Wupperthal, an object of people and place

Marike Franklin
University of Pretoria
E-mail: marikefranklin@gmail.com

Ida Breed
University of Pretoria
E-mail: ida.breed@up.ac.za

Wupperthal is a place that reflects an intimate relationship between man and nature and stands as an object within the landscape. It is one of the best-preserved mission stations in the Western Cape that still functions as an active community under the administration of the Church. To conserve Wupperthal, it needs to continue as a working mission station and adapt to changes associated with technology and development. The approach was that the land speaks its own language and would reveal possibilities rather than to be dominated by highly scripted interventions. Assessment criteria for cultural landscapes are still in development, therefore a combination of methods was used. The main literature review was centred on values that gave rise to a series of obligations. The obligations informed the design process while the fieldwork connected embedded narratives of the land to physical links and requirements. The methodology includes documentary, oral and physical mapping. Each mapped feature was tested for its significance as per the value criteria that the authors developed. Value in Wupperthal was found in the vulnerable, the unexpected and the coincidental. The functional needs of the town called for the preservation of the historic nodes and their amplification or framing. Critical in significance however are the in-between moments, where the everyday life of the people are celebrated and made tangible. The project aims to balance sensitivity to the internal logic of the vernacular landscape with the boldness required to ensure the longevity of the town over time.
Key words: cultural landscape; value; embedded narratives, preservation, mission station

Wupperthal, een object van mens en plek
Wupperthal is een plek die een intieme relatie tussen mens en natuur weerspiegelt en het staat als een object in het landschap. Het is een van de best bewaarde zendingsstations in de West-Kaap die nog steeds fungeert als een actieve gemeenschap onder de administratie van de kerk. Om Wupperthal te behouden, moet het als een werkend zendingsstation blijven bestaan en zich aanpassen aan veranderingen in verband met technologie en ontwikkeling. De aanpak was dat het land "zijn eigen taal spreekt" en mogelijkheden zich zouden voordoen in plaats van onder gedwongen interventie te lijden. Beoordelingscriteria voor culturele landschappen worden steeds ontwikkeld, daarom werd een combinatie van methoden gebruikt. De belangrijkste literatuuroverzicht was gericht op "de waarde van het land" dat aanleiding geeft tot een reeks verplichtingen. De verplichtingen hebben het ontwerpproces geïnformeerd, terwijl het veldwerk de verhalen ingebed in het land aan fysieke koppelingen en vereisten heeft verbonden. De methodologie omvat documentaire, mondelinge en fysieke kartering. Ieder in kaart gebrachte kenmerk werd getest op hun betekenis volgens waardecriteria die de auteurs ontwikkelden. In Wupperthal werd in het kwetsbare, het onverwachte en het toevallige waarde gevonden. De functionele behoeften van de stad eiste het behoud, versterking en omlijsting van van de historische knooppunten. In de tussenliggende momenten wordt het dagelijkse leven van de mensen gevierd en tastbaar gemaakt. Het project beoogt om de gevoeligheid voor de interne logica van het volkseigen landschap in evewicht te brengen met de dapperheid die nodig is om de levensduur van de stad op de lang duur te garanderen.
Trefwoorden: cultureel landschap; waarde; Ingebedde verhalen, behoud, zendingsstation

Wupperthal, established in 1830, remains one of three mission stations in the Western Cape Province in South Africa that still functions as an active community under the administration of the Church [1]. Wupperthal consists of a core with fourteen outposts in the larger area that developed as a self-sustaining community on the edge of the Cederberg

Mountain range (Franklin 2015: 18). The historic core consisted of socioeconomic functions implemented by the Church to serve the people. Today its isolation from the rest of the world, and lack of development is the reason for the preservation of the 19th century colonial architecture, and its rich culture associated with the Afrikaans language. The purpose of this study was to establish the cultural landscape significance of Wupperthal and illustrate the value link between objects, people and place. The study highlights the importance of perception of people as part of place, not only in the shaping of the land but also in what and how people value as objects.

Wupperthal is a place, perceived as an object, but mostly misunderstood without its people. Why is it that the "beauty" of Wupperthal is not always accessible to the visitor? Henry Lefebvre (2009), a Marxist philosopher writes about this phenomenon in his *Critique on everyday life*, where he insists that public space is a social product of the means of production. Wupperthal in its core represents an institutional landscape introduced by the German Mission Society with a strong reference to the Western world view and what is considered therein as the 'large events of life'. Yet, this institutional landscape is somehow in contrast with the residential landscape of the people of Wupperthal and their everyday life. Jackson (1987) argues that what is seen has special significance to a specific viewer. To the environmentalist – topography and vegetation will be visible; and to the architect – buildings. What is seen is the material realisation of human principles: property makes humans visible and accessible (Jackson 1987: 35). Edmund Bacon (1967: 20) describes the perceptions of cities as being their "very life force" and argues that it will only be possible to successfully intervene once the "language of a city is understood". The notion of perception was found to be an important aspect in the understanding of the cultural landscape of Wupperthal. Not only to understand the way in which the people of Wupperthal view their own town, but also to challenge one's own perception as it is formed during the investigation.
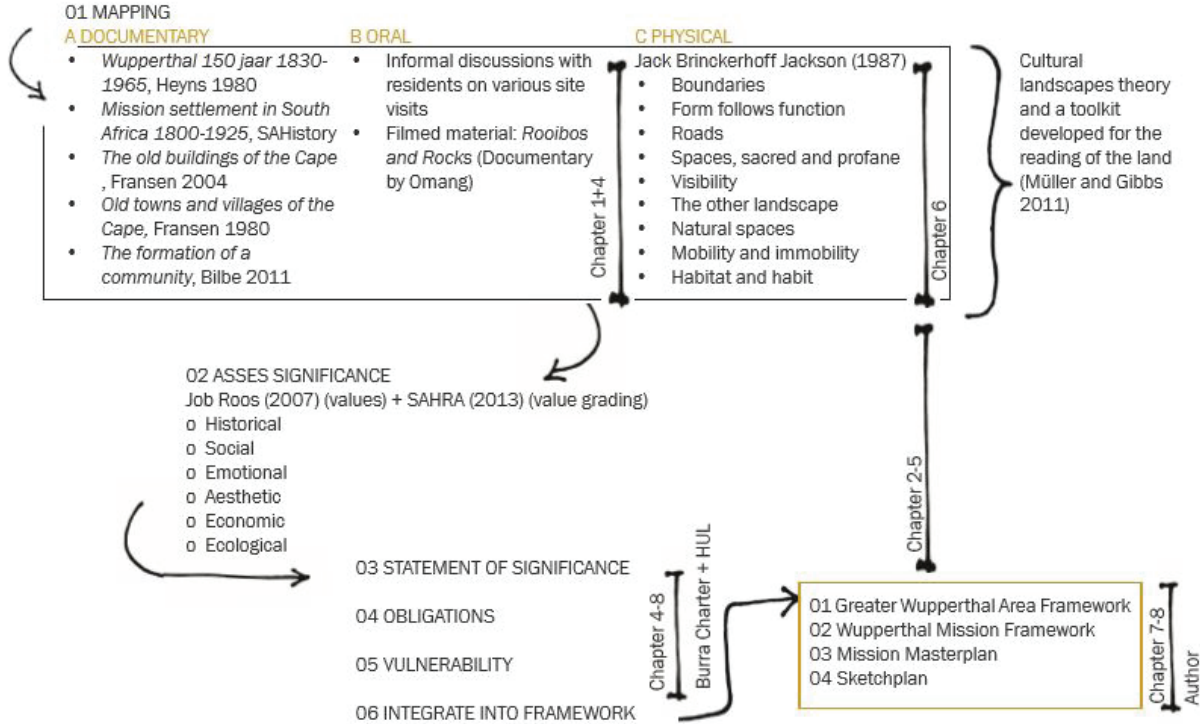
Wupperthal was turned upside down, inside out, viewed from a distance, circled, and rotated repeatedly to understand this manifestation of an intimate relationship between man and nature; this internal logic seemingly deaf to human understanding. Each perspective either verified or broke down the perceptions that inevitably formed, and each method of investigating cultural landscapes focused the attention on a different set of values further discussed throughout this article. In the article, we first describe the method employed for the investigation, then the conceptual approach. Thereafter we present the findings in order of scale, and finally we offer some conclusions.

A combination of methods

From the literature, the authors selected the outline of the Burra Charter [2] (UNESCO 2015) as overall methodology but supplemented it with additional methods for the assessment of value in cultural landscapes. The Burra Charter was found to be particularly useful due to its specific focus on the managing of places with cultural significance and well-defined methodology. Another purposeful tool is the Historic Urban Landscape (HUL 2013) approach that considers the city as a continuous dynamic system rather than a static historic entity. The newly formulated methodology combined elements of HUL into the outline of the Burra Charter, specifically aiming to address the assessment of cultural significance (figure 1).

Human ethics for decision making is based on values and valuation but also entails duties or obligations (Jax et al. 2013). From the methodology above a series of obligations arise from the held and assigned value [3] of the land. These obligations inform the design process: the designer establishes physical links and requirements based on the values identified. It was

important for us that the land revealed the possibilities and their obligations and did not suffer under a closed narrative[4]. Figure 1 shows the mapping process the researchers followed. In this section, we only discuss a summary that outlines the process but a detailed mapping and significance assessment is available in Franklin (2015).

01 MAPPING

A DOCUMENTARY
- *Wupperthal 150 jaar 1830-1965, Heyns 1980*
- *Mission settlement in South Africa 1800-1925, SAHistory*
- *The old buildings of the Cape , Fransen 2004*
- *Old towns and villages of the Cape, Fransen 1980*
- *The formation of a community, Bilbe 2011*

B ORAL
- Informal discussions with residents on various site visits
- Filmed material: *Rooibos and Rocks* (Documentary by Omang)

Chapter 1+4

C PHYSICAL
Jack Brinckerhoff Jackson (1987)
- Boundaries
- Form follows function
- Roads
- Spaces, sacred and profane
- Visibility
- The other landscape
- Natural spaces
- Mobility and immobility
- Habitat and habit

Chapter 6

Cultural landscapes theory and a toolkit developed for the reading of the land (Müller and Gibbs 2011)

02 ASSES SIGNIFICANCE
Job Roos (2007) (values) + SAHRA (2013) (value grading)
o Historical
o Social
o Emotional
o Aesthetic
o Economic
o Ecological

03 STATEMENT OF SIGNIFICANCE

04 OBLIGATIONS

05 VULNERABILITY

06 INTEGRATE INTO FRAMEWORK

Chapter 4-8   Burra Charter + HUL

Chapter 2-5

01 Greater Wupperthal Area Framework
02 Wupperthal Mission Framework
03 Mission Masterplan
04 Sketchplan

Chapter 7-8   Author

Figure 1
Methodology for the mapping and significance assessment of Wupperthal (diagram from Franklin 2015).

In the documentation mapping, it was found that Wupperthal, in contrast to other mission stations, is poorly mapped and planned in terms of physical structures and the availability of plans. While the Moravian Mission Society was meticulous in its planning and documentation of mission stations, the Rhenish Mission Society responsible for Wupperthal, was seen as the "cowboys" in terms of planning (Le Grange 1993). One of the maps obtained was a conservation map drawn up by Lucien le Grange and another diagrammatic hand drawn plan (date unknown) as part of a mission journal that verified the *werf*-like (backyard) feel to Wupperthal. Most of the historic buildings on site were interpreted by the description in the *Feesalbum* (Heyns 1980) and verified by Hans Fransen's (1987) description of the buildings and filled in with the information by Bilbe (2011) in his research of the formation of a community. The latter proved to be a well-researched thesis providing interesting insight into the dynamics of the community of Wupperthal through an abstract of the missionary journals written in German. Some of these insights had a direct influence on the design decisions made later in the process.

The oral mapping consisted of various informal discussions with the residents that added to a better understanding of the cultural landscape. It was important to get a better general understanding of the site before any formal participatory process with residents was recorded. Several of the findings from the documentary review were verified through these informal discussions and referenced as such. The study area was visited four times over the course of the year.

The physical mapping of Wupperthal was influenced by different theoretical approaches in the understanding of the cultural or vernacular landscape. UNESCO's (2015) reference to the importance of water, the mountain as a religious object, and the concept of unintentional aesthetic, directed to a certain extent the mapping of the landscape. It was however John Birkenhoff Jackson's (1987) book *Discovering Vernacular Landscapes* that highlighted most of the physical aspects to look out for in the vernacular landscape. Jackson finds beauty not only in the landscape, but in the relationship displayed between humans and nature. Through the mapping process, Wupperthal revealed itself to be a product of such an intimate relationship.

The different components that Jackson identifies to consider in the vernacular landscape shed a different light on cultural landscapes for the researcher. Jackson discusses the difficulty of working with landscapes in the definition of the word landscape and the ambiguity of this word. He locates the obscurity of the landscape in those elements that we are quite unable to explain – mysteries that fit into no known pattern (Jackson 1987: 11). In every landscape, however there are elements that are familiar and could be clearly understood. It is these elements that we start with in the analysis of the landscape: fields, houses, fences. Each of the features that Jacson mentions within the landscape assisted in discovering the significance of Wupperthal (Franklin 2015: 41).

Value is a difficult concept to explain or to determine, for every value has worth to someone for a specific reason (Franklin 2015:42). The theory of *Herbestemming* (re-purposing), developed by Job Roos, that assisted with the assessment of significance through values, was also used in the cultural landscape of Wupperthal as overall method to facilitate the design process. Roos suggests that there are six value lines that an architect must investigate within a project. Depending on the complexity of the project the architect may wish to add value lines (Roos 2007). As shown in figure 1, these six core value lines are: historical, social, emotional, aesthetic, economic and ecological value. The research confirmed Roos' (2007: 34) prediction that value is found in the vulnerable, the unexpected, and coincidental – this is also true for Wupperthal. The six value lines formed part of the mapping, serving as a means to extrapolate a summary from the different mapped features. These lines of value had a direct influence on the framework development and decisions made within the design process and proposals.

Heritage Western Cape developed a *Short Guide for Policy Statement on Grading* to satisfy section seven of the National Heritage Resources Act, 1999 (Act 25 of 1999) and regulation 43 published in the Government Gazette No 6820. This guide provides a list for the establishment of value in the cultural landscapes, typically for the nomination of a site for the declaration of a historic monument. The South African Heritage Resources Association (SAHRA) expands on some of the values listed by Roos (2007) for an appropriate application within the South African landscape. These values include: historical, scientific, aesthetic and social value within the landscape and a special reference to slavery within South Africa (SAHRA 2014). The research revealed that Wupperthal carries significance for this history of slavery, this is discussed later in this article.

Conceptual approach

The popular singer Stef Bos in his song, *In Het Midden,* captures some of the extremes in the world that at times through history have become the norm. He reminds us that a middle ground, that represents an area of no extremes, still exists. The use of duality as a way of opposing extremes, has also been present in the history of Missionary movements in South Africa that played a role in the pursuit of capitalism under colonial ventures. In these terms Wupperthal as

a mission station in South Africa represents: Freedom from slavery yet obedience to the rules of the Church; A place where wanderers could stay on their own land; Where isolation means freedom from the rest of the world; A compact core, yet dispersed; Remote yet connected; Caught between the modern and the old; Between conservation and development (Franklin 2015: 7).

The line that represents the middle becomes thin and almost non-existent in a world where extremes exist. It is the interplay between these sides that holds the energy in motion and the world in play. The human interference is the lifeblood of the pendulum that continuously swings from one side to the other (Franklin 2015: 7). We believe that the middle ground still exists. The landscape represents such a grey area, between the built and natural environment, where building meets landscape through human intervention. In Wupperthal, the agricultural landscape forms an important aspect to the *genius loci* and the interface between the larger natural environment and the physical structures. The continuation of the Church to the heart of the people represents another middle ground that continues past the physical structures and mediates the slave to become truly free; even from the rules of the Church (Franklin 2015: 7).

The identification of this prominence of duality in Wupperthal gave rise to the concept of the "preservation of absence" (Franklin 2015); a wordplay taken from Marc Treib's publication, *The Presence of Absence* (Treib 1987). In Wupperthal the areas of absence (historic nodes) are almost lost between the clutter of a working farm. It is these pockets of absence that need to be preserved and rather amplified or framed by the functional needs of the town (Franklin 2015: 25-26). In the presence, the everyday life of the people of Wupperthal are celebrated and made tangible in its response to their functional needs that is often associated with technological improvement. The concept of the "preservation of absence" (Franklin 2015), together with the above mentioned notion of duality was applied to the different scales of planning in Wupperthal. This will be dicussed in the following sections with reference to three lenses of perception: object, people and place.

The different scales of Wupperthal

Scale 38 000 ha

Figure 2
Sketch exploring the larger landscape and outposts of Wupperthal (sketch from Franklin 2015).

43

Object

Moravian Mission station with fourteen outposts on the edge of the Cederberg mountains and its dramatic landscape between the Ceder and Karroo formations. Figure 2 is an explorative sketch of the mission station with its fourteen outposts.

Key Features: Mission station with fourteen outposts; Placement within a dramatic and contrasting landscape; Agricultural fields.

People

Two missionaries from the Rhenish Mission society in Germany began their journey in 1829 to South Africa, Theobolt von Wurmb and Johann Gottlieb Leipoldt (grandfather of the poet Louis Leipoldt) settled among the seven Khoi families living on the farm at that time. The first church service was held on 17 January 1830 under the tree behind the first homestead (Heyns 1980: 27). Newcomers were welcomed with a stiff handshake and all had to adhere to the rules of the church. Leipoldt was a shoemaker by trade and started the first shoe factory to look after the temporal well-being of the people in addition to the spiritual focus of the church (Heyns 1980). The shoe factory provided 40 permanent job opportunities, but over time struggled to keep up with other mechanised shoe factories. Today the shoe factory has only five permanent staff members. Other industries established in Wupperthal included a tannery, glove factory, tobacco and rooibos industry (Heyns 1980: 127). Agricultural fields and livestock farming are to this day still a valuable source of income.

In 1838 slaves were emancipated in South Africa. Slaves had the choice to work out their four-year apprenticeship at their current owner or settle at a mission station. Bilbe (2011) describes the formation of a community as the "mission elite" based around the mission (mostly ex-slaves) while the "rural elite" formed through the acquisition of land in the larger area. It is important to note that the "mission elite" were dependent on skilled based activities implemented by the church, while the "rural elite" depended on agricultural based activities.

Place
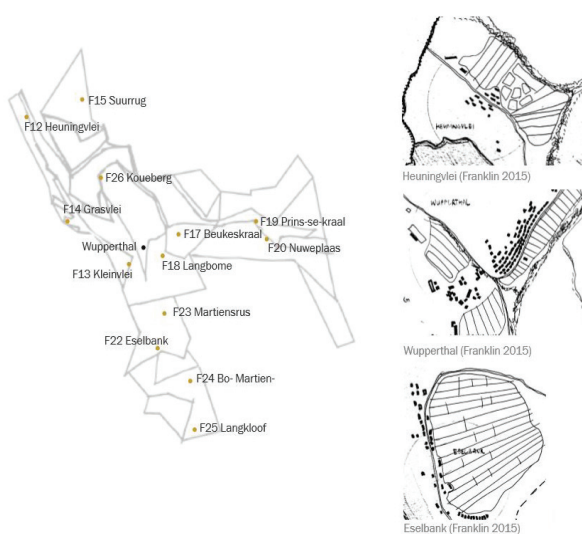
Figure 3
Diagram showing the fourteen outposts in Wupperthal, and
the layout of three of them (diagram and sketches from Franklin 2015).

44

Garden plots were developed according to the German economic agricultural composition. The founding of Wupperthal coincides with this time in Europe where agricultural specialists came to establish the agricultural fields in Wupperthal. German agricultural fields are characterised by their *hufe* (strips), which is the distance an ox could plough in one day (figure 3). The German street village was developed to take up as many people as possible where German colonisation occurred in Europe (Weber 1920). The influence of the German street village is evident in the cultural landscape of Wupperthal. The fact that these garden plots are still in use today adds to the significance of this component.

The Greater Wupperthal Area is divided into two main landscape vegetation types. These vegetation types determine the spatial character of the area and the potential of the land. The Cederberg Sandstone Fynbos (Ceder formations) to the east and the Agter-Sederberg Shrubland (Karoo formations) to the west (Mucina & Rutherfort 2006). Rooibos shrub, *Aspalathus lineari*s, is a dominant feature in the landscape.

Response

In order to preserve the absence of Wupperthal (a self-sustaining community on the edge of the Cederberg), it was necessary to keep Wupperthal functioning as an active community and avoid the risk of turning it into a museum. The proposed Greater Wupperthal Area Framework (38 000 ha) sought the understanding of the historic function of Wupperthal as socio-economic hub to its people. The proposed regeneration of the cultural landscape, as seen in figure 4, included the establishment of economic drivers in the agricultural based outposts and skills based functions within Wupperthal.
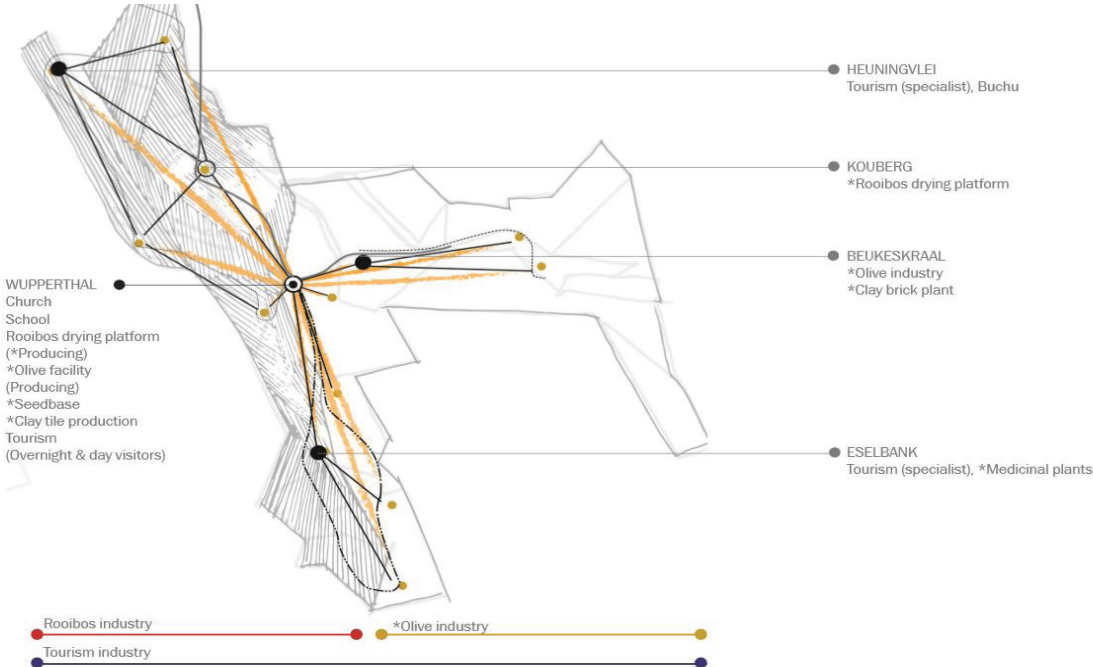

Fig. 7.9 Greater Wupperthal Area Framework (*proposed) (Franklin 2015)

106

Figure 4
Greater Wupperthal area framework
(diagram from Franklin 2015).

Figure 5
Explorative sketch investigating the timeline of Wupperthal, and the influence of nature and leaders on the history of the town (sketch from Franklin 2015).

Scale 120 ha

Object

Tree rich compact town, with some of the most important build elements (reported in Heyns 1980:95) of the town being the church building, shoe factory, agricultural fields and irrigation channel.

Key Features: German street village (figure 5); Division of the institutional landscape and residential landscape; Inflow, outflow and enabling functions, their groupings and placement; Lack of legibility as one moves through town.

People

Over the years, strong traditions were formed that are still in use today. *Potjiekos* is a Sunday special and the baking of *asbrood* (ash bread) by the women is noteworthy. In contrast to other traditional practices in Africa, it is not the women working in the fields, but the men that look after the crops. Individuals live close to nature for their survival and the medicinal value of plants is well known. The *Rieldans* is a traditional dance with its root in both Khoi and colonial customs and represents the courtship between a man and a woman. Rugby is a sport highly valued in Wupperthal. According to a resident of Wupperthal "*Ons versmoor ons in onse talente*" (they are smothering in their talents) because they do not have a standard size rugby field to showcase these (comment from a resident, February 2015).

"All Pay Day" is once a month and all the individuals of the larger Wupperthal Area gather in the historic core for collection of payment. This day is described as the day where one

talks one's heart out with old friends ("*dan praat ons ons harte uit*"; comments from a resident, February 2015). Although most residents of Wupperthal were found to be very cautious during interactions, their open-heartedness is remarkable.

According to the residents of Wupperthal it is safe because "everyone knows each other" and observing people is an important aspect of public life. Wupperthal has been used as refuge for several other individuals. It is rumoured that Heuningvlei, one of the outposts of Wupperthal, was first inhabited by a man accused of murder in the Netherlands (Bilbe 2011: 272). The Cederberg in the 1830s was an environmentally marginal zone; an island of black elite clans, squatters, runaways and thieves. Overall, it was this unique environment that most fundamentally shaped the social history of Wupperthal (Bilbe 2011: 272). People still regard Wupperthal as a sanctuary on the edge of the Cederberg, where visitors can find refuge from the hustle and bustle of everyday city life. Tourism is a valuable source of income for the residents and has the potential to benefit an entire area when managed correctly.

Schieffer (in Heyns 1980) mentions two faces of Wupperthal in the *Feesalbum*. A glimpse of both faces was seen in Wupperthal after several site visits; "*Ek kan nog steeds nie glo dat die Here ons hier kom plaas het tussen hierdie mooi berge*" (I can still not conceive that the Lord placed us here in between these beautiful mountains; comment from resident, Jan 2015). Alcohol abuse and poverty do however play a large part to the other face of Wupperthal. The experience of the dualistic landscape is amplified through interactions with its people.

Place

Visibility, mapped in Figure 6, shed some light on the divided landscape between institutional and residential landscape found in Wupperthal. All the residents live in the street village while the other functions of the town are located in the core of Wupperthal. The strong edge dividing the residential area from the core area in Wupperthal is enforced with the road that divides it and topographical changes in the landscape.

An alternative mapping of energy identified inflow and outflow functions that informed the identification of a set of boundaries seen in figure 6. Here inflow functions that attract people inward (church, school, rooibos facility) are located on the foot of the Cederberg mountain range (Heyns 1980: 20). The area in between this inflow area and the outflow area (residential area) forms the enabling functions (Bakery and hostels supports the school; Rooibos shop supports the Rooibos factory).

The mapping of choices in figure 6 highlights the *werf*-like functioning of Wupperthal within its historic core. It is because of the lack of legibility that the mission route was proposed with a series of nodes.

Response

As part of the Mission Framework (120ha), a development line proposed by the researcher is a line that wraps around the town and prevents any structures being built or planted outside this line, keeping the character of a strong object within the landscape. This edge was found to be mostly well-defined by natural elements such as rivers or roads that border it. Two areas however were identified that needed a buffer (figure 7) to control future development as part of the proposed Mission Framework. Due to historic changes in usage, these two areas are
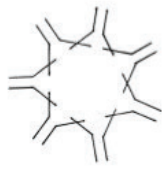
Fig 7.10 Views diagram (Franklin 2015)

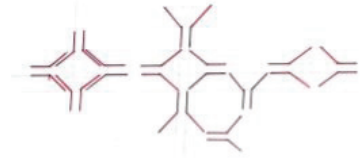Fig 7.13 Energy flow diagram (Franklin 2015)

Fig 7.16 Choice diagram (Franklin 2015)

Fig 7.11 Visibility analysis in Wupperthal (Franklin 2015)

Fig 7.14 Energy flow analysis in Wupperthal (Franklin 2015)

Fig 7.17 Diagram of choices applied to Wupperthal (Franklin 2015)

Fig 7.12 Development line, building line and buffer development (Franklin 2015)

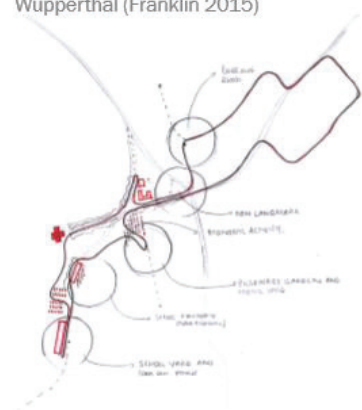Fig. 7.15 Inflow, Enabling and outflow functions (Franklin 2015)

Fig. 7.18 Proposed mission route as master plan (Franklin 2015)

Figure 6
Analysis of Wupperthal in terms of views, energy flow, and choices
in the cultural landscape (diagrams and sketches from Franklin 2015).

the only places in Wupperthal where the town boundaries are currently not well-defined. The first area is located behind the church, that went through many historic development efforts to create a suitable backdrop to the church. One such is example was the planting of pine trees, watered by the school children during breaks, but unfortunately all the trees died in the harsh environment (Heyns 1980: 45). The buffer behind the church proposed in the Masterplan was explored for a suitable Rooibos drying platform. The second area is located at the highest row of residential units in the street village, where the existing *kraal* (coral) structures used for goat farming (now with limited function) was an appropriate functional edge that could buffer sprawl into to the larger landscape. Here development needs to be controlled and buffered to prevent sprawling into the larger natural area, it is a matter of management. The proposed building line indicates the line in which large buildings (with roof structures) can be placed and differs from the development line that allows transitional functions such as agricultural activities.

48
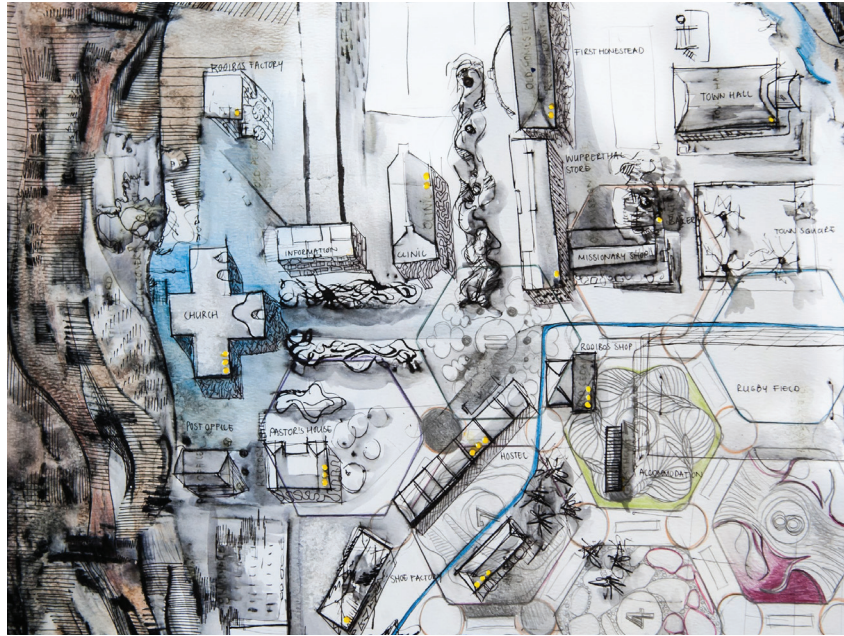
Figure 7
Remembrance sketch after first site visit.
Note the organised interpretation of Wupperthal (sketch by the author).

Scale 20 ha

Object

Dusty ill defined nodes with historic structures and large remnant trees, lost between the clutter of a working farm (figures 7 and 8).

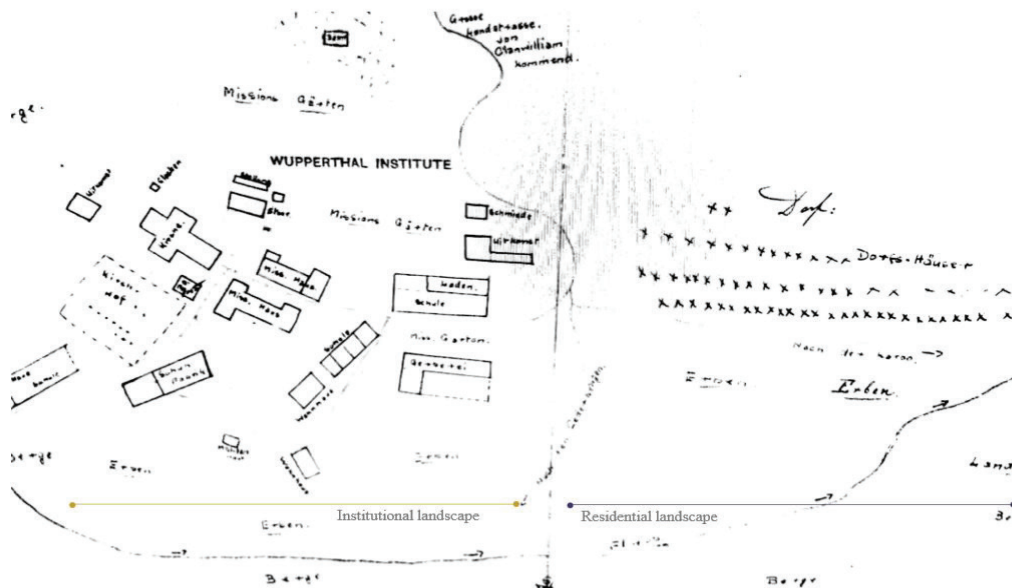Key Features: public space; ablution structures; perception.

Fig. 6.2 One of the few historically documented maps by a visiting German missionary (Bilbe 2011: 28)

Figure 8
One of the few historically documented maps by a visiting German missionary.
Note the werf-like position of the buildings (Bilbe 2011: 28).

49

People

Lefebvre (1986) classifies social space into three categories: spaces for representation; the representation of space and practice of space. These categories were used to understand public space in Wupperthal (see table 1). Public spaces in Wupperthal are spaces of practice, which in turn influences how these spaces are physically formed. The spaces of practice are physical to an extent but also form part of the intangible properties included within the cultural landscape because practices are transient and change over time. Without understanding these intangible properties, we may overlook the emotional value different users assign to these spaces.

1. Spaces of representation [*le vecu*] EXPERIENCE	2. The representation of space [*le conqu*] DESIGNED	3. Practice of space [*le percu*] PERCEIVED
Church Building	Tree lane in front of church	Protestant church service
Spaces of representation are influenced by the imaginary of the time. Corenlius Castoriades writes about the "imaginary" by explaining it as the element that directs life (Jackson 1987: 2). For the Greeks it was historically the creation myths and for the Jews it was Yaweh. Similarly in Wupperthal it is governed by God and the mission movement of Europe in the 1800s (SAHistory 2015).	Representation of space refers to the designed elements that remind us of the imaginary. The church is a representation of God, of the missionary movement but at the same time the line of trees in front of the church represents the church.	Practice of space gives rise to spaces of representation. These spaces are only fully understood once these areas are seen in light of their function or mode of operation. Wupperthal as a landscape is only fully understood once one enters the church and sees the Bible. This specific Bible is a representation of the Protestant church. It changes one's perception of the entire landscape once the imaginary or source of influence is understood.

Table 1
Three categories of social space according to Lefebvre.
Used to understand public space in Wupperthal (Franklin 2015: 24).

Place

Some of the following equivocal perceptions were found in the cultural landscape through the first observations of Wupperthal as an object. Only once place was understood in relation to the way it is used through practice, did the reality of place reveal itself.

Perception	Reality
Ill defined open triangle in front of shoe factory	Important Rieldancing platform
Not all buildings are in use	All the buildings are in use, even if it is only used for a few hours a day
Wupperthal stood still in time and its confinement to the valley gives the illusion that it did not develop	Some of the buildings are not even 60 years old
The institutional landscape forms the most prominent unit within the cultural landscape: church and shoe factory	The most significant unit of daily life is the residential landscape with its agricultural fields as prime component
Wupperthal is the only town in the area	Wupperthal consists of fourteen outposts over a diverse range of vegetation units
The plaza in Wupperthal is the main area of public interface. The plaza is a larger market space used once a month on All Pay Day	Gathering space is rather found in the in-between spaces, on a small wall in front of the mission shop, or on the intersection of two roads
The agricultural fields close to the centre of town proved to be a space of passive enjoyment for the men working in the fields; observers without participatory obligation	The most important form of public space is the *stoepe* (verandas) of individual homes; revealing the intimacy of such a close-knit community in its isolation

Table 2
Perceptions tested against reality, and used to understand public space in Wupperthal.

Response

The Mission Route Masterplan (20 ha) was developed from the Mission Framework (120ha). The separation of humans and nature in the core of Wupperthal as well as the distinct difference between the institutional and residential landscape informed the mission route as a masterplan. To get a complete overview of the cultural landscape, the proposed route navigates through the key elements within the institutional as well as residential landscape. It will however not be a traditional route, but rather a series of elements that draws the user through the site through moments of absence and presence.

The nodes located in the presences, were identified facilities that the residents of Wupperthal require as a result of change in technology, such as ablution facilities. The fragmented nodes and the *werf*-like positions of buildings (see figure 10) in Wupperthal added an unusual layer to the proposed design. Areas of 'presence' were explored to bring order to the areas of 'absence'. The two proposed nodes that will be discussed in this article include the Rooibos drying platform and the Ablution facility.

Rooibos drying platform

Existing Rooibos drying courts in Wuppethal are half a rugby field of concrete, mostly situated on valuable agricultural fields, as the fertile valleys are often the only level area to be found. The proposed Rooibos platform was explored to address the problematic undefined edge behind the church (discussed earlier), and the growing need for the cultivation of Rooibos in the landscape. The proposal was to look at a way to integrate this large platform gently into the slope considering the minimum turning circle required for a tractor (20 meters). Investigation of the slope behind the church revealed a natural platform fit for this purpose (see figure 9).
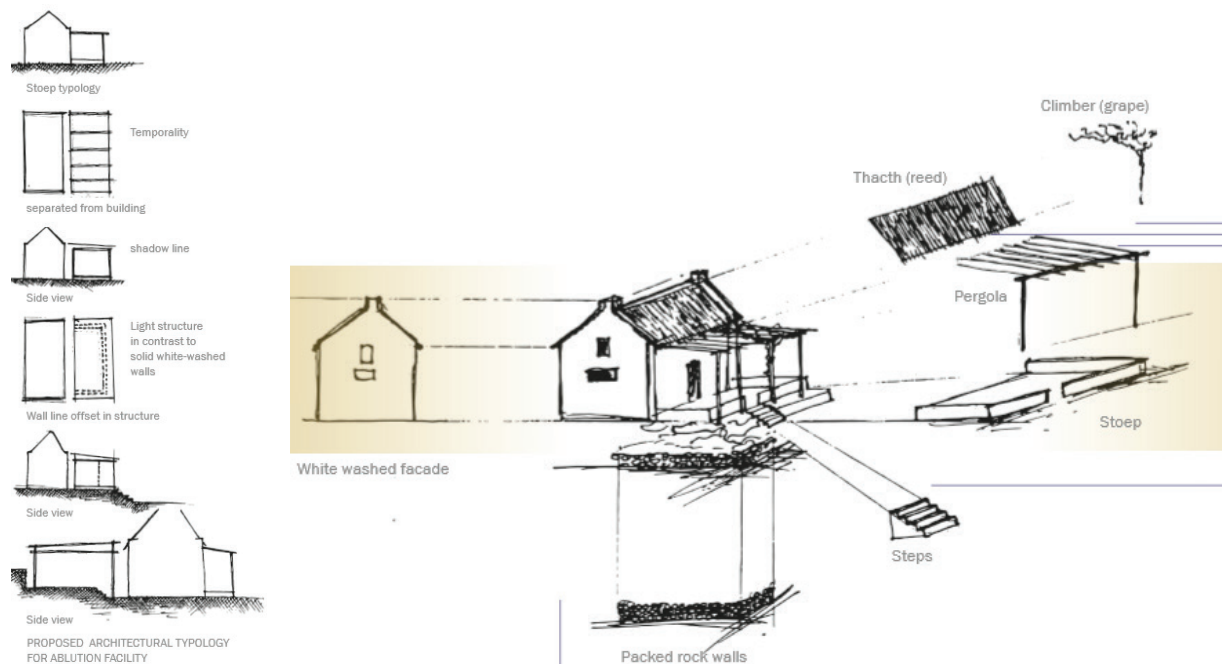

Figure 9
Proposed masterplan for the historic town of Wupperthal (sketch from Franklin 2015).

Ablution facility

Ablution facilities in Wupperthal form part of infrastructural development that came with an advancement in technology. A new architectural typology is proposed for these structures, that are added to the existing historic abblution buildings. The architectural guidelines, developed by Franklin (2015), propose that the building follows the *stoep* (veranda) typology in contrast to the mass of the solid white-washed wall façade, as illustrated in figure 10, 11 and 12. These guidelines are informed by the Burra charter and HUL discussed earlier in this paper. It is proposed that any new building should follow the traditional mass of the building in Wupperthal.

The proposed ablution facility of the post office will be a pergola type structure cladded with thatch panels, that can open and close. Signage will be included on these panels that tells the story of Wupperthal (figure 13) for individual interpretation. It is proposed that greywater is treated in a series of wetlands next to the facility, thereby lessening the load on the sewage system. This ablution facility will also form part of an area in Wupperthal which is a vital link for pedestrain circulation from the church to the shoe factory. This main link is currently the sloped backyard of the rectory and post office, which show signs of erosion due to excessive use. The backyard includes the functional components added to the historic building, such as an ablution facility and shed, seen in figure 12. Here a new structure will allow the functions to be integrated into the historic fabric with the use of contrasting material clearly indicating the new additions (figure 13).

Figure 10
Analysis of the *stoep* typology, and the application to the
new proposed ablution structures (sketch by the author).

Figure 11
Proposed ablution structure in Wupperthal (sketch from Franklin 2015).

Figure 12
**Existing ablution structures cladded to building in
the link between the church and the shoe factory
(photo from Franklin 2015).**

Figure 13
**Perspective of the ablution structure
and greywater system
(sketch from Franklin 2015).**

Conclusion

Wupperthal as an object is a material culture spoken through things. Its internal logic is deaf to the understanding of people, but perceived through place. Although Wupperthal, like any other place, could still not be comprehended in its fullness by the researcher, enough elements revealed themselves to verify or break down initial perceptions through continuous visits to this unique setting. Mistaken perceptions could be contributed to the fact that the historic town of Wupperthal is not an accurate reflection of its current mode of operation, but rather part of a suppressed view in time. In giving account of Wupperthal as an object, it is nearly impossible to separate people from place, and therefore it is concluded that Wupperthal cannot be fully appreciated in the absence of engagement with any individual living there. In the same way, none of the interventions could be proposed without a test of perception. Perception remains relative to the viewer, and only through an effort in understanding the perceptions of others can the viewer be rewarded with a glimpse of their reality.

Notes

1   The Rhenish Mission Society established Wupperthal in 1830, but was taken over by the Moravian Mission Society in 1960. It is still under the administration of the Moravian church today.

2   This article deals fairly loosely with the concept of values, as many of the cultural landscape tools employed do. It serves to say that values are worthy of a far more complex and detailed discussion. In this article "values" refer to: held values that shape perceptions of the world and describe people's preferences based on deeply engrained standards, as well as assigned values that relate to valued objects and refer to the relative worth given to things (Ives & Kendal 2014: 68).

3   The Burra Charter falls under the Australian ICOMOS Charter for places of Cultural Significance 1999. The Burra Charter provides a basis for the conservation and management of places of high importance (ICOMOS 2013).

4   We use the term "closed narrative" after Potteiger and Purinton (2002:136), who define this as a "controlled and highly scripted narrative" in design that does not allow for free interpretation by the user. They contrast this with open narratives that allow for multiple interpretations and recognise the presence of embedded narratives inscribed by cultural practices and natural processes.

Works cited

Bacon, E.N. 1967. *Design of Cities*. London: Thames and Hudson.

Bilbe, M.C. 2011. *Wupperthal, The Formation of a Community 1830-1965*. Koln: Koppe.

Franklin, M. 2016. *Wupperthal, the Preservation of Absence*. Masters dissertation, University of Pretoria.

Fransen, H. 2004. *Old Buildings of the Cape. Johannesburg and Cape Town*: Johnathan Ball Publishers.

Heyns, H. 1980. *Wuppethal 150 jaar, 1830 - 1980 Evangeliese Broederkerk in Suid Afrika*. Genadendal: Genadendalse Drukkery.

Ives, C.D. and Kendal, D. 2014. The role of social values in the management of ecological systems, *Journal of Environmental Management* 144, 67-72.

Jackson, J.B. 1987. *Discovering the Vernacular Landscap*e. Yale: University Press.

Jax, K., Barton, D.N., Chan, K. M.A., de Groot, R., Doyle, U., Eser, U., Gorg, C., Gómez-Baggethun, E., Griewald, Y., Haber, W., Haines-Young, R., Heink, U., Jahn, T., Joosten, H., Kerschbaumer, L., Korn, H., Luck, G. W., Matzdorf, B., Muraca, B., Nesshover, C., Norton, B., Ott, K., Potschin, M., Rauschmayer, F., von Haaren, C. and Wichmann, S. 2013. Ecosystem Services and Ethics. *Ecological Economics* 93: 260-8.

Marike Franklin is a Candidate Landscape Architect (SACLAP). She completed her Master's degree in Landscape Architecture in 2015 at the University of Pretoria. Her dissertation titled: Wupperthal, the Preservation of Absence, explored the challenges associated with development and conservation in the historic town of Wupperthal. She joined the CWPPA (Cape Winelands Professional Practices in Association) team in January 2017, where she is currently assisting in the compilation of a heritage inventory for the Stellenbosch Municipality.

Ida Breed is registered as a Professional Landscape Architect (SACLAP) (UP 1998); she holds a Master's degree in Design, Urban Studies from the Autonomous Metropolitan University in Mexico City (2003, Cum laude), and a PhD in Landscape Architecture (UP 2015). She has been rated as a category C3 Researcher through the NRF. Her research unites concepts of ecosystem services with human values and contributes to the limited body of work that focuses on landscape designers as actors in social-ecological systems. Her research interest includes urban ecology, urban ethnography, social values and public space development with focus on contextual suitability. Ida is currently the President of the Institute for Landscape Architecture in South Africa (ILASA 2015-2017).