording cultural heritage resources on this reserve for several years. The existing heritage data list of the BCNR was incomplete and the wrong terminology was used in most cases. It is attempted in this study to classify the cultural heritage resources of the BCNR into the following typological framework, as explained in chapter three:

- a. Archaeological (stone age, and iron age);
- b. Rock Art;
- c. Historical industrial features;
- d. Sacred sites, monuments, burial sites, graves and cemeteries (historic);
- e. Historic tourist features (monuments and scenic).

⁵ J. Deacon, Case Studies of Conservation Practice at Archaeological and Palaeontological sites, in J. Deacon (ed.), *Monuments and Sites: South Africa*, p. 53.

⁶ J. Gribble, National Databases on Monuments and Sites, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 33.

⁷ M. Stratton and G. Taylor, Conserving the natural and man-made heritage, in R. Harrison, *Manual of Heritage Management*, p. 57.



1. Overall objectives

The MPTA is in the process of changing the status of the current Blyde Canyon Nature Reserve to that of a National Park. Up to this date, the database is still inadequate and very basic. The existing management plan for the BCNR, does not address management principles and none have been practiced at the few known cultural heritage sites. The proposed plan for the National Park acknowledges the importance of cultural heritage resources and the need to protect and interpret them.⁸ However, it does not adequately address cultural heritage resources management with proper guidelines.

The scenario as described above, has been identified as a gap in the current status on the BCNR, as is the case in most nature reserves situated in Mpumalanga. Practical experience in the field of the management of cultural heritage resources on nature reserves, have shown that it consists of conservation (resource management), tourism and community participation.⁹ This study will focus mainly on the conservation of cultural heritage resources. The aim of conservation is to retain the cultural significance of sites, structures and objects, and this must include provision for their security, maintenance and future use.¹⁰ The aim of this research is therefore to highlight the relevance and importance of heritage management principles in this geographical area, especially with the changing of status to a National Park in mind, to arrive at guidelines for a sustainable management programme, and to make them accessible without compromising on the resources.

The first objective in the research is to identify, group and establish a comprehensive database of all relevant primary and secondary historic information, as well as the remains of heritage resources (archaeological and historical) on the BCNR. The second objective is to evaluate the significance of the cultural heritage resources and to discuss its potential and incorporation in tourism and community beneficiation. The third objective will focus on the recommendation of sustainable management principles in terms of cultural importance, development and conservation of these resources. These principles will serve as management

⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 9.

⁹ Personal information: R.C. De Jong, <cultmat@iafrica.com>, 2009-03-23.

¹⁰ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23.

guidelines to which the managing authority must exercise any discretion, or take a decision in terms of the National Heritage Resources Act.¹¹

Chapter one deals with a brief background on the need for a study such as this for the BCNR. Concepts and terminology which are referred to throughout the text, are also discussed in detail. A complete heritage assessment and heritage management plan for the BCNR will be too comprehensive, therefore the importance of the various aspects on the limited geographical area, is emphasised.

Chapter two focuses on the history of cultural heritage management internationally and nationally. The ways in how various countries approach cultural resources management are discussed and compared, and how far South Africa has developed in this specific field.

The basis for this study is the identification and compilation of a database for cultural heritage resources on the BCNR. Chapter three is an in-depth historic overview of the Blyde Canyon and surrounding area, as well as the significance which the natural and cultural heritage resources have on the wider public and communities living in this geographical area. This chapter constantly referred to the heritage database which was researched over a period of a few years (**see Appendix 1**).

Chapter four deals entirely with the South African legislation applicable to the conservation and management of cultural heritage resources. As emphasised in the National Heritage Resources Act, 25 of 1999 (NHRA), a cultural heritage assessment is crucial to establish the significance of the resource and the area. Relevant policies and plans are touched on to cover the legal requirements for the management of these resources.

Chapter five focuses on the significance, management principles and guidelines, as well as the importance of establishing responsible ways of making these resources accessible without impacting negatively them.

¹¹ *National Heritage Resources Act*, No. 25 of 1999, p.14.

2. Concepts and terminology

The topic on heritage management can become very broad if a clear delimitation is not established, and it is not ideal to go into unnecessary detail, which will result in a publication not suitable for the purpose of this study. During the course of the study it became clear to delimitate the topic on heritage management on specifically the archaeological (including rock art sites), and historical (including historic industrial and built environment) resources which occur on the BCNR. This will include reference to examples as identified for the database in the subsections, such as tangible evidence (archaeological and rock art sites, historic and industrial remains, monuments) and intangible evidence (sacred sites, rock art sites, landscapes and natural features with special significance), to give a strategic focus to the study.

The establishment of sustainable management principles for the cultural importance, development and conservation of these resources will be reached and recommendations in terms of interpretation and tourism aspects will also be addressed. It is important to define the terminology which will be used throughout the study, for the correct understanding and meanings, and which has direct application to the study area. This will also assist in the delimitation of the topic. Most of the definitions given in the National Heritage Resources Act, no. 25 of 1999, are adequate for the South African context, but other sources were also consulted.

The topic of the study is *Heritage Management of Archaeological and Historical Resources on the Blyde Canyon Nature Reserve*. A **heritage resource** is defined as “...any place or object of cultural significance.”¹² **Management** in relation to heritage resources is defined as “... the conservation, presentation and improvements of a place protected in terms of the National Heritage Resources Act.”¹³

Archaeology is defined as “...material remains resulting from human activity which are in a state of disuse and are in or on land and which are older than 100 years, including artefacts, human and hominid remains and artificial features and structures; rock art, being any form of painting, engraving or other graphic

¹² *National Heritage Resources Act*, No. 25 of 1999, p. 8.

¹³ *Ibid.*, p. 10.

representation on a fixed rock surface or loose rock or stone, which was executed by human agency and which is older than 100 years, including any area within 10m of such representation, and features, structures and artefacts associated with military history which are older than 75 years and the sites on which they are found.¹⁴

The archaeological term **Stone Age**, in Africa, is used to group together hunting and gathering societies which depended principally on stone tools for their technology.¹⁵ The **Earlier Stone Age** dates from approximately before 1 500 000 to 150 000 years ago. The **Middle Stone Age**, from approximately 150 000 to 30 000 years ago and the **Later Stone Age**, from 30 000 years ago.¹⁶

Iron Age in African archaeology, is synonymous with the advent of the farming way of life, and following directly from the Stone Age. The Iron Age is marked both by the use and manufacture of iron, and by characteristic types of pottery.¹⁷ The early period of farming, from AD 200 up to AD 1000, is known as the **Early Iron Age**. Excavations of early Iron Age sites revealed domesticated plants, cattle bones, iron and slag from metal working and evidence of settled village life, which suggests that the people brought these skills and knowledge with them. The **Late Iron Age** lasted from AD 1000 up until recent historic times, and was characterized by huge stone walled settlements of which Great Zimbabwe is well known, and included extensive trade with the East African Coast.¹⁸

The *Oxford Encyclopedic English Dictionary* describes **history** broadly, but it may be summarized as anything relating from natural phenomena or human culture and events from the past.¹⁹

Industrial heritage means the "...study of remnants of industry, buildings, sites and machinery which is protected because of their technical, historical or aesthetic interest; recording knowledge, skills and experience of industrial populations to

¹⁴ *National Heritage Resources Act*, No. 25 of 1999, p. 6.

¹⁵ M. Hall, *Archaeology Africa*, p. 261.

¹⁶ V. C. Malherbe (ed.), *The Early History of Southern Africa to AD 1500*, pp. 14-16.

¹⁷ M. Hall, *Archaeology Africa*, p. 256.

¹⁸ V. C. Malherbe (ed.), *The Early History of Southern Africa to AD 1500*, pp. 23-28.

¹⁹ J.M. Hawkins & R. Allen (eds), *The Oxford Encyclopedic English Dictionary*, p. 674.

show how past generations lived and worked.”²⁰

Public monuments and memorials “...means all monuments and memorials; a) erected on land belonging to any branch of central, provincial or local government, or on land belonging to any organisation funded by, or established in terms of the legislation of such a branch of government; or b) which were paid for by public subscription, government funds, or a public-spirited or military organisation, and are on land belonging to any private individual;”²¹ or as *The Oxford Illustrated Dictionary* defines a **monument** as, “...anything that by its survival commemorates a person, action or event.”²²

Conservation in relation to heritage resources, includes protection, maintenance, preservation and sustainable use of places or objects so as to safeguard their cultural significance.²³ **Heritage resource** means any place or object of cultural significance.²⁴

Cultural significance means aesthetic, architectural, historical, scientific, social, spiritual, linguistic or technological value or significance.²⁵

The BCNR is a fine example of a **cultural landscape**, which is concerned with both people and their environment. The categories of “cultural landscapes” and “cultural routes” have been developed within the framework of the implementation of the World Heritage Convention which also takes into account that the 20th century is now history, and the need to also acknowledge intangible aspects, stays a challenge.²⁶ Cultural landscapes can be defined as “a geographical area that includes cultural and natural resources associated with an historic event, activity, person or group of people. Cultural landscapes can range from thousands of acres of rural land to homesteads with small yards. They can be man-made expressions

²⁰ J. Alfrey & T. Putnam, *The Industrial Heritage Managing resources and uses*, p. 1.

²¹ *National Heritage Resources Act*, No. 25 of 1999, p.10.

²² J. Coulson *et al.* (eds), *The Oxford Illustrated Dictionary*, p. 548.

²³ *National Heritage Resources Act*, No. 25 of 1999, p. 8.

²⁴ *Ibid.*, p. 8.

²⁵ *National Heritage Resources Act*, No. 25 of 1999, p. 8.

²⁶ ICOMOS, *The World Heritage List: Filling the Gaps – an action plan for the future*, <<http://whc.unesco.org/uploads/pages/documents/document-273-1-pdf>>, Access: 2006-12-09. p. 6.

of visual and spatial relationships that include...” a wide variety of places, including cemeteries or industrial sites, text and narratives of culture. They exist in relationship to their ecological context,²⁷ and preserve cultural values and ecological diversity, while offering economic gain through continued tourism and considerable scenic value to local areas and daily life.²⁸

Intangible cultural resources include oral histories, place names, language, law and religious beliefs. These are intangible because they do not necessarily leave behind any visual, concrete remains.²⁹

Intangible values of protected areas are defined by the World Commission on Protected Areas (WCPA) as “that which enriches the intellectual, psychological, emotional, spiritual, cultural and / or creative aspects of human existence and well being.”³⁰

It should be understood that cultural heritage is compatible with the definitions in the text if one understands the terms such as **monuments** or **sites** in all their different meanings. A monument or site can for example encompass the authentic spirit of a holy or sacred place, as well as in the physical or tangible material.³¹

The Burra Charter explains that a **place** means site, area, land, landscape, building or other work, group of buildings or other works and may include components, contents, spaces and views.³² The South African National Heritage Resources Act (NHRA) defines it on the same principals, and specify that a site means any area of land, including any structures or objects thereon.³³

²⁷ Cultural Landscape Foundation, Cultural Landscapes, <<http://www.tclf.org/whatis.htm>>, Access: 2008-11-18.

²⁸ V. Coleman, Cultural Landscapes Charette, <<http://www.heritage.nsw.gov.au/docs/CLBackground9-03.pdf>>, Access: 2008-12-11, p. 1.

²⁹ R.C. De Jong, Background to the development of policy guidelines for cultural resource management, <cultmat@iafrica.com>, 2008-12-08, p. 2.

³⁰ K. Moore, The Intangible value of National Parks, <<http://www.sanparks.co.za/about/news/2007/october/intangible.php?PHPSESSID=g4>>, Access 2007-10-09.

³¹ ICOMOS, The World Heritage List: Filling the Gaps – an action plan for the future, <<http://whc.unesco.org/uploads/pages/documents/document-273-1-pdf>>, Access: 2006-12-09, p. 6.

³² Australia ICOMOS Secretariat, The Burra Charter, <<http://www.icomos.org/australia/burra.html>>, Access: 2006-09-06.

³³ *National Heritage Resources Act*, No. 25 of 1999, pp. 10-12.

Although the international charters are important and cannot be seen in isolation, specific definitions in the NHRA are most relevant in the South African context.

Heritage site means a place declared to be a national heritage site by SAHRA or a place declared to be a provincial heritage site by a provincial heritage resources authority.³⁴

Grave, means a place of internment and includes the contents, headstone or other marker of such a place and any other structures on or associated with such places.³⁵

Structure, means any building, works, device or other facility made by people and which is fixed to land, and includes any fixtures, fittings and equipment associated therewith.³⁶

The topic therefore can be explained as the conservation, presentation and improvement of any place or object of cultural significance (such as archaeological, historical, industrial heritage or anything that commemorates a person, action or event), which is protected in terms of the NHRA, and forms part of the cultural landscape of the Blyde Canyon Nature Reserve.

This study focuses mainly on tangible and intangible aspects, as it is known by stakeholders and officials employed on the BCNR. Focus will not be on information from the broader communities adjacent the BCNR for the purpose of this study, as the nature reserve officials employed are mainly from adjacent communities.

This basic consultation process for the purposes of the study, was important to get the most comprehensive as possible picture on the tangible and intangible heritage resources known by the officials working in this geographical area, as an addition to extensive fieldwork.

³⁴ *National Heritage Resources Act*, No. 25 of 1999, p. 8.

³⁵ *Ibid.*, p. 8.

³⁶ *Ibid.*, p. 12.

3. Methodology

Research for this study was based on primary and secondary source information to present a scientific answerable research project. The first step was to identify the cultural heritage resources on the geographical area through research visits and records, as the primary heritage database. Research played a major part in this study, in terms of the consultation of existing primary archival sources (information files, reports, documents, maps and plans) as well as secondary sources (books, articles and brochures). Additional primary sources in the form of questionnaires, interviews and informal discussions, were held with individual volunteers.

The database of cultural resources on the BCNR, forms the crucial primary source information for the study. In order to arrange it into scientifically accepted concepts in the field of human sciences, the second step was to classify the cultural heritage resources into a typological framework.

The field research and survey was done on foot of the entire study area, periodically over a period of several years. The surface of the study area ranged from heavily degraded eroded soils, to heavily wooded gullies with impenetrable thickets. Visibility was mostly poor and it was necessary to re-visit most of the sites during winter months as well as after scheduled and unscheduled burns.

All the heritage data was located by means of a Global Positioning System, although these points were not included in the database in order to protect the sites themselves. Photographic records of all the features were taken, but only some of those which are specifically referred to, are included in this study. Photographs of images of rock art, were colour enhanced with a specialized computer programme in order to highlight and explain distinct features, but also for more accurate documentation purposes. Evaluation of the status of all the sites was done within the framework provided by the NHRA, as well as the South African Heritage Resources Authority's (SAHRA) and international guidelines.

CHAPTER II

OVERVIEW OF INTERNATIONAL AND NATIONAL HERITAGE MANAGEMENT, IN THE AREAS OF ARCHAEOLOGICAL, HISTORICAL AND INDUSTRIAL RESOURCES

1. International: Historiography and discussion of sources

A substantial amount of information on the BCNR has to date been recorded which is used in this study. The process of recording will be ongoing in the future to continuously update the heritage database. This study focuses on the significance, sensitivity, as well as prescribing management guidelines for heritage resources. The physical features found during the fieldwork, are supported by the primary research documents consulted in the Pilgrim's Rest Museum Archives, as well as secondary sources and records. Literature applicable to the management of cultural heritage resources, were also consulted and forms the basis of this study.

The field of heritage management is relatively young, and up to now, very little has been written in terms of clear guidelines for heritage managers which are managing cultural heritage resources, in South Africa. Therefore it is essential to study heritage resources management principles and guidelines on an international level. Case studies are available to evaluate the strengths and weaknesses as experienced in different scenarios. The focus has in the past few years changed from the conventional approach of the importance of the resource (in which the visitor was of secondary importance), versus the human dimension, in which the visitor as well as the resource is taken into account to reach an acceptable balance in terms of a quality experience for the visitor, while applying maximum conservation principles at the resource.³⁷ Another important aspect is the involvement of the local community in heritage matters, and to ensure their beneficiation in terms of job creation or entrepreneurship.³⁸

³⁷ C.M. Hall & S. McArthur (eds), *Heritage Management in Australia and New Zealand, The Human Dimension*, p. 37.

³⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 49.

It is important to compare the South African context with international views and case studies. One of the most useful reference works is the *Manual of Heritage Management* by Richard Harrison. This is a ready reference guide for heritage managers the world over, although the heritage management practice is based on the United Kingdom. It focuses on theoretical contributions by leading authorities as well as practical applications in heritage resources management, as indicated in the case studies. This manual covers all key aspects which are involved in this discipline, from strategic planning, financial management to the day-to-day operation of management issues.³⁹

The book by Michael Hall and Simon McArthur, *Heritage Management in Australia and New Zealand: The human Dimension*, is a valuable study dealing with practical examples concerning this subject. New approaches to the use of strategic planning and evaluation for the management of heritage, indigenous perspectives and interest in heritage management, as well as practical ways in which visitors are to be managed in terms of interpretation, marketing, monitoring and research, are discussed. Visitors as well as local communities with a direct interest in heritage sites are dealt with and included in the processes.⁴⁰

Great emphasis is placed on the use of strategic planning and evaluation as a tool for managing heritage. More detail on visitor management practices, such as interpretation, marketing, visitor monitoring and research, are given. A wide range of case studies from various environments and localities in Australia and New Zealand are discussed in detail for a broad reference. The tourism dimension of heritage management is taken into account, and an expanded coverage of indigenous perspectives on heritage management, is included.⁴¹

Visitors to heritage sites want an educated or informed experience of the indigenous culture for its history and contents. The challenge now is to balance the effect that the visitor has on heritage resources, without compromising the visitor experience.⁴²

³⁹ N. Cossons, Introduction, in R. Harrison (ed.), *Manual of Heritage management*, p. xiii.

⁴⁰ C.M. Hall & S. McArthur (eds), *Heritage Management in Australia and New Zealand, The Human Dimension*, pp. 25 & 34.

⁴¹ *Ibid.*, pp. 25 & 34.

⁴² M. Shackley, *Visitor Management: Case Studies from World Heritage Sites*, p. 243.

Shackley's book *Visitor Management: Case Studies from World Heritage Sites*, highlights ten case studies from various well known World Heritage sites, which indicates that each site is different with unique problems and in need of different solutions. Therefore the development of visitor strategies is essential at each site. The definition of world heritage sites as explained by Shackley, is a series of sites, monuments, landscapes or buildings which make a unique contribution to human history, and heritage managers have an obligation to preserve these sites at all cost, for future generations to study, enjoy and to pass on as authentic as possible.⁴³ It focuses on visitor management issues within a general framework of cultural tourism and resources management which varies from sites with more than two million visitors per year, such as the pyramids of Giza (Egypt), to a site with less than 1000 visitors per year, such as Ninstints (Canada).⁴⁴

The book *European Heritage Planning and Management* by editors Gregory Ashworth and Peter Howard, touches on the fields of planning and management, but clear guidelines are lacking. It does however provide some useful information for heritage managers in South Africa, as it provides course material for heritage managers in Europe to effectively plan and manage heritage and its wider concepts. They are very clear in their opinion that stakeholder groups involved in a specific heritage resource, should be included in the planning and management processes, as they all have different social, political and economical reasons to invest and protect a specific resource.⁴⁵

The editors have an approach that 'heritage is regarded as in plentiful supply',⁴⁶ which is not in my opinion, an acceptable concept. Each heritage site is unique and non-renewable.⁴⁷ Will the editors for example be able to justify the destruction of a Late Stone Age rock art site, just because South Africa is blessed with an abundance of such sites?

⁴³ M. Shackley, *Visitor Management: Case Studies from World Heritage Sites*, p. xiii.

⁴⁴ *Ibid.*, p. xiv.

⁴⁵ G. Ashworth & P. Howard (eds), *European Heritage Planning and Management*, p. 134.

⁴⁶ *Ibid.*, p. 6.

⁴⁷ M. Shackley, *Visitor Management: Case Studies from World Heritage Sites*, p.1; & M.B. Schiffer & G.J. Gumerman (eds), *Conservation Archaeology, A Guide for Cultural Resource Management Studies*, p. 2.

In the field of archaeology, Cleere's book on *Archaeological Heritage Management in the Modern World*, is a valuable contribution. The book consists of contributions from 20 countries in all parts of the developed world, to the Congress on 'Public Archaeology and Cultural Resource Management' held in Southampton, England in September 1986. This three day symposium provided the first truly international forum for discussions at the interface between the academic discipline of archaeology and its public perception.⁴⁸

This work is informative with regards to all aspects of heritage management, and provides definitions, methods and case studies as examples of heritage management on an international level. The focus however, deals with a single aspect of cultural heritage resources management, namely archaeological heritage management. It also touches on legislations in various parts of the world, the knowledge of which is one of the crucial requirements for heritage resources managers. It is clear that in many parts of the world, cultural resources management forms an integral part of environmental management in general, something that is still not widely acknowledged in South Africa.⁴⁹

According to Cleere, the basis for all archaeological heritage management is the identification and recording of that heritage.⁵⁰ Cleere's book strives to make a positive contribution to the resolution of problems around archaeological heritage management. He also hopes to create a new generation of archaeological heritage managers by defining the objectives of archaeological heritage management in the context of the social and economic imperatives of the later 20th century, and to establish a basic philosophy and a common methodology.⁵¹

A Guide for Cultural Resource Management Studies, by editors M.B. Schiffer and G.J. Gumerman, is dealing with the philosophy of managing cultural resources within a framework of research and reporting. The aim of the book is to argue that

⁴⁸ P.J. Ucko, Foreword, in H.F. Cleere (ed.), *Archaeological Heritage Management in the Modern World*, pp. ix-xiv.

⁴⁹ A. Hamlin, Government archaeology in Northern Ireland, in H.F. Cleere (ed.), *Archaeological Heritage Management in the Modern World*, p. 171.

⁵⁰ H.F. Cleere, Introduction: the rationale of archaeological heritage management, in H. Cleere (ed.), *Archaeological Heritage Management in the Modern World*, p. 11.

⁵¹ H.F. Cleere (ed.), *Archaeological Heritage Management in the Modern World*, p. xxiv.

cultural resources management differs from archaeology in terms of its legislative underpinnings to its potential for producing substantial research results.⁵² The second major aim is to demonstrate that cultural resource management entails sophisticated research planning, execution and results, *on par* with the highest standards of modern archaeology.⁵³

According to the editors of this book, the term “cultural resource management” is not descriptive enough and the United States of America prefers to use the term “conservation archaeology” and argues that this term specifies the salvation of sites, as well as the protection and utilization of cultural remains.⁵⁴

Cleere in his book *Archaeological heritage management in the modern world*, on the other hand, prefers to use the term “cultural resources management” instead, because he argues that it also includes “archaeology” - archaeology is only one aspect of multidisciplinary subjects.⁵⁵

Alfrey and Putnam's book, *The Industrial Heritage: Managing resources and uses*, is the first integrated approach to the assessment, conservation, interpretation, financing and management of the complex heritage of industrial cultures. It breaks new ground, as the authors show how concepts of heritage defined to deal with pre-industrial cultures, must be modified to deal with the very different demands presented by industrial objects and the societies which produced them. Potentially significant resources which remained from an industrial civilization, should be identified, evaluated, used and exploited. While heritage management is often concerned with determining appropriate kinds and levels of use, its ultimate objective is to enrich the cultural resources which are available.⁵⁶ “Heritage is all around us and the responsibility for recognizing it, caring for it, and of sharing it with

⁵² M.B. Schiffer & G.J. Gumerman (eds.), *Conservation Archaeology, A Guide for Cultural Resource Management Studies*, p. 1.

⁵³ *Ibid.*, p. 2.

⁵⁴ M.B. Schiffer & G.J. Gumerman (eds.), *Conservation Archaeology, A Guide for Cultural Resource Management Studies*, pp. 2 & xix.

⁵⁵ H.F. Cleere, Introduction: the rationale of archaeological heritage management, in H. Cleere (ed.), *Archaeological Heritage Management in the Modern World*, p. 5.

⁵⁶ J. Alfrey & T. Putnam, *The Industrial Heritage: Managing resources and uses*, p. 2.

others, is ours too.”⁵⁷

The essence of this book is practicality, it offers sets of practical guidelines for the protection, collection and documentation of artefacts, and is supported by examples and case studies in Europe, Sweden, Norway, North America and the United Kingdom, which offer examples of the real issues which confront those concerned with preserving and managing industrial heritage.

2. Cultural heritage management in South Africa

The book *Monuments and Sites: South Africa*, describes various ways which is applicable in addressing the conservation of heritage sites as part of the wider programme of promotion of intangible and tangible cultural heritage.⁵⁸ It emphasises the need for identifying all conservation-worthy property within any given geographical area, and keeping registers (heritage data lists) to alert owners, planning bodies and local authorities to their importance.

Consultation in all heritage related planning is essential and is emphasised throughout the book.⁵⁹ This publication concentrates on the South African environment, and is very useful in terms of heritage management applicable to South Africa. It covers a whole spectrum of cultural heritage resources, from rock art sites to graves of victims of conflict. Janette Deacon states that the nature of rock art sites for instance, requires a different policy in terms of management, as with other archaeological sites and indeed other cultural heritage sites,⁶⁰ a view that Shackley in general shares in her book, *Visitor Management: Case Studies from World Heritage Sites*.

A study has been made on current South African legislation applicable in the management of a diverse cultural site, such as the BCNR. The National Heritage

⁵⁷ J. Alfrey & T. Putnam, *The Industrial Heritage: Managing resources and uses*, p. 2.

⁵⁸ J. Deacon & P. Pistorius, Introduction and Historical Background to the Conservation of Monuments and Sites in South Africa, in J. Deacon (ed.), *Monuments and sites: South Africa*, p.1.

⁵⁹ J. Deacon & G. Hofmeyr, Forms of Protection Provided by the National Monuments Act, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 20.

⁶⁰ J. Deacon, Conservation Policy for Heritage Sites in South Africa, in J. Deacon (ed.), *Monuments and Sites: South Africa*, p. 47.



Resources Act, no. 25 of 1999, was studied in depth to establish its relevance to the management of cultural heritage resources and steps that need to be taken in the contravention of this Act. This Act was found to be a comprehensive document, dealing with systems for management, protection, and general provisions of heritage resources.⁶¹

⁶¹ *National Heritage Resources Act, No. 25 of 1999.*

CHAPTER III

HISTORICAL OVERVIEW OF STUDY AREA AND HERITAGE DATA LIST

1. Place, relevancy and significance of the study area

Gaps have been identified in terms of a comprehensive database for the cultural landscape of Blyde Canyon Nature Reserve (BCNR), as well as inadequate guidelines in terms of the management of these tangible and intangible resources. Literary source material at the Mpumalanga Tourism and Parks Agency's (MPTA) office at Bourke's Luck, situated within the reserve, is also insufficient and does not fully contribute to the visitor experience. The Pilgrim's Rest Museum Archives (PRMA) was also of assistance in terms of consulting primary and secondary sources on certain aspects of the cultural heritage resources in the study area. The actual cultural heritage resources however, were the primary sources which were identified and used as a point of departure.

The cultural heritage resources identified on the BCNR, range from Early Stone Age artefacts, San (Bushmen) rock art sites, Later Iron Age stone walled complexes and associated artefacts, rock art by black farmer communities, graves, cemeteries, battle- and sacred sites, historic remains of the *Voortrekkers*, early activities in afforestation, agriculture and mining, historic industrial sites, and monuments, to historic tourist scenic points.

The International Council of Monuments and Sites (ICOMOS) action plan for World Heritage lists, stresses the fact that unlike natural heritage, cultural heritage is fragmented and diverse and not predisposed to clear classification systems, the major reason being the need to take account of qualities, which are subjective, and of the value that society may give to those qualities.⁶² The framework used for analysis for cultural heritage resources on the BCNR, is the typological framework which is based on categories that have been used for the classification of cultural heritage in the past,⁶³ such as archaeological, rock art sites, historic buildings,

⁶² ICOMOS, The World Heritage List: Filling the Gaps – an action plan for the future, <<http://whc.unesco.org/uploads/pages/documents/document-273-1-pdf>>, Access: 2006-12-09, p. 3.

⁶³ *Ibid.*, p.3.

industrial, burial sites and historic tourist features. This framework is useful and applicable to the resources in the study area and leaves room to add on, if necessary.

It should be noted that the history of various cultural groups are interlinked, and their origins are seen from different perspectives which may result in putting them in different categories in the typological framework. Such overlaps are inevitable and therefore some of the historic information will be discussed where they are relevant in the text.

One of the benefits of these resources being situated on a cultural landscape such as the BCNR, is the protection it enjoyed up to this point by restricted visitor access. Most (although not all) of the cultural heritage resources under discussion are still in good condition. Natural deterioration has however taken place on a small scale and human impact in the form of graffiti was noticed at certain sites. One rock art site on a previous hiking route, and close to the Interpretation Centre at Bourke's Luck, and one near the old military training base, has been completely destroyed as a result of human impact over a period of time.

The main aim of the research is to establish a comprehensive heritage list (database) as a reference for managing authorities, and to highlight the relevance and importance of heritage management principles in this geographical area, especially with the changing of the status to a National Park, in mind. No comprehensive heritage list or proper management principles of this nature exists for the BCNR,⁶⁴ and this is of crucial importance in the future planning, development and management of these heritage resources. Recommendations will form an integral part of how these cultural heritage resources may be incorporated in the visitor experience, with the least possible compromise or impact on a heritage resource itself.

Certain critical issues which came to light during the study, will be addressed in the research results and recommendations, such as the effect of land claims and the sustainable conservation of heritage resources within the areas where land claims are relevant.

⁶⁴ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-01-09.

Another issue at the BCNR, is current active mining operations. In both cases there are conflicts of interest, in terms of environmental as well as heritage conservation issues. Community consultation is therefore a crucial step in the process of establishing management principles and the future management of the site.

Concepts such as conservation, heritage resource, cultural significance, cultural landscape, site and heritage site, archaeological, historical, industrial history, graves and structures, in relation to heritage resources and in the context of the classification on the BCNR, have already been defined in chapter one, and will constantly be referred to throughout the text. References to heritage data, are provided in **Appendix 1**, *The Heritage Data List*.

2. Historical overview of the study area

The Blyde Canyon Nature Reserve (BCNR) is in the process of being proclaimed a National Park (**Map 1**). It was established in 1965, and is situated on the edge of the Mpumalanga Escarpment which is internationally renowned for its natural splendor. It is regarded as the largest 'green' canyon, and the third largest canyon in the world, after the Grand Canyon in the USA and the Fish River Canyon in Namibia.⁶⁵ It is in the extent of 26 818 ha.⁶⁶ The largest portion is at an elevation of 1900m above sea level, and the rest at 580m, below the escarpment.⁶⁷

A valuable source dealing with the prehistory, ethnology, history and the development of the BCNR, is *Swatini*, a survey which was done by the University of Southern Africa, (UNISA), in 1987.⁶⁸ Important is the archaeological survey, of which the results are included in the heritage list for the BCNR, and mention is made of black communities who lived in the area where the Blyderivierspoort Dam (also called Swadini Dam) was built, before they were relocated.⁶⁹

⁶⁵ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 9.

⁶⁶ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2007-05-12.

⁶⁷ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 27.

⁶⁸ M. de Jongh (ed.), *Swatini*, pp. 1-8.

⁶⁹ *Ibid.*, p. 9.



3. Cultural heritage resources on the BCNR

a. Stone Age Archaeology

A whole spectrum of stone tools, from an Early Stone Age hand axe to Later Stone Age flakes and cores, were found in the BCNR and vicinity, therefore the area was inhabited from the Early Stone Age (2430BD/4), through to the last phases of the Later Stone Age.⁷⁰ (2430BD/3 and 2430 DB/3).

Two archaeological sites which are relevant to the early history of the BCNR, are the Bushman Rock Shelter, and Heuningneskrans (also spelt *Honingneskrans*), directly to the west of the reserve. Analogies from these two sites shed light on Stone Age life and the people associated with it in the wider geographical area.

Bushman Rock Shelter (BRS) was inhabited from the Middle Stone Age, 31 900 years Before Present (BP),⁷¹ through to the Iron Age and well into the 20th century. The archaeological deposit ranges from end-, and side scrapers, small crescents and cores as well as bone tools and polished points,⁷² which are attributed to the San (Bushmen) people. Rock art is also present in the BRS shelter, with very faint images still visible, although most have been destroyed by human impact.

A human skeleton excavated in the cave deposit, is associated with a negroid physical type, dating to the Iron Age. Decorated potsherds were found in the upper layers, and ostrich egg shell and ordinary shell beads are also present.⁷³

The archaeological evidence at Heuningneskrans provided one of the oldest microlithic assemblages in South Africa. Concave and convex scrapers, bored stones, polished bone points and shell beads are abundant at this site.⁷⁴ Potsherds with decorations are also present. The date for Heuningneskrans was determined at 14 500 – 9000 BP.⁷⁵

⁷⁰ M. de Jongh (ed.), *Swatini*, p. 9.

⁷¹ J. Plug, "Bushman Rock Shelter", in E.A. Voight (ed.), *Guide to Archaeological Sites in the Northern and Eastern Transvaal*, pp. 118-129.

⁷² *Ibid.*, pp. 118-129.

⁷³ *Ibid.*, pp. 124-125.

⁷⁴ J. Deacon, "Late Stone Age people and their descendants in Southern Africa", in R.G. Klein (ed.), *Southern Africa Prehistory and Paleo-environments*, p. 227.

⁷⁵ M. de Jongh (ed.), *Swatini*, p. 50.

The evidence from BRS and Honingneskrans, revealed that the initial inhabitants associated with the excavated material, were San people. These were termed Transvaal Lowveld Bushmen,⁷⁶ who were most probably roaming the entire area which includes the Blyde River Canyon.

b. Rock Art survey on the BCNR

i. Introduction to the San and their art

The San people or Bathwa (also commonly known as Bushmen), inhabited the Mpumalanga Escarpment long before the Sotho-Tswana and Nguni societies entered the region.⁷⁷ There is however no clear ethnographic evidence or recent historic sources available on the San people of the escarpment area, apart from the stone artefacts and painted evidence on the surfaces of rocks and shelters.⁷⁸ The Mpumalanga Escarpment with its rocky quartzite sandstone outcrops, provided plenty of shelters and loose standing rocks for the early painters.

The San planned their seasonal movements to coincide with the availability of food sources. They knew the movements of the animals and followed them. The womens' duties were to collect plant food, while the men hunted. The San were experts in sourcing and using the environment for their daily needs.⁷⁹

At certain times of the year, when food was more plentiful, the San groups came together. It was then that the great rituals took place and it is in the rituals and beliefs that we find the meanings of rock art.⁸⁰ The fundamental ideas underlying San rock art derive from a trance experience, concepts of power and different ways of depicting the spirit world.⁸¹

It is interesting to note that the Magistrate of the Union of South Africa, sent a letter on 12 March 1937, to the Mine Manager of the Transvaal Gold Mining Estates, Ltd.

⁷⁶ Anonym, A glimpse into Bushman presence in the Anglo Boer War, <www.chrissiesmeer.co.za/book%202.htm>, Access: 2007-06-20.

⁷⁷ T. Makhura, Early Inhabitants, in *Delius, P. (ed)., Mpumalanga History and Heritage*, p. 97.

⁷⁸ H.S. Webb, *The South-Eastern Transvaal Lowveld, A survey of the Resources and Development of the Southern Lowveld Region of the Eastern Transvaal*, p. 13.

⁷⁹ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage: A Rock Art Fieldguide*, pp. 12-13.

⁸⁰ *Ibid.*, p. 13.

⁸¹ J.D. Lewis-Williams, *Discovering southern African Rock Art*, p. 85.

(TGME), in Pilgrim's Rest, to enquire about known "Bushman Paintings" in the area. This information was needed by the Director of the Bureau of Archaeology, Department of the Interior, Johannesburg.⁸² The Mine Manager, Mr. J.H.A. Diering responded in a letter dated 16 March 1937, that only one such site was known, and that was on the farm Dientjie.⁸³ This is the site BRC/4 in the heritage data list **(Appendix 1)**.

A rock art survey in 1952, by Van Riet Lowe, mentioned only three sites in the Mpumalanga Escarpment area.⁸⁴ The 1987 survey by UNISA also mentioned only three known rock art sites in the area from Sabie to the Strydom Tunnels.⁸⁵ During the 1990's, the Pilgrim's Rest Museum realised the need to record the rock art sites, and up to date 25 San rock art sites, 6 rock painting sites by black farmer communities and several engraving sites in the Lydenburg area, also attributed to black farmers, were recorded. Of these, 15 sites are situated on the BCNR.⁸⁶

The San forms a crucial part of South Africa's heritage and the art presents an intricate diversity and complexity of San religious thought and experience.⁸⁷ These sites, including any area within 10m of the representations are strictly protected under the NHRA (no. 25 of 1999).⁸⁸

It is not known how long ago the San started to make images on rocks. The earliest radio-carbon dated rock art is from Namibia and dates to 27 000 years before present.⁸⁹ The art on the escarpment has not been dated as yet. Van Riet Lowe, grouped the rock paintings in Mpumalanga as belonging to the North-Eastern group, one of five groups identified by Van Riet Lowe in 1952.⁹⁰

⁸² Pilgrim's Rest Museum Archives (PRMA), Pilgrim's Rest: 43(4), p. 1: A.E. Parker – J.H.A. Diering, 1937-03-12.

⁸³ PRMA, Pilgrim's Rest: 43(4), p. 1: J.H.A. Diering – A.E. Parker, 1937-03-16.

⁸⁴ B.D. Malan, The classification and distribution of Rock Art in South Africa, *South African Journal of Science* 12(18), 1965-12, pp. 427-430.

⁸⁵ M. de Jongh (ed.), *Swatini*, p. 55.

⁸⁶ C. van Wyk Rowe, Prehistorical and Early Historical Heritage of the Mpumalanga Escarpment, in *National Cultural History Museum, Studies in Honour of Professor J.F. Eloff*, pp. 59-77.

⁸⁷ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 3.

⁸⁸ *National Heritage Resources Act*, No. 25 of 1999, p. 6.

⁸⁹ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 5.

⁹⁰ B.D. Malan, The classification and distribution of Rock Art in South Africa, *South African Journal of Science* 12(18), 1965-12, pp. 427-430.

ii. Religious significance and themes

Since the 1970's, researchers have explored records of San beliefs in the 1870 Bleek and Lloyd manuscripts, the explanations of art in the Drakensberg in 1870 by a San man Qing, as recorded by J.M. Orpen, and twentieth century rituals and beliefs of the Kalahari San people. The combined studies and information from these, revealed complex new perspectives in the understanding and meaning of the art. The art is not merely a depiction of 'scenes' from daily life,⁹¹ but the images refer primarily to the spirit world and its interrelationship with the material world of the San.⁹² Sites which are referred to in the text, are all situated on the BCNR, unless otherwise stated.

The rock shelters themselves, were places of power (sacred sites) where people could access the spirit world, and they were regularly visited. For the San, the spiritual world was never far away and the mixing of reality and the spiritual world is clearly seen in the art. The shaman is believed to be the one who moves between the realms and has the power to change the weather, to heal the sick and to control the movements of animals.⁹³

The medicine or healing dance was the one ritual that brought everyone together. During the dance, women sing and clap to the rhythm of medicine songs that are believed to contain supernatural potency (Berlyn 1, BRC/13, **Fig 1**). The men dance around the women. As the dance increases in intensity, the potency begins to boil in the stomachs of the shamans and when it 'explodes' in their heads, they are transported to the spiritual realm.⁹⁴ These trance dances and experiences from the trance include elements of spiritual transformation which are often depicted in the art, such as at Watervalspruit, Berlyn 1, BRC/13, (**Fig 2**).⁹⁵

The San art on the Mpumalanga Escarpment is mainly monochrome, although bi-chrome, and on rare occasions, polychrome paintings do occur. The most commonly used colour is red in various shades, with minor occurrences of orange,

⁹¹ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, pp. 10-13.

⁹² *Ibid.*, p. 24.

⁹³ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 15.

⁹⁴ J.D. Lewis-Williams, *Discovering southern African Rock Art*, pp. 28-30.

⁹⁵ PRMA, Pilgrim's Rest: 9/4/1, pp. 1-9: Watervalspruit, a potent and powerful rock art site in Mpumalanga, 2005.

yellow and white. A great diversity of species are depicted in this limited area, from roan antelope, tsessebe, giraffe, buffalo, elephant and rhebuck. Eland occurs prominently at only one site adjacent to the BCNR (**Fig 3**). Human figures are common, with only a small number which can positively be identified as women, such as at Ledouphine, adjacent the BCNR (**Fig 4**). A former mine manager and founder of Sabie, Mr. H.T. Glynn mentioned that game of every description was to be found on the escarpment, from elephants, eland in great numbers and even roan antelope, which have been depicted in the art (**Fig 5**). With the discovery of the Gold Fields, the game was driven down the slopes into the Lowveld.⁹⁶

Rows of finger dots have been identified at only one site adjacent to the BCNR, and it is probable that these were made during the course of rituals which involved touching the rock surface,⁹⁷ (**Fig 6**).

One important feature is the numerically dominant Rhebuck (instead of eland as in the Kwazulu Natal Drakensberg), which occurs at almost every site. These buck are indeed still abundant in the area. Although natural distributions of animals played some part in the art, localism in beliefs, and requirements led different groups to draw on different animals as their symbols of potency,⁹⁸ (BRC/13, **Fig 7**).

Sheaves of arrows are a feature which is common in most of the paintings on the Mpumalanga Escarpment, and according to Lewis-Williams, it points to events in the spirit world rather than hunting equipment, such as at Ledouphine 1, (adjacent to the BCNR),⁹⁹ (**Fig 8**).

Bags are quite frequently depicted in rock art and are known to be powerful metaphors for San shamanic experiences.¹⁰⁰ A clear example is at a site adjacent to the BCNR, (**Fig 9a & 9b**).

At Watervalspruit, Berlyn 1, BRC/13, there are images with extra limbs. It is suggested that this phenomenon refers to 'polymelia' the sensation of extra limbs

⁹⁶ H.T. Glynn, *Game and Gold, Memoirs of over 50 years in the Lydenburg District, Transvaal*, p. 41.

⁹⁷ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 9.

⁹⁸ B.W. Smith & L.F. Zubieta, *The Power of Ancient Art, in Delius, P. (ed.), Mpumalanga History and Heritage*. p. 75.

⁹⁹ J.D. Lewis-Williams, *Discovering southern African Rock Art*, p. 54.

¹⁰⁰ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 46.

experienced by the shamans in altered states of consciousness.¹⁰¹ This Rhebuck (with two tails and three legs), is also in a “dying” posture, where the head is lowered. It is depicted as a metaphor for the shaman, experiencing the sensation of 'death' during trance.¹⁰² **(Fig 10).**

Flight is a worldwide metaphor for trance which arises from sensations of floating (or weightlessness), dissociation from one's body, journeys to distant places and changes in perspective that include looking down on one's surroundings.¹⁰³ Figures arranged horizontally instead of upright at the Mulford 1 (BRC/3) and Ledophine 2 (BRC/7,2) sites, were possibly an attempt by the artist to depict its floating sensation as experienced during trance **(Fig 11)**. The same explanation goes for the “finger figures” at Watervalspruit, Berlyn 1 (BRC/13), where no head or arms are present, but only human feet. This phenomenon may be explained as the Shaman who dissociated him or herself from his body during the trance experience **(Fig 12)**.

Patches of paint occur at almost all the sites. The ingredients of the paint were filled with supernatural potency for the San. Researchers believe that these patches of paint contain 'power'.¹⁰⁴ The patches were probably touched to obtain potency. At London 1 BRC/11, the patch of paint is situated together with only the image of one antelope, under a sloping rock **(Fig 13)**. At Berlyn 1, BRC/13, a small buck is depicted inside a patch of paint **(Fig 14)**.

Snake images, such as seen at Dientjie 1, BRC/4, are metaphors for a shaman's altered state of consciousness, and can refer to the 'death experience', as the San makes no distinction between real death and trance death – they say that they die when they go into trance,¹⁰⁵ **(Fig 15)**.

Wavy lines over some of the images, which can be seen at Klipkraal (BRC/22,a), Ledouphine 3 (BRC/9, adjacent to the BCNR), and Watervalspruit, Berlyn 1, BRC/13, also link the sites with San shamanic visions.¹⁰⁶ These lines can protrude from various parts of the body, such as the head or neck, but in the BCNR study

¹⁰¹ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 95.

¹⁰² J.D. Lewis-Williams & T. Dowson, *Images of Power, Understanding Bushman Rock Art*, pp. 50-51.

¹⁰³ J.D. Lewis-Williams, *Discovering southern African Rock Art*, p. 48.

¹⁰⁴ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 50.

¹⁰⁵ *Ibid.*, p. 35.

¹⁰⁶ *Ibid.*, p. 44.

area, they are only protruding from the legs or feet, **(Fig 16)**.

Baboons occur at only one site on the BCNR, London 2, BRC/11b. The San believed that baboons possessed special magical powers. They referred to them as 'the people who sit upon their heels'.¹⁰⁷ The image shown in the photograph is of a site near Pilgrim's Rest, **(Fig 17)**.

In this brief attempt to interpret some images of the rock art on the BCNR, it should be remembered that the interpretation of rock art is complex, and that the various sites themselves had special connections, meanings and associations to the people who created the art.

iii. The San in Mpumalanga

Early European pioneers to this area made insignificant mention of the presence of the San (Bushmen), and today, analogies can mainly be made from research conducted in other parts of South Africa.

During the 1800's the Sans' hunting territories decreased because of migrating Sotho farmers and colonial expansion. The San had to rely on livestock raiding, as a means of maintaining their highly threatened economy. In the KwaZulu Natal area, those San bands that were not wiped out by the colonial government, either migrated elsewhere or were absorbed into the farming communities of their Sotho- and Nguni speaking neighbours.¹⁰⁸

Some historic records exist of small acculturated San communities living together with Zulu and Swazi residents near the sources of the Pongola river in 1847. It is suggested by Jacob Filter (who encountered two groups of migrating Bushmen at Anysspruit near Piet Retief in the 1880's), that Lake Chrissie (near Ermelo) became the last haven for various groups of south-eastern San people, which included the remnants of the original Transvaal Lowveld Bushmen, Orange Free State Bushmen and Natal Drakensberg or Lesotho Bushmen. The Lake Chrissie Bushmen also had

¹⁰⁷ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 132.

¹⁰⁸ Anonym, A glimpse into Bushman presence in the Anglo Boer War, <www.chrissiesmeer.co.za/book%202.htm>, s.a. Access: 2007-06-20.

contact with other groups in Mozambique.¹⁰⁹ Jacob Filter (son of Pastor Filter who died in 1879¹¹⁰), described that some “bushmen left the foothills of Central KwaZulu Natal Drakenberg in 1879”. He was a transport rider between Natal and the Eastern Transvaal and described two groups of Bushmen, the 'black' Bushmen of Natal and the 'yellow' Bushmen of Lesotho. Both groups traveled together and reached Lake Chrissie after four years. Jacob Filter transported the Bushmen on his ox-wagon.¹¹¹

iv. Contact between the San and other groups

Little is known about the earliest contact between San communities and incoming Bantu speaking black farmers in this area. The first contact must have taken place some 2 000 years ago. Interaction between the groups was fairly well recorded in the KwaZulu Natal Drakensberg area, and in some cases the San were “employed to bring rain” for black communities.¹¹²

The early 1800's resulted in a major upheaval of black farmer communities as they had to seek refuge and protection amongst other groups or fled to natural strongholds in order to escape from Mzilikazi's plunder and raids.¹¹³ According to Delius, the Pedi kingdom was attacked and destroyed by Zwibe (Ndwandwe).¹¹⁴ Mzilikazi's Ndebele invaded the south-eastern and central Transvaal in 1826 / 7. The expansion of the Swazi led to cultural and linguistic assimilation between Swazi and local tribes. However, it did not come without a price. The Koni, Pai, Pulana and Kutswe groups (around the Pilgrim's Rest area) lived in and near sheltered caves, “in almost constant fear of raids, and had been stripped of, or had been abandoned to keep, stock.”¹¹⁵

It is not clear what the relationship between the San and other groups in the Mpumalanga Escarpment region was, and there are no known descendants as a result from intermarriage between the groups, as is the case in the Chrissiesmeer

¹⁰⁹ Anonym, A glimpse into Bushman presence in the Anglo Boer War, <www.chrissiesmeer.co.za/book%202.htm>, s.a. Access: 2007-06-20.

¹¹⁰ Personal information: J. Engelbrecht, <dtd@ptr.dorea.co.za>, 2008-11-10.

¹¹¹ E. von Fintel (ed.), *Die Nachkommen van Johann Heinrich Jacob Filter 1858-2008. Die Geschiede einer Pionierfamilie in Nordnatal*, p. 405.

¹¹² J.D. Lewis-Williams & D. Pearce, *San Spirituality: Roots, Expression, and Social Consequences*, pp. 209-221.

¹¹³ T. Makhura, Early Inhabitants, in Delius, P. (ed.), *Mpumalanga: History and Heritage*. p. 109.

¹¹⁴ *Ibid.*, p. 109.

¹¹⁵ T. Makhura, Early Inhabitants, in Delius, P. (ed.), *Mpumalanga History and Heritage*, p. 118.

area of today.¹¹⁶

The *Difaqane* which started since 1822, increased the danger and pressure to the San's existence. The San converged at Lake Chrissie with other San groups for food and sanctuary. As a result the San lost its pure identity by way of cultural exchanges and intermarriage,¹¹⁷ and disappeared from the history of the Mpumalanga Escarpment.

c. Iron Age archaeology

The earliest appearance of Iron Age people in the foothills of the Drakensberg, was around 800-1100 AD, and belonged to the Eiland and Klingbeil pottery traditions. The next occupation of Iron Age people occurred during the 16-17th centuries and represents the beginning of stone-walled settlements over Mpumalanga, KwaZulu Natal and Free State Provinces. On the BCNR, an extensive stone-walled settlement was recorded by UNISA (2430 DB/4), which is now partially submerged by the waters of the Blyderivierspoort Dam.¹¹⁸ Additional sites were identified at Swadini as well as on the escarpment.¹¹⁹ Some of these walls next to the Kadishi river, are in the extent of 2m high and still in good condition, (LIA/SW/12) (**Fig 18a & 18b**). In the vicinity of the Bourke's Luck Potholes is another circular stone walled complex which had been mentioned by previous researchers (LIA/SW/23).¹²⁰

Excavations at Sterkspruit (Lydenburg area) revealed pottery, ostrich eggshell-, copper- and, metal beads, iron slag, blow pipes, lower grinding stones and fragments of seven terracotta heads (Lydenburg heads, **Fig 19**).¹²¹ Various dates have been suggested for the masks, and it seems as if they belong to the Early Iron Age period, between 400 – 1000 AD. The heads were buried in a pit, suggesting that they had been deliberately hidden when not in use. Two were large enough to have been worn as helmet-masks and archaeologists suggest that they were

¹¹⁶ Anonym, A glimpse into Bushman presence in the Anglo Boer War, <www.chrissiesmeer.co.za/book%202.htm>, s.a. Access: 2007-06-20.

¹¹⁷ T. Makhura, Early Inhabitants, in *Delius, P. (ed.), Mpumalanga History and Heritage*, pp. 111-115.

¹¹⁸ M. de Jongh (ed.), *Swatini*, p. 9.

¹¹⁹ PRMA, Pilgrim's Rest: 9/2/20, pp. 1-5: Swadini Stone Walls, 2008-01-09.

¹²⁰ MPTA, Bourke's Luck: Information File 1, pp. 81-82: Geskiedenis, Argeologie, Boesmantekeninge & ruïnes, 1986.

¹²¹ T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, p. 74.

possibly used in the performance of initiation rituals.¹²²

A preliminary aerial survey in the Lydenburg-Machadodorp area counted approximately 1800 stone walled settlements. These are large terraced sites which represent homestead units within larger settlements. Excavations at the Badfontein site (ca 1680 AD), produced a quantity of pottery and metal objects in association with cattle, sheep or goat and wild animal bone food waste.¹²³

The result of the archaeological survey by UNISA, illustrates the role as places of refuge, which the Drakenberg Escarpment provided for African communities throughout the Iron Age. The almost inaccessible valleys and gorges provided shelter for Iron Age and Stone Age peoples during the periods of unrest which characterises this part of the country from 1700 onwards (**Fig 20**). During this time the remote valleys provided shelter for domesticated stock and grain that could be hidden away by these displaced groups.¹²⁴ **Fig 18c**, depicts a stone wall which was built below an overhang in a secluded valley. Evers researched several archaeological sites in the area, of which quite a number are situated in caves, such as Skull Cave and Brooklands near Sabie and Mboobo Mkulu near Ngodwana. All contain animal bones, human bone, pottery and in some cases grass matting. The main cavern at Brooklands is full of stone walls for stock pens and for defensive purposes. Clay potsherds of large vessels suggest preparation against attack in troubled times, such as during the *Difaqane* and the rise to power of the Swazi during the nineteenth century.¹²⁵ Closer to the BCNR are other caves which show signs of habitation such as the Dusty Caves, Dry Tigers Creek Cave and Ledovine Cave (Pilgrim's Rest area), Nondescript Cave (In De Diepte) and Slabbert's Cave (Kaspersnek).¹²⁶ A previous Mine Manager of the TGME, Mr. J.H.A. Diering, (1930-1952), found a cave on the farm London (adjacent the BCNR) where the floor was littered with human remains. Over fifty skulls of African people were counted. It is thought that they had been trapped by Swazi raiders and had been suffocated by the smoke of fires built at the entrance. Beads of ostrich shell, copper and glass

¹²² PRMA, Pilgrim's Rest: 9/2 (1)17, pp. 1-2: Lydenburg Heads, 2006-05-17.

¹²³ T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, pp. 72-73.

¹²⁴ M. de Jongh (ed.), *Swatini*, p. 9.

¹²⁵ T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, p. 74.

¹²⁶ H.O. Müller, *Dolomite Caves of the Eastern Transvaal, A Free Caver Monograph*, pp. 4-67.

were also found.¹²⁷

The majority of Iron Age sites found during the UNISA survey, represent a fairly dense occupation of Pedi people during the 19th and 20th centuries. Artefacts of European manufacture were found on most of these sites (**Fig 21a & 21b**). Houses were round or square shaped and built with stone or poles, (**Fig 22a & 22b**). Simple structures such as seen in **Fig 22c**, were made to protect breeding chickens. Most homesteads were built in the 660m contour line on the slopes of the valley while the floodplains were used for agricultural purposes. The mountain slopes above the homesteads were probably utilized as common grazing for cattle and small stock.¹²⁸

Iron mining is known from Lydenburg where a mine was discovered. Smelting evidence is present in the form of slag from a site at Lydenburg.¹²⁹ A smelting furnace was observed on the farm Vyeboom 513KT,¹³⁰ close to Pilgrim's Rest, and iron slag and clay potsherds are scattered near a rock art site on the farm Ledouphine 469KT, adjacent the BCNR.¹³¹

An iron smelting site with Iron Age stone walling was identified by UNISA in 1987 (2430 BD/1).¹³² Another iron smelting site on the BCNR, was identified on one of the hiking trails with iron slag, clay pipes,¹³³ or tuyères, through which air was pumped from a bellows into a clay furnace,¹³⁴ and the remains of the smelting furnace, are clearly visible,¹³⁵ (LIA/S/11, **Fig 23**). Products of iron smelting activities were used and traded by the Iron Age farmer communities, and a great variety of metal tools such as hoes, adzes, axes, pins and chisels of various sorts, were the result.¹³⁶ A variety of iron hoes and chisels were discovered, hidden in a stone wall, by Jerry Mokoena, a ranger at the Ohrigstad Dam Nature Reserve in 2001, (**Fig**

¹²⁷ PRMA, Pilgrim's Rest: MP. 551, 44096825 DIE., p. 9: Notes on Caves in the Pilgrim's Rest District, Eastern Transvaal, 1954.

¹²⁸ M. de Jongh (ed.), *Swatini*, p. 10.

¹²⁹ T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, p. 73.

¹³⁰ C. van Wyk Rowe, Hidden treasure exposed, *Pilgrim's and Sabie News* 2(3), 2001, p. 1.

¹³¹ PRMA, Pilgrim's Rest: 9/4/4, p. 2: Rock art documentation form, Ledouphine (Goedgelooft), 1993-06-10.

¹³² M. de Jongh (ed.), *Swatini*, p. 10.

¹³³ U.S. Küsel, 'n *Argeologiese studie van vroeë ystersmelting in Transvaal*, M.A. Verhandeling, pp. 91-93.

¹³⁴ M. Hall, *Archaeology Africa*, p. 261.

¹³⁵ C. van Wyk Rowe, Iron Smelting on Blyderivierspoort, *Pilgrim's and Sabie News* 9(4), 2008, p. 2.

¹³⁶ M. de Jongh (ed.), *Swatini*, p. 6.

24).¹³⁷

Ancient gold mining was probably associated with the Badfontein tradition, and alluvial mines were situated at Pilgrim's Rest, Waterval-Onder, Roossenekal and Barberton. At Barberton, open stopes and shafts with drives, were also mentioned.¹³⁸

Ancient legends had it that the Portuguese sent trading missions to this area. They made use of local people to carry the gold, ivory and other goods back to Delagoa Bay, where they made slaves of the helpers. The next expedition to this region, paid the penalty. After the goods were exchanged, the Africans attacked them and they were forced to withdraw into a cave. The Africans built fires at the mouth of the cave and suffocated them. One man survived, and escaped back to Portuguese territory. He believed that years later, the gold and ivory were still in the cave, but he died before he could lead an expedition to the cave.¹³⁹

A certain Dr. Atcherley arrived at Spitzkop (near Sabie), from Delagoa Bay in 1879. He discovered traces of ancient gold workings. "The arches of the tunnel, was built up with stone, which still bore the mark of a steel tool".¹⁴⁰ Ancient mining most probably took place at Bourke's Luck (on the BCNR) as well, although evidence of ancient mining activities was usually destroyed by later European diggers and miners. Roger Summers pointed out that the "simplest surface indicator for colonists prospecting for gold in the 1890's, were the ancient workings".¹⁴¹ Even the *Voortrekkers* mentioned early gold workings in various parts of the country, and that they observed some women wearing golden ornaments.¹⁴²

There is evidence that gold smelting was practiced in the Pilgrim's Rest area before the arrival of the Europeans, as Elsa Smithers recalled in her autobiography, *March Hare*. Smithers was still a child when her father was Gold Commissioner at Mac Mac in 1873, when gold was discovered and the first Europeans settled in the area.

¹³⁷ C. van Wyk Rowe, Hidden treasure exposed, *Pilgrim's and Sabie News* 2(3), 2001, p. 1.

¹³⁸ T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, p. 73.

¹³⁹ PRMA, Pilgrim's Rest: MP. 551, 44096825 DIE., pp. 7-8: Notes on Caves in the Pilgrim's Rest District, Eastern Transvaal, 1954.

¹⁴⁰ G. Herring, *The Pilgrim's Diggers of the Seventies*, p. 13.

¹⁴¹ R. Summers, *Ancient Mining in Rhodesia and adjacent areas*, p. 4.

¹⁴² A.P. Cartwright, *Valley of Gold*, p. 29.

She mentioned, that during their prospecting in Pilgrim's Rest, she observed that the native girls wore thick bands of gold round their necks and large gold ear-rings. "They used to stick a poker into the ground and pour the molten gold into the hole. No one ever discovered how and when they melted the metal."¹⁴³

In general, very little contemporary research has been done on prehistoric African settlements in the study area. In archaeological terms, hills or higher ground were vantage points for hunting, for protection of livestock (from predators or tsetse-fly), as well as symbolic physical elevation for groups overlooking inferior people. Hill-tops also have association with rain-making rituals, and hill slopes were occasionally terraced for agricultural purposes. Therefore one often finds stone-walled structures on top and on the sides of hills.¹⁴⁴

d. Rock art of black farming communities

Various Iron Age farmer communities produced rock art. They were the ancestors of the Pedi and related groups of Northern Sotho, on the Mpumalanga Escarpment area. The paintings are finger-painted anthropomorphic, zoomorphic and geometric designs in mainly white and red, but also black. Early paintings depict a range of wild animals. This art was used for instructional purposes in conjunction with traditional initiation ceremonies. The animal symbolism used still appears in songs and initiation practices in some areas. They were not intended for public exposure and were kept hidden in remote areas.¹⁴⁵

This art was termed, the 'Late White' tradition,¹⁴⁶ or art by black farming communities. The Sotho-Tswana people occupied most of the shelters and shallow overhangs during the 19th century, to escape from the onslaughts of the Swazi. The small groups of blacks who occupied the Blyde River Canyon, as a result of the above descriptions, started painting at some of the shelters of the San people as is seen at the London 4, BRC/11 site, (**Fig 25**), on the BCNR. Other images on the BCNR made by black farmer communities, is to be seen at Belvedere, (**Fig 26**), Bourke's Luck 1, BRC/12 and Bourke's Luck 2, BRC/15, near the Forever Resort,

¹⁴³ E. Smithers, *March Hare: The Autobiography of Elsa Smithers*, pp. 40-49.

¹⁴⁴ T. Makhura, Early Inhabitants, in *Delius, P. (ed.), Mpumalanga History and Heritage*, pp. 122-124.

¹⁴⁵ B.W. Smith & L.F. Zubieta, The Power of Ancient Art, in *Delius, P. (ed.), Mpumalanga History and Heritage*. pp. 76-77.

¹⁴⁶ J.D. Lewis-Williams & G. Blundell, *Fragile Heritage, a Rock Art Fieldguide*, p. 5.

which makes these shelters of particular interest.¹⁴⁷ Evidence such as pottery (**Fig 27b**), and upper grinding stones are abundant at such sites.

These paintings by black farmer communities, have only recently been identified in the escarpment area. Unlike the term 'Late White', the paintings on the BCNR are mainly in black pigment (**Fig 25**, BRC/11a and **Fig 26**, BRC/12), with some records of white motifs on the older red art, (**Fig 27a**, BRC/15).¹⁴⁸ Some sites show independent occupation, either for initiation, or later for refuge purposes. It is suggested that the white spread-eagled images at site BRC/15, may be associated with fertility rites,¹⁴⁹ (**Fig 28**). This suspicion of the site being used as an initiation site, is supported by the following information. From this particular site, strong symbolic or sacred sites in the Blyde River Canyon, such as the Sundial (Thabaneng, “the mountain with a shadow that moves,” H/T/20, **Fig 29**), and the row of hills to the right (Bohlabapeba, H/T/24, **Fig 30**), are to be seen. The latter name means “the stabbing of field mice”, and was named by the Pedi. As part of the Pedi initiation training, adolescent males were sent into these hills to be taught the art of survival in the *veld*. They probably hunted field mice during this time, instead of other animals, for meat.¹⁵⁰

The *Difaqane* and the arrival of colonial settlers altered life in most parts. Whole communities fled to hilly areas for safety, and many of the old initiation sites became places of refuge.¹⁵¹

e. Ethno-historic evidence

According to the Evers, ethno-historical evidence revealed that the baPedi appear to have arrived in the Mpumalanga Escarpment area in ca 1650.¹⁵²

¹⁴⁷ PRMA, Pilgrim's Rest: 9/4/2, pp. 3-4: Introduction to bantu-speakers rock art on the Mpumalanga Escarpment, 2007.

¹⁴⁸ *Ibid.*, p. 1.

¹⁴⁹ B.W. Smith & L.F. Zubieta, The Power of Ancient Art, in *Delius, P. (ed.), Mpumalanga History and Heritage*, p. 79.

¹⁵⁰ PRMA: Pilgrim's Rest: 16/4 (1), 14, pp. 2-3: Look out Points, 1991-06-19.

¹⁵¹ B.W. Smith and L.F. Zubieta, The Power of Ancient Art, in *Delius, P. (ed.), Mpumalanga History and Heritage*. p. 79.

¹⁵² T.M. Evers, *Three Iron Age Industrial sites in the Eastern Transvaal Lowveld*, M.A. Dissertation, University of Witwatersrand, p.73.

Specific groups in the area of Swadini (below the mountain) were identified by the 1987 survey of UNISA as baPhaleng, Pai, baLetswalo/baMahlo, Pulana and Kutswe.¹⁵³ Several early ethnographical and linguistic studies by researchers such as D. Ziervogel and N.J. Van Warmelo, revealed that the study area (below and on top of the mountain) was inhabited by Eastern Sotho groups (Pulana, Kutswe and Pai), from before the 18th century (**see Appendix 1 & 2**).^{154 155} However, when concentrating on ethnographical history, it is important to include a slightly wider geographical area in order for it to make sense.

The whole district is divided in two, with the Drakensberg Escarpment in the west at an elevation of approximately 1900m, and the Lowveld towards the east. There are notable climatic variations between the two areas and during ancient times, it was connected with mainly one route, Kowyns' Pass, which was also mentioned as one of the ancient footpaths.¹⁵⁶ Another footpath which became a main route to the Lowveld is the Abel Erasmus Pass or Strydom Tunnel route.¹⁵⁷ Lesser known footpaths in history were used for generations and are almost forgotten. These are situated on the BCNR. One such footpath was known as Zwartboois' Footpath (CR/2), a 1000 meter staircase of moss-covered boulders descending from the Gods Window area (Graskop) to the Lowveld (Magashulaskraal, also known as Bushbuckridge), over the farm Versailles.¹⁵⁸ This route was near Paradise Camp and regularly used by Sir Percy Fitzpatrick and his party to harvest wood from the slopes of the mountain, as narrated in *Jock of the Bushveld*. Fitzpatrick described, how they “reached the foot of the Berg by paths and ways which you might think only a baboon could follow.”¹⁵⁹ Another footpath situated on the BCNR, of which very little is known, was called Pipe's Road (a possible elephant footpath), (CR/3), named after a witch doctor who was consulted in the Lowveld. It went over the farms Erasmushoop and London to Welgevonden.¹⁶⁰ Mr. Derick Coetzee recalled in a letter, that he observed this path on a “Degree Sheet” no., 14 of 1911 as it was depicted as a footpath. A later “Degree Sheet” no. 14 of 1935, depicted it as a

¹⁵³ M. de Jongh (ed.), *Swatini*, p. 2.

¹⁵⁴ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, pp. 90-92 & 111.

¹⁵⁵ H. S. Webb, *The Native Inhabitants of the Southern Lowveld, in Lowveld Regional Development Association, The South-Eastern Transvaal Lowveld*, p. 16.

¹⁵⁶ M. de Jongh (ed.), *Swatini*, p. 21.

¹⁵⁷ PRMA: *Pilgrim's Rest*: 16/4 (1), 15, p. 2: Eastern Transvaal and Swaziland, 1983.

¹⁵⁸ G. Herring, *The Pilgrim's Diggers of the Seventies*, p. 4.

¹⁵⁹ P. Fitzpatrick, *Jock of the Bushveld*, pp. 166, 170 & 173.

¹⁶⁰ Personal information: D. Coetzee, (the late) Amateur Historian, Nelspruit, 1991-06-07.

proper road. Later topo-cadastral maps did not show this road at all.¹⁶¹ Coetzee mentioned a number of six footpaths that were used during ancient times and indicated them on a map. Some are not situated on the BCNR, although they are associated with the area's history. Another small footpath went from a secluded stone walled settlement (CR/4), to Belvedere during the previous century.¹⁶²

By reason of this geographical position, the study area was in pre-historic times the meeting place of African peoples from the East, South, West and the North-West, which resulted in a confused tangle of African groups, sections and scattered units. The boundaries of groups are intersected and overlapped to an amazing extent.¹⁶³ Today languages such as Zulu, Xhosa, Swazi, Nhlangu, Nkuna, sePedi, hiPau and seRôka, are commonly spoken in the area.¹⁶⁴

When the Swazi began to expand northwards they forced the local inhabitants out of Swaziland, or absorbed them.¹⁶⁵ There is evidence of resistance, but the Eastern Sotho groups who lived in the northern parts of Swaziland, moved mainly northwards.¹⁶⁶ This appeared to have taken place towards the end of the 18th century,¹⁶⁷ when these groups fled from Swaziland to areas such as Nelspruit, Bushbuckridge, Klaserie, Blyde River and Komatipoort.¹⁶⁸

Several circular stone-walled complexes and terraces as well as graves have been recorded in the vicinities of Hazyview¹⁶⁹, Bushbuckridge, Graskop and Sabie. Clay potsherds and upper as well as lower grinding stones (**Fig 31**), are scattered at most of these sites.¹⁷⁰

N.J. Van Warmelo, the Government Ethnologist during the early 20th century did an in-depth survey of the various African groups. He based his 1935 survey of *Bantu Tribes of South Africa* on the amount of taxpayers living in an area. One dot on his

¹⁶¹ Personal information: D. Coetzee, (the late) Amateur Historian, Nelspruit, 1991-05-14.

¹⁶² Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-01-09.

¹⁶³ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 51.

¹⁶⁴ M. de Jongh (ed.), *Swatini*, p. 21.

¹⁶⁵ A.C. Myburgh, *The Tribes of Barberton District*, p. 10.

¹⁶⁶ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 111.

¹⁶⁷ H. S. Webb, *The Native Inhabitants of the Southern Lowveld*, in *Lowveld Regional Development Association, The South-Eastern Transvaal Lowveld*, p. 14.

¹⁶⁸ H. S. Webb, *The Native Inhabitants of the Southern Lowveld*, in *Lowveld Regional Development Association, The South-Eastern Transvaal Lowveld*, p. 16.

¹⁶⁹ PRMA: Pilgrim's Rest: 9/2/1, p.1: Laat-Ystertydperk kraal op In de Diepte, 1988-03-23.

¹⁷⁰ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 3.

map, represented 10 taxpayers, which were mainly male.¹⁷¹ Van Warmelo stated in the survey that the groups in the escarpment area were to his knowledge, quite unknown in literature. He described this area as “unique in the whole of South Africa”.¹⁷² See **Appendix 2**, for an indication of the groups living in the study area, before and during 1935.

The only known early trade route which crossed this section, was a footpath used by the African groups from Delagoa Bay towards Magashulaskraal (Bushbuckridge), along the Sabie River, up the escarpment, and further north to the Soutpansberg.¹⁷³

i. Eastern Sotho group: The Pai

Van Warmelo identified the groups in northern Swaziland and the entire Pilgrim's Rest district before 1886, as Eastern Sotho (Pulana, Pai and Kutswe).¹⁷⁴ According to Von Wielligh, the Pai occupied the area as far south as the Komati River (umLumati). Most of the younger generation adopted the Swazi language.¹⁷⁵

The Swazi constantly attacked the Eastern Sotho groups during the nineteenth century. The Pai fled to caves in the mountains near Mac Mac (between Sabie and Pilgrim's Rest), while some of them (who were subjugated by a Swazi leader) fled from Mswazi in about 1853 to Sekukuniland (Steelpoort area), but decided to turn back towards their country along the Sabie River in 1882. By this time, Europeans had already settled in this area when gold was discovered in 1873.¹⁷⁶

ii. Eastern Sotho group: The Pulana

The history of the Pulana goes back to the Barberton area from where they trekked via Krokodilpoort (Nelspruit district) to settle north-east of Pretoriuskop. When the Swazi invaded them, they moved on and split up under several chieftainships,¹⁷⁷ of

¹⁷¹ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p.9.

¹⁷² *Ibid.*, p. 51.

¹⁷³ L. Changuion & J.S. Bergh, Swart gemeenskappe voor die koms van die blankes, in J.S. Bergh (red.), *Geskiedenis Atlas van Suid Afrika: Die vier Noordelike Provinsies*, p. 104.

¹⁷⁴ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 112.

¹⁷⁵ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, pp. 3-5.

¹⁷⁶ *Ibid.*, p. 11.

¹⁷⁷ *Ibid.*, p. 108.

who chief Kobêng Moxane (after which Kowyns Pass was named),¹⁷⁸ is well mentioned in history.

The Pulana roughly lived in the following areas: north of the Crocodile River, west of the western boundary of the Kruger National Park as far north as its crossing the Sabie River, south of the Sabie River until its cutting through the main road from Pretoriuskop to Bushbuckridge, west of this road as far as Klaserie, south of a line drawn from Klaserie to the confluence of the Blyde and Orighstad rivers, east of the Blyde River, Mount Anderson, Mauchberg, Makobolane mountain and Houtboschloop, to the latter's confluence with the Crocodile River. This area includes the BCNR and is divided in two by the main road from Pilgrim's Rest to Bushbuckridge. As is already mentioned, this road, (Kowyns Pass), was since ancient times the only connection between the Lowveld and escarpment.¹⁷⁹ The majority of Pulana lived to the north of this line, while south of this line the Pulana were scattered in groups into which are wedged Pai groups on both sides of the Sabie River, and Swazi people in the south, and south-eastern portions.^{180 181}

The battle of Moholoholo (Mogologolo), Battle site/1,¹⁸² took place in 1864 between the Pulana of Chief Maripe, and the Swazi at Mariepskop ('Thaba ya Moholoholo', in the Blyde River Canyon, **Fig 32**). On this occasion the Pulana defeated the Swazi.

iii Eastern Sotho group: The Kutswe

The Kutswe trekked from the northern parts of Swaziland northwards as a result of pressure from the Swazi in the south.¹⁸³ The Kutswe settled north-east of the present Nelspruit at a river called Kutswe (Gutshwa),¹⁸⁴ from where they got their present name. From here they moved on and settled at various places, and ruins of their kraals are scattered in areas from Pretoriuskop to Hazyview (Phabeni). They occupied additional areas between White River and Sabie, and had sufficient influence amongst the Pai during the early 20th century, to establish authority over

¹⁷⁸ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 112.

¹⁷⁹ M. de Jongh (ed.), *Swatini*, p. 21.

¹⁸⁰ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 107.

¹⁸¹ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 111.

¹⁸² D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 107.

¹⁸³ *Ibid.*, p. 110.

¹⁸⁴ T. Makhura, *Early Inhabitants*, in *Delius, P. (ed.), Mpumalanga History and Heritage*, p. 105.

more than 2000 individuals living on farms on both sides of the Sabie River from the town of Sabie as far as the main road from White River to Bushbuckridge.¹⁸⁵ They intermarried with Nhlangu (Shangaan), Swazi and Pai.^{186 187} The ruins of the kraals of Kutswe chiefs are still known in the area.¹⁸⁸

iv. The baLetswalo / baMahlo

Tradition has it that the baLetswalo originally lived around the present town of Sabie where the first chief lived and died. According to informants, there was an invasion of a cannibal tribe from the south and the group fled northwards. They found a safe temporary place to hide in the mountains, before they moved on to the Wolkberg area near Tzaneen. In the process of moving along the foot of the mountain in a westerly direction, a splinter group settled near a place called Khexôrwane, thus forming the baMahlo of Sekôrôrô.¹⁸⁹

v. The baPhaleng

Very little source information exists about the baPhaleng. They are today associated with a Tswana group, living in Kgalagadi, south-eastern Botswana. They were originally regarded as culturally Sotho. There are five similar speech varieties of which one is related to Pedi, one of the groups associated with the BCNR area.¹⁹⁰

vi. Central Sotho group: The Pedi

The tribes comprised in this group were at one time largely under the rule of the baMaroteng (baKgatla in origin, also known as Pedi) whose last independent king was Sekhukhune. They imposed their rule upon a variety of tribes of different origin, such as baTau, baKoni, baKwena, baRôka and others. In the course of time they became known as the Pedi nation. The northern boundary was the Olifants River (Lepelle).¹⁹¹ The extent of Sekhukhune's domain was at one time very large.

¹⁸⁵ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, pp. 4-10.

¹⁸⁶ *Ibid.*, p. 110.

¹⁸⁷ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 110.

¹⁸⁸ *Ibid.*, p. 110.

¹⁸⁹ N.J. van Warmelo, *The Ba Letswalô of Banarene*, pp. 4-5.

¹⁹⁰ Anonym, Kgalagadi, <<http://globalrecordings.net/research/dialect/11901>>, s.a. Access, 2008-12-02.

¹⁹¹ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 108.

The Pedi of chief Sekwati (father of Sekhukhune) lived at Phiring. Sekwati lived in constant fear of the Zulus. The country was unsafe and some of the Koni turned to cannibalism.¹⁹² This area was heavily under attack during the *Difaqane*. The Ndebele attacked this area in ca 1822, and Zwide (of the Ndwandwe) attacked the Pedi in ca 1825.¹⁹³

The *Voortrekkers* passed the northern boundary of the Leolo mountains (Pedi area) in 1837, when Trichardt looked for the route to Delagoa Bay.¹⁹⁴ Trichardt met the Pedi chief Sekwati.¹⁹⁵ When more Europeans settled in the area from 1845, conflict was inevitable.

The *Voortrekkers* under Potgieter, settled at Ohrigstad in 1845. Soon conflict arised between them and the Pedi leader, Sekwati. The smaller black groups also turned to Sekwati for help against the *Voortrekkers*. Sekwati moved his capital to the Leolo mountains at Mosego Hill. Eventually they signed a treaty and it was decided that the Steelpoort River (Tubatse River) will form the border between the Pedi and the *Voortrekkers*. Peace followed for a while.¹⁹⁶

The conflict in the eastern parts of the country between white and black was of a more forceful nature than in the central areas of the country. The Kopa, Ndzundza-Ndebeles and Pedi were more able to resist European onslaught. The stressful relationship between the Pedi and Europeans since 1850, continued throughout the 1860's and 70's. This lead to war. Sekhukhune, who took the reign after Sekwati in 1861, played an important role in this. After the Swazi attack on Sekhukhune in 1869, he moved his capital from Thaba Mosego to Tshate.¹⁹⁷

The relationship between the Pedi and the Afrikaner stayed stressful. In 1876 the Afrikaners attacked the Pedi. A huge part of the Pedi capital was burnt down. In December 1876, the Pedi submitted to the Republic, as it was time to plant their crops and they could not afford to loose this valuable time.¹⁹⁸

¹⁹² N.J. Van Warmelo, *A genealogy of the house of Sekhukhune*, p. 47.

¹⁹³ J.S. Bergh, *Geskiedenis Atlas van Suid-Afrika, Die Vier Noordelike Provinsies*, pp. 10-28.

¹⁹⁴ *Ibid.*, p. 14.

¹⁹⁵ G.M. Theal, *History of South Africa from 1873 – 1884*, p. 257.

¹⁹⁶ M. de Jongh (ed.), *Swatini*, p. 29.

¹⁹⁷ J.S. Bergh, *Geskiedenis Atlas van Suid-Afrika, Die Vier Noordelike Provinsies*, p. 31.

¹⁹⁸ M. de Jongh (ed.), *Swatini*, p. 30.

The British under Shepstone took over the Transvaal on 12 April 1877. At first Sekhukhune pretended to welcome them, but soon started raiding their cattle and other domesticated animals. In November the British, with the help of the Swazi, attacked the Pedi, and Sekhukhune's son and heirs were killed. Sekhukhune fled to a cave in the Leolo mountains, but was later captured and taken prisoner. He was succeeded by Mampuru (Middelburg district) and Ramoroko (Sekhukhuneland). Sekhukhune was killed in 1882 by Mampuru, after his release.¹⁹⁹ Sekhukhune's realm was torn and split by the factions and family strife that followed upon his death.²⁰⁰

f. Sacred sites, monuments, burial grounds, graves and cemeteries

Religion-based sites form a diverse assemblage, and most of these sacred sites for worship or pilgrimage have been visited for hundreds of years. Some of the sites on the BCNR, are no longer visited, and are only of archaeological or historical interest.²⁰¹ Religion-based or sacred sites on the BCNR can also be identified as components of the natural environment (for example, streams, waterfalls or mountains with special meaning, see section on *Historic scenic features* in **Appendix 1**), or human-made structures and sites. Examples are known such as the site where the battle of Moholoholo (Mogologolo)²⁰² took place in 1864 (Battle Site/1, **Fig 32**).

Other examples are the three rounded grass-grown peaks known as the Three Rondavels (H/T/21), which rise distinctly from the Canyon below. They are named from left Magabolle, Mogoladikwe and Maserotso (**Fig 30**). The Pedi named a hill to the right, Bohlabapeba, which means “the stabbing of field mice”.²⁰³

The tall peak behind them was called Mapjaneng (H/T/22), after Maripi, meaning “the chief”. A series of hills which stretches from the foot of Mariepskop towards the left is known as Rodille (H/T/23), which means “the bundles”, as they resemble a

¹⁹⁹ M. de Jongh (ed.), *Swatini*, p. 30.

²⁰⁰ N.J. van Warmelo, *A Preliminary Survey of the Bantu Tribes of South Africa*, p. 108.

²⁰¹ M. Shackley, Management challenges for religion-based attractions, in A. Fyall et al. (eds), *Managing visitor attractions, new directions*, pp. 160-161.

²⁰² D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 107.

²⁰³ PRMA, *Pilgrim's Rest: 16/4 (1)*, 14, pp. 2-3: Look out Points, 1991-06-19.

row of women carrying bundles of grass on their heads through the *veld*.²⁰⁴

Thabaneng, or the Sundial (H/T/20), means “the mountain with a shadow that moves” (**Fig 29**).²⁰⁵ Lehlakong, or the watchman (H/T/25), was named after the sentry of the Pulana, who used to keep watch over the valley from there. The surrounding area was used by the Pulana as a training ground for their warriors.²⁰⁶

Initiation sites are regarded as “sacred”, and have been located in secluded areas below the mountain. The still visible stone remains of site SS/9, is situated next to a stream. Site no. SS/10, is a waterfall where praying took place. Site no. SS/11, is the river where the group of initiates cleansed their wounds.²⁰⁷

A large number of ancestral graves, historical graves and cemeteries have been identified on the BCNR. These are protected under the general principles of the NHRA, as part of the National estate.²⁰⁸

Graves and burial sites are tangible and symbolic reminders of our history, which convey different messages and meanings about the reality of human loss, whether in conflict or in individual, family or community context. The preservation and care of burial grounds and places of commemoration is an expression of respect, honor and responsibility to the memory of every individual who perished.²⁰⁹ The Maropa cemetery, 1958 (B/Maropa/2, **Fig 33a & 33b**), graves of Mogorobetse Kgosi, Makuke Klodovick Mashile, 1850-1956 [?] (B/Mashile/3, **Fig 34**), and Queen Bitšedi Mashile, 1885-1947, (B/Mashile/4, **Fig 35**), of the Pulana, are all visited regularly. Some graves at Swadini (on the BCNR)(**Fig 36**), were until recently, still visited for rainmaking ceremonies. Medicine people practiced rituals for rainmaking, and two modern ink bottles, which were found near the graves, contained “medicine” for when rain was required (B/G/6, **Fig 37**).²¹⁰

The grave of Oswald Pirow, 1959, is also situated on the border of the BCNR. Adv.

²⁰⁴ PRMA, Pilgrim's Rest: 16/4 (1), 14, pp. 2-3: Look out Points, 1991-06-19.

²⁰⁵ *Ibid.*, pp. 2-3.

²⁰⁶ *Ibid.*, p. 3.

²⁰⁷ Personal information: M. Strauss, Game farm manager, Thalamanzi, Groot Marico, 2008-12-09.

²⁰⁸ *National Heritage Resources Act*, No. 25 of 1999, p. 12.

²⁰⁹ SAHRA, Burial grounds and graves, <<http://www.sahra.org.za/archaeology.htm>>, s.a. Access, 2008-10-16.

²¹⁰ Personal information: B. Mathonsi, Ranger BCNR, Private Bag X 431, Graskop, 2008-01-09.

Pirow was the Minister of Defense and a senior member of the National Party in Prime Minister J.B.M. Hertzog's cabinet since 1924.²¹¹ Pirow owned the farm Erasmushoop 457KT (B/Pirow/7, **Fig 38**),²¹² on the adjacent property. Pirow wrote a biography on Hertzog.²¹³

Col. Denys Reitz (1882 – 1944), bought the farm Glenlyden 424KT in 1935 as well as a small piece of land on the slopes of Mariepskop, for his retirement, and called it Forest Glade. He used the farm during winter months between 1935 and 1942. At that time he was appointed High Commissioner in England, but died before he could ever live on the farm.²¹⁴ He requested that a plaque be established on a rock to commemorate his grave, just east of Mariepskop (B/Reitz/8, **Fig 39**). Reitz was a colonel in the Boer Army who later captured these memories in his classical work “Commando”. He was appointed Minister of Lands from 1923 and played a major role in the drive for a National Parks Act.²¹⁵ At this site, two other members of the Reitz family are also commemorated, Lieut. C.M. Deneys Reitz B.A. [CANTAB], 1923 – 1952, killed in the South African Air Force, and L.A. Deneys Reitz M.A. [CANTAB], 1887 – 1959 (**Fig 40**).

g. Historic evidence

At the time when the *Voortrekkers* arrived in this area, the black groups were small and weak due to the onslaughts of Ndebele and Zulu attacks. It appears that the Pedi, Kopa and Ndebele under Mabhogo, welcomed the *Voortrekkers* and the possibility to benefit from protection against the Swazi and Zulu groups.²¹⁶

The *Voortrekkers* wanted a road to the coast. During 1840, Andries Hendrik Potgieter and Casper Kruger and his party had made a journey to Lourenco Marques (Delagoa Bay). They found a gap through the hilltops near Ohrigstad, now called Casper's Nek which provided a route they could follow. They crossed the

²¹¹ U. de V. Pienaar (red.), *Neem uit die Verlede*, p. 578.

²¹² Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-11-21.

²¹³ MPTA, Bourke's Luck: Information File 1, p. 15: Bourke's Luck, General Information: History of Blyderivierspoort area, 1991.

²¹⁴ MPTA, Bourke's Luck: Information File 3, p. 8: Bourke's Luck, Col. Denys Reitz, No Date.

²¹⁵ Anonym, The conservation history of the former eastern Transvaal region including the Kruger National Park and the Thornybush private game reserve, <<http://www.tangala.co.za/history.php>>, Access, 2008-12-09.

²¹⁶ M. de Jongh (ed.), *Swatini*, p. 18.

valley, climbed the mountains on the other side, and reached Graskop. They were on the Mpumalanga Escarpment and the only way down was through Kowyns Pass. They had to leave their families and wagons on the Graskop plain to search for this route and it was agreed that, if they did not return within a specified time, the wagons were to go back without them. After two weeks the remaining party left, and fearing the worst, named the river beside which they had camped the “Treur River” (river of sorrow). They crossed the valley and were very thankful when the search party caught up with them. By this time they were overlooking the Mohlatse River, and then called it the “Blyde” (river of joy), (M/1, **Fig 41**).²¹⁷

The *Voortrekkers* went back to Potchefstroom, but after many upheavals and quarrels, Potgieter severed all ties with Natal, and as British rule seemed inevitable, decided to move on. He remembered the fertile valleys near Ohrigstad and wanted the new capital to be nearer to the coast. They established Ohrigstad in 1845. Unfortunately this was a malaria stricken area and many *Voortrekkers* died. They also established a *Volksraad* with which Potgieter was not happy, and he left for Zoutpansberg. The rest of the settlers moved 50 km south to higher ground and founded Lydenburg (town of suffering, today known as Mashishing), in memory of all the friends and relatives who had died.²¹⁸

The BCNR was since the 1870's popular for grazing of cattle, goats or sheep, instead of agricultural farming activities, as was more the case in the Lowveld or Swadini area. The area around Swadini has also been heavily grazed in the past by African people with extreme bush densification in parts.²¹⁹ The late Mr. J. de Jager who was a farmer in the Pilgrim's Rest district, mentioned in 1991 that he remembered how sheep were brought to the BCNR for grazing during winter months, back in the 1950's.²²⁰ Ms. E. Goodwin, daughter of W.J. O'Keeffe (**Fig 42**), recalled that certain *trekboere*, Mr. & Ms. Burgers, grazed their sheep at a certain time of the year, a few miles from O'Keeffe's huts, on the farm, Op die Berg. They would pitch their tents and settled there for some months.²²¹

²¹⁷ A.P. Cartwright, *Valley of Gold*, pp. 13-15.

²¹⁸ *Ibid.*, pp. 16-17.

²¹⁹ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 11.

²²⁰ PRMA, Pilgrim's Rest: 9/2/13, p. 3: Visit of the Rock paintings of Hebronberg, 1991-04-15.

²²¹ Personal information: E. Goodwin (nee O'Keeffe), P.O.Box 6250, Nelspruit, 2000-02-28.

The writer, W.C. Scully, also mentioned that the farmers of the area (Lydenburg) brought their cattle onto the escarpment during seasons of drought, for the sake of the rich pasturage.²²² On the remote Hebron mountain (on the farm Mulford 433KT), remains of square stone sheep *kraals* are visible as well as a broken lower grinder which was used for grinding maize or wheat (H/I/3 and H/I/4). This is also the location for the Mulford 1 rock art site (BRC/3). The owner, after whom the farm was named, carved his name “Mulford” neatly to the west of the painted panel, with a date.²²³

h. Historical, industrial built environment

i. Bourke's Luck and Dientjie Mines

A new era was dawning for the Mpumalanga Escarpment, when gold was discovered. Karl Mauch, a schoolmaster, with a passion for geology and botany roamed this area in 1866 and pointed to traces of gold south of Lydenburg. It was based on his reports, that many gold companies were founded. Mauchsberg, near Sabie, was named after him.²²⁴

When gold was discovered at Eersteling (near Polokwane), Button (the discoverer of the gold) was granted a concession with which he floated the Transvaal Gold Mining Company, with British funding.²²⁵ This company, which later became the TGME, had a rich and long association with the village of Pilgrim's Rest, but for reasons of this study, will only be mentioned in relation to the BCNR's history.

Prospecting has been going on in the Bourke's Luck area for some time on the farms Willemsoord (BCNR) and Buffelsfontein.²²⁶ Bernard Thomas Bourke, known as Tom, together with his brother owned the company Bourke & Co., which fitted out prospecting parties and other general dealings, such as buying property. They later formed the Pilgrim's Mining and Estate co., in 1895. This company together with others was bought out to form the Transvaal Gold Mining Estates (TGME), in 1896. Tom Bourke was a keen prospector and bought the farms Dientjie and Goedgeloof,

²²² G. Herring, *The Pilgrim's Diggers of the Seventies*, p. 18.

²²³ PRMA, Pilgrim's Rest: 9/2/13, p. 5: Visit of the Rock paintings of Hebronberg, 1991-04-15.

²²⁴ A.P. Cartwright, *Valley of Gold*, pp. 29-30.

²²⁵ *Ibid.*, p. 32.

²²⁶ *Ibid.*, p. 118.

and named it, Bourke's Luck. The main find of the gold however, was on the opposite side of the river to that which he had bought.²²⁷ The mine was first opened by the "TAO Syndicate" in 1908. The Bourke's Luck Mining Company, the "C.B.R" and "H.B.B.", syndicates in turn operated the mine until 1924 when it closed down. Bourke's Luck Mine (H/I/1), was between the Treur- and Blyde Rivers and the Willemsoord East Mine, south of the Treur River and the Potholes.²²⁸

The Bourke's Luck Mine consisted of three sections, Dientjie, Bourke's Luck and Willemsoord.²²⁹ The Bourke's Luck mine (H/I/1), on the north bank of the Blyde River, operated from 1919 to 1926 but profits were low. A certain Mr. D'Arcy again pegged Bourke's Luck and started milling copper ore in 1928.²³⁰ Apart from the copper, profitable gold was sold and TGME bought the mine in 1932,²³¹ which carried the company, together with Beta and Theta mines in Pilgrim's Rest, during bad years.²³² The mine closed down in 1955 and since then deteriorated rapidly. Only foundations and a few structures still remain.²³³

The Dientjie mine was situated deep in the Blyde River gorge which made the transporting of ore very difficult (H/I/24, **Fig 43a & 43b**). Aerial rope haulage from Willemsoord was just over a mile in length and the construction of supporting towers in the river bed of the canyon was one of the engineering feats of the district.²³⁴ This mine operated until 1955. Three houses, of which one is currently used as hikers' accommodation (H/I/25), are associated with the Dientjie mine. One was previously used as staff accommodation (H/I/26), and the foundations of the other, are still visible (H/I/27). The latter is thought to be the original mine offices.²³⁵ These houses are all built with local stone. The walls are extremely thick with wide windowsills. There are also air vents beneath the floors.

O'Keeffe's huts (H/I/13, **Fig 42**) are the remains of a group of *rondavels* joined

²²⁷ PRMA, Pilgrim's Rest: 6/4/1, 2, p. 3: Bourke's Luck Mine, 1991-06-19.

²²⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 11.

²²⁹ MPTA, Bourke's Luck: Information File 1, p. 3: Bourke's Luck; The functional classification of Op-de-Berg forest as a guide towards its sustainable utilization, M.C. Lötter, No Date.

²³⁰ PRMA, Pilgrim's Rest: 6/4/1, 2, p. 4: Bourke's Luck Mine, 1991-06-19.

²³¹ A.P. Cartwright, *Valley of Gold*, p. 158.

²³² *Ibid.*, p. 166.

²³³ PRMA, Pilgrim's Rest: 6/4/1, 2, p. 5: Bourke's Luck Mine, 1991-06-19.

²³⁴ *Ibid.*, p. 5.

²³⁵ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-12-05.

together with a large verandah in the middle.²³⁶ This was the dwelling of William Joseph (Pat) O'Keeffe and his family, when he had the mining and surface rights on the farm, Op die Berg. He operated the O'Keeffe Mine during the 1930's, and left the area in 1946.²³⁷

Many mineral claims are still valid in the Paradise Camp and Graskop areas. The original reserve was de-proclaimed with regards to mining but changes in the new legislation ensured that applications for gold mining in the Bourke's Luck and Muilhuis / Op die Berg areas have been received. The South African Mineral Resources Corporation Limited Company (SAMROCK) has been mining manganese for several years and is planning to expand the operations near Graskop.²³⁸ Illegal gold mining is still taking place on the sites of the old mines on the BCNR.²³⁹

ii. Early timber harvesting

Early photographs of the Pilgrim's Rest district show that the hillsides were covered with low shrub, and indigenous trees only in valleys. In general wood was scarce, and the increasing number of diggers and prospecting activities around Pilgrim's Rest needed firewood, timber for their shacks, sluice boxes and later mine supports, fencing poles and furniture, and the immediate area had been swept bare of wood in no time. The hauling of timber became a profitable business.²⁴⁰ As far back as 1893, the over-utilization that was taking place caused the Government to stop harvesting certain forests for a period of time.²⁴¹ On the farms Belvedere Creek (also known by the diggers as Belvedere Bush) and Op die Berg, there were ancient yellow-wood trees which were greatly sought after. There are many old ox-wagon trails (H/I/23, **Fig 44**), saw pits and log slides (H/I/16), which remained after the Europeans harvested the forest for timber.²⁴² Harvesting of the indigenous forests on the BCNR, continued up to the late 1920's. In 1925, tenders were still being

²³⁶ Personal information: E. Goodwin (nee O'Keeffe), P.O.Box 6250, Nelspruit, 2000-02-28.

²³⁷ Personal information: B. O'Keeffe, Son of W.J. O'Keefe, Kilkenny Farm, Howick, 2009-01-21.

²³⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 45.

²³⁹ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-11-21.

²⁴⁰ A.P. Cartwright, *Valley of Gold*, p. 151.

²⁴¹ MPTA, Bourke's Luck: Information File 1, p. 2: Bourke's Luck; The functional classification of Op-de-Berg forest as a guide towards its sustainable utilization, M.C. Lötter, No Date.

²⁴² *Ibid.*, No Date.

invited for the purchasing of 500 000 cubic feet of timber from Mariepskop.²⁴³

iii. Belvedere hydro-electric power station

After heavy floods washed away the Jubilee-, and Browns Hill power stations, as well as the Joubert Bridge at Pilgrim's Rest in 1909, the TGME suffered severe losses. Power was also needed for the extended operations such as the new mine on the farm Vaalhoek, halfway between Pilgrim's Rest and Bourke's Luck. The site of the new power station was chosen on Bourke's Luck, adjoining the TGME's concession farm, Belvedere, approximately 35 km from the Central Reduction Works at Pilgrim's Rest. The Belvedere Power Station (H/I/5, **Fig 45**), was the largest hydro-electric generating station in the southern hemisphere. The project for the dam wall, water race, head box and power station started on 7 June 1910 under the supervision of the engineer, Mr. W. Elsdon-Dew.²⁴⁴ The Belvedere Power Station (H/I/5), was situated in the almost inaccessible Blyde River Canyon, a 1000 feet deep at the site of the Power Station. Transmission lines were supported on 317 steel lattice poles (H/I/11, **Fig 46**), all the way to Pilgrim's Rest. The three turbines of 950 h.p. each, were supplied by the Pelton Wheel Co., San Francisco, while the 750 kVA generators were from the General Electric Co. From the time of its erection until the end of 1966 the station had generated 484 million units. On 20 June 1911, the water was turned into the water race and General J.C. Smuts, then Minister of Mines, officially opened Belvedere in July 1911.²⁴⁵

The Power house with the hydro-electric generating plant is situated at the junction of the Blyde River and Belvedere Creek, and is made of steel throughout. A hand operated 10-ton overhead crane traversing the whole length of the building. A road had to be cut all the way to the power house with a grade of less than 1 in 3 in places, and all heavy machinery such as the stator and rotors of generators, the cores of transformers and other pieces had to be off loaded at a place near the men's quarters and then brought down the hill on sleighs which were pulled by oxen. It required two spans of oxen to pull the empty wagons out.²⁴⁶

²⁴³ MPTA, Bourke's Luck: Information File 1, p. 3: Bourke's Luck; The functional classification of Op-de-Berg forest as a guide towards its sustainable utilization, M.C. Lötter, No Date.

²⁴⁴ A.P. Cartwright, *Valley of Gold*, p. 118.

²⁴⁵ PRMA, Pilgrim's Rest: 4/7/5 (1), 17, pp. 1-5: The Belvedere Power Station, 1991-06-19.

²⁴⁶ *Ibid.*, p. 3.

The steel lattice poles or towers (H/I/11, **Fig 46**), were designed with every consideration for facility in transport as there were many places, not less than one kilometer from where wagons could reach, and thus all parts had to be carried by native carriers. Weights of towers were about 820kg. The towers carrying the power wires are of lattice construction made up of angle steel and are 43' 0" in height. Special towers are fixed at each end of the line and at two points above kranztes.²⁴⁷

Houses for the operators were built in the gorge and in spite of the isolated life, there had been relatively few changes in staff over the long operating life, and the first foreman retired after 45 years at Belvedere. During these years, all transport was by mule wagon and horseback. The main house at Belvedere (H/I/8, **Fig 47**), the men's quarters, were built of brick with concrete and granolithic floors, the roof was of wood and iron. It was decided to have granolithic floors in the rooms owing to the prevalence of the white ant. The floors in the rooms were covered with cork linoleum. The verandah extended right round, and the whole building was made fly and mosquito proof. As the place was so isolated, this site was chosen for its pleasant view (**Fig 48**), and made as comfortable as possible.²⁴⁸

The Blyde Irrigation Board came into existence in 1962, to manage a network of earth canals with water from the Blyde River below the confluence of the Ohrigstad and Blyde Rivers.²⁴⁹ These canals, which are known as the Jongmanspruit Canal (H/I/30), the Moriah Canal (H/I/31), and the Driehoek Canal²⁵⁰ (H/I/22, **Fig 49**), provided irrigation water for farmers outside of the BCNR. The canals were replaced by a pressure pipe system²⁵¹ during the year 2000.

i. Historic scenic features

Paradise Camp (H/T/11), was the summer quarters of Sir Percy Fitzpatrick's party, as described in the book *Jock of the Bushveld*. It was on the very edge of the

²⁴⁷ PRMA, Pilgrim's Rest: 4/7/5 (1), 17, p. 4: The Belvedere Power Station, 1991-06-19.

²⁴⁸ *Ibid.*, pp. 2-5.

²⁴⁹ W. Boonzaaier, *Blyde Canyon Nature Reserve Strategic Development Plan*, p. 9.

²⁵⁰ MPTA, Bourke's Luck: Information File 1, p. 8: Bourke's Luck, General Information; Report on the proposed Blyde River Government Water Works (Blyderivier Poort Dam), J.P. Kriel, 1969-1970.

²⁵¹ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 28.

escarpment. Indigenous timber grew in the kloof below, which was harvested by the diggers. They used an ancient footpath to go down the mountain, the same which the Africans used from the Lowveld to reach the top.²⁵²

There are many points along the Mpumalanga Escarpment where one can look down this majestic Canyon. One of the favorite spots, with a sheer drop of 2000 feet, is God's Window (H/T/5), named so by the Surveyor General Mr. C. Jeppe, in the early days (1902-1910). This place gives you a feeling of contentment.²⁵³

The mountains of the escarpment are broken by great awe-inspiring ravines. Lone peaks rise up and one such is the Pinnacle (H/T/4, **Fig 50**), near Graskop. The Pinnacle was first known as Jeppe's Tower. It was named after the Surveyor General, Mr. C. Jeppe, who worked in the area during 1902-1910. This information was found on the back of a photo printed in Germany (which was in possession of the late Mr. B. Knoesen). It was also found on old maps that were drawn up of this area.²⁵⁴

The Natural Rock Bridge (H/T/3) is listed on the Provincial Heritage Resources database (no. 21152) of 13 December 2004, and is the only listed provincial site on the entire BCNR.²⁵⁵ During 1916, the school at Graskop was an English-medium, due to all the foreigners that came to this area since the gold rush in 1873-1899. The school was a wattle-and-daub hut built in the area above the Natural Bridge. The principal was Miss Margaret Stuart, who mainly used nature as her classroom. Together with a teacher from Pilgrim's Rest, they went for long walks and on these excursions many of the different areas such as Fairy Land and the Natural Bridge were named.²⁵⁶

The Rock Window (H/T/12, **Fig 51**), is a natural rock feature situated near Paradise Camp. Mr. F. Myburgh recalled that it was a popular site for picnics during the 1950's and 60's. The immediate area was disturbed by recent mining activities, but has since been rehabilitated.²⁵⁷

²⁵² P. Fitzpatrick, *Jock of the Bushveld*, pp. 165-175.

²⁵³ A.P. Cartwright, *Valley of Gold*, p. 177.

²⁵⁴ PRMA, Pilgrim's Rest: 16/4 (1), 14, p. 1: Look out Points, 1991-06-19.

²⁵⁵ Government Notice 2568, *List of Provincial Heritage sites, Mpumalanga*, 2004-12-13, p. 5.

²⁵⁶ PRMA, Pilgrim's Rest: 16/4 (1), 14, p. 1: Look out Points, 1991-06-19.

²⁵⁷ Personal information: F. Myburgh, Inhabitant, Graskop, 2007-06-03.

In the early years of the 20th century, the Surveyor General Mr. C. Jeppe, worked as far as Devils Window (H/T/22), and it is accepted that he named this place. Devil's Window has a sheer cliff straight down, which “almost pulls you into the depths”.²⁵⁸

The Potholes at Bourke's Luck (H/T/1, **Fig 52**), situated a short distance from the confluence of the Treur and Blyde Rivers, was formed by the movement of rocks over millions of years. The prospector, Tom Bourke who is mentioned earlier in the text, found gold nuggets during the gold rush in these potholes, and subsequently named them Bourke's Luck Potholes.²⁵⁹

The following features have already been mentioned, and are described in more detail in this section. The battle of Moholoholo (Mogologolo)²⁶⁰ in 1864, between the Pulana of Chief Maripe, and the Swazi took place at Mariepskop ('Thaba ya Moholoholo', in the Blyde Canyon, Battle/1, **Fig 32**). The Pedi and Pulana used this flat-topped massif as a natural fortress. The Swazi were heavily defeated by a combined force of local tribes led by Mohlala of the Pedi and Maripi Mashile and Tshilwane of the Pulana tribe. It is said that large numbers of Swazi skeletons littered the slopes after the battle and the peak was named in honor of Chief Maripi.²⁶¹

The three rounded grass-grown peaks known as the Three Rondavels (H/T/21), rise distinctly from the Canyon below, and resemble thatched huts. The Pedi named the three hills after three wives of the Pulana chief, Maripi Mashile who conquered the Swazi. They are named from left, Magabolle, Mogoladikwe and Maserotso (**Fig 30**). The tall peak behind them was called Mapjaneng (H/T/22), also named after Maripi, meaning “the chief”. A series of hills which stretches from the foot of Mariepskop towards the left is known as Rodille (H/T/23), which means “the bundles.”²⁶²

The Pedi named the row of hills stretching towards the right Bohlabapeba (H/T/24), which means “the stabbing of field mice”. As part of their initiation training, adolescent males were sent into these hills to be taught the art of survival in the *veld*

²⁵⁸ PRMA, Pilgrim's Rest: 16/4 (1), 14, p. 2: Look out Points, 1991-06-19.

²⁵⁹ PRMA, Pilgrim's Rest: 16/4 (1), 15, p. 3: Eastern Transvaal and Swaziland, 1983.

²⁶⁰ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 107.

²⁶¹ PRMA, Pilgrim's Rest: 16/4 (1), 15, p. 4: Eastern Transvaal and Swaziland, 1983.

²⁶² PRMA, Pilgrim's Rest: 16/4 (1), 14, pp. 2-3: Look out Points, 1991-06-19.



by older, experienced men..²⁶³

Thabaneng, or the Sundial (H/T/20), means “the mountain with a shadow that moves, and is also known as the sundial, as the position of its shadow indicates the time of day (**Fig 29**). The original name is however thought to refer to the movement of shadows cast down by the clouds which are frequently blown across the canyon.²⁶⁴

Lehlakong, or the watchman, (H/T/25), was named after the sentry of the Pulana tribe who used to keep watch over the valley from up here. The surrounding area was used by the maPulana as a training ground for their warriors.²⁶⁵ Today it is used as a viewpoint by tourists as it offers a splendid view across the canyon.

Swadini (H/T/26), means the ‘the place of the Swazi’ (the Swazi pronounced it Swatini). But, it never was the place of the Swazi. One source states it was the place of the Pedi, who lived here for the greater part of the year until it became too hot, then they moved to the top of the escarpment where it was cooler during summer. Each time they returned, they found their settlements and crops plundered by the Swazi who had moved in to lay claim to “their place”. This went on for many years until the Swazi were defeated in the Battle of Moholoholo, 1864.²⁶⁶

The Blyderivierpoort Dam (H/T/27), situated in the Blyde Canyon, at Swadini, was completed in 1974 in order to stabilize the water supply to the irrigators of the Blyde River Irrigation district and to provide additional water for the mining and industry at Phalaborwa.²⁶⁷

The community living in the area of the Blyderivierspoort Dam, were relocated during 1965 to adjacent areas such as Buffelshoek, Acornhoek, Beverleyshoek and Bushbuckridge, by the South African Government in view of the proposed dam development.²⁶⁸ Some of the stone walled settlements, cultural artefacts and graves are now submerged under the dam.

²⁶³ PRMA, Pilgrim's Rest: 16/4 (1), 14, pp. 2-3: Look out Points, 1991-06-19.

²⁶⁴ *Ibid.*, pp. 2-3.

²⁶⁵ *Ibid.*, p. 3.

²⁶⁶ *Ibid.*, p. 2.

²⁶⁷ M. de Jongh (ed.), *Swatini*, p. 14.

²⁶⁸ *Ibid.*, p. 1.

CHAPTER IV

RELEVANT LEGISLATION FOR CULTURAL HERITAGE RESOURCES MANAGEMENT IN SOUTH AFRICA, WITH SPECIFIC REFERENCE TO THE BCNR

1. Introduction

Conservation and protection of the world's heritage is becoming more and more of a concern. Industrial development and visitor access are just a few of the threats to heritage sites and objects²⁶⁹ It is of crucial importance to apply necessary legislation to protect and manage our heritage resources. The National Heritage Resources Act (no. 25 of 1999) Chapter I section 5(1)(a) sums it up as follows: “heritage resources have lasting value in their own right and provide evidence of the origins of South African society and as they are valuable, finite, non-renewable and irreplaceable they must be carefully managed to ensure their survival.”²⁷⁰

In South Africa, we are guided by a statutory framework which includes the constitution, international and internal conventions, protocols and legislation which are applicable in the development and management processes.

The White Paper on Arts, Culture and Heritage, 1996 states that “... access to, participation in, and enjoyment of the arts, cultural expression, and the preservation of one's heritage are basic human rights; they are not luxuries, nor are they privileges...”²⁷¹

With the new dispensation in South Africa came new sets of legislation which took into account the rights of all people and especially the needs of communities. There was a need to make redress for the many years of neglect and disregard for many facets of heritage and cultural treasures, and heritage practitioners are now faced with the challenges that came with the promulgation of the new acts, especially the

²⁶⁹ N. Haw, *Cultural Heritage Management within Nature Conservation Areas: A Manager's Guide*, M.A. dissertation, U.P., 2006, p. 62.

²⁷⁰ *National Heritage Resources Act*, No. 25 of 1999, p. 16

²⁷¹ *The White Paper on Arts, Cultural and Heritage*, 1996, p. 7.



National Heritage Resources Act (no. 25 of 1999).²⁷²

The constitution affords all communities the right to promote their cultural beliefs and recognizes the constitutional rights of all South Africans to have their heritage protected.²⁷³

The variety of cultural heritage resources represented on the BCNR dictate the specific legislations which are applicable in the management of these resources. The cultural heritage resources dealt with here, include tangible as well as intangible aspects. These are archaeological (Stone Age, Iron Age including rock art sites), historical (recent black history and graves), industrial (historic European mining, agricultural and afforestation practices), and tourist features (monuments, historic features, natural and scenic).

2. Discussion and background on current strategic management plan

Under South African Law, the BCNR is declared a *National Protected Area* in terms of the National Environmental Management, Protected Areas Act (Act no. 57 of 2003).²⁷⁴

In Grossmans' *Strategic Management Plan*, the following has direct reference to the general management of the BCNR, with the focus from an environmental perspective, but it also touches on cultural and social aspects. However, in terms of the cultural heritage resources, it may be expanded upon, as is attempted in this chapter.²⁷⁵

Currently the BCNR, like all protected areas, is developed and managed within the framework of guiding statutes and policy frameworks, of which first and foremost is the Constitution of the Republic of South Africa (Act no. 108 of 1996, section 24). The following Conventions / Protocols play a role in the management of the BCNR,

²⁷² C. Scheermeyer, A Changing and challenging landscape: Heritage resources management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 121.

²⁷³ *The Constitution of the Republic of South Africa*, 1996, Chapter 2.

²⁷⁴ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 15.

²⁷⁵ *Ibid.*, p. 12.



as set out by Grossman:²⁷⁶

- Biodiversity Convention, 1992;
- World Summit on Sustainable Development (Johannesburg Summit), 2002;
- Local Agenda 21;
- Ramsar Convention on Wetlands and Waterfowl Habitat, 1971;
- Vienna Convention for the Protection of the Ozone Layer, 1985;
- The Montreal Protocol on Substances that Deplete the Ozone Layer, 1987;
- CITES, 1973.

All National legislation applies to activities in the BCNR. The following have direct reference to the Park's management activities:²⁷⁷

- National Environmental Management Act, (Act no. 107 of 1998)
- Environmental Conservation Act, (Act No. 73 of 1989)
- National Environmental Management: Protected Areas Act, (Act no. 57 of 2003)
- National Environmental Management: Biodiversity Act, (Act no. 10 of 2004)
- Restitution of Land Rights Act, (Act no. 22 of 1994)
- Disaster Management Act, (Act no. 57 of 2002)
- National Water Act, (Act no. 36 of 1998)
- National Forests Act, (Act no. 84 of 1998)
- National Heritage Resource Act, (Act no. 25 of 1999)
- National Monuments Act, (Act no. 28 of 1969)
- National Veld and Forest Fire Act, (Act no. 101 of 1998)
- Animal Diseases Act, (Act no. 35 of 1984)
- Labour Relations Act, (Act no. 66 of 1995)
- Occupational Health and Safety Act, (Act no. 85 of 1993).

This Strategic Management Plan is further guided by the principles outlined in section 2 of the National Environmental Management Act, (Act no. 107 of 1998) and section 17 of the National Environmental Management: Protected Areas Act, (Act no. 57 of 2003). Within section 17 the purposes of the declaration of areas as protected areas are described. These are:

- To protect ecologically viable areas representative of South Africa's biological diversity and its natural landscapes and seascapes in a system of protected

²⁷⁶ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 12.

²⁷⁷ *Ibid.*, p. 13.

areas;

- To preserve the ecological integrity of those areas;
- To conserve biodiversity in those areas;
- To protect areas representative of all ecosystems, habitats and species naturally occurring, in South Africa;
- To protect South Africa's threatened or rare species;
- To protect an area, which is vulnerable or ecologically sensitive;
- To assist in ensuring the sustained supply of environmental goods and services;
- To provide for the sustainable use of natural and biological resources;
- To create or augment destinations for nature-based tourism;
- To manage the interrelationship between natural environmental biodiversity, human settlement and economic development;
- Generally, to contribute to human, social, cultural, spiritual and economic development;
- To rehabilitate and restore degraded ecosystems and promote the recovery of endangered and vulnerable species.

Although all Provincial legislation applies to activities in the BCNR, the following has direct reference to the Park's management activities:

- Mpumalanga Nature Conservation Act, (Act no. 10 of 1998);
- Eastern Transvaal Parks Board Act, (Act no. 6 of 1995);
- Mpumalanga Tourism Authority Act, 2001.

Certain legislative reforms within Mpumalanga Province have been underway and it may result in a revision of the above Acts. The Mpumalanga Parks Board (MPB) and Mpumalanga Tourism Authority (MTA) have merged into the Mpumalanga Tourism and Parks Agency (MTPA) which is now a single institution that is mandated with the responsibility of conservation and tourism.

The Mpumalanga Tourism and Parks Agency Act of 2005, is already applicable in terms of the MTPA's joint responsibilities.

It is also understood that this made way for a possible relocation of the conservation and tourism functions away from the Department of Agriculture and Land Administration (DALA) to the Department of Economic Development and Planning

(DEDP). Implications of these legislative reforms and relocation of functions on the management effectiveness for the BCNR will need to be carefully assessed and the management plan revised accordingly.²⁷⁸

The National Spatial Information Framework is a national initiative to co-ordinate the development of infrastructures needed to support the utilization of spatial information in decision making processes. This building of a Spatial Data Infrastructure (SDI) includes policies, institutional arrangement, developing human resources and standards for geographic information which is possible to link, using common standards and protocols. This is relevant to all government owned properties.²⁷⁹

It is noted that in the current legislation dealing with environmental issues, very little mention is made in terms of cultural heritage resources. It is only point (j) and (k) of the guiding principles outlined in section 2 of the National Environmental Management Act, (Act no. 107 of 1998) and section 17 of the National Environmental Management: Protected Areas Act, (Act no. 57 of 2003), that make specific mention thereof. The National Monuments Act, (Act no. 28 of 1969) which is referred to, is no longer in use and has been replaced by the NHRA (no., 25 of 1999).

3. Specific legislation relevant in the management of cultural heritage resources

a. Historic background

The increasing impact of industrial development in South Africa towards the end of the 19th century resulted in growing interest in heritage conservation. A movement towards the preservation of the South African cultural heritage was initiated with the founding of the South African National Society in 1905.²⁸⁰

²⁷⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 14.

²⁷⁹ *Spatial Data Infrastructure Act*, No. 54 of 2003. pp. 3-4.

²⁸⁰ G. Abrahams, A review of the South African cultural heritage legislation, 1987, in H. Cleere (ed), *Archaeological Heritage Management in the modern world*, p. 207.

The focus was mainly on colonial history, but the Society was also concerned about the plundering of “prehistoric” rock paintings and engravings. They made their concerns known to the government, and the result was the passing of the Bushman Relics Protection Act in 1911, which was the first heritage legislation in South Africa, but was still inadequate as a national heritage protection law.²⁸¹

In 1923, the Natural and Historical Monuments Act was passed, and with it, the establishment of the Commission for the Preservation of Natural and Historical Monuments, or commonly known as the Historical Monuments Commission. The main aim was to compile a register of monuments. According to this Commission, monuments could be defined as “areas of land having distinctive, beautiful or interesting content of floral or fauna, and objects (whether natural or constructed by human agency) of aesthetic, historical, or scientific value... and also specifically ... waterfalls, caves, bushman paintings, avenues of trees, old trees and old buildings”.²⁸² Cultural and natural heritage was given equal importance.²⁸³

Both these acts were replaced in 1934 by the Natural and Historical Monuments, Relics and Antiquities Act. This Commission was authorised to control access to proclaimed areas, as well as to issue permits for archaeological and palaeontological excavations. The Commission succeeded in proclaiming about 300 monuments, with the erection of descriptive plaques at a further 200 sites. The Commission was also involved in the repair, restoration and conservation of many historical buildings and sites.²⁸⁴

Increase in industrial development in the 1960's, led to a more focused public concern for South African heritage. Various influential non-governmental

²⁸¹ J. Deacon & P. Pistorius, Introduction and Historical background to the conservation of monuments and sites in South Africa, in J. Deacon (ed.), *Monuments and sites: South Africa*, pp. 3-4.

²⁸² *Ibid.*, p. 4.

²⁸³ N. Haw, *Cultural Heritage Management within Nature Conservation Areas: A Heritage Manager's Guide*, M.A. dissertation, U.P., 2006, p. 49.

²⁸⁴ J. Deacon & P. Pistorius, Introduction and Historical background to the conservation of monuments and sites in South Africa, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 5; & G. Abrahams, A review of the South African cultural heritage legislation, 1987, in H. Cleere (ed), *Archaeological Heritage Management in the modern world*, pp. 207-208.

organisations were formed and together with the Historical Monuments Commission they ensured that the government's attention was directed towards strengthening legislative measures for heritage conservation.²⁸⁵

The Natural and Historical Monuments, Relics and Antiquities Act was amended by Act number 9 of 1937 and again by Act number 13 of 1967, and in 1969 this Act was replaced by the War Graves and National Monuments Act. The result of this Act was the establishment of the National Monuments Council which replaced the Historical Monuments Commission. The objectives of the new National Monuments Council was to develop, promote and protect the national heritage, to co-ordinate heritage management, to protect, preserve and promote the content and heritage which reside in orature, integrate living heritage, promote and protect indigenous knowledge systems and to intensify support for the promotion of the history and culture of all peoples.²⁸⁶

The National Monuments Council was funded by the Department of Arts, Culture, Science and Technology, and consisted of members with expertise in various fields of heritage. They were responsible for the protection and conservation of all heritage aspects in South Africa.²⁸⁷ The Council was only responsible for the care of memorials or monuments erected in commemoration of historical events or persons, when those monuments or memorials were of exceptional significance because of their design, age, tradition, or symbolic value.²⁸⁸ Institutions dealing with aspects on heritage management may apply for funding from this Council to support projects and programmes for the benefit of heritage conservation.

It was realised by the 1980's that the National Monuments Council was still relatively ineffective in achieving integrated heritage conservation in South Africa. Both the National Monuments Council and the Historical Monuments Commission had

²⁸⁵ J. Deacon & P. Pistorius, Introduction and Historical background to the conservation of monuments and sites in South Africa, in J. Deacon (ed.), *Monuments and sites: South Africa*, pp. 5-7.

²⁸⁶ *National Heritage Council Act*, No. 11 of 1999, section 4, pp. 3-4.

²⁸⁷ N. Haw, *Cultural Heritage Management within Nature Conservation Areas: A Heritage Manager's Guide*, M.A. dissertation, U.P., 2006, p. 51.

²⁸⁸ J. Deacon & P. Pistorius, Introduction and Historical background to the conservation of monuments and sites in South Africa, in J. Deacon (ed.), *Monuments and sites: South Africa*, pp. 6-7.

recognised the necessity of systematic listing of conservation worthy property, but in practice it did not happen. Pressure from conservation groups resulted in mass declarations of national monuments, which in turn resulted in management problems for both the National Monuments Council and local authorities involved. After repeated appeals to the Government, the National Monuments Act was amended in 1986 to include listing and conservation areas.²⁸⁹

The amended Act authorised the National Monuments Council to compile and maintain a national register of immovable property worthy of conservation because of its historical, cultural or aesthetic significance. It was also given the power to designate a place of historic, aesthetic or scientific interest as a conservation area after consulting with the relevant authority. The amended Act gave general protection to all 'historical sites' defined as 'any identifiable building or part thereof, marker, milestone, gravestone, landmark or tell older than 50 years.'²⁹⁰ The amended Act had more legal powers, but there were still insufficient resources for the Council to implement these measures.²⁹¹

South African monument's legislation has always included both the natural and the cultural heritage, but there has also been a lack of co-ordination between related legislation. This has hampered the development of an integrated heritage resources conservation system, particularly with regard to the environmental conservation and planning legislation, such as the Environmental Conservation Act of 1989.²⁹²

The Environment Conservation Act of 1989, included 'cultural resources management' as part of the broader field of environmental management. In its definition, people form an integral part of the environment, including features which are a result of continuing human cultural activities. In terms of this Act, the Minister of Environmental Affairs and Tourism may require an impact assessment of any land development and the identification and assessment of cultural resources is an essential part of this process.

²⁸⁹ P. Pistorius, *Legislation and the National Monuments Act*, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 9.

²⁹⁰ *Ibid.*, p. 10.

²⁹¹ P. Pistorius, *Legislation and the National Monuments Act*, in J. Deacon (ed.), *Monuments and sites: South Africa*, pp. 9-10.

²⁹² *Ibid.*, p. 12.

The National Monuments Council at that stage was responsible for the protection of cultural resources, and was responsible for issuing of permits for the undertaking of such assessments. They were also required to take action where heritage resources were under threat. Close co-operation was essential although the legislation did not facilitate the co-ordination of their efforts.²⁹³

b. The period after democratic transformation

With the dawning of democratic transformation in South Africa, during the early 1990's it was necessary to review the system of heritage conservation, and to redraft the National Monuments Act. When South Africa implemented the new constitution it provided a more decentralised system of government, and local and provincial authorities were given more responsibility in managing heritage resources in their areas.²⁹⁴

In October 1994, the Minister of Arts, Culture, Science and Technology appointed the Arts and Culture Task Group (ACTAG) to assess the needs of arts, culture and heritage requirements of South Africa. The final report which was handed to the Minister were subsequently included in the Draft White Paper on Arts, Culture and Heritage, May 1996. The three main points included in the proposal was the establishment of a national body that would co-ordinate the work done by the National Monuments Council, the assessment of the needs of the country with regards to a cultural heritage management strategy, and the inclusion of a range of heritage resources that were largely neglected during the apartheid era, such as traditions and ways of life (living culture) of the people of South Africa. It was hoped that in future, living heritage projects would be run by the communities themselves, and to achieve this, the National Monuments Council had to promote awareness of the need of conservation of historical monuments and sites. The assessment of the significance of the sites should be integrated into the planning and development stages.²⁹⁵

²⁹³ P. Pistorius, *Legislation and the National Monuments Act*, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 12.

²⁹⁴ N. Haw, *Cultural Heritage Management within Nature Conservation Areas: A Manager's Guide*, M.A. dissertation, U.P., 2006, p. 54.

²⁹⁵ P. Pistorius, *Legislation and the National Monuments Act*, in J. Deacon (ed.), *Monuments and sites: South Africa*, pp. 12-13.

The Department of Arts, Culture, Science and Technology, was responsible for the identification, preservation, protection, development and interpretation of the cultural heritage through the National Monuments Council, and the concept of cultural heritage management was first introduced to nature conservation.²⁹⁶

According to the Environment Conservation Act (1989), White Paper on a National Environmental Management System for South Africa (1993) and the General Environmental policy (1994), the Department of Environmental Affairs and Tourism (DEAT) is responsible for the effective management and sustainable use of cultural heritage resources as an integrated part of the environmental management process and tourism. The planning and permit procedures of mining, nature conservation, forestry, solid waste management and tourism, which were put in place by DEAT, required that the impacts of the activity on cultural heritage resources always be taken into consideration. DEAT also devised a 'Cultural Resources Management Programme', aimed at all levels of government, industry, environmental and planning consultants, cultural heritage resource specialists, labour, non-governmental organisations, community based organisations and conservation agencies.²⁹⁷

From 1991, heritage conservation became more important in the management of nature conservation and afforestation areas. DEAT (currently DWEA), initiated the CANIS project, or 'Cultural Resources Management in Afforested and Nature Conservation Areas and Indigenous Forests in South Africa'. The aim of the project was to promote cultural heritage management as an important and integral component in the management of nature conservation and forestry areas, and to develop management principles that could be applied with regard to cultural heritage resources in these areas. One of the results of the CANIS project was the establishment of a 'Cultural Resources Management Unit' within the South African National Parks (SANParks), which promotes awareness of the existence of cultural resources within national parks, and ensures that these cultural heritage resources are included in the management plans of national parks. Their mission is "to acquire and manage a system of national parks that represents the indigenous wildlife and

²⁹⁶ I. Coetzee, A. Monis & J. Pastor, Cultural Resource management and the Environment Conservation Act, 1989, in J. Deacon (ed), *Monuments and sites: South Africa*, pp. 25-27.

²⁹⁷ *Ibid.*, pp. 25-27.

vegetation, landscapes and significant cultural assets of South Africa for the pride and benefit of the nation”.²⁹⁸ The CANIS project principles were also incorporated into the Department of Forestry's White Paper, to ensure that cultural heritage management can be applied to forestry management procedures.²⁹⁹

With the publication in 1996 of the White Paper on Arts, Culture and Heritage the country moved closer in promoting reconciliation through the promotion of arts, culture, heritage and literature as “significant and valuable areas of social and human endeavour in themselves”.³⁰⁰

The White Paper on Environmental Management Policy for South Africa in 1997, is very clear in its statement of sustainable utilization as a prime means of managing South Africa's natural and cultural resources. It promotes that all people “live in spiritual, cultural and physical harmony with their surroundings”.³⁰¹ It further states that an Integrated Environmental Management for the holistic use of natural and cultural resources are crucial, and that education of the people through environmental projects and programmes, which foster an understanding of the relationships between economic, social, cultural, environmental and political issues in local, national and global spheres should be incorporated.³⁰²

In 1998 the National Environmental Management Act was passed, with its main aim to encourage co-operation between the relevant institutions with regard to the management of the environment by implementing certain principles and objectives that should be followed. It states that “... environmental management must place people and their needs at the forefront of its concern, and serve their physical, psychological, developmental, cultural and social interests equitably...”³⁰³ The Act provides that certain activities relating to heritage resources require consent from relevant heritage resources authorities.³⁰⁴

²⁹⁸ N. Haw, *Cultural Heritage Management within Nature Conservation Areas: A Heritage Manager's Guide*, M.A. dissertation, U.P., 2006, pp. 56-57.

²⁹⁹ I. Coetzee, A. Monis & J. Pastor, Cultural Resource management and the Environment Conservation Act, 1989, in J. Deacon (ed), *Monuments and sites: South Africa*, pp. 27-28.

³⁰⁰ *The White Paper on Arts, Culture and Heritage*, 1996, p. 2.

³⁰¹ *The White Paper on Environmental Management Policy for South Africa*, 1997, p. 8.

³⁰² *Ibid.*, pp. 6-24.

³⁰³ *National Environmental Management Act*, No. 107 of 1998, section 2(2), p. 7.

³⁰⁴ *Ibid.*, pp. 34-36.

This Act should be studied together with the Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998, the purpose of which is to regulate procedures and criteria for the submission, processing, consideration and decision of applications for environmental authorisation of activities and related matters.³⁰⁵

Relevant steps are needed and the content prescribed, before submission of an application for basic assessments, scoping reports and environmental impact assessments. The regulations also determine that as part of the broader document, social and cultural aspects of the environment should be described and relevant legislation identified, and a specialist report with recommendations (such as the heritage impact assessments), be included.³⁰⁶

The specialist reports, which should be executed by an independent person, are also subject to criteria as stipulated in the regulations.³⁰⁷ These regulations also make provision for compliance monitoring, an important factor which can easily be overseen.³⁰⁸

The inclusion of integrated management is also clearly highlighted in the Constitution of the Republic of South Africa Act (Act no. 108 of 1996), which included a chapter on 'co-operative governance', which aims to ensure good relations between South Africa's three spheres of government.³⁰⁹

Grossman's statement that "it is essential that co-operative relationships are maintained and improved with all spheres of government and stakeholders, and that all directly or indirectly contribute to the attainment of the vision and objectives of the BCNR", is extremely valid, and underlines the principles in most of the Acts under discussion.³¹⁰

The South African Government implemented the Intergovernmental Relations Framework Act in 2005 to establish a framework for the three spheres of government to promote and facilitate intergovernmental relations, and to provide for

³⁰⁵ *Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998*, p. 9.

³⁰⁶ *Ibid.*, pp. 9,11,21 & 22.

³⁰⁷ *Ibid.*, pp. 31-32.

³⁰⁸ *Ibid.*, pp. 57-58.

³⁰⁹ *Constitution of the Republic of South Africa Act, Act No. 108 of 1996*, section 3, p. 5.

³¹⁰ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 48.

mechanisms and procedures, to facilitate the settlements of intergovernmental disputes and other related issues.³¹¹

An Act which addresses issues regarding inefficiency on behalf of the government, is the Promotion of Administrative Justice Act of 2000, outlining the right to administrative action which is lawful, reasonable and fair.³¹²

The National Heritage Resources Act, no., 25 of 1999, replaced the National Monuments Act, of 1969. This Act presents, within the principles for identification, assessment, and management of heritage resources, a broad protective legislative framework within which to operate, but there are still challenges regarding intangible heritage.³¹³ It also provides for the establishment of the South African Heritage Resources Agency (SAHRA) which is the current body responsible for the management of the national heritage. All heritage in South Africa is protected by the National Heritage Resources Act, no. 25 of 1999 (NHRA), which ensures that there are heritage resources authorities which are responsible for the identification and protection of South Africa's heritage resources. It laid out criteria for the identification of resources, as well as systems for their management. It is structured according to a three level system which makes heritage resources authorities on national, provincial and local levels responsible for their actions and decisions, as well as the performance of functions.³¹⁴

SAHRA has been given the responsibility of establishing a grading system of places and objects that form part of the national estate. There are also criteria by which a resource can be judged, and then graded accordingly. The grading distinguishes between three categories:

- Grade I: Heritage resources with qualities so exceptional that they are of special national significance.
- Grade II: Heritage resources with special qualities that make them significant within a province or a region, while still forming part of the national estate.

³¹¹ *Intergovernmental Relations Framework Act*, Act No. 13 of 2005, pp. 1-16.

³¹² *Promotion of Administrative Justice Act*, 2000, pp. 1-9.

³¹³ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 121.

³¹⁴ N. Haw. *Cultural Heritage Management within Nature Conservation Areas: A Heritage Manager's Guide*, M.A. dissertation, U.P., 2006, p. 59.

- Grade III: Other heritage resources worthy of conservation.

This act addresses the tangible as well as intangible heritage (buildings, structures, archaeological, palaeontological sites, graves, sites of significance and objects to which oral traditions are attached). It also recognizes culturally significant resources which:

- are of importance to a community.
- have the potential to yield information that will contribute to an understanding of South Africa's natural and cultural heritage.
- have special association with a particular community or cultural group for social, cultural or spiritual reasons.³¹⁵

SAHRA has in terms of section 25 (2)(h), of the NHRA, no. 25 of 1999, made regulations in the Schedule. Chapter IX on burial grounds and graves provides guidelines for any action to destroy, damage, alter, exhume or remove from its original position or otherwise disturb the grave or burial site.³¹⁶

For the first time systems were set in place to assess impacts on cultural heritage resources and to ensure the correct conservation procedures. This also opened up a new scope of specialized work for heritage practitioners.

The Mineral and Petroleum Resources Development Act of 2002, concentrates on all issues regarding reconnaissance, prospecting and mining. Very little is mentioned in terms of heritage resources itself, and it is only section 39 (3)(b)(iii), that makes specific mention of the NHRA (no. 25 of 1999). In the rest of the Act, it generally refers to restrictions in terms of “any other law”, and consultation is emphasised throughout. Every person who has applied for a mining right must conduct an environmental impact assessment and management programme within 180 days. This should include (3)(b)(ii) the socio-economic conditions of any person who might be directly affected; and (3)(b)(iii) any national estate referred to in section (3)(2), of the NHRA (no. 25 of 1999).³¹⁷

³¹⁵ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 121.

³¹⁶ *Regulations in the Schedule of the National Heritage Resources Act*, 1999, pp. 22-24.

³¹⁷ *Mineral and Petroleum Resources Development Act*, 2002, p. 42-44.

Two very useful national environmental acts for cultural heritage managers, are the National Environmental Management: Protected Areas Act, no., 57 of 2003 and the Biodiversity Act, no., 10 of 2004, which provide guidelines on protected areas.

The Protected Areas Act, no. 57 of 2003, provides protection for any ecologically viable area in South Africa, to create a national register of all protected areas within the country, to ensure that the management of such areas is in accordance with national legislation and to provide for intergovernmental co-operation and consultation with the public. The objectives of this Act include providing for the declaration and management of protected areas according to South African legislation, promoting sustainable utilisation of protected areas for the benefit of the people (including tourists) in such a way as to preserve the ecological character of such areas and promoting the participation of local communities in the management of protected areas. Consultation forms an integral part of the management issues.³¹⁸

The Protected Areas Act, no. 57 of 2003, makes specific mention of world heritage sites, something which will be useful in future management of the BCNR as the Belvedere Hydro Electric Power Station, together with the Central Reduction Works in Pilgrim's Rest, were included in the proposal to the South African World Heritage Convention Committee meeting, for world heritage status.³¹⁹

The BCNR is the largest green Canyon in the world, with a unique botanical diversity, and it is very likely that the whole area might be proposed for a World Heritage listing in the future.

In the Protected Areas Act, the following areas are protected: nature reserves and wilderness areas, protected environments, world heritage sites, specially protected and declared forest areas, forest nature reserves and forest wilderness areas and declared mountain catchment areas. The purpose for declaration is to provide for sustainable use of natural and biological resources, creating or enhancing

³¹⁸ *National Environmental Management: Protected Areas Act*, No. 57 of 2003, p. 2 & section 2, p. 12.

³¹⁹ C. van Wyk Rowe, *World Heritage Listing: Central Reduction Works and Belvedere Hydro Electric Power Station, Pilgrim's Rest*. Presentation for World Heritage Convention Committee Meeting, 26 April 2007. Pilgrim's Rest Museum, p. 2-19.

destinations for nature-based tourism, managing the interrelationship between natural environmental biodiversity, human settlement and economic development, and to generally contribute to human, social, cultural, spiritual and economic development. Public participation and consultation with all relevant stakeholders, is emphasised throughout this Act, and it is stated that the public be given sufficient information to enable an informed community participation.³²⁰

The Biodiversity Act, no. 10 of 2004, focuses and supports mainly the natural biodiversity and the implementation of management and conservation to protect species and ecosystems that need national protection. What is important for the heritage manager, is that the act outlines any restricted activities involving threatened or protected species or environments. The Act requires that all relevant stakeholders, including local or indigenous communities be consulted before any actions are permitted to be implemented.³²¹

Fire management and control is essential in any protected area. The National Veld and Forest Act, no. 101 of 1998, specifies the guidelines to fire management in general.³²² The BCNR should include fire management of cultural heritage sites in its strategic plan, as these sites are easily destroyed by unscheduled or uncontrolled fires. Rock art sites are particularly vulnerable.

The Cultural Institutions Act (no. 119 of 1998), makes provision for the establishment of certain institutions as declared cultural institutions under the control of councils. The functions of these institutions are also to provide guidelines in terms of recording, preserving and safeguarding of all movable and immovable property. Although this Act is not directly applicable to the BCNR as a 'cultural institution' the guidelines in terms of recording, preserving and safeguarding of such property is relevant and should be adhered to.³²³

The Tourism Act (no. 72 of 1993), is applicable to all industries which are visited by

³²⁰ *National Environmental Management: Protected Areas Act*, No. 57 of 2003, sections 9,10,17, pp. 16, 18-20.

³²¹ *National Environmental Management: Biodiversity Act*, No. 10 of 2004, section 83, p. 68.

³²² D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 75.

³²³ *Cultural Institutions Act*, No. 119 of 1998, sections 8 &10, pp. 6-8.

the public. It regulates and enhances standards of facilities and services in the tourism industry, and ensures competent registered tourist guides in terms of the Act. All tourist guides are required to comply with the competence for registration in their specific fields (environmental or heritage) and are subject to a code of conduct and ethics. This includes provision to take all reasonable steps to ensure the safety of tourists.³²⁴

The United Nations resolved that in each country, a body should be responsible for the standardisation of its geographical names. In a multicultural and multilingual country such as South Africa, where different groups traditionally use different names for a place, it is crucial that forms of names be established in order to ensure uniformity in the use of names and to prevent unnecessary conflict and misunderstanding. The National Place Names Committee has performed this function since 1939, but excluded for example the names of topographical features. It did not have a broad mandate and the absence of legislation hampered its effectiveness. According to the South African Geographical Names Council Bill (no. 112B of 1998), (in accordance with section 75 of the Constitution) it was designed to establish the South African Geographical Names Council whose main function is to advise the Minister for arts and culture on names to be used for official purposes, of populated and unpopulated places and geographical features. Wide representation of all the language and cultural groups of South African society and the particular expertise of its members will ensure that the Council will be acceptable to all groupings within the South African community.³²⁵

The BCNR should consider the Restitution of Land Rights Act, (no. 22 of 1994), in the event of land claims in the Park. The purpose of this Act is to provide for the restitution of rights in land, in respect of which persons or communities were dispossessed under or for the purpose of furthering the objects of any racially based discriminatory law.³²⁶

A government Bill, which is applicable to areas where any immovable asset is owned or leased by government, is the Government Immovable Asset Management Bill (no. 28135 of 2005). The objectives of this Bill is to provide a uniform framework

³²⁴ *The Tourism Act*, No. 72, 1993, section 21(b & c), p. 14-15.

³²⁵ *South African Geographical Names Council Bill*, No. 112B of 1998, p. 10.

³²⁶ *Restitution of Land Rights Act*, No., 22 of 1994, p. 1.

for the management of immovable assets; to ensure the co-ordination of the use of such an asset with service delivery objectives; to provide guidelines and minimum standards in respect of such assets; optimise the cost of service delivery by ensuring accountability, the maintenance and protection of the environment, cultural and historic heritage. The user of such assets is responsible, and should give effect to an asset management plan which should also consist of a maintenance plan.³²⁷

The Mpumalanga Tourism and Parks Agency Act, 2005, is directed more towards the effective management, conservation and development of environmental aspects within protected areas. It is also promoting sustainable tourism, socio-economic growth and transformation to create employment opportunities for previously disadvantaged individuals and local communities, in relation with other policies. It states that MTPA should look at opportunities and research the natural as well as cultural aspects, which could be developed as tourism attractions.³²⁸

c. International charters

- Charter for the protection and management of archaeological heritage, 1990.
- Australia ICOMOS, Burra Charter, 1999.

The Charter for the Protection and Management of the Archaeological Heritage, 1990, describes that the protection of this heritage cannot be based upon the application of archaeological techniques alone. It requires a wider basis of professional and scientific knowledge and skills. The archaeological heritage constitutes the basic record of past human activities. Its protection and proper management is therefore essential to enable archaeologists and other scholars to study and interpret it on behalf of and for the benefit of present and future generations. This Charter lays down principles relating to the different aspects of archaeological heritage management.³²⁹

The Australia ICOMOS Burra Charter, 1999, provides guidance for the conservation and management of places of cultural significance, and is based on the knowledge and experience of Australia ICOMOS (International Council on Monuments and

³²⁷ *Government Immovable Asset management Bill*, No. 28135 of 2005, p. 3-6.

³²⁸ *Mpumalanga Tourism and Parks Agency Act*, 2005, p. 5,7-8.

³²⁹ *Charter for the Protection and management of the Archaeological Heritage*, 1990, pp. 1-6.

Sites) members. The Charter sets a standard of practice for those who provide advice, make decisions about or undertake works at places of cultural significance, including owners, managers and custodians. It advocates a cautious approach to change: do as much as necessary to care for the place and to make it usable, but otherwise change it as little as possible so that its cultural significance is retained. Amendments to the charter, recognised the less tangible aspects of cultural significance including those embodied in the use of heritage places, associations with a place and the meanings that places have for people. A very useful flowchart at the end of the Charter provides the process or sequence of investigations, decisions and actions.³³⁰

In view of the above, it becomes clear that the current legislation in the strategic management plan for the BCNR can be supplemented with the following legislations, which would directly apply to the efficient management of all cultural heritage resources. The relevant environmental legislation dealing with these resources are also included here.

d. National legislation and regulations

- Mpumalanga Environmental Conservation Act, (Act no. 73 of 1989).
- National Environmental Management Act, (Act no. 107 of 1998).
- Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998.
- National Environmental Management: Biodiversity Act, (Act no. 10 of 2004).
- National Environmental Management: Protected Areas Act, (Act no. 57 of 2003).
- Restitution of Land Rights Act, (no. 22 of 1994).
- The White Paper on Arts, Culture and Heritage, 1996.
- South African Geographical Names Council Bill (no. 112B of 1998).
- Cultural Institutions Act (Act no. 119 of 1998).
- National Heritage Resources Act, (Act no. 25 of 1999).
- Regulations in the Schedule of the National Heritage Resources Act, no. 25 of 1999.
- National Heritage Council Act, (Act no. 11 of 1999).

³³⁰ *Australia ICOMOS Secretariat, The Burra Charter*, <<http://www.icomos.org/australia/burra.html>>, Access: 2006-09-06. pp. 1-3, 20.

- World Heritage Convention Act, 1999.
- Promotion of Administrative Justice Act, 2000.
- Mineral and Petroleum resources development Act, 2002.
- Spatial Data Infrastructures Act, (no. 54 of 2003).
- Government Immovable Asset Management Bill (no. 28135 of 2005).
- Tourism Act no. 72 of 1993.

e. Provincial legislation

- Mpumalanga Nature Conservation Act, (Act no. 10 of 1998).
- Eastern Transvaal Parks Board Act, (Act no. 6 of 1995).
- Mpumalanga Tourism Authority Act, 2001.
- Mpumalanga Tourism and Parks Agency Act, 2005.

4. Interpretation and evaluation

In terms of the norms or guiding principles for the general management of the BCNR, Grossman states that the management must serve the public interest by safeguarding the ecological, cultural and scenic resources as a common heritage and national asset.³³¹

The guiding principles by which the BCNR should adhere to, incorporate the general concepts in the various acts as follows:³³²

- Park Management shall co-operate with national, provincial and local government and stakeholders in strategic conservation initiatives aimed at conserving conservation-worthy areas adjacent, or related, to the Park.
- Park Management, together with relevant authorities, shall strive to integrate planning and development in areas of their respective control.
- Park Management shall, in co-operation with the local and provincial authorities, strive to avoid further fragmentation of contiguous natural areas within and adjacent to the Park.
- Park Management shall co-operate with other conservation initiatives adjacent to

³³¹ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 47.

³³² *Ibid.*, p. 54.

the Park, especially where these are contiguous with the Park.

It should be stressed that in terms of the management of heritage resources within the BCNR, all the above legislation as discussed, is relevant in some way or the other, and management should therefore be approached in an integrated sense, who recognises the interdependence of all components. In the section that follows on evaluation and interpretation, the most relevant legislations are highlighted.

Part 2, Chapter 2, of the NHRA (no. 25 of 1999), which deals with general protections, are especially valid to the BCNR where cultural resources such as historic industrial structures older than 60 years, archaeological sites, (Stone Age and Iron Age), sacred sites, graves (Iron Age and historic), and public monuments are to be conserved and managed.³³³

It should be emphasised that all cultural resources older than sixty years enjoy automatic protection in terms of the NHRA, and do not need to be specifically declared as a grade I (national) or grade II (provincial) site, before it is relevant to deal with the procedures as mentioned below.

Sections 34-38 of the NHRA, stipulates the processes which are applicable when heritage resources are to be impacted upon. This includes any development or activity that will change a site, such as a road, wall, power line, pipeline, canal, barrier, bridge etc. A professional Heritage Impact Assessment should be conducted, and a permit is required and should be issued by the responsible heritage resources authority to alter, demolish, destroy, damage, excavate, deface or otherwise disturb structures older than 60 years, archaeological, palaeontological, meteorites, burial grounds, graves, public monuments or memorials on the BCNR.³³⁴

The National Environmental Management Act, 1998 underlines this procedure, as Environmental Impact Assessments are required to include a specialist report on social and cultural aspects which may be affected.³³⁵ The Regulations in terms of

³³³ *National Heritage Resources Act*, No. 25 of 1999, pp. 56-66.; & *Regulations in the Schedule of the*

National heritage resources Act, No. 25, 1999, chapter 9, pp. 20-24.

³³⁴ *National Heritage Resources Act*, No. 25 of 1999, pp. 58-64.

³³⁵ *National Environmental Management Act*, No. 107 of 1998, pp. 20-38.

Chapter 5 of the National Environmental Management Act, 1998, deals specifically with the processes as well as the actual content required of any specialist report such as a Heritage Impact Assessment.³³⁶

This assessment report should be submitted, and is subject to the approval of a permit committee by the Provincial Heritage Resources Authority, before any activity may take place.³³⁷

As the management agency, the BCNR should take special care to include a clause in the asset management plan on maintenance or restoration work in terms of structures older than 60 years, for example the Belvedere Hydro Electric Power Station and associated buildings. Restoration and maintenance to these structures are subject to the same procedures as described above.³³⁸

Deacon explains in her article “A beginner's guide to Archaeology, SAHRA and the PHRAs”, that the NHRA is an integrated system that allows decision-making about the significance of heritage places, to take place at the lowest competent level of governance. In theory, this allows local authorities to identify sites of importance to their residents which will lead to better integration of the management of heritage places and planning.³³⁹

It places a responsibility on the BCNR with its abundance of cultural resources, under the NHRA (no. 25 of 1999), to properly identify, record, document and present these resources. It may be advisable for the MTPA, or the Park itself, to also establish a cultural resources management unit, for long term conservation of the national estate. This unit should liaise with declared cultural institutions to ensure the correct guidelines in terms of recording, preserving and safeguarding of all movable and immovable property are in place, especially where objects are collected or displayed at interpretation centres.³⁴⁰

³³⁶ *Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998*, p. 31-32.

³³⁷ *National Heritage Resources Act, No. 25 of 1999*, pp. 48-76.

³³⁸ *Government Immovable Asset management Bill, No. 28135 of 2005*, p. 3-6; & *National Heritage Resources Act, No. 25 of 1999*, pp. 74-76.

³³⁹ J. Deacon, A beginner's guide to Archaeology, SAHRA and the PHRAs, *The Digging stick* 24(1), 2007, p.15.

³⁴⁰ *Cultural Institutions Act, No 119 of 1998*, sections 8 &10, pp. 6-8.

The Burra Charter highlights the importance of the recognition of less tangible aspects of cultural significance such as the use of heritage places, associations with a place and meaning that a place may have for people.³⁴¹ Scheermeyer also states that all components of heritage resources are linked and cannot be conserved and managed as separate entities. For example in the case of archaeological sites, the importance lies not only in its scientific value, but also its intangible value, be it in relation to its significance in terms of symbolism, religion, spirituality, storytelling, folklore, aesthetics, creativity, linguistic expression, song, dance or popular memory.³⁴²

Different layers of history are applicable at the BCNR where surrounding communities can still remember intangible aspects such as the use of initiation sites, or footpaths which lead from abandoned stone walled settlements into the Canyon to the Belvedere Hydro Electric Power Station, or to the Lowveld. Some remembered life on Rietvley and Swadini, before the South African Government relocated the groups to other areas before 1965, when the nature reserve was established and the Blyderivierspoort Dam built. Today, only the ruins of old dwellings, upper and lower grinding stones, and graves are evidence of their previous occupation.³⁴³

At the Forever Resort, the Maropa cemetery, graves of Mogorobetse Kgosi, Makuke Klodovick Mashile and Queen Bitšedi Mashile are still visited on occasion. Many other graves of both African and European origin, are relevant on the BCNR **(Annexure 1)**.

Heritage authorities should exercise responsible management by linking various layers of historic knowledge through co-operation amongst the stakeholders, as all parties have legal rights in terms of the NHRA.³⁴⁴

³⁴¹ *Australia ICOMOS Secretariat, The Burra Charter*, <<http://www.icomos.org/australia/burra.html>>, Access: 2006-09-06. p. 1.

³⁴² C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, pp. 121-122.

³⁴³ M. De Jongh (ed.), *Swatini*, p. 1.

³⁴⁴ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 122.

Further challenges are to safeguard the intangible aspects of archaeological sites without compromising the safe management of heritage resources. The following five points by Scheermeyer is a useful guideline, which relevant authorities should abide to:³⁴⁵

- Identify sites that will be impacted upon by community practices (such as graveyards etc), but also sites that are not visited but still hold meaning for communities;
- Allow communities access to archaeological sites;
- Implement safeguarding measures to allow communities to exercise skills and existing practices and beliefs, linked to heritage resources of significance without compromising the heritage resource;
- Community education on why it is important to protect sites and how, may guard against promoting one aspect of a heritage resource at the expense of another component of the resource;
- Communities should know that they are as much stakeholders in the process as the heritage practitioners are.

Areas on the BCNR, such as Rietvley, Willemsoord and Swadini are currently under land claims,³⁴⁶ and these issues should be addressed through the Restitution of Land Rights Act, 1994 (No. 22 of 1994). These issues should be researched and an assessment made, under which circumstances and provisions communities were dispossessed of their land.³⁴⁷ The BCNR should establish National Key Point areas, which will have implications on the applications of land claims.³⁴⁸

The BCNR has an abundance of features which are deeply connected in terms of a multicultural and multilingual history, typical of the South African society. The names of such features should be respected and reflect the representivity of history. The guidelines for the composition and operation of the South African Geographical Names Committees require that the Minister should include relevant organisations when names changes are considered. It is also the responsibility of the BCNR management authority to make sure relevant officials are included in the process,

³⁴⁵ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 122.

³⁴⁶ Personal communication: H. Marais, Manager BCNR, P/Bag X431, Graskop, 2007-07-13.

³⁴⁷ *Restitution of Land Rights Act*, 1994, No. 22 of 1994, p. 1.

³⁴⁸ Personal communication: R. De Jong, P.O. Box 12013, Queenswood, Pretoria, 2007-06-14.

and that past imbalances are addressed.³⁴⁹

The section that follows is a specific approach in terms of legislation to the relevant cultural heritage resources which are applicable to the BCNR. Please note that archaeological and historic information given in this section are discussed in general, as it is dealt with in more detail in Chapter three.

a. Archaeological: Stone Age and Iron Age

The oldest traces of human activity on the BCNR, date back to the Early Stone Age. Although few stone tools have been recorded throughout Mpumalanga to date, an archaeological survey by UNISA in 1987, revealed a range of Early Stone Age hand axes, to scatters of Late Stone Age flakes and cores on the BCNR.³⁵⁰ Some examples of Early Stone Age tools were identified in the vicinity of the BCNR, on the farms Ponieskrantz 543 KT (Pilgrim's Rest), Vyeboom 513KT and Doornhoek 488KT.³⁵¹ The archaeological evidence at Bushman Rock Shelter to the west of the BCNR, indicates that the Later Stone Age begins at approximately 12 000 Before Present (BP).³⁵² Over twenty five Stone Age rock art sites have been recorded on, and in the surrounding area of the BCNR (**Appendix 1**).

The earliest appearance of Iron Age people in the foothills of the Drakensberg, is estimated by the archaeological survey of UNISA, at around 800 – 1100 AD, and belonged to the Eiland and Klingbeil pottery traditions. The next occupation of Iron Age people probably occurred during the 16th - 17th centuries and represents the beginning of the stone-walled settlements.³⁵³

Three rock art sites on the BCNR were painted by black farmer communities), and three more were identified outside the borders of the BCNR (**Appendix 1**).

³⁴⁹ *South African Geographical Names Council Bill*, No. 112B of 1998, p. 4.

³⁵⁰ M. De Jongh (ed.), *Swatini*, p. 9.

³⁵¹ Personal information: *E. MacKenzie*, Graskop, 2006-10-6; & Personal information: *M. Moynihan*, Graskop, 2006-09-18.

³⁵² A. Esterhuysen & J. Smith, *The Archaeology of Mpumalanga*, in *P. Delius (ed.), Mpumalanga: Recapturing the Past: Defining the Future*, p. 10.

³⁵³ M. De Jongh (red.), *Swatini*, p. 9; & A. Esterhuysen & J. Smith, *The Archaeology of Mpumalanga*, in *P. Delius (ed.), Mpumalanga: Recapturing the Past: Defining the Future*, p. 11.

In the section on Biodiversity and Ecosystem management in Grossmans' *Strategic Management Plan*, it is stated that one of the guiding principles is the introduction of species, "if a species occurred historically and suitable habitat is still available on the reserve."³⁵⁴ Here, the study of images of species which is to be seen in the rock art, is a crucial link with the past, as there are a whole range of animals which do not currently occur in the BCNR such as roan antelope, tsessebe, elephant and giraffe.

i. Applicable legislation

- Charter for the protection and management of the archaeological heritage, 1990.
- Australia ICOMOS, Burra Charter, 1999.
- World Heritage Convention Act, 1999.
- South African Geographical Names Council Bill (no., 112B of 1998).
- National Heritage Resources Act, (Act no. 25 of 1999).
- Regulations in the Schedule of the National Heritage Resources Act, no. 25 of 1999.
- Cultural Institutions Act, (Act no. 119 of 1998).
- National Environmental Management Act, (Act no. 107 of 1998).
- Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998.
- National Environmental Management: Protected Areas Act, (Act no. 57 of 2003).
- Mineral and Petroleum resources development Act, 2002.
- Tourism Act no. 72 of 1993.
- Mpumalanga Tourism and Parks Agency Act, 2005.

ii. Guiding principles

- Acknowledgement of the area's diverse cultural heritage and a commitment to ensuring the safeguarding of this heritage;
- The acceptance of responsibility for ensuring that the effective protection, preservation and sustainable utilisation of cultural resources are integrated into the process of environmental management of the Park;
- The management policy should establish a trusteeship for both natural and

³⁵⁴ D. Grossman & Associates, Blyde River Canyon National Park: Strategic Management Plan 1st Edition, p. 57.

cultural heritage components, so that these assets can be taken into account in development projects and that the needs and values of especially local and neighboring communities are honored in this respect.³⁵⁵

The guidelines such as Scheermeyer suggested, could also effectively be included for this section.³⁵⁶

b. Historical: recent African history and graves

The Drakensberg Escarpment was an ideal hide-out for the various ethnic groups which clashed during the 19th century, and the remains of many stonewalled complexes are to be seen throughout the BCNR and adjacent areas.³⁵⁷ The Battle of Moholoholo took place in the 19th century, when the offensive Swazi were defeated by the Pulana in 1864. One of the Pulana chiefs who lead in the battle, was Maripi Mashile, after whom Mariepskop was named.³⁵⁸

The BCNR, has an abundance of historic ruins, graves, kraals, upper and lower grinding stones, which are the remains of previous settlements before the establishment of the nature reserve. The area where the current Blyderivierspoort Dam is situated, was the settlement of the Eastern Sotho (Pai, Kutswe and Pulana), and Pedi. When a decision was made to build the Dam, the group were resettled (with compensation) by the South African Government to Buffelshoek, Acornhoek, Beverleyshoek and Bushbuckridge areas. This area is today generally referred to as Swadini, and was known by the black people as Tswateng.³⁵⁹

On areas such as Rietvley, Steenveld, Dientjie, Clermont and Aventura (all situated within the BCNR), many remains of previous settlements, are still to be seen

(Appendix 1).

³⁵⁵ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 80.

³⁵⁶ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60(182), 2005, p. 122.

³⁵⁷ M. De Jongh (ed.), *Swatini*, p. 10.

³⁵⁸ U. de V. Pienaar, *Neem uit die Verlede*, p. 43.

³⁵⁹ M. De Jongh (ed.), *Swatini*, p. 1.

The well known scenic points along the main road from Graskop to Ohrigstad, such as God's Window, Three Rondavels, and Mariepskop, are seen from viewpoints on the Panorama route. These all have historic associations which are not generally known by the tourists visiting these famous topographical features (see Chapter three).

i. Applicable legislation

- Charter for the protection and management of the archaeological heritage, 1990.
- Australia ICOMOS, Burra Charter, 1999.
- World Heritage Convention Act, 1999.
- National Heritage Resources Act, (Act no. 25 of 1999).
- Regulations in the Schedule of the National Heritage Resources Act, no. 25 of 1999.
- Restitution of Land Rights Act, (no. 22 of 1994).
- South African Geographical Names Council Bill (no. 112B of 1998).
- Cultural Institutions Act, (Act no. 119 of 1998).
- National Environmental Management Act, (Act no. 107 of 1998).
- Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998.
- National Environmental Management: Protected Areas Act, (Act no. 57 of 2003).
- Mineral and Petroleum resources development Act, 2002.
- Tourism Act (no. 72 of 1993).
- Mpumalanga Tourism and Parks Agency Act, 2005.

ii. Guiding principles

This section overlaps in terms of the guiding principles with the section on archaeology, as some of the heritage resources may be older than 60 years, although adequate historic sources are available. These resources, such as graves or old settlements may however, still be relevant or visited by surrounding communities.

- Acknowledgement of the area's diverse cultural heritage and a commitment to ensuring the safeguarding of this heritage
- The acceptance of responsibility for ensuring that the effective protection,

preservation and sustainable utilisation of cultural resources are integrated into the process of environmental management of the Park;

- The management policy should establish a trusteeship for both natural and cultural heritage components, so that these assets can be taken into account in development projects and that the needs and values of especially local and neighbouring communities are honored in this respect.³⁶⁰

The guidelines such as Scheermeyer suggested, and which are included in the previous section on Archaeology (Stone Age and Iron Age) are also relevant here.³⁶¹

Environmental education should include an awareness program in terms of cultural heritage resources, and should actively be encouraged with school children from the area. Where possible, partnerships should be established with role players and interested parties to ensure that this takes place. In the section below, cultural and intangible aspects of heritage has now also been incorporated, in order to ensure that these aspects get a rightful place in the management of the BCNR.

- Natural resources inside and outside of protected areas should be sustainably used, and awareness on how to protect the environment created. In this section, plant resources which might have a traditional, cultural or medicinal value, link it again with cultural heritage resources management;
- Park Management should develop an interpretive and educational program, which will provide each visitor with an interpretive experience that is enjoyable and inspirational, within the context of the parks tangible and intangible resources and the values they represent;
- Park Management should provide both on- and off-site interpretive presentations and media, which facilitate a connection between the interests of the visitor and the meanings of the park;
- Educational programmes must align with the National School Curriculum;
- Opportunities to participate in National Environmental as well as Arts and Culture initiatives such as World Environment Day and Heritage Day, should be taken where appropriate.

³⁶⁰ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 80.

³⁶¹ C. Scheermeyer, A Changing and Challenging landscape: Heritage Resources Management in South Africa, *South African Archaeological Bulletin* 60 (182), 2005, p. 122.

- Regular forum meetings with communities;
- Establish and upgrade community information centres such as the exhibition and interpretation centres at Swadini and Bourke's Luck.³⁶²

c. Industrial: built environment

The Dientjie and Bourke's Luck Mines and Belvedere Hydro Electric Power Station, are the more well known of the industrial features within the BCNR, dating from the previous centuries. But there are an abundance of features connected to the *Voortrekker* era (old wagon roads), the pioneers of the gold industry (mining activities) and afforestation industry (old yellow-wood saw pits and logging slides), to name but a few (**Appendix 1**).

Many mineral claims are still valid on the portions of State land in the Paradise Camp and Graskop areas of the BCNR. Although the original reserve was de-proclaimed with regards to mining, changes in the new legislation have opened up doors for old claim areas to be mined again and application for gold mining in the Bourke's Luck and Muilhuis areas have been received. The SAMROCK mine, situated on Portion 28 of the Farm Graskop, is preparing for the mining of manganese in the area.³⁶³

The current economic growth rate does not create enough employment opportunities to adequately address unemployment and poverty. The Integrated Development Plan, identifies that economic growth could be achieved through promoting tourism, agriculture, manufacturing and agro-processing.³⁶⁴

i. Applicable legislation

- Australia ICOMOS, Burra Charter, 1999.
- World Heritage Convention Act, 1999.
- National Heritage Resources Act, (Act no. 25 of 1999).
- Regulations in the Schedule of the National Heritage Resources Act, no. 25 of

³⁶² D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 82.

³⁶³ *Ibid.*, p. 45.

³⁶⁴ *Ibid.*, p. 45.

1999.

- South African Geographical Names Council Bill (no. 112B of 1998).
- Restitution of Land Rights Act, (no. 22 of 1994).
- Cultural Institutions Act, (Act no. 119 of 1998).
- National Environmental Management Act, (Act no. 107 of 1998).
- Regulations in terms of Chapter 5 of the National Environmental Management Act, 1998.
- Mineral and Petroleum resources development Act, 2002.
- Spatial Data Infrastructures Act, (no. 54 of 2003).
- Tourism Act no. 72 of 1993.
- Mpumalanga Tourism and Parks Agency Act, 2005.
- Government Immovable Asset Management Bill (no. 28135 of 2005).

ii. Guiding principles

The long term success of the BCNR is dependent on developing a constructive, mutually beneficial relationship between the BCNR and adjacent resident communities. This will include claimant communities. Various projects and programmes that enhance the relationship between the BCNR and the neighbouring communities are currently in progress. Expansion in partnerships with the surrounding communities of the BCNR is essential for the success of the future National Park.

The guiding principles, overlaps with the previous section on history:

- Park Management should develop an interpretive and educational program, which will provide each visitor with an interpretive experience that is enjoyable and inspirational, within the context of the parks tangible and intangible resources and the values they represent.
- Park Management should provide both on- and off-site interpretive presentations and media, which facilitate a connection between the interests of the visitor and the meanings of the park.
- Educational Programmes must align with the National School Curriculum.
- Establish and upgrade community information centres such as the exhibition and interpretation centers at Swadini and Bourke's Luck.

d. Historical tourist features: monuments and natural sites with special significance

Historic features on the BCNR, that are today popular tourist destinations include the Potgieter - Trichardt monument, Bourke's Luck Potholes, Three Rondavels, God's Window, Paradise (Hikers) Camp, Dientjie Falls, Clearstream and Watervalspruit Hikers camps (**Appendix 1**).

Tourism is one of the key components of Mpumalanga's economic base. Existing annual demand for the Lower Canyon in 2004, shows that there was an estimated 963 155 visitors, and for the same period at the Upper Canyon, an estimated 601 383 visitors.

The assessment of both current and projected tourism demands indicates that the BCNR holds significant potential for growth in terms of market value and job creation.³⁶⁵ Important facilities for the tourists are the interpretation centres situated at Bourke's Luck and Swadini, where the natural and cultural heritage landscapes should be depicted in interpretative and exciting ways.

This section should be seen together with the integrated environmental objectives as set out by Grossman, as development will primarily take place with the vision of attracting more tourists to this area.

i. Applicable legislation

- Australia ICOMOS, Burra Charter, 1999.
- National Heritage Resources Act, (Act no. 25 of 1999).
- Regulations in the Schedule of the National Heritage Resources Act, no. 25 of 1999.
- South African Geographical Names Council Bill (no. 112B of 1998).
- Restitution of Land Rights Act, (no. 22 of 1994).
- National Environmental Management Act, (Act no. 107 of 1998).
- Regulations in terms of Chapter 5 of the National Environmental Management

³⁶⁵ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 44.

Act, 1998.

- National Environmental Management: Protected Areas Act, (Act no. 57 of 2003).
- The Tourism Act, (no. 72 of 1993).
- Spatial Data Infrastructures Act, (no. 54 of 2003).
- Mpumalanga Tourism and Parks Agency Act, 2005.
- Mpumalanga Spatial Development Framework, 1999.
- Government Immovable Asset Management Bill (no. 28135 of 2005).

ii. Guiding principles

Ensure that visitor facilities do not detract from the unique natural and cultural experience, and that spatial planning initiatives are consistent with this principle:

- Ensure that visitor facilities are harmonious with park resources;
- Conserve wilderness quality of remote areas in the Park as a means of maintaining the quality of visitor experience;
- To protect and conserve site resources (natural, man-made, sensory);
- To ensure developments are subject to the requirement of applicable legislation in terms of Environmental Impact assessments as well as Heritage Impact assessments.

A clear trend has developed through the study of various legislations in the processes before actual management can take place. The flowchart of the Burra Charter breaks it down into three convenient sections as: understanding the significance, development of policy, and management.³⁶⁶ This is reached through the identification of resources and its associations, adequate research and establishment of its significance, the establishment and impact of visitor access or community practices. Safeguarding measures should be implemented through policies without compromising the resources which pose real challenges to all managers. Awareness, education and interpretation to staff members, communities and visitors should be part of the overall goal, which will be incorporated in an integrated management plan.

³⁶⁶ Australia ICOMOS Secretariat, *The Burra Charter*, <<http://www.icomos.org/australia/burra.html>>, Access: 2006-09-06. p. 20.

e. Economic upliftment initiatives

The BCNR's contribution to the local and regional economy must be recognised and therefore will be seen as an important vehicle through which rural developments and transformation is achieved. The essential points are summarised in Grossman's strategic management plan, for Blyde:

- Promote the strong sense of ownership and empowerment amongst resident people and communities and ensure a strong supporting institutional base;
- The right to equality, a healthy environment and the right to information are to be guaranteed;
- Co-operative governance should take place between citizens and between different governmental departments;
- Benefits from biodiversity are to be fairly shared and the benefits flows to the people in and around protected areas which will be improved;
- The capacity of neighbouring communities should be developed, in order to participate in the management of protected areas;
- Equitable accessibility by all people to the Park is to be ensured;
- Community based initiatives and partnerships shall promote and support economic and employment opportunities, particularly for local disadvantaged persons and communities.³⁶⁷

³⁶⁷ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p. 82.

CHAPTER V

MANAGEMENT GUIDELINES FOR CULTURAL HERITAGE RESOURCES ON BCNR

1. Background

Mpumalanga Tourism Authority (MTA) have recently merged into the Mpumalanga Tourism and Parks Agency (MTPA) which is now a single institution that is mandated with the responsibility of conservation and tourism. The Mpumalanga Tourism and Parks Agency Act, 2005, is already applicable in terms of the MTPA's joint responsibilities. It is also understood that this made way for a possible relocation of the conservation and tourism functions away from the Department of Agriculture and Land Administration (DALA) to the Department of Economic Development and Planning (DEDP). Implications of these legislative reforms and relocation of functions on the management effectiveness for the Blyde Canyon Nature Reserve (BCNR) will need to be carefully assessed and the current management plan, revised accordingly.³⁶⁸

The proposed plan for the Blyde Canyon National Park (BCNP), will expand the current boundaries to an extent of 22 000 ha (making a total of approximately 49 000 hectares) (**Map 1**). A cabinet decision was made to change the existing land use of selected State forests from commercial plantation forestry to conservation, and to consolidate these forest portions with the adjacent BCNR for incorporation into the South African National Parks system.³⁶⁹ The heritage features on these additional sections, are also included in the heritage data list (**Appendix 1**).

Cultural heritage resources, archaeological and historical, occur on the entire area of the BCNR. The resources have been divided into categories,³⁷⁰ such as archaeological sites, rock art sites, historic buildings-, industrial-, burial sites and historical tourist features. Specific objectives relevant to each category are included

³⁶⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic Management Plan 1st Edition*, p.14.

³⁶⁹ *Ibid.*, p. 15.

³⁷⁰ ICOMOS, The World Heritage List: Filling the Gaps – an action plan for the future, <<http://whc.unesco.org/uploads/pages/documents/document-273-1-pdf>>, Access: 2006-12-09.

in the management plan and are actionable and measurable.³⁷¹ These resources are critical to understanding and interpreting southern African colonial and pre-colonial history. These resources are fragile and may be destroyed easily unless properly managed. The material evidence of past human activities is both finite and non-renewable, and once lost, these resources cannot be recovered.³⁷²

Factors which may affect the nominations for including the BCNR or the planned BCNP, in future World Heritage listings, are the lack of representative data lists of cultural heritage resources, as well as an effective system of protection.³⁷³

2. Statement of significance

The archaeological and historical sites that are dealt with on the BCNR include occupation deposits in rock shelters, surface scatters of stone tools, human burial sites and the remains of historical and industrial evidence.

There are always philosophical problems of how we assign value to certain heritage resources. Tangible aspects are much more measurable than intangible values. It should be taken into account that tangible physical heritage, has a deeper (intangible) association, and it is the responsibility of the heritage manager to seek ways to also recover the intangible contexts by which a site may be more sensitively interpreted.³⁷⁴

Conservation of the cultural landscapes has become a specialised field, guided by principles which have been set out in various conservation charters adopted by international and national conservation bodies, and the NHRA is the relevant legislation which aims to promote good management of these resources and to encourage communities to nurture and conserve their legacy.³⁷⁵

Heritage site management is the control of the elements that make up the physical

³⁷¹ R. Harrison (ed.), *Manual of Heritage management*, p. 9.

³⁷² E.J. Wahl et al. (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 2.

³⁷³ ICOMOS, The World Heritage List: Filling the Gaps – an action plan for the future, <<http://whc.unesco.org/uploads/pages/documents/document-273-1-pdf>>, Access: 2006-12-09.

³⁷⁴ D. Morris, *Interpreting Driekopseiland: the tangible and the intangible in a Northern Cape rock art site*, South African Museums Association, 32, June 2006, p. 40.

³⁷⁵ SAHRA, Conservation Principles, <<http://www.sahra.org.za/principles.htm>> Access: 2008-10-16, p. 1.

and social environment of a site, its physical condition, land use, human visitors and interpretation. Management may be aimed at preservation or, if necessary at minimizing damage or destruction, or at presentation of the sites to the public. A site management plan is designed to retain the significance of the site. It ensures that the preservation, enhancement, presentation and maintenance of the site is deliberately and thoughtfully designed to protect the heritage values of the place.³⁷⁶

Cultural significance should be determined by the analysis of the evidence gathered and as far as possible in consultation with various stakeholders, such as the public at large, local communities, cultural bodies and accredited experts.³⁷⁷ It should be evaluated against cultural-, social-, historic-, scientific and aesthetic values.³⁷⁸

a. Archaeological sites

Archaeological sites provide information about the history of the earlier inhabitants of South Africa that cannot be found in written records. This evidence is fragile and is often destroyed in the process of being studied,³⁷⁹ or because of ignorance. Because it is irreplaceable and cannot be renewed, careful records must be kept during excavation and collection. SAHRA specifies that it is often better to leave the archaeological material in its original place and protect it there, than to remove it to a museum.³⁸⁰

The NHRA protects all archaeological sites and prescribes that no person may destroy, damage, alter, excavate, remove from its original site any archaeological material without a permit from a provincial heritage resources authority.³⁸¹ All archaeological finds such as buried structures, stone artefacts, unmarked graves or middens that are found unexpectedly below the surface in the course of development must be reported to a museum or heritage specialist. It may be necessary for an archaeologist to record and rescue the finds before further damage

³⁷⁶ SAHRA, Site Management plans, <http://www.sahra.org.za/guidelines_for_site_management_plans.htm> Access: 2008-10-14, p. 2.

³⁷⁷ SAHRA, Conservation Principles, <<http://www.sahra.org.za/principles.htm>> Access: 2008-10-16, p. 2.

³⁷⁸ SAHRA, Site Management plans, <http://www.sahra.org.za/guidelines_for_site_management_plans.htm> Access: 2008-10-14, pp. 5-6.

³⁷⁹ SAHRA, Archaeology and the National Monuments Act, <<http://www.sahra.org.za/archaeology.htm>> Access: 2008-10-16, p. 1.

³⁸⁰ *Ibid.*, p. 2.

³⁸¹ *Ibid.*, p. 2.

is done.³⁸²

b. Rock art sites

Intensive research on the rock art on the Mpumalanga Escarpment is still lacking and most sites that are known and recorded, are in the areas of Witbank (eMalahleni), Lydenburg (Mashishing), White River, Nelspruit, as well as in the Kruger National Park.³⁸³ Until very recently, only a few such sites were recorded on the escarpment. This research study revealed 21 rock painting sites within the perimeters of the BCNR, of which three are attributed to black farmer communities rock art, some of which are associated with Pedi initiation ceremonies, which were not recorded before.

The features of the rock art on the Mpumalanga Escarpment, make them unique to this area and they provide a wealth of cultural knowledge. A wide range of images, animals and activities are depicted. The paintings are preserved in their natural setting as well as their cultural context, as can be seen at most of the shelter floors. The rock art of this region, represents a coherent artistic tradition and therefore embodies the beliefs and cosmology of the hunter-gatherers of this part of southern Africa, their contacts with other people, and their changed circumstances through time.³⁸⁴

Rock art sites have particularly urgent management requirements due to their fragility and non renewable nature, and should therefore be a priority in terms of cultural heritage resources management.³⁸⁵ The significance of these sites has been recognised internationally³⁸⁶ through conservation and management guidelines.

³⁸² SAHRA, Archaeology and the National Monuments Act, <<http://www.sahra.org.za/archaeology.htm>> Access: 2008-10-16, p 4.

³⁸³ B.W. Smith & L.F. Zubieta, The power of ancient art, in *Delius, P. (ed.), Mpumalanga History and Heritage*, p. 71.

³⁸⁴ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 2.

³⁸⁵ *Ibid.*, p. 3.

³⁸⁶ Kakadu National Parks Boards, Australian Government, Kakadu National Park Management Plan 2007- 2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, p. 50.



c. Sacred sites, monuments, burial grounds, graves and cemeteries

Tangible heritage sites are much more measurable than the intangible³⁸⁷ (sacred or religion-based) sites. Some of these attractions can broadly speaking be components of the natural environment (mountains, streams, waterfalls etc.), or human made structures (for example paths, routes or stone heaps), and buildings.³⁸⁸

Remembrance of human loss is part of the contemporary landscape. Military activity, the conduct of war and armed conflict has long played a significant role in South African history. Graves, burial sites, war memorials and monuments are tangible and symbolic reminders of the turbulent history that took place in this part of the world. Graves are architectural examples of space where the historical past is transcended, and is often a reminder of how ordinary people are often unwillingly and fatally drawn into conflict.³⁸⁹

The preservation and care of these places of commemoration is an expression of respect, honour and responsibility to the memory of all individuals who perished.³⁹⁰

d. Historical, industrial and built environment

All buildings and their environments should be recognised as products of their own time and as evidence of a continuous historical development. When a building has had work of different periods added to it, the contribution to the place of all periods must be respected. Conservation of a place should take into consideration all aspects of its cultural significance without unwarranted emphasis on any one, at the

³⁸⁷ D. Morris, *Interpreting Driekopseiland: the tangible and the intangible in a Northern Cape rock art site*, South African Museums Association, 32, June 2006, p. 40.

³⁸⁸ M. Shackley, Management challenges for religion-based attractions, in A. Fyall, (ed.), *Managing Visitor Attractions*, p. 161.

³⁸⁹ SAHRA, Burial grounds and graves, <<http://www.sahra.org.za/burial.htm>>, Access: 2008-10-16, p. 1.

³⁹⁰ *Ibid.*, p. 2.

expense of others.³⁹¹

The statement of significance is the basis for a Conservation Management Plan for the built environment. It is based on documentary, oral and physical evidence.³⁹²

3. Strategic management plan

The purpose of a strategic management plan is to indicate where the BCNR or the future BCNP management is required to focus its efforts. It presents proactive strategies and provides a framework for action.³⁹³ This document is essential to help ensure that all cultural heritage resources and management objectives are met.³⁹⁴ The strategic management plan focuses on all cultural heritage resources which occur on the BCNR. The responsibility of the Park Manager is crucial to budget, implement and supervise the actions in the management guidelines, and to recommend immediate action and remedial measures, if necessary.

It is crucial that strategies be created to include partnerships between communities and relevant local, provincial and national governmental departments,³⁹⁵ and specialists.

a. Vision, mission and guiding principles for cultural resources management

Vision and mission means a clearly focused view of the desired future for an organisation.³⁹⁶ The English Heritage mission statement captures heritage conservation efficiently by stating: “the long term conservation and widespread understanding and enjoyment of the historic environment for the benefit of present and future generations, using expert advice, education, example, persuasion,

³⁹¹ SAHRA, Conservation Principles, <<http://www.sahra.org.za/principles.htm>> Access: 2008-10-16, p. 2.

³⁹² L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08.

³⁹³ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 18.

³⁹⁴ R.C. De Jong, Strategy for policy development: reply, <cultmat@iafrica.com>, 2008-12-08, p. 1.

³⁹⁵ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 20.

³⁹⁶ R. Harrison (ed.), *Manual of Heritage Management*, p. 7.

intervention and financial support.”³⁹⁷

The vision should understand and practice management skills and use them to help define a realistic future for cultural heritage resources.³⁹⁸

The mission means an overall aim of an organisation, identifying of what it sees as its core role. It constantly reminds the organisation of what it needs to achieve. The vision for the future National Park was formulated in a series of working sessions with various stakeholder groups including Mpumalanga Parks Board personnel, Department of Water and Forestry personnel, Non Governmental Organisations, community forums, SANParks and public meetings. The new vision also acknowledges cultural heritage resources.³⁹⁹

i. Vision

The Blyde Canyon National Park, in partnership with local communities, will become recognised internationally as one of the world's leading parks by protecting and promoting its unique landscapes, biodiversity and rich cultural assets. In so doing it will contribute significantly to the local and national economy through job creation, equity opportunities and local economic development as well as to develop responsible tourism and ensure sustainable utilisation of its natural [and cultural] resources.⁴⁰⁰

ii. Mission statement

To promote the conservation and public appreciation of archaeological and historical resources in the BCNR in accordance with conservation, tourism⁴⁰¹ and biodiversity management objectives, in such a way as to optimise its contribution to the socio-economic growth of the region.

³⁹⁷ R. Harrison (ed.), *Manual of Heritage Management*, p. 11.

³⁹⁸ *Ibid.*, p. 4.

³⁹⁹ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 48.

⁴⁰⁰ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 48.

⁴⁰¹ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 1.

iii. Fundamental and management principles

For cultural resources management, fundamental and management principles are applicable. Fundamental principles are mainly concerned with the conservation of cultural resources in protected areas.⁴⁰² These principles were formulated by the South African Heritage Resources Agency.⁴⁰³

- Cultural heritage is valuable, sometimes finite and non-renewable and irreplaceable resources, which must be carefully managed to ensure its survival;
- Every generation has a moral responsibility to act as a trustee of the natural and cultural heritage for succeeding generations;
- South Africa has a rich heritage, which is unique and worthy of conservation;
- Numerous cultures both past and present, have contributed to that heritage and all have the right to be protected;
- Every person, community and institution has an obligation to ensure that significant elements of the natural and cultural heritage are not damaged or destroyed;⁴⁰⁴
- Cultural resources promote conciliation, understanding and respect;
- Subject to minimum standards for conservation and management, cultural objects that have a strong association with a place or community will be curated in a location associated with their origin and accessible to communities concerned;
- Cultural resources contribute significantly to research, education and tourism and they will be developed and presented for these purposes in a way that ensures dignity and respect for their values;
- All communities, have the right to conserve and develop their cultural heritage and will have an equal opportunity to do so;
- Information on cultural resources held by conservation agencies will be equally accessible to all according to internationally recognised codes that protect the safety of the collections, copyright and the rights of researchers and institutions to sell information.⁴⁰⁵

Management principles should be regarded as the yardsticks against which the development and implementation of cultural heritage projects and programmes can

⁴⁰² R.C. De Jong, Strategy for policy development: reply, <cultmat@iafrica.com>, 2008-12-08, p. 2.

⁴⁰³ SAHRA, Conservation Principles, <<http://www.sahra.org.za/principles.htm>> Access: 2008-10-16, p. 1.

⁴⁰⁴ *Ibid.*, p. 1.

⁴⁰⁵ R.C. de Jong, Strategy for policy development: reply, <cultmat@iafrica.com>, 2008-12-08, p. 2.

be measured.⁴⁰⁶

- Cultural diversity: The conservation agency and the heritage community recognises and affirms that the area in which they operate is home to a multi-cultural society and that this will be reflected in all policies and programmes;
- Participation democracy: The need for heritage representation will be met through active input from all stakeholders in order to arrive at negotiated agreements ensured through the process of consultation, negotiation and participation. There will be equal opportunity to participate actively in the identification of cultural resources for protection and use, whether by undertaking surveys or by making individual nominations;
- Access and equity: The needs of communities for self-esteem and self-expression will be met through careful consideration based on the principle of a fair and balanced allocation of resources and promoted through the policies and practices of access and equity;
- Innovation and inspiration: In order to satisfy the dynamic needs of people, conservation agencies should be creative and to develop dynamic approaches to stimulate heritage consciousness;
- Resourcefulness: Conservation agencies should maximise ways that will encourage the diversification of resources;
- Reconciliation and nation-building: Conservation agencies should build a sense of place and national / regional / local identity through the appreciation of cultural resources and the fostering of a shared vision inspired by the spirit of reconciliation;
- Capacity building: Directed and sustained endeavours should increase institutional operational capacity to respond to changes with vigour and insight;
- Co-operation and co-ordination should underpin all heritage activities to maximise utilisation of resources. Mechanisms for service delivery should include utilisation of existing capacity, corporatisation, partnerships, outsourcing, leases, concessions and privatisation;
- Quality of experience: Users of cultural resources have the right to a quality experience of this shared and unique heritage. Practices and programmes that strive for excellence and adhere to acceptable professional standards should ensure it;
- Accountability: Conservation agencies should be accountable to their respective

⁴⁰⁶ R.C. de Jong, Strategy for policy development: reply, <cultmat@iafrica.com>, 2008-12-08, p. 2.

- constituencies for the management and utilisation of cultural resources;
- Planning for sustainable use: The following hierarchy of needs should be observed when planning for the sustainable use of cultural resources:
 - Protection of cultural resources;
 - Visitor needs;
 - Community needs;
 - Appropriate materials and technology;
 - Programmes, packages, projects.
 - Integration: Policy, administrative practice and laws should promote the integration of cultural resources management (CRM) in planning, social and economic development;
 - Identification, assessment and management; this should:
 - Take into account the relevant cultural values, knowledge and disciplines;
 - Take account of material of cultural heritage value and involve the least possible alteration or loss of it;
 - Promote, use and enjoy cultural resources in a way that is consistent with their cultural or natural significance and conservation needs;
 - Contribute to social and economic development;
 - Safeguard the options of present and future generations;
 - Be fully researched, documented and recorded.⁴⁰⁷

A strategic analysis should follow the mission, vision and guiding principles in terms of the environment, resources, marketing, competitors and aspirations. These analyses are concerned with understanding the strategic situation the conservation agency faces with regard to cultural heritage resources.⁴⁰⁸

b. Financial management

Every institution needs a clear strategy and statement which points the way forward to the future. The key element is a business plan. In financial terms this strategy will anticipate development and spending requirements as well as to plan for providing

⁴⁰⁷ R.C. De Jong, Strategy for policy development: reply, <cultmat@iafrica.com>, 2008-12-08, pp. 2-3.

⁴⁰⁸ *Ibid.*, p. 3.

the funds necessary for development. According to Brian Griffiths, a strategy may plan for growth, consolidation and even survival.⁴⁰⁹

A good way to undertake an assessment of the business of cultural resources management is by way of identifying its strengths, weaknesses, opportunities and threats. Typical strengths might be regarded as reputation, locality, and a range of cultural resources. Weaknesses might be the lack of staff or staff training, age of displays or lack of a proper database. Opportunities may be regarded as the diversification of cultural resource oriented services, whilst threats may come from competition or lack of finance.⁴¹⁰

To prepare a budget, it is crucial to define the goals of the organisation and each section involved with CRM. The anticipated costs for implementing policy, plans, services and products, needs to be calculated. All likely income from the above sources, should also be estimated.⁴¹¹

c. Guiding principles for conservation of cultural resources

A very practical and effective example of guiding principles for conservation of cultural heritage resources is captured by the Kwazulu-Natal Nature Conservation service, which adapted the Australia ICOMOS Charter for conservation of places of cultural significance (The Burra Charter), and may very well be applicable to the BCNR. This example includes all the heritage resources (ranging from archaeology to historical and industrial structures) which are discussed in this study.

- The aim of conservation is to retain the cultural significance of a site and must include provision for its security, its maintenance and its future;
- Conservation is based on a respect for the essential fabric and should involve the least possible physical intervention. It should not distort the evidence provided by the fabric;
- Conservation should make use of all the disciplines that can contribute to the study and safeguarding of a site. Techniques employed should be appropriate;
- Conservation of a site should take into consideration all aspects of its cultural

⁴⁰⁹ B. Griffiths, Financial management, in R. Harrison (ed.), *Manual of Heritage Management*, p. 235.

⁴¹⁰ R.C. De Jong, Financing Cultural Resource management: reply, <cultmat@iafrica.com>, 2008-12-08, pp. 1-2.

⁴¹¹ *Ibid.*, p. 2.

significance without unwarranted emphasis on any one aspect at the expense of others;

- The conservation policy appropriate to a site must first be determined by an understanding of its cultural significance;
- The conservation policy will determine which uses are compatible;
- Conservation requires the maintenance of an appropriate visual setting, for example form, scale, colour, texture and materials. No new construction, demolition or modification that would adversely affect the setting should be allowed. Environmental intrusions that adversely affect the appreciation or enjoyment of the site should be excluded;
- A building should remain in its historical location. The moving of all or part of a building is unacceptable, unless this is the sole means of ensuring its survival;
- The removal of contents that form part of the cultural significance of the site is unacceptable unless it is the sole means of ensuring its security and preservation. Such contents must be returned, should changed circumstances that make this practicable;
- Cultural resource management strategies should be reviewed and upgraded continually on the basis of revised information.⁴¹²
- Conservation must take into account the needs, abilities and resources of particular communities;
- The process of conservation must be fully documented and recorded;
- Professional bodies should be involved in all conservation related issues;
- Officials involved in managing protected areas should take immediate action in terms of conserving vulnerable cultural resources before it is too late.⁴¹³

In determining the most appropriate conservation methods, the following criteria should be used:

- The historic character of the cultural resource as determined through the assessment of significance and evaluation of importance;
- The physical condition, integrity and context of the resource;
- The impact of the method of conservation on the integrity of historic fabric and character as well as on the surrounding environment;
- Available documentation and information;

⁴¹² E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 4-5.

⁴¹³ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, pp. 1-2.

- Legal requirements;
- Opportunities for presentation, interpretation and other appropriate uses;
- Available financial, human and material resources;
- Activities involving a degree of replacement which are the most interventionist of conservation methods and would be the last to be considered;
- Activities such as reproduction and reconstruction would be countered as an interpretive option, not as a conservation method.⁴¹⁴

All forms and techniques of conservation should be sustainable, integrating environmental impacts, social and economic concerns, technological developments and institutional mechanisms in order to safeguard the resource for present and future needs.⁴¹⁵

4. Management guidelines

a. Archaeological sites

The management principles of archaeological and rock art sites overlaps greatly, as both the sections are dealing with archaeological evidence. There should be strategies and programmes in place for the conservation of all cultural resources.

i. Objective

The objective is to implement, monitor and maintain conservation measures in order to prevent natural and unnatural deterioration of [all archaeological] sites [on the BCNR],⁴¹⁶ consistent with national and international obligations,⁴¹⁷ and to develop and implement plans and programmes for conserving sites.⁴¹⁸

- Inventories should be in place before any plans and programmes are established;
- Development and review of proposals for conservation plans and programmes which should be preceded by multidisciplinary research, and which include the following elements:

⁴¹⁴ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 2.

⁴¹⁵ *Ibid.*, p. 2.

⁴¹⁶ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 27.

⁴¹⁷ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.cov.za>, 2009-02-19, p. 50.

⁴¹⁸ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 2.

- They should address all relevant factors;
 - They should include principles, aims and objectives, as well as the legal, administrative, personnel and financial measures necessary to attain them;
 - They should aim at ensuring a harmonious relationship between the cultural resources and the surrounding environment;
 - They should include an assessment of the environmental and social impacts of proposed conservation activities;
 - They should determine which cultural resources must be preserved, or preserved under certain circumstances;
 - Methods should be described and motivated;
 - Before intervention, existing conditions should be documented;
 - Plans and programmes should be supported by staff, local communities and other stakeholders;
 - Plans and programmes should include provision for maintenance and monitoring.
- Implementation of proposals;
 - Monitoring of implementation;
 - Periodic inspection of cultural resources;
 - Maintenance.⁴¹⁹

ii. Current status

The BCNR has many layers of history from the Early Stone Age, Iron Age and through to contact with European groups. Late Stone Age rock art sites provide us with information regarding the San people in the escarpment area. The Late Iron Age sites offer an insight into the complexities of the socio-political system from ca 1650.

Archaeological sites (including those with rock paintings) are especially vulnerable to damage caused unwittingly by visitors. Any such site that is made available to the public, either as a formal site museum or a place of interest, should therefore take precautions to ensure the safety of the site and its contents. No site should be opened to the public without a professional investigation that includes complete

⁴¹⁹ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 2.

documentation in case of damage.⁴²⁰

Many archaeological sites are destroyed in the course of development for housing, roads, bridges, dams and other construction work. The Environmental Conservation Act (1989) and the 1997 Regulations pertaining to it, as well as the National Environmental Management Act (1998), makes it mandatory for impact assessments to be done by independent assessors before construction takes place. These must include assessment of the damage that may be done to cultural resources including archaeological sites as well as the potential impact of the development on such sites.⁴²¹

On BCNR the archaeological sites with stone artefacts, count under those that are the least known. The Early Stone age material is scarce and only a few have been identified by the 1987 UNISA survey (2430 BD/4ESA). Late Stone Age remains are more abundant, and are also found at almost all of the rock art sites (for example 2430 BD/3 LSA, 2430 DB/3LSA & LSA/1).

Evidence of Late Iron Age settlement is to be found in the form of stone walls (eg. LIA/SW/1, LIA/SW/2, LIA/SW/3), upper and lower grinding stones (LIA/SW/5, LIA/SW/15, LIA/SW/16 etc.), and potsherds (eg. 2430 BD/2/SW), throughout the BCNR. Two iron smelting sites have been identified (2430BD/1/SW). Remains of a smelting furnace, iron slag and clay pipes (tuyères) at site LIA/S/11, are clearly visible. This site is unfortunately situated *en route* of a hiking trail, and is already severely damaged. One of the priorities of the BCNR is to re-route the hiking trail so as to make sure that the remaining evidence is not damaged any further. This site has however, the potential to be developed and included in the visitor experience, provided that an impact assessment be done, and recommendations in the management plan for appropriate conservation measures, be implemented.

iii. Principles regarding archaeological sites

- No surface collection such as, stone tools, bored stones, upper or lower grinders, pottery, bone fragments, ostrich eggshell, coins or pieces of metal, should be

⁴²⁰ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 38.

⁴²¹ SAHRA, Archaeology and the National Monuments Act, <<http://www.sahra.org.za/archaeology.htm>>, Access, 2008-10-16.

removed from archaeological sites;

- Leave surface material intact and contact an archaeologist to visit the site. Make notes of the exact location of the site;
- Do not dig in the deposits of a cave or rock shelter floor. They may contain archaeological remains of prehistoric settlement. No camping or fires should be allowed in or near such sites;
- Do not remove stones from a stone cairn as building material, as it may be a grave or other form of commemorative marker. Should a grave be detected, contact a heritage specialist immediately and do not disturb the position of the bones;
- No stone walls should be disturbed or restored;
- Large heaps of freshwater shells near a river may represent a prehistoric rubbish heap and should not be interfered with. Contact an archaeologist or specialist to investigate, for all the above principles.⁴²²

iv. Conservation techniques

Non-intervention is by far the best option for any heritage resource. Many sites can be left alone without taking any action that would affect their fabric. Where conditions are relatively stable and no immediate threats are perceived in the long term, archaeological sites (and rock art sites), graves and sites of sacred or symbolic significance should be left undisturbed.⁴²³

Preservation or stabilization is the protection and retention of the existing form, material and integrity of the site. It includes short-term protective measures as well as long-term actions to retard deterioration or to prevent further damage. It extends the resource's life by providing for a secure and stable environment. Deterioration cannot totally be prevented, but it should be slowed down by providing stability and support.⁴²⁴

Archaeological sites and cultural landscapes should be preserved in their present condition if that condition allows for satisfactory protection, maintenance and use, or

⁴²² R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, pp. 16-17.

⁴²³ *Ibid.*, p. 3.

⁴²⁴ *Ibid.*, p. 3.

if another conservation technique is warranted.⁴²⁵

Repair of a site means returning the fabric to sound condition. It should be with original or similar materials. Repair of a technically higher standard than the original workmanship or materials is appropriate where life expectancy of the cultural resource or material is increased, the new material is compatible with the old, and the significance is not diminished. New material should be identifiable.⁴²⁶

Sites can be **restored** to an earlier appearance if restoration is essential to public understanding, and sufficient data exists to permit restoration with minimal conjecture. Restoration is limited to the completion of a depleted entity and should not constitute the major part of the fabric.⁴²⁷

Archaeological sites should be **maintained and secured** according to the plans and programmes for maintenance. Measures to protect sites from fire should be included in the **fire management plan** and all efforts should be made to prevent damage or destruction by uncontrolled or controlled fires.⁴²⁸

Information regarding the location, nature and context of certain cultural resources, in particular archaeological and rock art sites, should be exempted from public disclosure. **Environmental monitoring and control** includes appropriate measures where necessary to control humidity, temperature, light and air quality.⁴²⁹

b. Rock Art sites

i. Objective

To implement, monitor and maintain conservation measures in order to prevent natural and unnatural deterioration of [all rock art] sites [on the BCNR].⁴³⁰

⁴²⁵ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 3.

⁴²⁶ *Ibid.*, p. 4.

⁴²⁷ *Ibid.*, p. 4.

⁴²⁸ *Ibid.*, pp. 13-15.

⁴²⁹ *Ibid.*, p. 15.

⁴³⁰ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 27.

ii. Current status

Rock art sites are a legacy left by the San or Bushmen who lived in this area, and was created primarily for religious and ritual purposes. The sites on the BCNR include shelters, overhangs and loose standing boulders. The panels varies in size, and while some are relatively small and close to ground level, (BRC/1, BRC/2, BRC/5, BRC/10, BRC/11,a,b,c, BRC/a,b, BRC/14,a,b,c, BRC/12, BRC/15), some are situated high up on the rock faces (BRC/3, BRC/4). Some paintings are extremely faded as a result of natural exposure (BRC/1, BRC/2, BRC/10, BRC/11,b, BRC/12), as well as unnatural (human) elements (BRC/5, BRC/17, BRC/14,a,b), while some panels are still generally in good condition (BRC/3, BRC/4, BRC/11a,c, BRC/13,a,b, BRC/15).

Colours in various shades of red ochre are common, but orange and sometimes yellow shades are also used. White pigment occurs at only a few sites and was mainly used on the heads and necks of antelopes (BRC/7,a), which had already faded extensively. Black pigment was only observed at rock art sites associated with black farmer communities (BRC/11a & BRC/15).

The art of all rock art sites is vulnerable and threatened by *inter alia* vegetation growing against the rock surface, seepage and exposure to the elements, dust, or uncontrolled fires or visitation. Not many of the sites are visited or known to the general public, which is one of the reasons why most of the sites are still in good condition. Digging for treasure, as is a custom by some African people in the Mpumalanga region, at various rock art sites,⁴³¹ has taken place at some of the sites adjacent to the reserve (BRC/7,a), but the majority of site deposits are fortunately still intact. The archaeological deposits are crucial to understanding the context in which the paintings were made, as well as the people who made them. Chipping of the paint itself, is a great threat to the paintings (BRC/22). In some cultures traditional healers believe that the paint is imbued with strong power, which is used in traditional medicines.⁴³²

⁴³¹ C. Van Wyk Rowe, *Phase 1 Archaeological impact assessment and management guidelines for two rock art sites: Roburnia plantation, Blairmore*, p. 13.

⁴³² E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p.15.

iii. SAHRA's principles for rock art conservation

- The NHRA, (25 of 1999) protects all rock art sites. Anyone found guilty of removing or damaging rock paintings can be fined or imprisoned or both;
- Water and any other substance will destroy the paintings. Salts are drawn to the rock surface by water. The salts then expand and weathering is accelerated;
- Touching the painted surfaces, rubbing or chipping at paintings will destroy them;
- People should not put their names or any other writing on or near the rock art;
- Rock art must not be removed from its original setting as this destroys its meaning;
- Dust and soot from fires obscure rock paintings, therefore rock art sites should be avoided as camping places;
- Rock shelters with paintings should not be used as kraals since animals rub against the painted surfaces.⁴³³

iv. Inventory

The frequent updating of the rock art inventory, their content and significance will contribute to the cultural heritage responsibility of the BCNR as specified by the NHRA (section 5), and will also contribute to crucial research and general knowledge of the rock art in the area.⁴³⁴

- Hard copies of the information contained in the survey should be available to the Park Manager for implementation;
- The rock art sites within its control should be recorded on 1:50 000 maps which are kept at the Park Manager's office;
- The Park Manager is required to send details of all new sites discovered, to a heritage specialist for investigation and to notify SAHRA for inclusion in the provincial and national databases.⁴³⁵

⁴³³ SAHRA, Rock Art, <http://www.sahra.org.za/rockart.htm> Access: 2008-10-16.

⁴³⁴ *National Heritage Resources Act*, No. 25 of 1999. p. 16.

⁴³⁵ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 6-7.



v. Conservation techniques

Sites within the BCNR's jurisdiction should be **monitored** regularly by a designated official and by a heritage specialist to determine whether impacts (if any) are having an unacceptable effect upon the rock art sites and to take appropriate action thereafter.

The Park Manager should have a set of the site record forms of all known sites, photographs, maps of exact location and a copy of a tracing (indicating chipping marks and seep lines), pertaining to the known sites under its administration. It is recommended that the management status for monitoring on the BCNR, be assessed by a heritage specialist, in order to determine the regularity of patrols.

- An annual plan should be developed to ensure that sites are visited as required. This should be tasked to the responsible official who will also arrange with a heritage specialist;
- Site monitors should be aware that they are not allowed to interfere with cultural resources in any way at the sites;
- Photographs of the sites should be taken during each visit;
- Non-contact tracings of the art, indicating damage and seep lines should be done by a specialist;
- An evaluation report should be sent to the responsible official in charge;
- A buffer zone of at least 10 meters (as specified in the NHRA, section 2) should be maintained around all sites.⁴³⁶

Vegetation surrounding sites should be retained unless it poses a direct threat to the rock art. Natural vegetation has value as a shield to reduce the impact of direct sunlight, for site microclimate control, to buffer daily extremes in temperature and humidity and for the consolidation of shelter deposits and soils for assistance in the suppression of airborne dusts.

At some of the sites, vegetation is brushing on the paintings, which will destroy them in due course (BRC/11a,b,c, BRC/14a,b,c), and may damage the paintings from

⁴³⁶ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 7-9.

direct and indirect heat from fire and carbon over the paintings.

- The vegetation which is directly damaging the painted surfaces by rubbing contact, must be removed at such sites;
- All other natural vegetation should be retained to shield the paintings against extremes in temperature and humidity;
- The impact of vegetation should be monitored by a heritage specialist to prevent out of control growth of vegetation, and should then be monitored and maintained.⁴³⁷

Vegetation surrounding rock art sites should always be protected from both scheduled and unscheduled burns, to **prevent fire** damage to the sites (such as damage by camp fires at site BRC/14,a). There is a duty on management to prepare and maintain firebreaks. Although natural fires should be allowed to continue, based on the principle that fire is an inherent part of the system,⁴³⁸ cultural heritage sites should be managed and protected against unscheduled and uncontrolled fires. Rock art is particularly vulnerable to fire and may be damaged or lost in the process.

- When doing a pre-burn assessment of the rock art sites, the responsible official should take steps to eliminate fire damage by burning a firebreak around the site;
- Immediate steps should be taken by the responsible official to avoid potential damage by unscheduled burns;
- Vegetation (for example grass) should be cut [with grass slashers, to keep it short. No brush cutter equipment should be used, as stones may damage the painted surfaces and dust will be deposited on the art];
- Long term strategies for the protection of the rock art sites from fire damage should be developed due to the frequency of uncontrolled fires;
- Rock art sites must be placed on the list of vulnerable features for all management sections.⁴³⁹

⁴³⁷ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 9.

⁴³⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 76.

⁴³⁹ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 9-10.

Site interventions: Serious physical damage to rock art may be caused by water flowing over the rock and removing pigment or depositing salts and minerals on the painted surface. Other damaging agents include vegetation, fire, mud nests of wasps or birds, termites and people touching or vandalising paintings. Feral animals may also damage archaeological sites.⁴⁴⁰ Rock art sites can be restored by the removal of salts and microflora.⁴⁴¹

Various forms of intervention are appropriate for rock art sites which include removal of bird and insect nests or vegetation to reduce risk of fire damage, vegetation planting to reduce impact of weather extremes and to reduce dust, and prevention or diverting the water flow over paintings. The removal of graffiti, other signs of vandalism or interventions, should only be executed by a rock art specialist and in consultation with a cultural heritage resources specialist.⁴⁴²

Animals in shelters: Rock art sites, paintings and archaeological deposits are easily damaged by animals rubbing against the rock and trampling shelter floors. This is especially problematic where domestic animals graze close to the sites, or where the site provides an overhang which may be used for protection against the elements.⁴⁴³ The sites on the BCNR are not currently affected by such actions.

vi. Overall management guidelines for archaeological and rock art sites

The management guidelines for archaeological sites, are also applicable to the rock art sites. In the case of the Stone Age sites (including the rock art sites) on BCNR, there are today no evidence of human descendents in the area who might be included and involved as relevant stakeholders in the participation, planning and management of these sites. This is however not the case with some of the Iron Age sites, and here extensive research is necessary and stakeholder involvement, crucial. The following actions were studied from the *Management Plan 2007-2014, of the Kakadu National Park* in Australia, and are relevant to archaeological sites in

⁴⁴⁰ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, p. 51.

⁴⁴¹ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 4.

⁴⁴² E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, p. 10.

⁴⁴³ *Ibid.*, p. 11.

other parts of the world.⁴⁴⁴

- To develop management measures to minimise weathering, potential visitor impacts and other causes of damage to archaeological sites (and rock art sites), within the BCNR, taking into consideration national and international obligations and advise from relevant experts, and to review these measures with relevant communities;
- Develop (with the relevant communities) a system for recording information on, and monitoring conditions of the archaeological sites and monitoring the effectiveness of maintenance programs. All information should be maintained on a database;
- Develop and implement (with relevant communities), access management and educational requirements for some of the sites;
- Provide support for relevant communities to assess and record cultural knowledge associated with archaeological sites.⁴⁴⁵

c. Sacred sites, monuments, burial grounds, graves and cemeteries

i. Objective

To preserve and care for important places of commemoration such as graves, burial grounds, cemeteries, sites of conflict, monuments and sacred sites. In this way, we have a duty to express respect, honour and responsibility, to the memory of every individual who perished in an act of armed belligerence arising from conflict on South African soil, or to those who perished as a result of other causes.⁴⁴⁶

ii. Current status

In the historic overview (chapter three), an account is given of the turbulent past of the BCNR area and the constant fear in which smaller African groups lived, as a result of the onslaughts of the Swazi and the *Difaqane*. The many shelters and

⁴⁴⁴ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, pp. 50-51.

⁴⁴⁵ *Ibid.*, p. 51.

⁴⁴⁶ SAHRA, Burial grounds and graves, <<http://www.sahra.org.za/burial.htm>>, Access: 2008-10-16.

caves which they used as hiding places for themselves and their livestock, are in itself places of commemoration. It was inevitable that the history of indigenous peoples in the area of the BCNR would bring casualties of armed conflict such as the battle of Moholoholo (Mogologolo,⁴⁴⁷ between the Pulana and the Swazi at Mariepskop, Battle Site/1).

Several sites which have strong intangible heritage values are not commonly known. Examples are The Sundial or Thabaneng (H/T/20), Mapjaneng (H/T/22), Rodille (H/T/23), and Swadini (H/T/26), and Lehlakong, or the watchman, named after the sentry of the Pulana tribe, and training site for their warriors (Site H/T/25).⁴⁴⁸

Conflict between both indigenous (Pedi) and European (*Voortrekker*) people, forms an integral part of the history of the BCNR, although the actual sites of conflict are not situated on the reserve, but further west towards the Ohrigstad and Steelpoort regions.

A large number of ancestral graves, historical graves and cemeteries have been identified on the BCNR. These are tangible and symbolic reminders of the history, which convey different messages and meanings about the reality of human loss, whether in conflict or in individual, family or community context. Examples are the Maropa cemetery (B/Maropa/2, **Fig 33**), graves of Mogorobetse Kgosi, Makuke Klodovick Mashile (B/Mashile/3, **Fig 34**), and Queen Bitšedi Mashile (B/Mashile/4, **Fig 35**) which are all visited regularly. One grave site in the Swadini area (B/G/6, **Fig 36**),⁴⁴⁹ was until recently, still visited for rainmaking ceremonies.

Graves of well-known historic figures in European history such as, Oswald Pirow, (B/Pirow/7, **Fig 38**),⁴⁵⁰ and three members of the Reitz family (B/Reitz/8, **Fig 39 & 40**), are also commemorated on BCNR.

Other places of commemoration with strong intangible connections, which can be

⁴⁴⁷ D. Ziervogel, *The Eastern Sotho, A Tribal, Historical and Linguistic Survey*, p. 107.

⁴⁴⁸ PRMA, *Pilgrim's Rest: 16/4 (1), 14*, p. 3: Look out Points, 1991-06-19.

⁴⁴⁹ Personal information: B. Mathonsi, Ranger BCNR, Private Bag X 431, Graskop, 2008-01-09.

⁴⁵⁰ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-11-21.

included in this category, are initiation sites which are regarded as sacred, and have been located in various secluded areas on the BCNR. Some, such as site no. SS/9, is in the form of visible stone remains, situated next to a stream. Site no. SS/10, is the location of a waterfall with special significance as a place of prayer. Site no. SS/11, is a sacred place in the river, where initiates bathed and cleansed their wounds.⁴⁵¹

It is thought that at least one of the three secluded rock art sites on the BCNR, which are attributed to black farmer communities, was used for instructional purposes in conjunction with traditional initiation ceremonies.⁴⁵²

iii. SAHRA'S burial sites unit policy and responsibility guidelines

SAHRA's Burial Sites Unit outlines the guidelines and principles in terms of the National Heritage Resources Act.

Graves and other public objects and places of commemoration, such as the battle site of Mariepskop, Moholoholo (Battle site/1) forms an important intangible part of South Africa's heritage, and must be conserved for future generations and for sustainability. As historical artefacts, they reveal ways in which the people of South Africa have sought to comprehend and to mark the loss and sacrifice of casualties of wars and conflicts.

Communities should be encouraged to respect, honour, remember and commemorate the lost lives of heroes and heroines.⁴⁵³

Graves and monuments, (such as the Potgieter-Trichardt *Voortrekker* monument, M/1, **Fig 41**), are also tangible as well as symbolic (intangible) reminders of individual, family and community histories of commemoration or bereavement. This

⁴⁵¹ Personal information: M. Strauss, Game farm manager, Thalamanzi, Groot Marico, 2008-12-09.

⁴⁵² B.W. Smith & L.F. Zubieta, The Power of Ancient Art, in *Delius, P. (ed.) Mpumalanga History and Heritage*, pp. 76-77.

⁴⁵³ SAHRA, Burial grounds and graves, <<http://www.sahra.org.za/burial.htm>>, Access: 2008-10-16. p. 1.

history is as much concerned with the record of individual loss, as with collective representation of suffering, or ideas of patriotic sacrifice or national aspirations.⁴⁵⁴

SAHRA'S policy guidelines:

- Graves of conflict, cemeteries and sacred sites should be left undisturbed, no matter how inaccessible and difficult they are to maintain;
- Civil society should be empowered to nurture and conserve this heritage;
- Only when essential developments such as new roads or dams threaten a place of burial, may human remains be disinterred to another cemetery or burial ground;
- It is vital that burial sites are not disturbed for historical and research purposes. The location and marking of an individual's grave tells a life story, where that specific person died defending (or attacking) a particular place or situation and makes it easier to understand the circumstances of his or her death;
- Maintenance of memorials to the dead and to those whose graves are unknown, or sacred sites, must be treated with the necessary respect and sensitivity;
- Records and registers of all such places should be compiled and maintained.⁴⁵⁵

Cemeteries, graves and burial sites should be preserved in their present state, and should not be disturbed or excavated unless threatened with destruction.⁴⁵⁶

d. Historic, industrial and built environment

Maximum conservation measures for all historic industrial features on the BCNR must be ensured and relevant research conducted by a heritage specialist. The built environment concerned with here, deals with structures older than 60 years. For any intervention, proposed development, change or intention to demolish structures, the correct procedures are required in terms of the NHRA and a Heritage Impact assessment should be conducted. An application should be submitted to SAHRA for a permit in order to continue with any proposed action. SAHRA stipulates that a Conservation Management Plan (CMP) be developed for all structures older than 60 years, which forms the essential document and

⁴⁵⁴ SAHRA, Burial grounds and graves, <<http://www.sahra.org.za/burial.htm>>, Access: 2008-10-16. p. 1.

⁴⁵⁵ *Ibid.*, p. 1.

⁴⁵⁶ R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23, p. 4.

incorporates policies and strategies for implementation.⁴⁵⁷ The purpose of a CMP is to establish policies which will guide and implement the future care and development of a place.⁴⁵⁸

Structures are defined by the NHRA, as any building, works, device or other facility made by people and which is fixed to land, and includes any fixtures, fittings and equipment associated with them.⁴⁵⁹

Any change in the current status of structures on the BCNR, requires a full documentation report, architectural plans and motivation for the proposed actions.⁴⁶⁰ Architectural features, elements or components which have deteriorated should be repaired rather than replaced. The replacement should match the original in composition, design, colour, texture and other visual qualities, but, on close inspection, should be distinguishable as new work, so that the alteration does not falsify the historical value of the building. These decisions (regarding missing parts) must be based on historical evidence such as archival records, photographs, drawings and paintings.⁴⁶¹

Conservation is done by searching for and making the sites, and the understanding of their value, publicly accessible; placing the sites within the broader cultural and natural landscape; and facilitating deeper definition and interpretation of their significance. This is to be achieved within a framework of economic, social and cultural upliftment of the stakeholders involved.⁴⁶²

i. Objective

To identify and assess certain outstanding attributes which make a structure or place valuable to society, and to bring alive its legacy by linking its oral,

⁴⁵⁷ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08.

⁴⁵⁸ *Ibid.*, p. 6.

⁴⁵⁹ *National Heritage Resources Act*, No. 25 of 1999, p. 12.

⁴⁶⁰ SAHRA, Site management Plans: Guidelines for the development of plans for the Management of Heritage sites or places, <<http://www.sahra.org.za/archaeology.htm>>, Access, 2008-10-16.

⁴⁶¹ SAHRA, Conservation Principles, <<http://www.sahra.org.za/principles.htm>> Access: 2008-10-16, pp. 2-3.

⁴⁶² SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 3.

documentary and physical evidence.⁴⁶³

ii. Current Status

A historic account of the relevant historic and industrial features on the BCNR, has been given in Chapter three, and the heritage data list (**Appendix 1**) should be referred to. Most of these features are the result of early prospecting and mining, timber and agricultural operations, which has developed over the years. Some of the features are accessible to the public.

There are several ruins of historic dwellings of European origin (H/I/12, H/I/15), many of which the specific history is lost. Traces of mining trenches and excavations since the 1870's are still visible, (H/I/14), mainly in the southern portion of BCNR.⁴⁶⁴ O'Keeffe's huts (H/I/13) are the remains of dwellings of William Joseph O'Keeffe who had the mining and surface rights on the farm Op die Berg. He operated the O'Keeffe mine during the 1930's and left the area in 1946.⁴⁶⁵

The Bourke's Luck mine (H/I/1 & H/I/2), operated from 1919.⁴⁶⁶ The mine closed down in 1955 and only foundations and a few structures still remain today.⁴⁶⁷

The Dientjie mine was situated in the Blyde River gorge (H/I/24, **Fig 42a & b**).⁴⁶⁸ This mine operated until 1955. The location of this mine made the transporting of ore very difficult. An aerial rope haulage from Willemsoord (H/I/21), was just over a mile in length and the construction of supporting towers in the river bed of the canyon was one of the engineering feats of the district.⁴⁶⁹ Three houses, of which one is currently used as hikers' accommodation (H/I/25), are associated with the Dientjie mine. One was previously used as staff accommodation (H/I/26), and the foundations of the other, with its outbuildings are still visible (H/I/27). The latter is thought to be the original mine offices.⁴⁷⁰

⁴⁶³ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 3.

⁴⁶⁴ W. Boonzaaier, *Blyde Canyon Nature Reserve Strategic Development Plan*, p. 8.

⁴⁶⁵ Personal information: B. O'Keeffe, Son of W.J. O'Keefe, Kilkenny Farm, Howick, 2009-01-21.

⁴⁶⁶ PRMA, Pilgrim's Rest: 6/4/1, 2, p. 4: Bourke's Luck Mine, 1991-06-19.

⁴⁶⁷ *Ibid.*, p. 5.

⁴⁶⁸ *Ibid.*, p. 5.

⁴⁶⁹ *Ibid.*, p. 5.

⁴⁷⁰ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-12-05.

Early timber harvesting took place on the BCNR as the indigenous trees in the valleys provided for the increasing number in diggers and prospecting activities around Pilgrim's Rest. Timber was needed as firewood, for shacks, sluice boxes and later mine supports.⁴⁷¹ Some of the saw pits and logging slides are still visible on the farm Belvedere Creek (H/I/16), and old wagon tracks, which were used to transport the timber from these remote valleys, are still visible (H/I/29 & H/I/23, **Fig 43**).

The area on the escarpment was since the 1870's popular for grazing of cattle, goats and sheep, whereas the Lowveld area, (below the escarpment) was more suitable for agricultural farming activities. Farmers used to bring their livestock onto the escarpment during seasons of drought, for the sake of rich grazing. On Hebron mountain there are remains of square stone sheep *kraals* which are still visible, as well as a broken lower grinder which was used for grinding maize or wheat (H/I/3 and H/I/4).⁴⁷² The Driehoek canal situated in the Lowveld, is another industrial feature which was associated with agricultural irrigation practices (H/I/22, **Fig 48**).

The Belvedere Power Station (H/I/5, **Fig 44**), was the largest hydro-electric generating station in the southern hemisphere. The Power Station with its associated features, equipment, dam wall, water race, head box and buildings are still largely intact.⁴⁷³

A road had to be cut all the way to the power house with a grade of less than 1 in 3, in certain places, and all heavy machinery such as the stator and rotors of generators, the cores of transformers and other pieces had to be offloaded at a place near the men's quarters and then brought down the hill on sleighs which were pulled by oxen. It required two spans of oxen to pull the empty wagons out.⁴⁷⁴

Transmission lines were supported on 317 steel lattice poles (H/I/11, **Fig 45**), all the way from Belvedere to Pilgrim's Rest. Most of these steel lattice poles are still intact and are today part of the historic landscape.

⁴⁷¹ A.P. Cartwright, *Valley of Gold*, p. 151.

⁴⁷² PRMA, Pilgrim's Rest: 9/2/13, p. 5: Visit of the Rock paintings of Hebronberg, 1991-04-15.

⁴⁷³ A.P. Cartwright, *Valley of Gold*, p. 118.

⁴⁷⁴ PRMA, Pilgrim's Rest: 4/7/5 (1), 17, p. 3: The Belvedere Power Station, 1991-06-19.

Houses for the operators were built in the gorge (H/I/6,7,9,10). The main house at Belvedere (H/I/8, **Fig 46**), previously known as the men's quarters, was built of brick with concrete and granolithic floors, the roof was of wood and corrugated iron.⁴⁷⁵

iii. SAHRA evaluation methods

The Phase 1 Heritage Impact Assessment is an essential part of the conservation planning process. It evaluates the impact of change of a new development on the heritage value of a site, by using SAHRA's criteria for the built environment. It will establish whether the impact is acceptable, the positive and negative impacts will be evaluated, and mitigation strategies will be identified.⁴⁷⁶

Section 38 of the NHRA, rates all heritage resources into National, Provincial or Local significance, and proposals in terms of the above is made for all identified heritage features.

Site significance is important to establish the measure of mitigation and / or management of the resources. Sites are evaluated as HIGH (National importance), MEDIUM (Provincial importance) or LOW (local importance). It is explained as follows:⁴⁷⁷ HIGH means that mitigation measures should be implemented or the site should not be impacted upon; MEDIUM, means that a site requires further work before development may continue and LOW, means that no mitigation is needed.⁴⁷⁸

Evaluation of the resources which might be impacted upon in any proposed intervention, must be done within the framework provided by the NHRA⁴⁷⁹, as well as SAHRA's Criteria for assessing the cultural significance of sites for Conservation Management Plans in terms of the architectural heritage landscape,⁴⁸⁰

SAHRA stipulates that no person may alter or demolish any structure or part of a

⁴⁷⁵ PRMA, Pilgrim's Rest: 4/7/5 (1), 17, pp. 2-5: The Belvedere Power Station, 1991-06-19.

⁴⁷⁶ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 2.

⁴⁷⁷ *Ibid.*, p. 5.

⁴⁷⁸ Matakoma Heritage Contracts Unit, *TGME, Elandsdrift 220 JT Archaeological impact Assessment*, p. 10.

⁴⁷⁹ *National Heritage Resources Act*, No., 25 of 1999, pp. 12-14 & 58.

⁴⁸⁰ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 4.

structure which is older than 60 years without a permit issued by the relevant provincial heritage resources authority.⁴⁸¹

The criteria for assessing the significance have been borrowed and adapted from several international charters for heritage conservation, such as the Burra Charter, Australia ICOMOS, the Athens Charter, the Venice Charter, and the Nara Document on Authenticity.⁴⁸²

Historic value: A place has historic value because it has influenced, or been influenced by a historic figure or group, event, phase or activity. The significance of a place will be greater where evidence of the association or event survives *in situ*, or where the setting is substantially intact, than where it has been changed or evidence does not survive.⁴⁸³

Historical or Social value: A place has historical value because it relates to the past. The historical or social value embraces the qualities for which the place has become a focus of spiritual, educational, political, economic, national or other cultural sentiment to a majority or minority group.⁴⁸⁴

Aesthetic value: Aesthetic value includes aspects of sensory perception which include scale, form, colour, texture and material of the fabric; It could be an important example of a style or period, have fine details or workmanship, or be the work of a major architect or builder.⁴⁸⁵

Scientific value: The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or the representation of industrial or technical engineering achievement; new, rare or experimental building techniques for the time; archaeological; and on the degree to which the place may contribute to further substantial information.⁴⁸⁶

⁴⁸¹ *National Heritage Resources Act*, No., 25 of 1999, p. 58.

⁴⁸² SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08, p. 4.

⁴⁸³ *Ibid.*, p. 4.

⁴⁸⁴ *Ibid.*, p. 4.

⁴⁸⁵ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 4.

⁴⁸⁶ *Ibid.*, pp. 4-5.

Environmental value: The place may be a landmark or contribute to the character of an area, or be part of an important group of sites or buildings.⁴⁸⁷

iv. SAHRA guidelines for conservation management plans for the built environment

A Conservation Management Plan (CMP) is required for the built environment (historic industrial environment), and is the essential document which deals in more detail with a strategy to implement policies in the plan, as specified by section 47 of the NHRA.⁴⁸⁸

The CMP focuses on the significance of a place, and the development of policies to enable that significance to be retained in its future management, use and development. It will be used to guide and inform decision makers and to guide developers. A strategy for implementing the plan and a procedure for monitoring is included as well as possible economic development. The plan must also include a procedure for impact assessment of any development proposals, or any intervention. The statement of significance is the basis for a CMP, and it is based on documentary, oral and physical evidence.⁴⁸⁹

v. Management guidelines

Consultation with relevant stakeholders and community involvement is also important when dealing with the historical industrial environment and site conservation plans. Management priorities should be determined, and management programs should include assessment of required stabilisation work, recommended risk management procedures, appropriate visitor use and ways of minimising potential visitor impacts.⁴⁹⁰

- A register should be kept of historic and industrial sites and conservation work undertaken;
- Implement management programs and conservation plans to protect and interpret

⁴⁸⁷ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 5.

⁴⁸⁸ *Ibid.*, p. 1.

⁴⁸⁹ *Ibid.*, p. 1.

⁴⁹⁰ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, p. 53.

historic sites and to control public access and use.⁴⁹¹

e. Visitor access and management

De Jong states, that it is the natural and cultural resources which make a protected area unique, and without them, it is impossible to develop products and programmes that will provide benefits to local communities and to the visiting tourists.⁴⁹² The management of the conservation of all sites should be planned in order to contribute to conservation and development, being highly sensitive to the impact of visitor access.⁴⁹³ It should provide for, and manage physical access to them, ensuring the sensitive use of existing heritage resources, spaces and settings, and planning for mitigating the effects of new development in such a way as to respect the heritage value at all times.⁴⁹⁴ Visitor attraction managers are generally trying to optimize visitor numbers and revenue, while minimizing adverse impact.⁴⁹⁵

Heritage can provide an opportunity to unlock the potential of poor communities, provide job opportunities, skills training and promotion of economic development and social upliftment. It can further restore identity and pride and provide a healthier and better life environment amongst people.⁴⁹⁶

The potential exists for an expanded income base from this large tourism industry that can be built on the unique natural features of the Blyde Canyon,⁴⁹⁷ but in the same way the cultural heritage resources may be developed to further expand these potentials. The challenge for the BCNR will be to control, monitor and prevent that the tourism and consumptive utilization activities becoming a threat to the natural and cultural landscape.

Environmental (including cultural heritage) education should be actively encouraged

⁴⁹¹ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, p. 53.

⁴⁹² R.C. De Jong, Conservation: reply: <cultmat@iafrica.com>, 2009-03-23.

⁴⁹³ SAHRA, L. Freedman Townsend, Conservation management plans: reply, <cscheermeyer@sahra.org.za>, Access: 2008-12-08., p. 3.

⁴⁹⁴ *Ibid.*, p. 3.

⁴⁹⁵ M. Shackley, Management challenges for religion-based attractions, in A. Fyall, (ed.), *Managing Visitor Attractions*, p. 163.

⁴⁹⁶ SAHRA Information Sheet, *Heritage tourism as a tool for sustainable economic development and upliftment in smaller communities*, p. 1.

⁴⁹⁷ W. Boonzaaier, *Blyde Canyon Nature Reserve Strategic Development Plan*, p. 19.

for school children in the area. Partnerships should be established with the relevant stakeholders to ensure that this will take place.⁴⁹⁸

Communities adjacent to the BCNR are custodians of some environments, traditions, associations and ways of life which are unique. This can enrich the day to day living experience and may also attract visitors looking for authentic new experiences.⁴⁹⁹ These communities should be consulted, to develop visitor facilities and interpretation materials for significant historic sites.⁵⁰⁰ This will ensure a holistic interpretation of historic perspectives. Once a tourism strategy has been developed, locals may be trained as guides and interpreters. In developing heritage tourism, it is important to plan and provide for the economic and social benefits of heritage tourism to assist those areas of the local community that most require upliftment.⁵⁰¹

Sacred heritage as a tourism product generates problems since by comparison with other elements of the service sector, such sites lack integrated management. There is seldom an agreement between resource “use” and visitor “use”.⁵⁰² But Shackley is adamant that when sacred heritage becomes sustainable as a visitor attraction, operations management becomes essential. It is the site managers' task of preserving the spiritual quality and to facilitate the religious use of the site, and to cater for the often conflicting demands of the visitor.⁵⁰³

i. Objective

To facilitate optimal utilisation of visitor access, knowledge and the understanding as well as development opportunities of the cultural heritage resources within the BCNR, without compromising this rich heritage.⁵⁰⁴

⁴⁹⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 82.

⁴⁹⁹ SAHRA Information Sheet, *Heritage tourism as a tool for sustainable economic development and upliftment in smaller communities*, p. 1.

⁵⁰⁰ Kakadu National Parks Board, Australian Government, Kakadu National Park Management Plan 2007-2014: reply, <peter.mills@gauteng.gov.za>, 2009-02-19, p. 53.

⁵⁰¹ SAHRA Information Sheet, *Heritage tourism as a tool for sustainable economic development and upliftment in smaller communities*, p. 2.

⁵⁰² M. Shackley, Management challenges for religion-based attractions, in A. Fyall, (ed.), *Managing Visitor Attractions*, p. 163.

⁵⁰³ *Ibid.*, p. 163.

⁵⁰⁴ W. Boonzaaier, *Blyde Canyon Nature Reserve Strategic Development Plan*, p. 19.

ii. Current Status

The BCNR is internationally renowned for its natural splendor. It is the third most visited region in South Africa, and the second most visited in Mpumalanga.⁵⁰⁵ In the *Blyde Canyon Nature Reserve Strategic Development Plan*, a feasibility study which was done for the Mpumalanga Parks Board in 2005, the need for the expansion of commercial tourism operations, such as exclusive lodges, more hiking trails and a cableway, as well as ecotourism adventure activities such as abseiling, mountaineering and white water rafting, were identified.⁵⁰⁶

The conservation importance of the natural landscape of the BCNR is regarded as directly responsible for the great tourism potential of the area. The tourism industry largely sustains the local economies of small towns such as Graskop, and can be used to provide socio-economic benefits to the people of the region.⁵⁰⁷

Existing annual demand for the area below the escarpment in 2004, shows that there were an estimated 963 155 visitors, and an estimated 601 383 visitors for the Upper Escarpment area. These figures indicate that the BCNR holds significant potential for growth in terms of market value and job creation.⁵⁰⁸ The BCNR is currently concentrating mainly on day visitors who visit the popular scenic points such as Bourke's Luck Potholes and Visitor Centre (H/T/1), Swadini Visitor Centre (H/T/26), the Bonnet (H/T/2), Natural Bridge (H/T/3), the Pinnacle (H/T/4), Gods Window viewpoints (H/T/5,6,7,8,9,10), and Window Rock (H/T/12). Features such as the Sundial (H/T/20), the Three Rondavels (H/T/21), and Blyderivierspoort Dam (H/T/27), may also be seen from the previously mentioned viewpoints.

Overnight facilities are very limited and are mainly available to hikers (H/T/11 & H/T/15 & H/T/17), although the Belvedere Guest houses (H/I/8 & H/I/10) are available for overnight accommodation to paying guests.⁵⁰⁹

⁵⁰⁵ W. Boonzaaier, *Blyde Canyon Nature Reserve Strategic Development Plan*, p. 19.

⁵⁰⁶ *Ibid.*, p. 5.

⁵⁰⁷ *Ibid.*, p. 19.

⁵⁰⁸ D. Grossman & Associates, *Blyde River Canyon National Park: Strategic management Plan 1st Edition*, p. 44.

⁵⁰⁹ Personal information: H. Marais, Manager BCNR, Private Bag X 431, Graskop, 2008-11-21.

iii. General visitor management – guiding principles

The guiding principles for the sustainable use of cultural resources should aim to:

- Integrate the natural, cultural and human environment;
- Consideration of the effects of heritage and traditional elements within local communities;
- It should actively contribute to development;
- It should enhance and contribute to the conservation and appreciation of cultural resources;
- It should improve the quality of life in local communities and must entail a positive effect and interrelation with regard to cultural identity;
- It should be approached in new and alternative manners that are compatible with the principles of sustainable development;
- It should be compatible with and respectful of the historic character of cultural resources applying equally to the use of landscapes, structures and sites, the display and use of artefacts, and public activities affecting cultural resources;
- All uses should be subject to conservation and public safety requirements;
- Certain movable cultural resources such as objects should only be used for interpretive and scientific purposes;
- In terms of use of visitor products and services, it should also consider the possible negative impacts on protected areas.⁵¹⁰

Uncontrolled use of sensitive heritage sites by members of the public, are not recommended as it may result in unnecessary and often irreversible deterioration of such sites (for example BRC/5 & BRC/6). As the custodian of the cultural resources sites in the Blyde River Canyon, the BCNR is responsible for the efficient management of all heritage sites.

- No camping should be allowed at sensitive heritage sites, as have taken place previously by school groups at site BRC/14,a;
- Unmanaged sites should not be recorded on hikers' maps, or on literature or displays;
- Visits to rock art sites should strictly be in the company of a trained guide;
- Site information should be kept confidential and not be made available to the

⁵¹⁰ R.C. De Jong, Sustainable Use: reply: <cultmat@iafrica.com>, 2009-03-23, p. 3.

public;

- Environmental impact assessment should include the cultural value of the sites;
- Visitors to the sites should be managed, monitored and regulated;
- Visible paths to the sites should be allowed to overgrow and be closed;
- Directions to the sites should not be made public;
- Visitor statistics and other information pertaining to sites visited by the public should be kept to facilitate site management and conservation.⁵¹¹

iv. Staff education and site visits

Public visitation should not be allowed at sensitive heritage sites without the company of the responsible official at the BCNR. Field staff should not be allowed to direct people to the sites. Most heritage sites on the BCNR are currently not open to the public, which in itself is to the benefit of the heritage sites, and especially the rock art sites.

- Staff working in the area should be made aware of the sensitivity of sensitive heritage sites;
- Staff should be made aware of the SAHRA's principles of what is, and is not allowed at such sites;
- A copy of SAHRA's principles should be visible at each office;
- Site visits should take place by prior arrangement;
- Field staff should not supply directions to specific sites;
- Visitors should be accompanied by a responsible official of the BCNR;
- Researchers should provide details of their institutional affiliation and a motivation for the visit;
- Researchers may be allowed to visit a site unaccompanied, if necessary.⁵¹²

v. Consumptive utilization of rock art sites

Some traditional healers perceive the paint at some of the rock art sites, to be imbued with strong powers, and use it in the production of traditional medicines, as can be seen at the BRC/13 and BRC/22 sites. It is crucial to engage with traditional healers who are still practicing this method, and find a solution as regards to the

⁵¹¹ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 12-13.

⁵¹² *Ibid.*, p. 15.

consumptive utilisation of rock art and to source possible alternatives.⁵¹³

vi. Management guidelines

The management actions as set out by the Kwazulu-Natal Nature Conservation service, is practical and relevant to the BCNR. This Management Plan stipulates that certain measures are crucial at archaeological (including rock art) sites. It may also be applicable to sensitive historic sites or industrial sites (old mines) which are perhaps not safe for the visitors without applying the following measures:

- The BCNR should undertake to ensure that all cultural heritage sites are maintained in a good condition, as poorly maintained sites encourage vandalism;
- ensure that the movement of visitors at managed cultural resource sites are monitored and regulated through strategies such as:
 - monitoring the effectiveness of existing natural barriers in restraining visitors from closer inspection;
 - the delineation of narrow walkways, for example by the use of barrier fences and rubber matting;
 - the construction of raised viewing platforms;
 - the placement of a low free-standing barrier to limit visitor proximity to artifacts and / or painted surfaces.
- Ensure that visitor management structures, including viewing platforms:
 - are reversible in construction and cause where possible and acceptable, with no permanent impact to the fabric of the site;
 - are designed to take into account optimal viewing and photographic opportunities, which are consistent with site protection objectives;
 - are within the parameters set by [SAHRA];
 - conforms to the principles of [cultural heritage and] archaeological conservation;
 - are conceived, designed, built and managed in consultation with a qualified cultural resources specialist.⁵¹⁴

⁵¹³ E.J. Wahl *et al.* (eds), *Cultural resource management plan for the Natal Drakensberg Park*, pp. 15-16.

⁵¹⁴ *Ibid.*, pp. 12-13.

CHAPTER VI

CONCLUSION

Heritage management requires an interdisciplinary approach with a common agenda which must make use of the perspectives provided by the different disciplines in generating awareness, understanding of, and contexts for its resources.⁵¹⁵

The White Paper on Development and Promotion of Tourism in South Africa, specifically acknowledges the cultural environment. “One of the principles is that tourism development should include the effective protection and sustainable use of cultural resources, and be managed in such a way as to ensure community benefit.”⁵¹⁶ The different layers of history found on the BCNR, make it essential that communities cannot be excluded from participation in management processes, or the benefit from tourism.

The results of research on the BCNR resulted in a comprehensive heritage data list which will be of great benefit for the reserve. This data list is one requirement towards the potential declaration of the Belvedere Hydro Electric Power Station (situated on the BCNR), together with the Central Reduction Works in Pilgrim's Rest (for which it provided power since 1912), as a World Heritage site.⁵¹⁷ The possibility of World Heritage declaration of the Blyde River Canyon as a whole, is also envisioned, as it is the largest green Canyon in the world,⁵¹⁸ with unique cultural and environmental features.

It is therefore essential that managers must develop and utilise frameworks and techniques which acknowledge the complex values, interests and issues of their

⁵¹⁵ J. Alfrey & T. Putnam, *The Industrial Heritage Managing resources and uses*, p. 7.

⁵¹⁶ I. Coetzee, A. Monis & J. Pastor, Cultural Resource Management and the Environment Conservation Act, 1989, in J. Deacon (ed.), *Monuments and sites: South Africa*, p. 27.

⁵¹⁷ C. van Wyk Rowe. *World Heritage Listing: Central Reduction Works and Belvedere Hydro Electric Power Station, Pilgrim's Rest*. Presentation for World Heritage Convention Committee Meeting, 26 April 2007, Pilgrim's Rest Museum. pp. 2-19.

⁵¹⁸ D. Grossman & Associates, Blyde River Canyon National Park: Strategic Management Plan 1st Edition, p. 9.

role⁵¹⁹ in heritage management, taking the tangible as well as intangible values into account.

The historic information on the BCNR indicates that this landscape has a rich cultural diversity in terms of the heritage resources, archaeology and history. The earliest stone tools are nearly two million years old. The Stone Age rock art sites are monuments to the San who struggled to retain their rights and their land.⁵²⁰

Bantu speaking Iron Age farmers migrated southwards into the eastern half of South Africa just less than 2000 years ago. They practiced mixed agriculture with cattle, sheep and crops such as sorghum and millet. They were the first people in South Africa to mine and work metals such as iron and gold.⁵²¹ About 1000 years ago, many Iron Age communities constructed walls for settlements from stone, and many are still visible on the BCNR. They practiced their ancient sacred rituals and initiation ceremonies in secluded areas of the Canyon. The San as well as African groups were seeking the protection which the natural landscape provided – in all probability overlapping in time.

The history of the BCNR, was touched by many significant developments during the 19th century. The departure of the San from this area, the effects of Sekhukhune's wars, Swazi expansion and defeat at Moholoholo, the *Difaqane*, *Voortrekker* history, the discovery and development of the mining industry and forestry.

Today the Blyde Canyon is one of the most popular tourist destinations in South Africa. The historic scenic features as mentioned above, are all visited on a daily basis. But in terms of what the BCNR has to offer the visitor, it is currently under-utilised, and recommendations are made to develop some of the many cultural heritage features, to include in the visitor experience. The challenge will be to make some of the cultural heritage resources accessible to the public, without impacting negatively on the heritage resources.

⁵¹⁹ C.M. Hall & S. McArthur (eds.), *Heritage Management in Australia and New Zealand, The Human Dimension*, p. 297.

⁵²⁰ SAHRA, Rock Art, <<http://www.sahra.org.za/archaeology.htm>>, Access, 2008-10-16.

⁵²¹ SAHRA, Archaeology and the National Monuments Act, <<http://www.sahra.org.za/archaeology.htm>>, Access, 2008-10-16.



Ongoing research on archaeological sites, are able to give us information about the history of earlier inhabitants that cannot be found in written records. The evidence is fragile and irreplaceable and cannot be renewed, once it is destroyed.⁵²² It is therefore essential to have the correct management principles set in place for the long-term benefit and conservation of heritage resources on the BCNR cultural landscape.

⁵²² SAHRA, Archaeology and the National Monuments Act, <<http://www.sahra.org.za/archaeology.htm>>, Access, 2008-10-16.

APPENDIX 1

HERITAGE DATA LIST, BCNR

LEGEND:

BRC	=	BLYDE RIVER CANYON ROCK ART SITES
ESA	=	EARLY STONE AGE
LSA	=	LATE STONE AGE
LIA	=	LATE IRON AGE
SW	=	STONE WALLS
2430BD	=	1:50 000 TOPOGRAPHICAL MAP
H/S & G	=	HISTORIC / STONE WALLS, RUINS OR KRAALS / GRAVES
BATTLE SITE		
B	=	BURIAL SITE
SS	=	SACRED SITE
H/I	=	HISTORIC INDUSTRIAL
M	=	MONUMENT
C	=	CAVE
CR	=	CULTURAL ROUTE

ROCK ART SITES				
FEATURE		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
STONE AGE				
BRC/1	SAN ROCK PAINTING	STEENVELD 1 "Thobejane" "Rietvlei"	2430DA MOGABA Steenveld 229 KT	Difficult access: Site is very remote but the paintings are not in good condition – natural deterioration – against krantz
BRC/2	SAN ROCK PAINTING	CLERMONT 1	2430 MOGABA Clermont 414 KT	Site is next to tarred road but well hidden, and difficult to access. Painting not in good condition. On krantz face.
BRC/3	SAN ROCK PAINTING	MULFORD 1 (HEBRONBERG) "Boesmanspruit"	2430 DB BOURKE'S LUCK Mulford 433 KT	The site is remote and well protected from human interference. In overhang.
BRC/4	SAN ROCK PAINTING	DIENTJIE 1 (BOESMANKLOOF)	2430 DB BOURKE'S LUCK Dientjie 435 KT	The site is remote and well protected from human interference, situated high on krantz face.
BRC/5	SAN ROCK PAINTING	BOURKES LUCK 1	2430 DB BOURKE'S LUCK Bourke's Luck 454 KT	Paintings deteriorated completely because of human interference, situated next to hiking trail close to potholes.

BRC/6	SAN ROCK PAINTING	WILLEMBOORD 1 (HONDESKOOL)	2430 DB BOURKE'S LUCK Willemsoord 476 KT	Paintings completely deteriorated — no trace to be seen (of human interference - lots of graffiti). Were situated in overhang.
BRC/10	SAN ROCK PAINTING	BELVEDERE CREEK (MUILHUIS)	2430 DB BOURKE'S LUCK Belvedere Creek 458 KT	H. Marais showed site to C. Rowe Indistinct paintings with LSA archaeological deposit and Iron Age potsherds and upper grinders
BRC/11/a,b & c.	SAN ROCK PAINTING	LONDON 1,2 & 3 (CLEARSTREAM) 1 Huts 2 Loose boulders 3 Shelter	2430 DD GRASKOP London 496 KT	Three sites were identified in close proximity of each other. LSA tools in area 3 = LSA flakes and Iron Age potsherds
BRC/14	SAN ROCK PAINTING	LONDON 4	2430 DD GRASKOP London 496 KT	On Komatiland Forests property. Situated on huge boulder, part of ridge.
BRC/13/ a & b	SAN ROCK PAINTING	BERLYN 1 & 2 (WATERVALSPRUIT) 1 Main site 2 Two figures	2430 DD GRASKOP Berlyn 506 KT	Two sites were identified within 8 meters of each other LSA tools in area / Iron Age potsherds
BRC/14a,b,c	SAN ROCK PAINTING	GEELHOUTBOOM 1 MAC MAC "Main site in shelter – 3 buck and 1 human figure in a patch of paint GEELHOUTBOOM 2 MAC MAC Loose standing rock – very indistinct features GEELHOUTBOOM 3 MAC MAC On edge of forest – 3 human figures	2530 BB SABIE Geelhoutboom 585 KT	Site BRC14a, was shown to C. Rowe by B. Simmons, D. Coetzee and B. Knoesen. Sites b and c was discovered by C. Rowe together with D. Malloch Brown (York Timbers).
BRC/7 1 & 2	SAN ROCK PAINTING	LEDOPHINE 1 & 2 New Chum/Erasmushoop 1) Eland 2) Elephant	2430 DB BOURKE'S LUCK Ledophine 469 KT	Discovered by C. Rowe together with B. Simmons, D. Coetzee & B. Knoesen although it was previously mentioned in literature. 1) Panel of eland in polychrome 2) Large panel of two elephant – LIA tools in shelter. Recent habitation: stone walls, upper grinder
BRC/9	SAN ROCK PAINTING	LEDOPHINE 3 New Power station	2430 DB BOURKE'S LUCK Ledophine 469 KT	Paintings include women & sheaves of arrows Some LIA stone tools and iron bearing rock close to site

BRC/12	BANTU SPEAKER S ROCK PAINTING	BOURKE'S LUCK 1 (BELVEDERE)	2430 DB BOURKE'S LUCK Bourke'sLuck 454 KT	H. Marais showed site to C. Rowe Paintings very indistinct, consists mainly of "cattle" in black pigment
BRC/11a	BANTU SPEAKER S ROCK PAINTING	LONDON 4 (CLEARSTREAM) Huts	2430 DD GRASKOP London 496 KT	At site near huts is Bantu Speakers' painting – as part of the San rock painting panel
BRC/15	BANTU SPEAKER S ROCK PAINTING	BLYDERIVIERSPOORT 1 "AVENTURA"	2430 DB BOURKE'S LUCK Blyderivierspoort 595KT	Discovered by Hannes Marais. Very remote overlooking 3 Rondavels, Lower grinding stone and lots of potsherds with rims and few decorations. Possible Pedi initiation and refuge site
ARCHAEOLOGICAL HERITAGE		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
2430 BD/3 LSA	LATE STONE AGE ARTEFACTS	Late Stone Age scatter and cores 50 m south of the Iron Age site in floodplain with same reference number	2430 BD HOEDSPRUIT	Survey by UNISA 1987
2430 BD/4 ESA	EARLY STONE AGE HANDAXE	Early Stone Age hand axe	2430 BD HOEDSPRUIT	Survey by UNISA 1987
2430 DB/3 LSA	LATE STONE AGE SURFACE SCATTER	Late Stone Age artefacts – surface scatter	2430 BD BOURKE'S LUCK	Survey by UNISA 1987
LSA/1	LATE STONE AGE FLAKES	Late Stone Age flakes	2430 BD BOURKE'S LUCK Blyderivierspoort 595KT	Discovered by C. Rowe / H. Marais on Guinea Fowl Hiking Trail at an Iron smelting site.

ARCHAEOLOGICAL				
FEATURE		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
IRON AGE				
LIA/SW/1	STONE WALLS	Iron Age stone walls at Muilhuis	2430 DB BOURKE'S LUCK Belvedere 492 KT	Discovered by C. Rowe
LIA/SW/2	STONE WALL SETTLEMENT	Iron Age stone walled settlement hidden in natural forest – well protected from view	2430 DD GRASKOP London 496 KT	Discovered by H. Marais. This site has been chosen specifically to be hidden from view. At foot of krantz, and inside natural forests
LIA/SW/3	STONE WALL	Small enclosed shelter built up from stones to form a hide	2430 DD GRASKOP Berlyn 506 KT	Discovered by C. Rowe, close to rock art site BRC/13.
LIA/SW/4	STONE WALLS	Iron Age stone walls on Loerie trail next to Kadishi stream	2430 DB BOURKE'S LUCK Clermont 414KT	Recorded by C. Rowe & H. Marais
LIA/SW/5	STONE WALL SETTLEMENT Upper & Lower grinders	Extensive stone walled settlement – well protected from view	2430 DB BOURKE'S LUCK Dientjie 435 KT	Discovered by H. Marais Overlooking Belvedere, path leading to Belvedere Several upper and lower grinding stones, some worked on both sides; Protected from view – secluded -Not good area for agriculture or to keep cattle – suspected it was used as a hide-out.
LIA/SW/6	STONE WALL remains	Iron Age stone wall remains close to recent black occupation before establishment of Nature Reserve	RIETVLEI Rietvlei 413KT	C. Rowe / H. Marais
2430 BD/1/SW	STONE WALLING IRON SMELTING SLAG SITE	Pre-European stone walling with iron smelting and slag site	2430 BD HOEDSPRUIT	Survey by UNISA 1987
2430 BD/2/SW	CLAY POT	Clay pot in termite mound and on side of mound	2430 BD HOEDSPRUIT	Survey by UNISA 1987
2430 BD/3/SW	IRON AGE SITE IN FLOOD PLAIN	Iron Age site in floodplain. Undecorated pot in large termityary	2430 BD HOEDSPRUIT	Survey by UNISA 1987

2430 DB/4/SW	STONE WALL SITE	Pre-European stone wall site. Sections of wall 1,5m in places, 1 m thick	2430 DB BOURKE'S LUCK	Survey by UNISA 1987
LIA/S/11	IRON SMELTING SITE	Iron smelting site with remains of furnace and tuyeres (clay pipes)	2430 DB BOURKE'S LUCK Blyderiviertpoort 595KT	Discovered by C. Rowe & H. Marais 21/11/08. 2 Pieces of tuyeres in association with iron lots of iron sag, porsherds, clay and pieces of clay pipe – very close to rock art site BRC/15 ; overlooking Sundial
LIA/SW/12	STONE WALI SITE	Pre-European stone walled site, on Guinea fowl trail next to Kadisi river.	2430 DB BOURKE'S LUCK Clermont 414KT	Recorded by C. Rowe & H. Marais. 21/11/08. Huge stones are used in walls. One wall 1.8m – 2m high
LIA/SW/13	STONE WALL SITE	Pre-European stone walled site, on Guinea fowl trail next to Kadisi river.	2430 DB BOURKE'S LUCK Clermont 414KT	Recorded by C. Rowe & H. Marais. 21/11/08. Extensive stone walling site, with big stones in walls,
LIA/SW/14	STONE WALL SITE	Pre-European stone walls, at Aventura resort, and terraces on slope below (on dirt road to Water works and Sewerage plant)	2430 DB BOURKE'S LUCK Clermont 414KT	Shown to C. Rowe by H. Marais, 09-01-08
LIA/SW/15	STONE WALLS GRAVE UPPER GRINDER	Pre-European stone walls – extensive settlement Swadini. Grave and upper grinders were identified	2430 DB BOURKE'S LUCK SWADINI Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi Site is extensive, opposite staff houses,
LIA/SW/16	STONE WALLS TERRACE S LOWER & UPPER GRINDERS	Pre-European stone walls: Extensive stone walls and circles, terraces, unfinished lower grinding stone, upper grinders and huge lower grinding stone	2430 DB BOURKE'S LUCK SWADINI Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Opposite rangers offices.
LIA/SW/17	STONE WALLS	Pre-European stone walls, extensive,	2430 DB BOURKE'S LUCK SWADINI Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Close to parking area at boat house
LIA/SW/18	STONE WALL	Pre-European stone wall, long and straight	2430 DB BOURKE'S LUCK SWADINI- MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi

LIA/SW/19	STONE WALL	Pre-European stone wall	2430 DB BOURKE'S LUCK SWADINI	Recorded by BCNR
LIA/SW/20	STONE WALL	Pre-European stone wall	2430 DB BOURKE'S LUCK SWADINI	Recorded by BCNR
LIA/SW/21	STONE WALL	Pre-European stone wall	2430 DB BOURKE'S LUCK AVENTURA	Part of the Kadishi stone walled complex
LIA/SW/22	STONE WALL	Pre-European stone wall in overhang		Site overlooks the Dientjie Mine Possible place of refuge. Well protected, potsherds observed.
LIA/SW/23	STONE WALL	Pre-European stone wall next to hiking trail near Bourke's Luck		Site is situated on hiking trail near Bourke's Luck. Circular stone wall, mentioned by archaeologist (1980's) Patrick Moore (TPA).

HISTORIC: (RURAL BLACK SETTLEMENTS & GRAVES and archaeological material in direct association with above				
FEATURE		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
H/S/G/1	KRAALS & GRAVES	+/- 15 Graves some surrounded with kraal walls - recent	2430 DB BOURKE'S LUCK BOESMANKLOOF Dientjie 453KT	Recorded by BCNR
H/S/2	KRAALS	Almost not distinguishable, rocks removed for building gabians	2430 DB BOURKE'S LUCK BOESMANKLOOF Dientjie 453KT	Recorded by BCNR
H/3/3	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/4	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/5	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/6	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR

H/S/7	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/8	RUINS DWELLING - Historic	Ruins "50+ years old"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/9	RUINS DWELLING - Historic		2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/G/10	GRAVES	2 Graves	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/G/11	GRAVE	1 Grave	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/12	OLD DWELLING RUINS & KRAALS		2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/13	GRAVES & KRAALS	4+ Graves	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/14	OLD DWELLING RUINS		2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/15	OLD DWELLING RUINS	Indistinct	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/G/16	GRAVES		2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/17	OLD DWELLING RUINS		RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/18	OLD DWELLING RUINS	About 6 "buildings" or "houses"	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR

H/S/19	OLD DWELLING RUINS		2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/20	OLD DWELLING RUINS & KRAALS	About 4 “buildings” or “houses”	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/21	RUINS	Recent occupation before establishment of Nature Reserve	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/22	RUINS	Recent occupation before establishment of Nature Reserve	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/23	UPPER GRINDER	Associated with above ruins – recent occupation before establishment of nature reserve	2430 DA MOGABA RIETVLEI Rietvlei 413KT	Recorded by BCNR
H/S/24	FOUNDATIONS	Recent occupation before establishment of Nature Reserve	2430 DA MOGABA RIETVLEI Rietvlei 413KT	H. Marais pointed site out to C. Rowe
H/S/25	RUINS OF FEW HOUSES	Recent occupation before establishment of Nature Reserve	2430 DA MOGABA RIETVLEI Rietvlei 413KT	H. Marais pointed site out to C. Rowe
H/S/26	LOWER GRINDING STONE RUINS OF EXTENSIVE SETTLEMENT CATTLE KRAAL	Recent occupation before establishment of Nature Reserve : Holes in wall / cattle kraal in good condition	2430 DA MOGABA RIETVLEI Rietvlei 413KT	H. Marais pointed site out to C. Rowe

H/S/27	LOWER GRINDING STONE RUINS OF EXTENSIVE SETTLEMENT CATTLE KRAAL	Associated with recent occupation before establishment of Nature Reserve. Grinding stone in half	2430 DA MOGABA RIETVLEI Rietvlei 413KT	H. Marais pointed site out to C. Rowe
H/S/28	OLD KRAALS		2430 DA MOGABA STEENVELD	Recorded by BCNR
H/S/29	OLD KRAALS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/30	OLD DWELLING RUINS & KRAALS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/31	OLD KRAALS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/G/32	GRAVES	3 Graves	2430 DA MOGABASTEENVELD Steenveld 229KT	Recorded by BCNR
H/S/33	OLD DWELLING RUINS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/34	OLD DWELLING RUINS	About 4 "buildings" or "houses"	2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/35	OLD DWELLING RUINS	About 3 "buildings" or "houses"	2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/36	OLD KRAALS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR

H/S/37	OLD DWELLING RUINS		2430 DA MOGABA STEENVELD Steenveld 229KT	Recorded by BCNR
H/S/38	OLD DWELLING RUINS & KRAALS		2430 DA MOGABA CLERMONT Clermont 414KT	Recorded by BCNR
H/S/&G/39	OLD DWELLING RUINS & GRAVES		2430 DA MOGABA CLERMONT Clermont 414KT	Recorded by BCNR
H/G/40	GRAVE		2430 DA MOGABA CLERMONT Clermont 414KT	Recorded by BCNR
H/S/41	RECENT STONE WALL 2430 DB/1	"20 TH Century site" possibly PEDI. All along eastern edge of Blyde River for about 10 km. Enamel ware, glass beads and square type building	2430 DB BOURKE'S LUCK	Survey by UNISA 1987
H/S/42	RECENT STONE WALL SITE 2430 DB/2	20 TH Century site: Probably Pedi according to informant – was abandoned 1965	2430 DB BOURKE'S LUCK	Survey by UNISA 1987
H/S&G/43	RECENT STONE WALLS; GRAVES Upper & Lower grinding stones Recent iron objects, nails etc.	20 th century site: One grinding stone with peck marks, possibly to open marula pips. Lots of recent metal objects such as nails etc.	2430 DB BOURKE'S LUCK SWADINI Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Next to boat turn off.

H/S/44	RECENT SETTLEMENT	Homesteads with poles stone and termite clay used in construction	2430 DB BOURKE'S LUCK SWADINI-MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Adjacent site H/S/45
H/S/45	RECENT SETTLEMENT	Terraces where houses were built; Plenty of upper grinders	SWANINI-MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Very close to H/S/46
H/S/46	RECENT STONE WALLED SETTLEMENT TERRACES	Stone walled settlement with modern features, upper grinders, terraces, a stone feature for a breeding chicken; Iron pots & modern glass fragments	2430 DB BOURKE'S LUCK SWADINI-MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Close to site H/S/46 Interesting is the stone feature which according the Bethuel is for a chicken that is breeding.
H/S/47	RECENT STONE WALLED SETTLEMENT	Stone walled settlement, wooden poles of houses still visible. Double sided upper grinder with peck marks to possible split open marula pips Lower grinding stone Rusted modern knife	2430 DB BOURKE'S LUCK SWADINI-MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08
H/G/48	GRAVE	Historic grave	2430 DB BOURKE'S LUCK Salique	Recorded by M. Strauss
H/G/49	GRAVE	Historic grave	2430 DB BOURKE'S LUCK Salique	Recorded by M. Strauss
H/G/50	GRAVE	Historic grave	2430 DB BOURKE'S LUCK Salique	Recorded by M. Strauss

BURIAL MONUMENTS & SITES		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
BATTLE SITE 1	SITE OF THE BATTLE OF MOHOLOH OLO	Commemorative site where the battle of Moholoholo took place, 1964	2430 DB BOURKE'S LUCK MARIEPSKOP Magalieskop 421KT	Where the Pulana defeated the Swazi
B/MAROPA/ 2	MAROPA CEMETER Y 1958	Recent occupation before establishment of Aventura Resort	2430 DB BOURKE'S LUCK CLERMONT / AVENTURA Clermont 414KT	H. Marais pointed site out to C. Rowe
B/MASHILE/ 3	GRAVES: MASHELE X 3	Recent occupation before establishment of Aventura Resort Mogorobetse Kgosi Makuke Klodovick Mashile 1850 - 1956	2430 DB BOURKE'S LUCK CLERMONT /AVENTURA Clermont 414KT	H. Marais pointed site out to C. Rowe
B/MASHILE/ 4	GRAVES: QUEEN BITŠEDI MASHILE	Recent occupation before establishment of Aventura Resort 1885-1947	2430 DB BOURKE'S LUCK CLERMONT /AVENTURA Clermont 414KT	H. Marais pointed site out to C. Rowe
B/G/5	GRAVE	Grave next to tarred road opposite 2 huge baobab trees	2430 DB BOURKE'S LUCK SWADINI Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Old settlement further on
B/G/6	GRAVES/ INK BOTTLES	Grave where they still sacrifice in rainmaking ceremonies (ink bottles)	2430 DB BOURKE'S LUCK SWADINI- MARIEPSKOP Blyderivierspoort 595KT	Shown to H. Marais & C. Rowe by ranger Bethuel Mathonsi 09/01/08 Accordingg to Bethuel the sangomas practise rituals here for rainmaking; Two ink bottles on sites with muti inside. The bottles were opened when rain was required.
B/PIROW/7	PIROW'S GRAVE	Oswald Pirow's grave 1959	2430 DB BOURKE'S LUCK ERASMUSHOOP 457KT	Recorded by C. Rowe

B/REITZ/8	DENEYS REITZ GRAVES	Plaques for 3 Deneys Reitz graves	2430 DB BOURKE'S LUCK GLENLYDEN 424KT	1) Col. Deneys Reitz 1882-1944 2) C.M. D. Reitz B.A (Cantab) 1923-1952 3) L.A. Deneys Reitz M.A. (Cantab) 1887-1959
SS/9	SACRED SITE		2430 DB BOURKE'S LUCK Marieposkop area	Initiation school. Site remote, next to river – remains of stone walls and shallow lower grinder
SS/10	SACRED SITE		2430 DB BOURKE'S LUCK Marieposkop area	Waterfall / praying place
SS/11	SACRED SITE		2430 DB BOURKE'S LUCK Marieposkop area	River where they bathed / swam associated with initiation
SS/12	SACRED SITE		2430 DB BOURKE'S LUCK Marieposkop area	Recorded by M. Strauss
C/1	CAVE		2430 DB BOURKE'S LUCK Swadini area	Cave: Inhabited by Africans

INDUSTRIAL & TECHNOLOGICAL: EUROPEAN				
FEATURE		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
H//1	BOURKES LUCK MINE	Remains of historic mine at Bourke's Luck	2430 DB BOURKE'S LUCK	Historic feature
H//2	BOURKE'S LUCK GULLY		2430 DB BOURKE'S LUCK	Historic feature
H//3	STONE WALL ENCLOSURE	To keep sheep at night during winter months	2430 DB BOURKE'S LUCK HEBRONBERG	Historic feature
H//4	LOWER GRINDING STONE associated with above	HEBRONBERG	2430 DB BOURKE'S LUCK MULFORD 433 KT	Visited by F. Bronkhorst, H. Marais, C. Rowe Associated with above historic stone walls
H//5	BELVEDERE HYDRO-ELECTRIC POWER STATION	Old hydro-electric power station – not in use	2430 DB BOURKE'S LUCK BELVEDERE	Belvedere Historic power station
H//6	BELVEDERE HOUSE - historic	Unrestored	2430 DB BOURKE'S LUCK BELVEDERE	Historic house
H//7	BELVEDERE STONE HOUSE - historic	Next to unrestored house, walls +- 2m high	2430 DB BOURKE'S LUCK BELVEDERE	Historic house
H//8	BELVEDERE GUESTHOUSE Historic	House restored & currently used as guesthouse	2430 DB BOURKE'S LUCK BELVEDERE	Historic guest house used by tourists and officials of BCNR

H//9	BELVEDERE WACHT HOUSE - historic	Corrugated iron house	2430 DB BOURKE'S LUCK BELVEDERE	Historic House used by officials of BCNR
H//10	BELVEDERE GUESTHOUSE - historic	House restored and used as guesthouse	2430 DB BOURKE'S LUCK BELVEDERE	Historic guest house used by tourists and officials of BCNR
H//11	STEEL LATTICE POLES BELVEDERE	317 Steel Lattice poles were needed for hydro-electric power from Belvedere to Pilgrim's Rest	2430 DB BOURKE'S LUCK BELVEDERE	317 many poles are on the BCNR property
H//12	RUINS OF HISTORIC DWELLING	Ruins of historic dwelling – 100+ years old	2430 DD GRASKOP WATERFALLSPRUIT / PARADISE CAMP	Historic feature
H//13	O'KEEFFE'S HUT	O'Keedde's Huts	2430 DB BOURKE'S LUCK "Die Rak" 464KT	Historic feature: Rondavels joined together – abandoned in 1946.
H//14	MINER'S DIGGINGS		2430 DB BOURKE'S LUCK CLERMONT	Historic feature
H//15	OLD DWELLING RUINS & GRAVES	2 graves	2430 DB BOURKE'S LUCK BLYDEPOORT	Historic feature
H//16	SAW PITS & LOGGING SLIDE	Remains of early harvesting of timber	2430 DB BOURKE'S LUCK MUILHUIS	Historic feature
H//17	STONE MASONRY STRUCTURE - SQUARE	Remains of historic mining activity - muilhuis	2430 DB BOURKE'S LUCK Op Die Berg 429 KT	Associated with mining activities

H//18	STONE RETAINING WALL IN RIVER	Remains of historic mining activity - muilhuis	2430 DB BOURKE'S LUCK Op Die Berg 429 KT	Historic feature
H//19	STONE HEAPS & HISTORIC ROAD	Remains of historic mining activity - Muilhuis	2430 DB BOURKE'S LUCK Op Die Berg 429 KT	Historic feature
H//20	OLD DRIFT		2430 DB BOURKE'S LUCK	Historic feature
H//21	WILLEMS OORD MINE & OLD WINCH WHEEL		2430 DB BOURKE'S LUCK WILLEMSOORD	Historic feature
H//22	DRIEHOEK CANAL		SWADINI Blyderivierspoort 595KT	Irrigation canal
H//23	OLD WAGON ROAD	Traces clearly seen	MUILHUIS 2430 DB	These roads were used to transport timber from Belvedere.
H//24	DIENTJIE MINE		2430 DB BOURKE'S LUCK	Dientjie Mine
H//25	DIENTJIE MINE HOUSE		2430 DB BOURKE'S LUCK	Old House associated with Dientjie Mine. It is the current Hikers accommodation.
H//26	DIENTJIE MINE HOUSE		2430 DB BOURKE'S LUCK	Old house associated with Dientjie Mine, currently used for staff accommodation (although vacant)
H//27	MINE HOUSE & foundations		2430 DB BOURKE'S LUCK	Foundation of Mine office and later house associated with Dientjie Mine
H//28	OLD MINE		2430 DB BOURKE'S LUCK	
H//29	OLD WAGON ROAD	MARIEPSKOP	2430 DB BOURKE'S LUCK	Remains of old wagon road – Visited by C Rowe & H Marais (5/12/08)



H/I/30	Jongmans pruit Canal		SWADINI Blyderivierspoort 595KT	Irrigation canal
H/I/31	Moriah Canal		SWADINI Blyderivierspoort 595KT	Irrigation canal

HISTORICAL TOURIST FEATURES: CULTURAL ROUTE /MONUMENTS & SCENIC				
FEATURE MONUMENT		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
M/1	VOORTREKKER: POTGIETERR MONUMENT	Monument next to main road	2430 DB BOURKE'S LUCK Next to main road	Popular tourist viewpoint
HISTORIC TOURIST FEATURES & CULTURAL ROUTES				

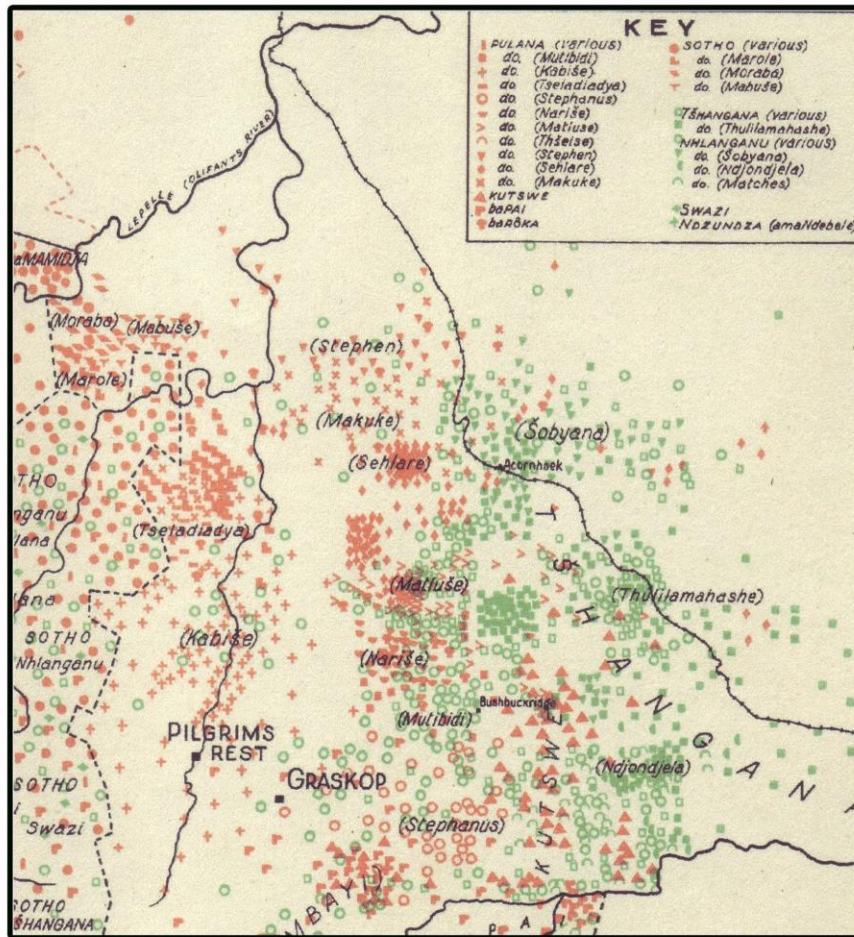
H/T/1	BOURKE'S LUCK POTHOLES	Natural potholes at confluence of Blyde and Treur rivers	2430 DB BOURKE'S LUCK BOURKE'S LUCK	Popular tourist viewpoint
H/T/2	THE BONNET	Koppie	2430 DD GRASKOP STANLEYBUSH	Popular tourist viewpoint
H/T/3	NATURAL BRIDGE	Natural rock bridge over water stream	2430 DD GRASKOP STANLEYBUSH	Popular tourist viewpoint
H/T/4	THE PINNACLE	Viewpoint on escarpment	2430 DD GRASKOP THE PINNACLE	Popular tourist viewpoint
H/T/5	GOD'S WINDOW VIEWPOINT 1	Viewpoint on escarpment	2430 DD GRASKOP GOD'S WINDOW	Popular tourist viewpoint
H/T/6	GOD'S WINDOW VIEWPOINT 2	Viewpoint on escarpment	GOD'S WINDOW	Popular tourist viewpoint
H/T/7	GOD'S WINDOW VIEWPOINT 3	Viewpoint on escarpment	GOD'S WINDOW	Popular tourist viewpoint
H/T/8	GOD'S WINDOW VIEWPOINT 4	Viewpoint on escarpment	GOD'S WINDOW	Popular tourist viewpoint
H/T/9	GOD'S WINDOW VIEWPOINT 5	Viewpoint on escarpment	GOD'S WINDOW	Popular tourist viewpoint
H/T/10	WONDERVIEW VIEWPOINT	Viewpoint on escarpment	GOD'S WINDOW	Popular tourist viewpoint
H/T/11	PARADISE CAMP HIKERS' CAMP	Paradise Camp: hikers' camp & workers hut	2430 DD GRASKOP PARADISE CAMP	Popular tourist viewpoint
H/T/12	"WINDOW ROCK"	Big rock with hole – "window"	2430 DD GRASKOP PARADISE CAMP	Popular tourist viewpoint

H/T/13	DIENTJIE FALLS	Waterfalls used to speed up water for hydro power station	2430 DB BOURKE'S LUCK BELVEDERE	Popular tourist viewpoint
H/T/14	WATERFALL	Waterfall on way to Clearstream hikers camp	2430 DB BOURKE'S LUCK CLEARSTREAM	Popular tourist viewpoint
H/T/15	CLEARSTREAM HIKERS CAMP	Hikers camp and workers' hut	2430 DB BOURKE'S LUCK CLEARSTREAM	Popular tourist overnight hut
H/T/16	WATERFALLSPRUIT WORKER'S HUT	Worker's hut	2430 DD GRASKOP WATERFALLSPRUIT	Workers hut used by BCNR
H/T/17	WATERFALLSPRUIT HIKERS CAMP	Hikers camp	2430 DD GRASKOP WATERFALLSPRUIT	Popular tourist overnight hut
H/T/18	WATERFALL	Waterfall on trail near Waterfallspruit hikers camp	2430 DD GRASKOP WATERFALLSPRUIT	Hikers viewpoint
H/T/19	FOUNTAIN	Fountain at Steenveld picket	2430 DA MOGABA STEENVELD	Used by BCNR officials
H/T/20	THE SUNDIAL	Thabaneng	2430 DB BOURKE'S LUCK	Thabaneng means 'the mountain with the shadow that moves
H/T/21	THREE RONDAVELS		2430 DB BOURKE'S LUCK	Named after chief Maripi's three wives
H/T/22	Mapjaneng	Mapjaneng	2430 DB BOURKE'S LUCK	The tall peak behind Three rondawels - named after Maripi meaning "the Chief"
H/T/23	Rodille	Rodille	2430 DB BOURKE'S LUCK	A series of hills which stretches from the foot of Mariepskop towards the left is known as Rodille, which means the bundles – resembling a row of women carrying bundles of grass on their heads
H/T/24	Bohlabapepa		2430 DB BOURKE'S LUCK	The Pedi named a row of hill to the right, Bohlabapeba , which means "the stabbing of field mice". As part of their initiation training, adolescent males were sent into these hills to be taught the art of survival in the veld by older, experienced men. They probably used more field mice than other animals for meat.

H/T/25	Lehlakong	"The Watchman"	2430 DB BOURKE'S LUCK	Lehlakong was named after the sentry of the Pulana tribe who used to keep watch over the valley from up here.
H/T/26	SWADINI		2430 DB BOURKE'S LUCK	"The Place of the Swazi"
H/T/27	Billyderivier spoort Dam		2430 DB BOURKE'S LUCK	Area which covered old African settlements
CULTURAL ROUTES		DESCRIPTION	MAP REFERENCE	SIGNIFICANCE
CR/1	ZWARTBO OIS FOOTPATH		2430 DD GRASKOP (PARADISE CAMP) BERLYN / QUARTZKOP to VERSAILLES and Lowveld	F. Kohrs (previous owner of Versailles) remembered that his labourers also talked about this footpath. It is also mentioned in Jock of the Bushveld.
CR/2	PIPES ROAD		2430 DB BOURKE'S LUCK Over ERASMUSHOOP / LONDON to WELGEVONDEN	Information from Derrick Coetzee (the late). People walked to the Lowveld to consult a sangoma, road was named after him.
CR/3	FOOTPATH FROM STONE WALLED SITE TO BELVEDERE		2430 DB BOURKE'S LUCK	H Marais mentioned that the Rangers told him there was an old footpath from this stone walled settlement to Belvedere



APPENDIX 2
BANTU TRIBES OF SOUTH AFRICA:
ESCARPMENT AREA
N.J. VAN WARMELO
SURVEY 1935





APPENDIX 3

**QUESTIONNAIRE: FOR HERITAGE RESOURCES DATABASE RESEARCH
BLYDE RIVER CANYON NATURE RESERVE**
PLEASE INDICATE ANSWER IN WRITING OR WITH CROSS: X
CHRISTINE ROWE, PILGRIM'S REST MUSEUM: 0828719553
QUESTIONNAIRE IS OPTIONAL AND UNDER NO CIRCUMSTANCES SHOULD
YOU FEEL OBLIGED TO PARTICIPATE IN ANY WAY

NAME:			
COMMUNITY RELATION: eg: MaPai /Mapulana /Other:			
WHERE DO YOU LIVE?:	DIENTJIE 1 (MOREMELA / HLABEKISA)		
	DIENTJIE 2 (LERORO / MPHATO)		
	MATABIDI		
OTHER PLACE:			
ADDRESS:			
CELL / TELEPHONE NO:			
WHAT IS YOUR POSITION AT BLYDE?:			
HOW LONG HAVE YOU BEEN EMPLOYED AT BLYDE?			
DID YOU OR YOUR FAMILY LIVE ON BLYDE, BEFORE IT BECAME A NATURE RESERVE?			
WHERE DID YOU OR YOU FAMILY LIVE?			
DO YOU KNOW OF ANY HERITAGE RESOURCES ON BLYDE?			
WHAT HERITAGE RESOURCES DO YOU KNOW OF?			
WILL YOU BE ABLE TO TAKE ME TO ANY PLACE THAT YOU KNOW OF?	YES	NO	
DO YOU KNOW OF SOMEBODY THAT CAN TAKE ME THERE?	YES	NO	WHO?

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