Illus. 316: Vegetation characteristic of the site (Author, 2011)

Illus. 317: Detail of one of the trees’ bark (Author, 2011)


Table of figures

- Fig. 1: Indicates the data in table 1 in graph format. (Wonderboom management, 2011) 7
- Fig. 2: The different regions and age groups of the people questioned (Author, 2011) 8
- Fig. 3: The different age groups’ knowledge about the Wonderboom Nature Reserve (Author, 2011) 9
- Fig. 4: The different age groups knowledge about the Wonderboom tree (Author, 2011) 9
- Fig. 5: The different age groups’ knowledge about the fort at Wonderboom Nature Reserve (Author, 2011) 10
- Fig. 6: Information on what the people know about the wonderboom tree (Author, 2011) 10
- Fig. 7: Present usage of the Wonderboom Nature Reserve (Author, 2011) 11
- Fig. 8: Diagram showing the methodological approach (Author 2011) 12
- Fig. 9: Diagram indicating the different themes that can be deduce from the theory. (Author, 2011) 30
- Fig. 10: Diagram indicating the inter-connected relationship between semiotics, narrative and didactic design. (Author, 2011) 33
- Fig. 11: An illustration by the author to explain Thayer’s three levels of intrusion. (Author, 2011) 38
- Fig. 12: The interconnected relationships between identity, experience and meaning. (Author, 2011) 39
- Fig. 13: The relationship between semiotics, identity and meaning. (Author, 2011) 39
- Fig. 14: The relationship between narrative and experience. (Author, 2011) 39
- Fig. 15: Discovery and interest can be created through a balance in complexity and coherence in design. (Author, 2011) 40
- Fig. 16: Different ways by which people became aware of the Wonderboom Nature Reserve. (Author, 2011) 41
- Fig. 17: Links between theoretical topics. (Author: 2011) 55
- Fig. 18: Sketch representation of the climatological factors at the Magaliesberg. (Author, 2011) 77
- Fig. 19: Concept diagram of unveiling the historic layers (Author, 2011) 89
- Fig. 20: Indicating the main concept, design principles and goals 93
- Fig. 21: Explaining the concept of the medicinal roof garden. The Wonderboom Nature reserve was once seen as ‘the place of medicine’ (Author: 2011) 152
- Fig. 22: Diagram indicating the distances from the Wonderboom Nature Reserve to the different nurseries. (Author, 2011) 202
- Fig. 23: Material sources diagram which indicates the different distances to the manufacturing companies. See table on the right for more information regarding the product, company and distances. (Author, 2011) 204
- Fig. 24: Average monthly precipitation (Author, 2011) 210
- Fig. 25: Water budget chart for catchment area 1 (Author, 2011) 211
- Fig. 26: Water budget chart for catchment area 2 & 4 (Author, 2011) 211
- Fig. 27: Pergola roof structure and steel mesh wall pergola structure. (Author, 2011) 213
- Fig. 28: Water feature channel. (Author, 2011) 214
- Fig. 29: Lookout point 3. (Author, 2011) 216
- Fig. 30: Steel mesh walls filled with rocks. (Author, 2011) 218
- Fig. 31: Restaurant service area. (Author, 2011) 219
- Fig. 32: Open storm water channel and restaurant spill-out area with the tree holes. (Author, 2011) 222
List of tables

Table. 2: SWOT analysis of the socio-economic function in the Wonderboom Nature Reserve (Author, 2011) 87
Table. 3: SWOT analysis of the spatial function in the Wonderboom Nature Reserve (Author, 2011) 87
Table. 4: SWOT analysis of the ecological function in the Wonderboom Nature Reserve (Author, 2011) 88
Table. 5: Materials of the different time eras. (Author, 2011) 121
Table. 6: List of trees in table format with their botanical description and medicinal value. (Author: 2011) 194
Table. 7: Shrubs and groundcovers plant list. (Author: 2011) 200
Table. 8: Above: Existing veld grass list. Left: The proposed veld grass species to be used in the design. (Author: 2011) 201
Table. 10: Nurseries, their location and distance from the Wonderboom Nature Reserve (Author: 2011) 202
Table. 11: Average monthly precipitation of Pretoria (Author: 2011) 210
Table. 12: Water budget for catchment area 1 (Author: 2011) 211
Table. 13: Water budget for catchment area 2 & 4 (Author: 2011) 211
Table. 14: Summary of the hundred questionnaire answers/ results (Author: 2011) 250
Table. 15: Summary of all the heritage charters, acts and legislation the author has researched to formulate the heritage principles used in the design (Author: 2011) 308
List of Illustrations

Illus. 1: Wonderboom fort entrance. (Author, 2011) i
Illus. 2: Wonderboom Nature Reserve, view in the direction of the Wonderboom tree. (Author, 2011) ii
Illus. 3: Wonderboom fort ruins, view of the rooms from outside of the ruin. (Author, 2011) iv
Illus. 4: Wonderboom fort, night view through one of the aiming holes towards Pretoria city. (Author, 2011) vi
Illus. 5: View of the inside of the Wonderboom tree. (Author, 2011) vii
Illus. 6: Wonderboom Tree, close up view with the wooden walkway around the tree. (Author, 2011) viii
Illus. 7: The three typologies (Author, 2011) ix
Illus. 8: It’s the small things in life that counts. Detail along the existing hiking trail. (Author, 2011) xxviii
Illus. 9: Sunset at the Wonderboom fort. (Author, 2011) 3
Illus. 10: Wonderboom Nature Reserve and surroundings (Aerial photo, Geography building, University of Pretoria and modifications by Author, 2011) 5
Illus. 11: View towards the pyramid hills, also known as the ‘Swartkoppies’. Ndebele settlements were located there. (Author, 2011) 13
Illus. 12: Map of the Magaliesberg Region (Carruthers, 2000:1) 18
Illus. 13: Stage 1, Deposition of the Transvaal Series on the floor of a shallow sea. (Carruthers, 2000: 14) 19
Illus. 14: Stage 2: Molten magma builds up on the north and intrudes between the sedimentary layers. (Carruthers, 2000: 14) 19
Illus. 15: Stage 3: Rocks of the Transvaal Series subside into the magma. (Carruthers, 2000: 14) 19
Illus. 16: Stage 4: The exposed edges of the tilted rocks are weathered by ice and other elements, the more resistant quartzite forming ridges (Carruthers, 2000: 14) 19
Illus. 17: Early Stone Age hand axe (Carruthers, 2000: 213) 20
Illus. 18: Core stone (Carruthers, 2000: 214) 20
Illus. 19: Tools of the Middle Stone Age (Carruthers, 2000: 217) 21
Illus. 20: Late Stone Age blade (Carruthers, 2000:218) 21
Illus. 21: Digging stick with stone weight (Carruthers, 2000:218) 21
Illus. 22: Open hearth smelting (Carruthers, 2000: 222) 22
Illus. 23: Late Iron Age pot (Carruthers, 2000: 228) 22
Illus. 24: Late Iron Age village. (Carruthers, V.2000: 226) 23
Illus. 26: Map of Freedom Park, showing conceptually and not to scale where all the elements are located. (Freedom Park, n.d) 34
Illus. 27: A view of the resting place of the spirits. (Freedom Park, n.d.) 34
Illus. 28: A view of Lekgotla. (Freedom Park, n.d.) 35
Illus. 29: A view of S’khumbuto - memorial to commemorate major conflicts in SA and a wall of names (Freedom Park, n.d.) 35
Illus. 30: Copper cladded buildings to imitate boulders, are the live exhibition spaces for the narrative to play off (Freedom Park, n.d.) 35
Illus. 31: The small cascade at the end of the water feature (Author, 2011) 36
Illus. 32: The dry water paved strip and the pedestrian walkways crossing it. Notice the rhythm of the lighting structures and street
furniture elements which provide unity in the landscape. (Author, 2011)


Illus. 34: The World Trade Centre’s ghost towers, to commemorate what was there, and remind the people what happened on 9 September 2001. (Mossad, 2009)

Illus. 35: A view of Lekgotla. (Freedom Park, n.d.)

Illus. 36: Lionshead in Cape Town; picturesque full moon. (Delport, 2011)

Illus. 37: The different phases of ruin as mentioned before, from the left; Fort Schanskop, Fort Klapperkop, Wonderboom Fort and West Fort. (Author, 2011)

Illus. 38: Tintern Abbey (1131), Tintern, Monmouthshire, Wales. (Tintern Abbey, 2010)

Illus. 39: Example of restoration. Fort Klapperkop (1898), restoration done by Anton van Vollenhoven (Author, 2011)

Illus. 40: Jarrow, Co.Durham: the position of buildings of different date marked out in the later cloister, through different paving strips. (Robpattison’s photostream, 2009)

Illus. 41: An example of grass that has overgrown the ruin. This makes it difficult for the visitor to appreciate the ruin or to walk freely on the site. (Author, 2011)

Illus. 42: A simple landscape done in such a way that nothing distracts the visitor from the old buildings or the layout of the museum. (Author, 2011)

Illus. 43: Signage boards are positioned at certain places in the landscape to inform the visitor if something is not clear in the display. All the original buildings are kept on site, with a few additional buildings to enhance the visitor’s experience such as the restaurant etc. (Author, 2011)

Illus. 44: The designer even made use of a water feature, with the date of the struggle designed into that. This emphasises the important date, and directs the visitor’s attention to that fact. (Author, 2011)

Illus. 45 below: The use of photographs, plans, models, and tour guides enhance the visitor’s experience and understanding of what has happened during the struggle. Below is the model of the entire landscape/museum. (Author, 2011)

Illus. 47: Castelvecchio ruin, changed into a museum by Carlo Scarpa. (Anniforscia, 2008)

Illus. 48: Scarpa distinctly separates the old from his new installations. (Magdarc, 2010)

Illus. 49: A new walkway, clearly distinguishable from the old castle. (Anniforscia, 2008)

Illus. 50: Scarpa’s use of modern materials to create a platform for the artwork in the museum. (Anniforscia, 2008)

Illus. 51: Ornate metal lattice door designed by Carlo Scarpa. (Anniforscia, 2008)

Illus. 52: Weathered staircase in the Castelvecchio Museum — Verona, Italy. (Anniforscia, 2008)

Illus. 55: The use of planting is clear to devide ruins from each other or to distinguish different time eras structures. Repetition is also created with the planting to ensure for unity in the landscape. Different plant textures are used do provide for diversity in the landscape. (Baker, 2011)

Illus. 56: View of the ruin wall structures which differ in time eras, this was communicated by means of planting. (Baker, 2011)

Illus. 57: Different manners in which the designer approaches the site pedestrian movement, with a clear indication of what is old and new. (Baker, 2011)

Illus. 58: View of the new multifunctional area which celebrate the old function of the place. (Baker, 2011)
Illus. 59: Model used to represent the existing site (Gryffenberg, 2010)
Illus. 60: Elevated boardwalks which go over the ruins. (Gryffenberg, 2010)
Illus. 61: View within the water reservoir. Elevated glass boardwalks are used to take the visitor inside the reservoir and over the old flooring. The glass ensure a clear view of what goes on underneath. Glass signage is used to communicate the history. (Gryffenberg, 2010)
Illus. 62: One of the towers. The new material added to the old structure is easily distinguishable as well as the handrail. (Gryffenberg, 2010)
Illus. 63: The city ruins within the castle wall, which were excavated and left as they were. Signage placed at these ruin structure walls. (Gryffenberg, 2010)
Illus. 64: The castle wall structure. (Gryffenberg, 2010)
Illus. 65: The landscape intervention with amphitheatre. (Gryffenberg, 2010)
Illus. 66: Map of South Africa (Booking South Africa, 2010)
Illus. 67: Map of Gauteng (Tours SA, 2000)
Illus. 68: City of Tshwane (Tshwane City Map, 2007)
Illus. 69: View of Pretoria CBD from the Magaliesberg ridge. (Author, 2011)
Illus. 70: Larger block context with the study site (Wonderboom Nature Reserve) highlighted in green. (Author, 2011)
Illus. 71: Historical points highlighted to indicate best area for hiking trail. (Author, 2011)
Illus. 72: Topography and setting patterns (Author, 2011)
Illus. 73: Gateways and main roads into Pretoria city. (Author, 2011)
Illus. 74: Fortifications and monuments in Pretoria (Author, 2011)
Illus. 75: Open space, parks, landscape structure and waterways (Author, 2011)
Illus. 76: Educational intitutions (Author, 2011)
Illus. 77: Hard and soft landscape linkages between Pretoria north and south (Author, 2011)
Illus. 78: Composite plan of the block context analysis (Author, 2011)
Illus. 79: First, second, and third fortification locations and the connections between them. (Framework group, 2011)
Illus. 80: Landuses and schools in close vicinity of the forts, block houses and redoubts. (Framework group, 2011)
Illus. 81: Main and secondary hiking trail along Pretoria’s ridges and inner city. (Framework group, 2011)
Illus. 82: Concept large framework proposal for Pretoria (Author, 2011)
Illus. 83: North-south section through Pretoria, to indicate the ridges (natural) and city (cultural) relationship and narrative. (Author, 2011)
Illus. 84: Pathway leading to the unexplored... (Author, 2011)
Illus. 85: Larger context of the Pretoria area with the Wonderboom Nature Reserve located to the North of Pretoria. (Author, 2011)
Illus. 86: The land uses within the larger context. (Geography at the University of Pretoria GIS database, modified by the author, 2011)
Illus. 87: Section through Wonderboom Nature Reserve. The wonderboom tree in relation to the ridge and the wonderboom fort. (Author, 2011)
Illus. 88: Aerial photograph of the resort area of the nature reserve indicating the existing facilities. (Geography at the University of Pretoria GIS database, modified by the author, 2011)
Illus. 89: Sketch representation of the soil and vegetation types at the Magaliesberg. (Author, 2011)
Illus. 90: Examples of the quartzite rocks, white to pale pinkish and the ripple formation on some of the rocks. (Author, 2011)
Illus. 91: These red bucks were spotted on one of the site visits to the nature reserve in 2011. (Author, 2011) 79
Illus. 92: These Zebras were spotted on one of the site visits to the nature reserve in 2011. (Author, 2011) 79
Illus. 93: Botanical aesthetic features - nature (Author, 2011) 79
Illus. 94: Marula tree (Author, 2011) 80
Illus. 95: Marula bark. (Author, 2011) 80
Illus. 96: Marula leaves. (Author, 2011) 80
Illus. 97: Marula fruits. (Author, 2011) 80
Illus. 98: Buffalo thorn (Author, 2011) 80
Illus. 99: Buffalo thorn bark. (Author, 2011) 80
Illus. 100: Buffalo thorn leaves. (Author, 2011) 80
Illus. 101: Buffalo thorn fruits. (Author, 2011) 80
Illus. 102: The Wonderboom tree - Fig (Author, 2011) 81
Illus. 103: Fig bark. (Author, 2011) 81
Illus. 104: Fig leaves. (Author, 2011) 81
Illus. 105: The Scented thorn tree (Author, 2011) 81
Illus. 106: Scented thorn bark. (Author, 2011) 81
Illus. 107: Scented thorn leaves. (Author, 2011) 81
Illus. 108: Scented thorn. (Author, 2011) 81
Illus. 109: Sickle bush (Author, 2011) 82
Illus. 110: Sickle bush bark. (Author, 2011) 82
Illus. 111: Sickle bush leaves. (Author, 2011) 82
Illus. 112: Sickle bush fruits. (Author, 2011) 82
Illus. 113: Indaba tree (Author, 2011) 82
Illus. 114: Indaba tree bark. (Author, 2011) 82
Illus. 115: Indaba tree leaves. (Author, 2011) 82
Illus. 116: Indaba tree fruits. (Author, 2011) 82
Illus. 117: The Karee tree (Author, 2011) 83
Illus. 118: Karee bark. (Author, 2011) 83
Illus. 119: Karee leaves. (Author, 2011) 83
Illus. 120: Karee flower and leaves (Author, 2011) 83
Illus. 121: Mountain karee tree (Author, 2011) 83
Illus. 122: Mountain karee bark. (Author, 2011) 83
Illus. 123: Mountain karee leaves. (Author, 2011) 83
Illus. 124: Mountain karee flower (Author, 2011) 83
Illus. 125: Mapping of the cultural and biophysical aspects on site. (Refer to appendix E and F for more information regarding these components. (Author, 2011) 85
Illus. 126: The main components on site. (Refer to appendix E and F for more information regarding these components. (Author, 2011) 86
Illus. 127: The landscape along the hiking trail in the Wonderboom Nature Reserve. Note the contrast: nature vs culture (development) (Author: 2011) 94
Illus. 128: The three focus areas on different scale levels (Author: 2011) 95
Illus. 129: Analysis plan indicating the different historical layers (Author: 2011) 97
Illus. 130: General site analysis framework plan of the different aspects noticed on site. (Author: 2011) 98
Illus. 131: Analysis and conceptual framework mapping of all the heritage sites and their cultural significance value with possible hiking trail connections and view points (Author: 2011) 99
Illus. 132: Hiking trail at the Wonderboom Nature Reserve leading to the top where the Wonderboom fort is sunken into the landscape (Author: 2011) 100
Illus. 133: Zoning plan (Author: 2011) 101
Illus. 134: Nature’s detail along the hiking trail strengthens and informs the identity and character of the place (Author: 2011) 102
Illus. 135: Sketch showing the narrative intention - symbol (Author: 2011) 104
Illus. 136: Concept image of a lookout point on the hiking trail (Author: 2011) 105
Illus. 137: Biophysical hiking trail plan (Author: 2011) 105
Illus. 138: Cultural hiking trail plan (Author: 2011) 105
Illus. 139: Concept image of a viewpoint along the new proposed hiking trail (Author: 2011) 106
Illus. 140: Concept image of a viewpoint along the new proposed hiking trail (Author: 2011) 107
Illus. 141: Visual presentation of the two proposed hiking trails, namely; biophysical and cultural hiking trail (Author: 2011) 108
Illus. 142: Proposed hiking trails, namely; biophysical and cultural hiking trail. Top part. (Author: 2011) 110
Illus. 143: Proposed hiking trails, namely; biophysical and cultural hiking trail. Bottom part. (Author: 2011) 111
Illus. 144: Aesthetic detail provided by nature forms the character of the site and inspired the designer. These details will be discovered by the visitor on the hiking trails (Author: 2011) 112
Illus. 145: Example of the signage steel plate on the hiking trails. This is an example for the military artefacts sites. It differs for each time zone. (Author: 2011) 113
Illus. 146: The contrasting aspects of city and nature; culture and nature can be clearly distinguished in this photograph (Author: 2011) 114
Illus. 147: Example of the design approach to the Stone Age sites (Author: 2011) 115
Illus. 148: Example of the design approach to the Iron Age sites (Author: 2011) 115
Illus. 149: Presentation of one of the fortification walls (Author: 2011) 116
Illus. 150: Example of the design approach to the military historic features (Author: 2011) 117
Illus. 151: Example of the design approach to the large cave. Visitors can come close to the cave but they can’t enter it. Only visual access is provided. People are guided by a timber boardwalk. Notice the rough look of the boardwalk. (Author: 2011) 117
Illus. 152: Example of the design approach to the man-made waterfall (Author: 2011) 117
Illus. 153: View towards the largest Stone Age site from Wonderboom Nature Reserve (Author: 2011) 118
Illus. 154: The floodlights which shine from each fort once a year on reconciliation day to create awareness of the four forts of Pretoria (Author: 2011) 119
Illus. 155: Lighting up into the trees and moonlighting to create awareness and give some mystery (Author: 2011) 119
Illus. 156: View of the Wonderboom tree during the winter months. (Author: 2011) 120
Illus. 157: Part of the park next to the Wonderboom tree and the material pallet of the existing materials on site. (Author: 2011) 122
Illus. 158: Analysis plan (Author: 2011) 123
Illus. 159: Zoning plan (Author: 2011) 124
Illus. 160: Shape of circular enclosure which informed the design at the entrance and market space. It consists of two circles forming a ring. The cattle was in the middle with the huts on the outer circle. (Author: 2011) 125
Illus. 161: Arrival area with the two circular shapes. The visitor enter through the one and the second one is formed by a low circular bench wall. From here the visitor distribute further into the park. (Author: 2011) 125
Illus. 162: Lighting along the pathways (wall lighting) (Author: 2011) 125
Illus. 163: Lighting along the pathways (wall lighting) and lighting into the trees (Author: 2011) 125
Illus. 164: New proposed amphi theatre at the park at the location of the old Day-of-the-Vow stage. This drawing indicates the idea of refuge vs. prospect at the amphi theatre (Author: 2011) 126
Illus. 165: New proposed amphi theatre at the park at the location of the old Day-of-the-Vow stage. (Author: 2011) 126
Illus. 166: Thumbnail indicating the spot lighting used at certain times to light up the Wonderboom tree to place emphasis on the natural icon and create awareness thereof (Author: 2011) 126
Illus. 167: Thumbnail indicating the view towards the Wonderboom tree is open and without obstruction (Author: 2011) 126
Illus. 168: Thumbnail of the boardwalk at the river indicating the visual access without the physical access (Author: 2011) 127
Illus. 169: Thumbnail explaining the refuge vs. prospect theory (Author: 2011) 127
Illus. 170: The circular enclosure which inspired the author to use the shape as semiotic resource in the design. (Author: 2011) 127
Illus. 171: Braai areas. The braai areas take the shape of the circular enclosures of the indigenous people, to stimulate the visitor’s memory. This is used as a semiotic resource in the landscape. It creates meaning, identity and awareness. (Author: 2011) 127
Illus. 172: Master plan (Park area) - timeline (Author: 2011) 128
Illus. 173: Explaining the progression in the landscape concept 129
Illus. 174: Sketch to explain the progression in the landscape concept (Author: 2011) 129
Illus. 175: Pedestrian movement (Author: 2011) 130
Illus. 176: Vehicle movement (Author: 2011) 131
Illus. 177: Master plan concept plan 1. (Author: 2011) 132
Illus. 178: Master plan concept plan 2 (Author: 2011) 133
Illus. 179: Final master plan (Author: 2011) 134
Illus. 180: The Wonderboom fort through the eyes and pen of the author, highlighting the quality, character and identity of place (Author: 2011) 136
Illus. 181: Existing plan in 2011. (Author: 2011) 139
Illus. 182: The different viewpoints identified and certain proposed nodes. (Author: 2011) 140
Illus. 183: Wonderboom Nature Reserve linking the heritage/history of the north and the south. (Author: 2011) 140
Illus. 184: The Wonderboom fort, a scar in the landscape. (Author: 2011) 140
Illus. 185: The plan indicate some of the elements which was part of the fort during its operation. These can now be seen as semiotic resources which can be used to stimulate memory or celebrae which was there. Educate the visitor of the past operations in the fort. (Author: 2011) 141

Illus. 186: The fort ruin as can be seen from the outside with its windows and doors broken out. (Author: 2011) 142

Illus. 187: Site (sketchplan) location in context (Author: 2011) 143

Illus. 188: Final sketchplan - roof plan (Author: 2011) 144

Illus. 189: Final sketchplan - building plan (Author: 2011) 145

Illus. 190: plan indicating the principle of coherence in the design. (Author: 2011) 146

Illus. 191: plan indicating the principle of complexity in the design. (Author: 2011) 147

Illus. 192: The Wonderboom fort entrance seen from the inside (Author: 2011) 148

Illus. 193: Narrative plan: indicating the three different narratives as well as the narrative which runs through the whole site. (Author: 2011) 150

Illus. 194: Historical graffiti rock (Author: 2011) 153

Illus. 195: This engraving indicates the person’s force number, surname and the date (Author: 2011) 153

Illus. 196: The cut in the landscape showing the rock layers clearly (Author: 2011) 153

Illus. 197: Stage 4 in the formation of the Magaliesberg: The exposed edges of the tilted rocks are weathered by ice and other elements, the more resistant quartzite forming ridges (Carruthers, 2000: 14) 153

Illus. 198: Section A-A (Author: 2011) 154

Illus. 199: Section B-B (Author: 2011) 155

Illus. 200: Section C-C (Author: 2011) 156

Illus. 201: Section D-D (Author: 2011) 157

Illus. 202: Another characteristic detail of the Wonderboom Nature Reserve (Author: 2011) 158

Illus. 203: Zoning plan (Author: 2011) 159

Illus. 204: The approach to the fort entrance (Author: 2011) 160

Illus. 205: The fort outer wall. This wall was used as part of the approach with the wall on the one side and the vegetation on the other. The visitor is almost forced to move only to the entrance without any deviations. (Author: 2011) 160

Illus. 206: A part of the fort wall with aiming holes. note how the fort blends in with nature. The approach of the visitor to the fort is a linear approach, it is a process; not all at once (Author: 2011) 160

Illus. 207: Location of space one, the entrance approach. (Author: 2011) 161

Illus. 208: The new proposed entrance approach (Author: 2011) 161

Illus. 209: Lighting along the entrance approach (Author: 2011) 161

Illus. 210: Spot lighting to light up the fort entrance at night time during an event. (Author: 2011) 161

Illus. 211: The fort entrance as you approach it. (Author: 2011) 162

Illus. 212: Detail of the wall as seen from inside the entrance (threshold) (Author: 2011) 162

Illus. 213: Detail of the steel fort door. Notice the round head bolts. (Author: 2011) 162

 Illus. 214: The fort entrance top view (Author: 2011) 162

 Illus. 215: The fort entrance from inside the courtyard (Author: 2011) 162
Illus. 216 The fort entrance with the new proposed stainless steel rods which demand respect from the visitor. (Author: 2011)

Illus. 217: Location of space two, the entrance (threshold between the inside and outside). (Author: 2011)

Illus. 218 The fort entrance with the new proposed stainless steel rods which enclose the visitor. Create awareness of the small space and it also highlight the threshold of moving from one space to the next. (Author: 2011)

Illus. 219: The threshold at the fort entrance. The existing was left to emphasise the difference between the old and new as well as moving into a new space (Author: 2011)

Illus. 220: The existing arch structures linking the different rooms. (Author: 2011)

Illus. 221: A graphic representation of the existing fort rooms with the arches which links the different rooms. (Author: 2011)

Illus. 222: Location of space three and four - the history narrative. (Author: 2011)

Illus. 223: The narrative trail (history) - elevated steel profile frame with steel grid surface, and glass information boards on either side of the walls. (Author: 2011)

Illus. 224: The main pathway to the narrative trail and restaurant (Author: 2011)

Illus. 225: The existing courtyard toward one of the cannon and first amunition store. And the one below. (Author: 2011)

Illus. 226: The existing ammunition store room (now proposed to be the visitor ablation facilities with a medicinal roof garden on top. The existing stairs lead to the top (now proposed to install steel treads which seem to float on top of the existing. This is also a semiotic resource - it stimulates the memory of the past when the soldiers would run up these steps. It celebrates the existing. And above image. (Author: 2011)

Illus. 227: Location of space five, the courtyard. (Author: 2011)

Illus. 228: View towards the new proposed courtyard. (Author: 2011)

Illus. 229: A 360 degree view of and from lookout point 1 (Author: 2011)

Illus. 230: A 360 degree view of and from lookout point 2 (Author: 2011)

Illus. 231: A 360 degree view of and from lookout point 3 (Author: 2011)

Illus. 232: A 360 degree view of and from lookout point 4 (Author: 2011)

Illus. 233: Location of space six, the four viewpoints. (Author: 2011)

Illus. 234: Lookout point 2 (Author: 2011)

Illus. 235: Lookout point 4 (Author: 2011)

Illus. 236: Lookout point 1: plan (Author: 2011)

Illus. 237: Lookout point 2: plan (Author: 2011)

Illus. 238: Lookout point 3: plan (Author: 2011)

Illus. 239: Lookout point 4: plan (Author: 2011)

Illus. 240: Existing remnant of the old communication mast onto which the directional indiator element to all the historic landmarks and fortifications will be constructed (Author: 2011)

Illus. 241: Directional indicator element to all the historic landmarks and fortifications (Author: 2011)

Illus. 242: View from lookout point 1 during the night (Author: 2011)

Illus. 243: View over Pretoria north from lookout point 2 (Author: 2011)
Illus. 244: View over Pretoria CBD from lookout point 2 (Author: 2011) 172
Illus. 245: Night view over Pretoria north from lookout point 2 (Author: 2011) 172
Illus. 246: Night view over Pretoria north from lookout point 2 - closer (Author: 2011) 172
Illus. 247: Sunset from lookout point 3 (Author: 2011) 172
Illus. 248: View at night from lookout point 3 (Author: 2011) 172
Illus. 249: View of Pretoria CPD (Author: 2011) 172
Illus. 250: View of Pretoria CPD during the night (Author: 2011) 172
Illus. 251: View over the courtyard (Author: 2011) 173
Illus. 252: View of the city from lookout point 4 (Author: 2011) 173
Illus. 253: View of the city from lookout point 4 (Author: 2011) 173
Illus. 254: Photograph at lookout point 4 (Author: 2011) 173
Illus. 255: Moonlight through the tree (Author: 2011) 173
Illus. 256: View of the city in moonlight from lookout point 4 (Author: 2011) 173
Illus. 257: Framed view from lookout point 4 (Author: 2011) 173
Illus. 258: Framed view at night from lookout point 4 (Author: 2011) 173
Illus. 259: Medicinal roof garden plan view (Author: 2011) 174
Illus. 260: Medicinal roof garden sketch to indicate the colour, texture and atmosphere (Author: 2011) 174
Illus. 261: Location of space 7 - Medicinal roof garden (Author: 2011) 175
Illus. 262: Medicinal roof garden bird view (Author: 2011) 175
Illus. 263: Existing fort wall with aiming holes. (Author: 2011) 176
Illus. 264: Existing geology exposure. (Author: 2011) 176
Illus. 265: View towards the entrance (Author: 2011) 176
Illus. 266: Aiming hole (Author: 2011) 176
Illus. 267: Dee’s explanation of a refuge vs. prospect. (Dee,2001:23) 176
Illus. 268: View towards the entrance - refuge vs. prospect theory. Spirit of place. (Author: 2011) 177
Illus. 269: Geology, materiality and spirit of place narrative. View towards the cut with the different rock layers. The aiming holes on the one side and the graffiti wall to the left. (Author: 2011) 177
Illus. 270: View towards the existing gradient. This is the location for the proposed amphitheatre. (Author: 2011) 178
Illus. 271: The new proposed amphitheatre and ramp (Author: 2011) 178
Illus. 272: Location of space 10 - Amphitheatre and ramp (Author: 2011) 179
Illus. 273: Amphitheatre and ramp (Author: 2011) 179
Illus. 274: Courtyard and location of the proposed restaurant spill-out area (Author: 2011) 180
Illus. 275: Bird view of the restaurant spill-out area, entrance and main pathway. (Author: 2011) 180
Illus. 276: Restaurant cycle. (Author: 2011) 180
Illus. 277: Diagrams of operations in a restaurant. (Author: 2011) 180
Illus. 278: Location of space 12 & 13 - Restaurant and spill-out area. (Author: 2011) 181
Illus. 279: The restaurant spill-out area underneath the 18 trees which symbolise the men stationed at the fort during the second Anglo Boer War. (Author: 2011) 181
Illus. 280: Original roof layers (Author: 2011) 182
Illus. 281: Detail of the wall of fort Kapperkop how it is restored to the original. This gives a clear indication of how Wonderboom fort was constructed. Note the different wall layers. 182
Illus. 282-284: View of the large steel beams and columns used as main structure with smaller steel beams crossing the middle beam. These smaller beams are built into concrete so that the steel strips and concrete are visible. Note the bolts with round heads. These are also photos taken from fort Klapperkop during research. Fort wonderboom seams to have black steel columns and not green like the ones at fort Klapperkop. 182
Illus. 285: The crenelation on top of fort Klapperkop. Wonderboom fort also had crenelated roof edges like these. 182
Illus. 286: Section through the new, proposed foundation, wall and roof of the new structures. (Author: 2011) 183
Illus. 287: Layers of the new proposed medicinal roof garden. (Author: 2011) 183
Illus. 288: Part of the ruined wall at Wonderboom fort. Clearly shows how the walls were constructed. 183
Illus. 289: Close-up of the wall at Wonderboom fort ruin. 183
Illus. 290: Close up of the steel column at Wonderboom fort. Deteriorated, but one can clearly see how it was fixed etc. 183
Illus. 291: Remnant of Wonderboom fort's roof. One can see that they used large aggregates in their concrete mix. Note the pinkish colour of the lime on the officer's wall 183
Illus. 292: Close-up of the wall plaster at Wonderboom fort. They made use of a cement plaster over the shale rocks. Tinted with white, beige and pink lime 183
Illus. 293: Existing material detail in one of the fort rooms. Note the steel column, deteriorating concrete floor and ruined walls. (Author: 2011) 188
Illus. 294: Location map of Wonderboom fort (Author: 2011) 188
Illus. 295: Existing material detail in one of the fort rooms. (Author: 2011) 189
Illus. 296: Final sketchplan - roofplan. (Author: 2011) 190
Illus. 297: Final sketchplan - building plan (Author: 2011) 191
Illus. 298: Tree plan for the new intervention, indicating new and existing trees. (Author: 2011) 192
Illus. 299: Medicinal roof garden plan. (Author: 2011) 195
Illus. 300: Planting pallet indicating the different plants, colours, textures, shapes and forms. (Author: 2011) 196
Illus. 301: Proposed paving plan (Author: 2011) 203
Illus. 302: Lighting plan which indicates the atmosphere created at night and the location and type of lighting. (Author: 2011) 207
Illus. 303: Storm water plan which indicates the different catchment areas and fall of the water. (Author: 2011) 209
Illus. 304: Section A-A through the fort courtyard, room, cannon store and lookout 2 (Author: 2011) 212
Illus. 305: Water feature channel (Author: 2011) 215
Illus. 306: Lookout 2 (Author: 2011) 216
Illus. 307: Section B-B through the restaurant spill-out area, service area and open storm water channel (Author: 2011) 217
Illus. 308: Section through the restaurant service area (Author: 2011) 218
Illus. 309: Spill-out area with the tree holes (Author: 2011) 224
Illus. 310: Section through the open storm water channel (Author: 2011)  
Illus. 311: Section C-C through the amphitheatre (Author: 2011)  
Illus. 313: Section D-D through the geology, materiality and spirit of place space as well as lookout point 4 (Author: 2011)  
Illus. 314: Detail within the vegetation of Wonderboom Nature Reserve. These natural details strengthen the site’s identity. (Author, 2011)  
Illus. 315: Nature’s beauty and elegance. A view from the Wonderboom fort at the sunset (Author, 2011)  
   or to walk freely on the site. (Author, 2011)  
Illus. 318: Note the contrast between nature and culture (Author: 2011)  
Illus. 320: Examples of the quartzite rocks, white to pale pinkish and the ripple formation on some of the rocks (Author, 2011)  
Illus. 321: The Wonderboom tree, long ago. The date can not be determined. (Pretoria archives, 2011)  
Illus. 322: The Wonderboom tree, long ago. The date can not be determined. (Pretoria archives, 2011)  
Illus. 323: The Wonderboom tree, long ago. The date can not be determined. (Pretoria archives, 2011)  
Illus. 324: The Wonderboom tree with some Voortrekkers camping in front of it. No date. (Pretoria archives, 2011)  
Illus. 331: Dimensions of the Wonderboom tree as stated by Wager (1905). (Author, 2011)  
Illus. 332: Diagrammatic plan of the Wonderboom. Showing positions of the new growths. (Wager, 1905)  
Illus. 333: The National Monument sign on a large rock near the Wonderboom tree. (Author, 2011)  
Illus. 336: Articles on the Wonderboom tree. (Management, 2011)  
Illus. 337: Small cave (Author, 2011)  
Illus. 338: The large cave (Author, 2011)  
Illus. 339-344: Old photographs of Wonderboompoort (Pretoria Archives, 2011)  
Illus. 345: A photo of Wonderboompoort out of the Tom Andrews collection. This photo was taken before 1900. (Swanepoel, 2003)  
Illus. 346: The apies river was damed up more than a century ago at Wonderboompoort. Only a small trail crossed the dam wall through the poort (1882) (Die weg, vol 44)  
Illus. 347: Boating at the Wonderboompoort in 1918. (Pretoria archives, 2011)  
Illus. 348: The Pretoria-Polokwane route goes through the poort from the previous century. The railway was the most important reason for the development of Pretoria (1980) (Die Weg, vol 44)  
Illus. 349: Newspaper articles on the new highway system going through the poort. (Management, 2011)  
Illus. 350: Fort Schanskop in use during the second Anglo Boer War. Notice the corrugated buildings and bell tent in the
ill. 351: Fort Schanskop in 1938 (Pretoria Archives, 2011) 279

ill. 352: Fort Klapperkop in use. Notice the wagons. (International Archives, 2011) 279

ill. 353: Fort Klapperkop during in use during the Anglo Boer War. Notice the corrugated buildings and activities in the courtyard. (International Archives, 2011) 280

ill. 354: Fort Klapperkop in use. Notice the water furrows (International Archives, 2011) 280

ill. 355: Fort Wonderboompoort in use during the second Anglo Boer War. Notice the corrugated buildings and wagons (International Archives, 2011) 281

ill. 356: Fort Wonderboompoort in use during the second Anglo Boer War. Notice the corrugated buildings and wagons (International Archives, 2011) 281

ill. 357: Fort Daspoortrand (Westfort) in the time when it was still in use. (International Archives, 2011) 281

ill. 358: Fort Daspoortrand (Westfort) in the time when it was still in use. Notice the corrugated building and tent. (International Archives, 2011) 281

ill. 359: The entrance gate of Westfort at Daspoortrand in 1984 (Pretoria Archives, 2011) 281

ill. 360: Ruins of Westfort at Daspoortrand in 1984 (Pretoria Archives, 2011) 281

ill. 361: Aerial photo of Wonderboom Nature Reserve in 1947. Notice the minimum urbanization. The tree is clearly visible. Note the Wonderboom fort on top. (Tshwane, 1947) 282

ill. 362: Aerial photo of Wonderboom Nature Reserve in 2006. Note the development at the foot of the mountain (Built Architects, 2006) 283

ill. 363: Aerial photo of Wonderboom Nature Reserve in 2011. Note the new Wonderboom junction development opposite the resort area. (Geology Dept. University of Pretoria, 2011) 283

ill. 364: The proclamation of Wonderboom Nature Reserve in 1949, as game and native flora reserve article. (Wonderboom management, 2011) 286

ill. 365: Newspaper articles on Wonderboom Nature Reserve and the Wonderboom fort (Management, 2011) 287

ill. 366: The man-made waterfall view from the wonderboompoort highway (Author, 2011) 288

ill. 367: Man-made waterfall, view from the side. (Author, 2011) 288

ill. 368: Old articles on the Wonderboom Nature Reserve’s waterfall (Management, 2011) 288

ill. 369: The landscape at Wonderboom Nature Reserve (Author, 2011) 290

ill. 370: Locations of Stone Age artefacts (Author, 2011) 291

ill. 371: Middle Stone Age tools (Van Vollenhoven, 2008) 292

ill. 372: The large cave (Van Vollenhoven, 2008) 292

ill. 373: Middle Stone Age tools found at the cave (Van Vollenhoven, 2008) 292

ill. 374: Decorated potsherds (Van Vollenhoven, 2008) 292

ill. 375: Locations of Iron Age artefacts (Author, 2011) 293

ill. 376: Stone walls, part of the large enclosure and a circular stone enclosure at site 3 (Van Vollenhoven, 2008) 294

ill. 377: Locations of other cultural features (Author, 2011) 297

ill. 378: Large cement block with remains of an old farm boundary. (Author, 2011) 297
Illus. 379: One of four man-made holes in the ground close together. (Van Vollenhoven, 2008) 297
Illus. 380: Artefacts found at site 12 (Van Vollenhoven, 2008) 298
Illus. 381: Man-made waterfall. (Van Vollenhoven, 2008) 299
Illus. 382: Catchment of the waterfall. (Van Vollenhoven, 2008) 299
Illus. 383: Pillar to keep water pipe serving the waterfall in place. (Van Vollenhoven, 2008) 299
Illus. 384: Day of the Vow podium, flower bed and stage. (Built Architects, 2006) 300
Illus. 385: Pedestal used as part of the Day of the Vow celebrations. (Van Vollenhoven, 2008) 300
Illus. 386: Drinking place for the animals (Author, 2011) 300
Illus. 387: Locations of military features (Author, 2011) 301
Illus. 388: Remains of a blockhouse from the Anglo Boer War (Van Vollenhoven, 2008) 302
Illus. 389: Half moon shape fortification wall (Van Vollenhoven, 2008) 302
Illus. 390: Concrete construction behind the fort which was probably used to fixed large machinery on. (Van Vollenhoven, 2008) 302
Illus. 391-392: Fortification walls (Author, 2011) 302
Illus. 393: Entrance to fort wonderboompoort (Author, 2011) 303
Illus. 394: View of the fort from the top (Author, 2011) 303
Illus. 395: View from the side of the fort (Author, 2011) 303
Illus. 396: View from in side of the fort looking through all the openings (Author, 2011) 303
Illus. 397: Locations of remains, icons not from a specific period in time (Author, 2011) 304
Illus. 398: Small cave below the waterfall (Author, 2011) 305
Illus. 399: Large cave near the waterfall (Author, 2011) 305
Illus. 400: The Wonderboom tree (Author, 2011) 305
Illus. 401: Existing hiking trail (Author: 2011) 306
Illus. 402: Existing hiking trail (Author: 2011) 306
Illus. 318: Note the contrast between nature and culture (Author: 2011)
This chapter includes all the research information results, methods and summaries which is extra or too much to include in the dissertation text body.

APPENDIXES

1. APPENDIX A: QUESTIONNAIRE EXAMPLE
2. APPENDIX B: QUESTIONNAIRE RESULTS
3. APPENDIX C: TIMELINE
4. APPENDIX D: GEOLOGY AND TOPOGRAPHY OF THE WONDERBOOM NATURE RESERVE
5. APPENDIX E: HISTORICAL BACKGROUND OF THE WONDERBOOM NATURE RESERVE AND IMPORTANT ASPECTS THEREOF
6. APPENDIX F: ARCHAEOLOGICAL DATA ANALYSIS
7. APPENDIX G: CHARTERS, ACTS AND POLICIES
### Questionaire about the Wonderboom Nature Reserve

This questionnaire is conducted as part of a landscape architecture masters thesis at the University of Pretoria to determine the awareness and accessability of the people in Pretoria of the Wonderboom Nature Reserve, especially the significance of the site, with the Boer fort and Wonderboom tree on the reserve.

<table>
<thead>
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<tr>
<td>Surname</td>
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<tr>
<td>Age</td>
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<tr>
<td>Region</td>
<td>(mark the following with an x mark)</td>
</tr>
<tr>
<td>Pta North</td>
<td>Pta South</td>
</tr>
</tbody>
</table>

Please answer the following questions:

1. How often do you come to Wonderboom Nature Reserve?
   - Every day
   - Once a week
   - Once a month
   - Other:

2. Do you know where Wonderboom Nature Reserve is?
   - Yes
   - No

3. Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?
   - Yes
   - No

4. If yes, how did you come to know about the Fort?

5. If you visit Wonderboom Nature Reserve, what do you normally do there/here?

6. Do you know about the Wonderboom tree?
   - Yes
   - No

7. If you know about the tree, what do you know about it?

8. What does this place mean to you?

---

*Fig. 37: Questionaire (Author, 2011)*
APPENDIX B: Questionaire excel spreadsheets results
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<th>No.</th>
<th>Name</th>
<th>Surname</th>
<th>Date</th>
<th>Age</th>
<th>Student/employed</th>
<th>Region</th>
<th>How long have you been in Pta</th>
<th>How often do you come to the reserve?</th>
<th>Do you know where Wonderboom Nature Reserve is?</th>
<th>How often do you come to the fort on top of the mountain at Wonderboom Nature Reserve?</th>
<th>If yes, how did you come to know about the fort?</th>
<th>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</th>
<th>Do you know about the Wonderboom tree?</th>
<th>If yes, what do you know about it?</th>
<th>What does this place mean to you?</th>
<th>Comments</th>
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<td>1</td>
<td>Ingrid</td>
<td>Booyen</td>
<td>25-09-2011</td>
<td>58</td>
<td>employed</td>
<td>Hatfield (Colbyn)</td>
<td>Yes Hardly ever</td>
<td>Yes Internet and other who've been there</td>
<td>Have a picnic</td>
<td>Yes Fig tree and very old</td>
<td>It needs to be protected cultural heritage value</td>
<td></td>
<td></td>
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<td>2</td>
<td>Analike</td>
<td>Bloem</td>
<td>25-09-2011</td>
<td>20</td>
<td>Student</td>
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<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
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<td>W.J.</td>
<td>Van Staden</td>
<td>25-05-2011</td>
<td>20</td>
<td>Student</td>
<td>Hatfield</td>
<td>No Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
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<td></td>
<td></td>
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<td>4</td>
<td>Ada</td>
<td>Breed</td>
<td>27-05-2011</td>
<td>18</td>
<td>employed</td>
<td>Pta west</td>
<td>No Never</td>
<td>No</td>
<td>Yes Nothing really political</td>
<td>Heritage of Pretoria</td>
<td></td>
<td></td>
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<td>5</td>
<td>Keamogetswa</td>
<td>Malatle</td>
<td>28-05-2011</td>
<td>16</td>
<td></td>
<td>Hammanskraal</td>
<td>Yes Once a year</td>
<td>No</td>
<td>Yes Hiking, see animals, spend time with friends and family</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td>Boitumelo</td>
<td>Malatle</td>
<td>28-05-2011</td>
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<td>Hammanskraal</td>
<td>Yes Once in a decade</td>
<td>Yes read the signs</td>
<td>Yes Braai some meat, enjoy time with family and friends and go hiking</td>
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<td>Malatle</td>
<td>28-05-2011</td>
<td>23</td>
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<td>Hammanskraal</td>
<td>Yes Once a year</td>
<td>Yes</td>
<td>Yes Hiking</td>
<td>The tree is big and nice everytime it’s green</td>
<td>Nice big and good place, we release the stress</td>
<td></td>
<td></td>
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<td>Letinewouoto</td>
<td>Malatle</td>
<td>28-05-2011</td>
<td>22</td>
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<td>Hammanskraal</td>
<td>Yes Once a year</td>
<td>No</td>
<td>Yes Relax with friends and go hiking up the mountain</td>
<td>It is an evergreen tree and for tourists attraction</td>
<td>It makes me admire the nature and make me realise that our nature is beautiful</td>
<td></td>
<td></td>
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<td>9</td>
<td>Malatle</td>
<td>Malatle</td>
<td>28-05-2011</td>
<td>43</td>
<td></td>
<td>Hammanskraal</td>
<td>Yes Once in 8 years</td>
<td>Yes History at school level plus information plates</td>
<td>Yes Picnic and hiking</td>
<td>It is an evergreen tree and this makes it to be the wonder tree</td>
<td>A tourist attraction place which needs to be well-looked after. The proceeds to be shared to the historically disadvantaged people</td>
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<td>Phetolo</td>
<td>Malatle</td>
<td>28-05-2011</td>
<td>21</td>
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<td>Hammanskraal</td>
<td>Yes Once a year</td>
<td>No</td>
<td>Yes Relax with friends</td>
<td>It is a tree that catches the tourists</td>
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<td>Lynette</td>
<td>Roots</td>
<td>28-05-2011</td>
<td>40</td>
<td></td>
<td>Pta North (Montana)</td>
<td>Yes First time</td>
<td>No</td>
<td>No Came for a braai</td>
<td>Heritage of the park</td>
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<td>Reuben</td>
<td>Roots</td>
<td>28-05-2011</td>
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<td>Pta North (Montana)</td>
<td>Yes First time</td>
<td>Yes My Friend</td>
<td>Yes Braai and raak tribal</td>
<td>It’s a tree Don’t know yet</td>
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<td>Nico</td>
<td>de Lange</td>
<td>28-05-2011</td>
<td>20</td>
<td></td>
<td>Pta North (Montana)</td>
<td>Yes First time</td>
<td>No</td>
<td>Braai Yes</td>
<td>Heritage</td>
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<tr>
<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Student/employed</td>
<td>Region</td>
<td>How long have you been in Pta North (Montana)?</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>Do you know about the Wonderboom tree?</td>
<td>If yes, what do you know about it?</td>
<td>What does this place mean to you?</td>
<td>Comments</td>
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<td>Catherine</td>
<td>Grimseil</td>
<td>28-05-2011</td>
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<td>Pta North</td>
<td>Yes</td>
<td>first time</td>
<td>No</td>
<td>Having a braai with my friends and family</td>
<td>Yes</td>
<td>That it is the biggest tree on this nature reserve</td>
<td>It's a very calming place to get closer to nature and nothing should change</td>
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<td>Tina</td>
<td>Chalmers</td>
<td>28-05-2011</td>
<td>35</td>
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<td>Pta north</td>
<td>Yes</td>
<td>first time</td>
<td>No</td>
<td>Picnic</td>
<td>Yes</td>
<td>That it has been there for 1000 years</td>
<td>It is nice</td>
<td></td>
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<td>Horn</td>
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<td>Centurion</td>
<td>Yes</td>
<td>first time</td>
<td>No</td>
<td>Picnic and hiking</td>
<td>Yes</td>
<td>It is big, Peaceful</td>
<td></td>
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<td>Botha</td>
<td>30-05-2011</td>
<td>23</td>
<td>Master student</td>
<td>Pta East</td>
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<td>Never</td>
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<td>Never</td>
<td>No</td>
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<td>CBD</td>
<td>No</td>
<td>Never been</td>
<td>A friend told me about it</td>
<td>Drink wine, relax, picnic</td>
<td>Yes</td>
<td>It is big, it has mystical powers</td>
<td>I like to know it's there and that I could go if I want to</td>
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<tr>
<td>20</td>
<td>Isabel</td>
<td>Van Wyk</td>
<td>30-05-2011</td>
<td>30</td>
<td>Master student</td>
<td>Mooi (waverley)</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>Heritage quarter honoring architecture year, I know it exist but nothing about it</td>
<td>No</td>
<td>Didn’t know there was any heritage value to WNR - thought it was just a nature reserve</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Jankel</td>
<td>Niewoudt</td>
<td>30-05-2011</td>
<td>27</td>
<td>Master student</td>
<td>Pta South</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Juliette</td>
<td>Hart</td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Hatfield</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Heinrich</td>
<td>Olkers</td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Yes</td>
<td>One of the oldest biggest? I can’t remember</td>
<td>Nothing?</td>
<td>I know it is one of the areas which has been inhabited for the longest time span?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Anneke</td>
<td>vd Berg</td>
<td>30-05-2011</td>
<td>24</td>
<td>Master student</td>
<td>Pta East</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Yes</td>
<td>Only that it is a tree</td>
<td>Nothing much - I know approximately where it is</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Katherine</td>
<td>Shawson</td>
<td>30-05-2011</td>
<td>24</td>
<td>Master student</td>
<td>Centurion</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Yes</td>
<td>Word of mouth</td>
<td>Word of mouth</td>
<td>Cultural heritage/environmental significance</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Jacobus</td>
<td>Erasmus</td>
<td>30-05-2011</td>
<td>26</td>
<td>Master student</td>
<td>Hatfield</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Yes</td>
<td>Word of mouth</td>
<td>Cultural heritage/environmental significance</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Fransa</td>
<td>van Zyl</td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Yes</td>
<td>Heritage Quarter honoring architecture year, I know it exist but nothing about it</td>
<td>Cultural heritage/environmental significance</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Henry</td>
<td>Boardman</td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Pta East</td>
<td>Yes</td>
<td>I’ve been there once</td>
<td>Through a range of master’s projects</td>
<td>If I visit again I will tell you. Now I feel bad</td>
<td>Yes</td>
<td>There is a band named after the tree. I think it is a wild fig</td>
<td>I can remember it from my childhood but very little else</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Student/employed</td>
<td>Region</td>
<td>How long have you been in Pta</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>If you know about the Wonderboom tree?</td>
<td>Do you know about the Wonderboom tree?</td>
<td>Comments</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>29</td>
<td>Wessel Oosthuysen</td>
<td></td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Pta east</td>
<td>Yes and No</td>
<td>Never</td>
<td>No</td>
<td>Yes</td>
<td>Landmark</td>
<td>Don't know context, facilities etc.</td>
<td>Never</td>
<td>Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Byron Snow</td>
<td></td>
<td>30-05-2011</td>
<td>24</td>
<td>Master student</td>
<td>Hatfield</td>
<td>Only been in Pta 18 months</td>
<td>Yes</td>
<td>Never</td>
<td>Yes Architecture/Landscape architecture master's presentations</td>
<td>Never been there</td>
<td>Yes Never</td>
<td>Never</td>
<td>Yes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Natalie Oys</td>
<td></td>
<td>30-05-2011</td>
<td>25</td>
<td>Master student</td>
<td>Pta east</td>
<td>Only four years in Pta</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Eliza Meyer</td>
<td></td>
<td>30-05-2011</td>
<td>22</td>
<td>Master student</td>
<td>Hatfield</td>
<td>I've been in Pta for only</td>
<td>Yes</td>
<td>Never</td>
<td>Yes A friend told me about it</td>
<td>Yes Only that there is a tree, nothing more</td>
<td>Nothing?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Jane Pretorius</td>
<td></td>
<td>30-05-2011</td>
<td>24</td>
<td>Master student</td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>Yes</td>
<td>Friends</td>
<td>Yes That there is a special tree</td>
<td>Nothing but would like to know more about it</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Wille</td>
<td>Mothowamodimo</td>
<td>30-05-2011</td>
<td>27</td>
<td>Master student</td>
<td>Pta East</td>
<td>Only been in Pta (constantia park)</td>
<td>Yes</td>
<td>Never</td>
<td>Yes Through family</td>
<td>Yes I don't know much about it</td>
<td>Nothing at the moment, I would like to visit it and learn about it</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Gloria Di Monte</td>
<td></td>
<td>30-05-2011</td>
<td>24</td>
<td>Master student</td>
<td>Pta East</td>
<td>Only been in Pta (constantia park)</td>
<td>Yes</td>
<td>Never</td>
<td>Yes Through family</td>
<td>Yes That is big (more than 20 yrs ago)</td>
<td>It's a place where children can go to climb the Magaliesberg, explore nature and the wonders of the highveld. I think it should be visited more by school children and there must be more guided tours to make visitors and children aware of our biom of the highveld. It is a great bio-diversity in the City of Pretoria. The reserve must also link up with other reserves in Pretoria such as the one in Lynnwood and Mamelodi to give children and other citizens a greater understanding and view of the wonderful biom of the highveld and that of what Pretoria was and is and how to preserve it!</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Ruben Schroeder</td>
<td></td>
<td>30-05-2011</td>
<td>30</td>
<td>Employed</td>
<td>Johannesburg</td>
<td>Yes 3 times in the last 30 years</td>
<td>Yes</td>
<td>Primary school outing</td>
<td>School outing, kiddies party and research for university</td>
<td>Yes That it is regarded as a heritage 'object' and is protected</td>
<td>None No signficance (because of ignorance)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Nanja van Rooyen</td>
<td></td>
<td>31-05-2011</td>
<td>25</td>
<td>Employed</td>
<td>Pta East</td>
<td>Yes (to far from current residence)</td>
<td>Yes</td>
<td>Never</td>
<td>Yes My father went to Potchefstroom primary school close by and live in the area his whole life.</td>
<td>Yes That it's there Nothing</td>
<td>I would like to visit the nature reserve one day.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Pieter van der Merwe</td>
<td></td>
<td>02-06-2011</td>
<td>60</td>
<td>Employed</td>
<td>Moot</td>
<td>Yes Reading</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes That it's there Nothing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Yvette Bevis</td>
<td></td>
<td>02-06-2011</td>
<td>21</td>
<td>Student</td>
<td>Hatfield</td>
<td>Only been living in Pta for 2.5 years</td>
<td>No</td>
<td>Never</td>
<td>No Reading after long ago</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Anneli Blom</td>
<td></td>
<td>03-06-2011</td>
<td>54</td>
<td>Employed</td>
<td>Mpumalanga</td>
<td>Yes 1 in a lifetime</td>
<td>Yes</td>
<td>No</td>
<td>Yes It is a very big tree</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Ben Blom</td>
<td></td>
<td>03-06-2011</td>
<td>56</td>
<td>Employed</td>
<td>Mpumalanga</td>
<td>Yes Once in a lifetime</td>
<td>Yes</td>
<td>No</td>
<td>Yes It was a child there with my parents (was about 5 years old)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Student/employed</td>
<td>Region</td>
<td>How long have you been in Pta</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>If yes, what do you know about the Wonderboom tree?</td>
<td>If yes, what do you know about it?</td>
<td>What does this place means to you?</td>
<td>Comments</td>
</tr>
<tr>
<td>-----</td>
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</tr>
<tr>
<td>42</td>
<td>Louniel</td>
<td>Blom</td>
<td>03-06-2011</td>
<td>27</td>
<td>employed</td>
<td>Pta east</td>
<td>Yes</td>
<td>never</td>
<td>Yes</td>
<td>Friends</td>
<td>Yes</td>
<td>I've been there once when I was a child</td>
<td>Yes</td>
<td>I know it is very big, but I haven't seen it</td>
<td>Nice, part of our history and nature</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Anelda</td>
<td>Meyer</td>
<td>03-06-2011</td>
<td>25</td>
<td>employed</td>
<td>Moot</td>
<td>Yes</td>
<td>once</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Nothing - I don't know its history etc so it has no meaning to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Annika</td>
<td>Mouton</td>
<td>06-06-2011</td>
<td>19</td>
<td>Student</td>
<td>Hatfield</td>
<td>No</td>
<td>Never</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Nice place to visit in the middle of Pta apart from nature, I like the historical connection it has with Pta</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bertin</td>
<td>Jacobs</td>
<td>06-06-2011</td>
<td>25</td>
<td>employed</td>
<td>Pta east</td>
<td>Yes</td>
<td>Once</td>
<td>Yes</td>
<td>On a day hike at Wonderboom</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>It's big and old - think over 1000yrs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Nadine</td>
<td>van der Merwe</td>
<td>08-06-2011</td>
<td>25</td>
<td>employed</td>
<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>Don't know about it</td>
<td>No</td>
<td>Have never been there</td>
<td>No</td>
<td>Nothing - No meaning</td>
<td></td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Irma</td>
<td>van Breda</td>
<td>08-06-2011</td>
<td>26</td>
<td></td>
<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Elana</td>
<td>Mouton</td>
<td>09-06-2011</td>
<td>44</td>
<td></td>
<td>Namibie</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>De Wet</td>
<td>Mouton</td>
<td>09-06-2011</td>
<td>44</td>
<td></td>
<td>Namibie</td>
<td>Yes</td>
<td>A long time ago</td>
<td>No</td>
<td>Yes</td>
<td>Internet</td>
<td>Yes</td>
<td>Wild fig tree, approximately 1000 years of age discovered by the Voortrekkers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Stefan</td>
<td>van Zyl</td>
<td>09-06-2011</td>
<td>27</td>
<td></td>
<td>Centurion</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Internet</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>Not familiar with the place, but seems like one with historical significance</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51</td>
<td>Jean</td>
<td>Kruger</td>
<td>09-06-2011</td>
<td>29</td>
<td></td>
<td></td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>Hendrikwellem</td>
<td>van der Merwe</td>
<td>09-06-2011</td>
<td>26</td>
<td></td>
<td>Moot (waverley)</td>
<td>Yes</td>
<td>Once a long time ago</td>
<td>Yes</td>
<td>By word of mouth</td>
<td>Yes</td>
<td>I would like to visit it again</td>
<td>Yes</td>
<td>That it is a significant tree (big and old). Heard that some of the Voortrekkers companies set up a laager at that specific tree.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>Casper</td>
<td>Booyseyn</td>
<td>09-06-2011</td>
<td>24</td>
<td></td>
<td>Middelburg</td>
<td>Yes</td>
<td>seldom</td>
<td>Yes</td>
<td>Mountain climbing to the fort and</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>A place of sentimental, historical value. Another fine example of nature's masterpieces and a reminder that people should value and protect God's creation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>Etfer</td>
<td>Prins</td>
<td>09-06-2011</td>
<td>24</td>
<td></td>
<td>Roodepoort (JHB)</td>
<td>Yes</td>
<td>Once or twice a year</td>
<td>Yes</td>
<td>Friends</td>
<td>Picnic</td>
<td>Yes</td>
<td>Yes</td>
<td>It contains a piece of cultural history</td>
<td></td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>Eean</td>
<td>Jacobs</td>
<td>09-06-2011</td>
<td>24</td>
<td></td>
<td>Pta south</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>It is very old and big, I never visited it before</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Donica</td>
<td>Odendaal</td>
<td>09-06-2011</td>
<td>23</td>
<td></td>
<td>Pta Central</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Friends told me</td>
<td>Yes</td>
<td>Have never been there</td>
<td>Yes</td>
<td>No specific meaning linked to it. Appreciate it though that it protects the trees and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Willem</td>
<td>Prins</td>
<td>10-06-2011</td>
<td>24</td>
<td></td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Wonder of Nature</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Student/employed</td>
<td>Region</td>
<td>How long have you been in Pta</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>Do you know about the Wonderboom tree?</td>
<td>If yes, what do you know about it?</td>
<td>What does this place means to you?</td>
<td>comments</td>
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<tr>
<td>58</td>
<td>Rachelle</td>
<td>Visser</td>
<td>10-06-2011</td>
<td>24</td>
<td></td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
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<tr>
<td>59</td>
<td>Netha-mari</td>
<td>Bieman</td>
<td>10-06-2011</td>
<td>20</td>
<td></td>
<td>Pta east (Equestria)</td>
<td>6 years in Pta</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>History books in primary school</td>
<td>Yes</td>
<td>No</td>
<td>It's a very old fig tree that is important for nature and history. For people to visit. I'm living in Pretoria for 6 years and still didn't go to a visit. I know about it.</td>
<td></td>
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</tr>
<tr>
<td>60</td>
<td>Saki</td>
<td>Marais</td>
<td>12-06-2011</td>
<td>20</td>
<td></td>
<td>Hatfield</td>
<td>Yes</td>
<td>4 maal per jaar</td>
<td>Yes</td>
<td>The first time I was there with my parents</td>
<td>Normally we go cycling in the park</td>
<td>No</td>
<td>Yes</td>
<td>It is a place to hang out. It's a place where I go with my friends.</td>
<td></td>
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<tr>
<td>61</td>
<td>Talita</td>
<td>Hugo</td>
<td>12-06-2011</td>
<td>23</td>
<td></td>
<td>Pta west (sunyiside)</td>
<td>Yes (vaguely)</td>
<td>never</td>
<td>No</td>
<td>Yes</td>
<td>It is apparently very big</td>
<td>No</td>
<td>Yes</td>
<td>Nothing. I think there are bigger trees elsewhere.</td>
<td></td>
<td></td>
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<tr>
<td>62</td>
<td>Stefan</td>
<td>Coetzee</td>
<td>15-06-2011</td>
<td>33</td>
<td></td>
<td>Pta North</td>
<td>Yes</td>
<td>never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
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<td>63</td>
<td>Evette</td>
<td>Kotze</td>
<td>13-06-2011</td>
<td>26</td>
<td></td>
<td>Pta North (Kameeldrift oos)</td>
<td>Yes</td>
<td>Once a year</td>
<td>Yes</td>
<td>Went on a Sunday school excursion to the fort</td>
<td>Picnic, braai, and the Sunday school excursions</td>
<td>Yes</td>
<td>I know that it is a giant fig tree (Ficus salicifolia) and its 1000 years old. It is an important nature and history reserve that should be better known, for people to visit. I'm living in Pretoria for 6 years and still didn't go to a visit. I know about it.</td>
<td></td>
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<td>64</td>
<td>Werner</td>
<td>Boshoff</td>
<td>13-06-2011</td>
<td>28</td>
<td></td>
<td>Pta East</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Word of Mouth</td>
<td>Yes</td>
<td>Know the location and existence of the tree but no knowledge of its history.</td>
<td></td>
<td></td>
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<tr>
<td>65</td>
<td>Vaughn</td>
<td>Gryffenberg</td>
<td>16-06-2011</td>
<td>35</td>
<td></td>
<td>Pta East</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
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<tr>
<td>66</td>
<td>Nadine</td>
<td>Brookryk</td>
<td>27-06-2011</td>
<td>29</td>
<td></td>
<td>Pta North (Waverley)</td>
<td>Yes</td>
<td>Been there twice</td>
<td>No</td>
<td>Hiking and picnic</td>
<td>Yes</td>
<td>It's the largest and oldest fig tree in the country. National heritage site</td>
<td></td>
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<td></td>
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<td>67</td>
<td>Human</td>
<td>Buinski</td>
<td>27-06-2011</td>
<td>38</td>
<td></td>
<td>Pta East</td>
<td>Yes</td>
<td>Once in my lifetime so far</td>
<td>No</td>
<td>Never been there</td>
<td>Yes</td>
<td>It's a fig tree and very big. Would like to see the preservation of forest.</td>
<td></td>
<td></td>
<td></td>
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<td>68</td>
<td>Andre</td>
<td>Dambuli</td>
<td>27-06-2011</td>
<td>35</td>
<td></td>
<td>Pta East (Silverton)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
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<tr>
<td>69</td>
<td>Natalie</td>
<td>Haussmann</td>
<td>27-06-2011</td>
<td>30</td>
<td></td>
<td>Pta north (Villaria)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>It must be a wonderfull tree.</td>
<td></td>
<td></td>
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<td>70</td>
<td>Trevor</td>
<td>McIntyre</td>
<td>27-06-2011</td>
<td>31</td>
<td></td>
<td>Pta north (Villaria)</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>71</td>
<td>Mathew</td>
<td>Masumbuko</td>
<td>27-06-2011</td>
<td>25</td>
<td></td>
<td>CBD</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Student/employed</td>
<td>Region</td>
<td>How long have you been in Pta</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>Do you know about the Wonderboom tree?</td>
<td>If yes, what do you know about it?</td>
<td>What does this place means to you?</td>
<td>comments</td>
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<td>72</td>
<td>Birimba</td>
<td>Mwevy</td>
<td>27-06-2011</td>
<td>28</td>
<td></td>
<td>Pta south (Jhb)</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
<td>From friend who ventured me around</td>
<td>For us it is all of recreations and all motives of excursion</td>
<td>Yes</td>
<td>No</td>
<td>Not a straight idea beyond recreation</td>
<td></td>
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<tr>
<td>73</td>
<td>Moshiba</td>
<td>Lobepe</td>
<td>27-06-2011</td>
<td>19</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>BS where you could go and distress after a long hard day at school</td>
<td></td>
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<td>74</td>
<td>Thembelihe</td>
<td>Mabuzu</td>
<td>27-06-2011</td>
<td>18</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>Yes</td>
<td>Once a month</td>
<td>Yes</td>
<td>Was told by a landscape architect</td>
<td>To relax and have a picnic</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
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<td>75</td>
<td>Anie</td>
<td>Maseko</td>
<td>27-06-2011</td>
<td>20</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
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<tr>
<td>76</td>
<td>Donald</td>
<td>Gwambe</td>
<td>27-06-2011</td>
<td>43</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Mystic stories</td>
<td>Never visited</td>
<td>Yes</td>
<td>Just stories and other accounts</td>
<td>just one of those sacred places that little knowledge exists about</td>
<td></td>
<td></td>
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<tr>
<td>77</td>
<td>Marinda</td>
<td>Cillers</td>
<td>27-06-2011</td>
<td>46</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>Yes</td>
<td>Often / once a week</td>
<td>Yes</td>
<td>Old enough to know my heritage and area</td>
<td>Calm and preserve</td>
<td>Yes</td>
<td>Heritage - parents/ nature lovers</td>
<td>To protect for our children</td>
<td></td>
<td></td>
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<tr>
<td>78</td>
<td>Jane</td>
<td>Olwach</td>
<td>27-06-2011</td>
<td>45</td>
<td></td>
<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>Never visited</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
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<td>79</td>
<td>Hannies</td>
<td>Routenbach</td>
<td>27-06-2011</td>
<td>47</td>
<td></td>
<td>Pta east</td>
<td>Yes</td>
<td>was there once as a child</td>
<td>No</td>
<td>Picnic walk</td>
<td>Yes</td>
<td>Biggest tree in Country</td>
<td>Historical reserve</td>
<td></td>
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<td>80</td>
<td>Nandibha</td>
<td>Ndalana</td>
<td>27-06-2011</td>
<td>28</td>
<td></td>
<td>Pta south (midrand)</td>
<td>No</td>
<td>never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>81</td>
<td>Poppy</td>
<td>Mahlanga</td>
<td>27-06-2011</td>
<td>48</td>
<td></td>
<td>Pta north (Soshangwe)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
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<td>82</td>
<td>Jason</td>
<td>Sampson</td>
<td>27-06-2011</td>
<td>32</td>
<td></td>
<td>Kromdraai</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Research internet</td>
<td>I'd love to see the Wonderboom</td>
<td>Yes</td>
<td>Largest clonal forest in south africa</td>
<td>Place of special botanical interest</td>
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<td>83</td>
<td>Derek</td>
<td>Townsend</td>
<td>27-06-2011</td>
<td>38</td>
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<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>84</td>
<td>Peter</td>
<td>Rathapane</td>
<td>27-06-2011</td>
<td>53</td>
<td></td>
<td>CBD (Hatfield)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Childhood</td>
<td>Yes</td>
<td>Not much</td>
<td>Not much</td>
<td></td>
<td></td>
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<td>85</td>
<td>Jenny</td>
<td>Van Rooyen</td>
<td>27-06-2011</td>
<td>35</td>
<td></td>
<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Childhood areas, mountain climbing</td>
<td>Yes</td>
<td></td>
<td></td>
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<td>86</td>
<td>Lesiba</td>
<td>Ntsoabo</td>
<td>27-06-2011</td>
<td>30</td>
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<td>CBD</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>87</td>
<td>Cathy</td>
<td>Nkabinde</td>
<td>27-06-2011</td>
<td>27</td>
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<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>No</td>
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<td>Alf</td>
<td>Lgassadene</td>
<td>27-06-2011</td>
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<td>CBD (Hatfield)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
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<td>No</td>
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<td>89</td>
<td>Rachel</td>
<td>Mahlanga</td>
<td>27-06-2011</td>
<td>43</td>
<td></td>
<td>CBD</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Yes</td>
<td>Word of mouth, that it has a huge trunk</td>
<td>No</td>
<td>No</td>
<td></td>
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<td>90</td>
<td>Moeki</td>
<td>Gomba</td>
<td>27-06-2011</td>
<td>45</td>
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<td>Pta north (Soshangwe)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Yes</td>
<td>Part of the heritage of SA, and of the conservation of nature in general</td>
<td>No</td>
<td></td>
<td></td>
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<td>91</td>
<td>Lisa-mari</td>
<td>Swanepeol</td>
<td>27-06-2011</td>
<td>25</td>
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<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Word of Mouth</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
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<td>Sinentokozo</td>
<td>Zviv</td>
<td>27-06-2011</td>
<td>22</td>
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<td>Hatfield (CPD)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
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<td>No.</td>
<td>Name</td>
<td>Surname</td>
<td>Date</td>
<td>Age</td>
<td>Region</td>
<td>Student/employed</td>
<td>How long have you been in Pta?</td>
<td>Do you know where Wonderboom Nature Reserve?</td>
<td>How often do you come to the reserve?</td>
<td>Do you know about the fort on top of the mountain at Wonderboom Nature Reserve?</td>
<td>If yes, how did you come to know about the fort?</td>
<td>If you visit Wonderboom Nature Reserve, what do you normally do there/here?</td>
<td>Do you know about the Wonderboom tree?</td>
<td>If yes, what do you know about it?</td>
<td>What does this place mean to you?</td>
<td>comments</td>
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<td>93</td>
<td>Makhanani</td>
<td>Mashaba</td>
<td>27-06-2011</td>
<td>38</td>
<td>Hatfield (CPO)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>It is my first time to know it, I cannot tell what does it mean</td>
<td></td>
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<td>94</td>
<td>Gerda</td>
<td>Ewers</td>
<td>27-06-2011</td>
<td>53</td>
<td>Pta east</td>
<td>Yes</td>
<td>Never</td>
<td>No</td>
<td>Never</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>General heritage</td>
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<td>95</td>
<td>Elana</td>
<td>van der Wath</td>
<td>27-06-2011</td>
<td>42</td>
<td>Pta east</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>Nothing I will visit it now</td>
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<td>96</td>
<td>Sipho</td>
<td>Mokwabe</td>
<td>27-06-2011</td>
<td>20</td>
<td>Hatfield (CPO)</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
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<td>No</td>
<td>No</td>
<td>No</td>
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<td>97</td>
<td>Shirley</td>
<td>Mokwabe</td>
<td>27-06-2011</td>
<td>35</td>
<td>Pta north</td>
<td>Yes</td>
<td>Once a month</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>Lauren</td>
<td>Smith</td>
<td>27-06-2011</td>
<td>20</td>
<td>Pta north (Wonderboom)</td>
<td>Yes</td>
<td>Never</td>
<td>Yes</td>
<td>Told by people that knows about it</td>
<td>Nature walk</td>
<td>No</td>
<td>Yes</td>
<td>No</td>
<td>That its some big tree, don't know really a lot about it</td>
<td></td>
<td></td>
</tr>
<tr>
<td>99</td>
<td>Marina</td>
<td>Janse van Rensburg</td>
<td>27-06-2011</td>
<td>45</td>
<td>Pta West</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>It's an heritage site and an environmental safety place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>100</td>
<td>Jan</td>
<td>Eloff</td>
<td>27-06-2011</td>
<td>48</td>
<td>Pta West</td>
<td>No</td>
<td>Never</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 14: Summary of the hundred questionnaire answers/results (Author: 2011)
APPENDIX C: Timeline
APPENDIX D: Geology and topography of Wonderboom Nature Reserve.

The range rises to an elevation of some 183 meters above the plain.

According to Visser (1956) the visitor will see fine examples of current-bedded and ripple-marked quartzite displayed at their best as paving stones in the footpaths.

Considering the general geology of the area, a two-fold division is at once apparent from the topography. On the south side of the ridge, the hill slope is smooth and gentle and overgrown with grass and few scattered trees. Near the summit the weather-resisting quartzites form bold krantzes facing southwards while a steep dipslope, rather densely overgrown with bush and trees, faces northwards. This striking difference is brought about by the presence of shales below the succession of thickly-bedded quartzites which determine the ridge. (Visser, 1956: 35-41) The tree growth is encouraged by quartzite boulders. Animals are a major cause of erosion on the slopes. Soil is moderately deep on the lower part. It is sandy and permeable because of the high quartzite content and it supports a good plant cover including some substantial shrubs and trees. (information plates, 2011). Refer to illus. 89.

Visser (1956) mentioned that the one exposure are found in an excavation and in a trench nearby, about half-way up the hill and due south of the old fort. Here the shales show signs of having been baked to a hard black, almost flinty hornfels, which weathers into rounded black boulders. On the south-western flank of the hill, just before one descends on to the alluvial terrace leading towards the Apies River, the hornfelses are found exposed again.

The cause for this baking and alteration of the shale to hornfels must evidently be sought in some igneous rock which has been intruded into it and evidence, for the presence of two sheets of diabase has been found according to Visser (1956).

Because the rock weathers so readily, in contrast with the quartzite, its position in the field is marked by a smooth belt below the Krantzes of quartzites, and it occupies the depression west of the fort, leading down to the Apies River. (Visser, 1956: 35-41)

The quartzite is whitish to pale pinkish, thickly bedded as a rule, though individual layers are often less than an 25mm thick. They dip to the north at an average angle of 40°. (Visser, 1956: 35-41)

Mogg (1956) sketches an image that if one approaches the Wonderboom Reserve from the north, one notices, besides comparatively dense, low bush, which covers the mid- and summit slopes, a line of distinctly taller, greener, and more umbrageous trees densely packed at the immediate base of the hill.

The reason for this more luxuriant growth is the following:

1. Erosive effect of weather, root-action and slope-directed drainage which resulted in the accumulation at the base of the northern slopes, of scree, humus and sand to a great depth (± 25m deep in some places), providing a well-aerated, deep, rich, sandy loam.
2. The 'buffer' which the ridge provides with its protected angle of 40 degrees on this sunny aspect, from the extremes of the climatic elements (Mogg, 1956: 23-33).
3. According to Mogg (1956) for example; “conservation of heat; high soil and atmospheric moisture; minimised wind effect; maximum rainfall benefit, and you find conditions very favourable to arborescent growth.”

The lower south slopes consist of shale which supports very little vegetation except for grass. Across the mid slopes on the south side runs a narrow sill of diabase which supports a fair amount of deep-rooted vegetation, especially thorn trees, and it is on this diabase that Acacia caffra and Rhus lancea occur. The upper south slope, the summit and the whole northern slope are quartzite with the exception of a second diabase sill running between the summit and the aforementioned sill on the southern mid slopes. This just east of the road going over Voortrekker Nek to the Acacia caffra valley going down to the Apies River, supporting trees of this species and of Rhus species along its course. (Collett, 1956: 67-87)

Besides the formations on the northern and southern slopes being different, there is
more moisture on the north side. This is for various reasons namely:

1. The North Slope rises at an angle of about 40 degrees from the plain so that the run-off of water is not so considerable on this more gentle dip slope and it has an opportunity to penetrate underground. On the southern slopes on the other hand, the steeper incline carries the water away more rapidly so that it does not have the same opportunity to enter rock gaps and cracks, to go underground.

2. Then the sandstone of the northern dip slopes is hard and well stratified and so controls the circulation of water. The strata dip north, causing the underground water supply to follow the stratification planes and thus it is kept near the surface. Moisture is thus more easily available to the roots of plants whereas on the south slope they must penetrate deeper in their quest for water and thus they encounter rock. (Collett, 1956: 67-87)

The vegetation is denser near the foot of the hill on the north side not only because of its sheltered position but also because this area enjoys a better water supply, both subterranean and above-ground. The underground water is inclined to rise nearer the surface as it approaches the foot of the hill while the area benefits by the run-off from the hill slopes. Besides being more water-receiving the ground is rendered more water-retaining by being relatively full of humus. Thus we find it occupied by the taller bushveld forms while the thorn scrub area just north of the Wonderboom itself is apparently where more diabase comes in, diabase being recorded for this region. North of this is shale and sand again, with a transgression of trees across the geological borders. (Collett, 1956: 67-87)

An interesting feature is the syenite dyke whose position is marked by the strip of dense vegetation it supports. This is clearly visible on approaching the Magaliesberg from the North. The dyke runs from the plain up to Voortrekker Nek over the summit of which its course is followed by the road. Similar in chemical composition to diabase, it is no doubt the presence of this syenite which accounts for the cluster of ‘kareebome’ on top of the Nek. (Collett, 1956: 67-87)
APPENDIX E: Historical background of the Wonderboom Nature Reserve and important aspects thereof
5.4 Historical background of the Wonderboom Nature Reserve and important aspects thereof

5.4.1 Wonderboom Tree

The age of the tree

Many people have enquired as to the probable age of the Wonderboom. To provide some sort of answer, several foresters a few years ago took slices from where several of the large laterals had been severed, for the purposes of counting the number of annual rings, as to arrive at an estimate. But it was found that this species does not lend itself readily to such a method of computation. However, from general considerations, and the comparison of the determinable growth rates in similar trees of large diameter in a like climate, it could be said that the original main trunk might be 1000 years old, and it could probably be much more.

There are a lot of stories about the Wonderboom tree. Some say that the Matabele chief, Mzilikazi, disturbed the peaceful and tranquil atmosphere of this fertile valley when he pitched his camp in the vicinity of the tree and from there staged his fearful raids in the countryside. (Behrens, 1956: 7-21)

Mr. D.B. Menne, an early European pioneer’s father camped under the tree for about four nights or longer while he was constructing a road through the Magaliesberg range. It was around 1843-1850, before the establishment of Pretoria. Mr. Menne’s father was, at that time, trading from Pietermaritzburg, which was called ‘Black Velt’ in that time. As the story goes, Mr Menne made a kraal under the tree for his cattle and the servants slept there. A black rhinoceros broke into the enclosure, stampeded the cattle and charged the servants. The fire in the process scattered. Even though the story sounds far-fetched, some evidence indicates that rhinoceroses were known in the Hartebeespoort area in about 1850 and bones of rhinoceroses were found in the Fountains Valley by Dr. Austin Roberts. (Behrens, 1956: 7-21)

What makes this Wonderboom tree so unique?

But what makes the Wonderboom remarkable is its mode of spreading, and the extent to which this has been achieved in this ‘individual’, especially one occurring so far south. In fact, no other example of this species has been found which has attained such considerable dimensions. Pretoria is the southernmost limit in which this species has yet been recorded. To find trees of the magnitude of the Wonderboom adopting the same mode of spread as the strawberry plant or climbing shrubs and lianas, is very unusual, if not unique, states Mogg (1956). “A visitor once described the process as ‘walking out radially to produce offspring at each step’” (Mogg, 1956: 23-33). According to Mogg (1956) the extent to which this has proceeded in the Wonderboom, in this climate, is surprising. No fewer than 13 ‘individuals’ have arisen from the original trunk.

The wonderboom tree complex originated from a single tree. Over many years the huge branches drooped and where they touched the ground, they rooted and there, new trees have grown. The tree is sometimes referred to as a family-tree consisting of a mother with seven daughter/second generation trees. Three of the daughter trees have subsequently rooted and established three daughter/third generation trees themselves. This vegetative reproduction of the wonderboom specimen is not typical of this species. The original tree stump has been dated by means of radiocarbon dating and it is estimated that the tree dates back 1000 years. (Information plate, 2011)
Why the tree could reach such enormous proportions.

The reason why the Wonderboom group tree could attain such large proportions and persist to such an impressive age in the Pretoria climate, even though there is no other tree like that is explained by late Rev. J. Gerstner, a botanist and he suggests that “the only reason why this tree could develop to these proportions and be preserved for so long a period, was that it had been specially protected. He postulates that, early in its history, most likely when it had already become large and umbrageous, it was used as the burial place of some important chief. Thenceforth it was reserved for the burial place of other chiefs, revered as a Sacred Place, a rendezvous of ghosts, and invested with superstition. Thus it would become guarded and preserved from generation to generation.” (Mogg, 1956: 27)

This seems to be a credible theory, particularly in view of its more recent history. For, ever since the European occupation of these parts over a hundred years ago, and the consequent brushing aside of ‘sanctuary’ for the tree, the tree has been subject to mutilation. (Mogg, 1956: 27)

During more than fifty years that Mogg had personally known the tree, all but one of the connecting trunks have been severed. And, during the period following World War I, when the tree was afforded quite inadequate protection, many instances occurred where large and small branches were hacked off—surely a poor kind of firewood and a gross act of vandalism. In the early thirties, too, treasure-seekers after the mythical Kruger millions dug about the roots a large number of holes, which remained unfilled for a long time, occasioning considerable erosion. (Mogg, 1956: 27)

It did some good, according to Mogg (1956: 27) because after that incident the Wonderboom Purchase Committee more energetically took up the matter, and today the Wonderboom is in a proclaimed nature reserve.

The famous Pretoria Wonderboom was described by Dr. I. B. Pole Evans, the Director of the Botanical Survey of South Africa, as “the most remarkable example of its species in Africa and a National Monument.” (Mogg, 1956: 23-33)
Earliest records of the tree.

The earliest record of the tree is that of Fr. W. G. Atherstone who was the first to preserve a specimen twig gathered from this tree in 1873.

“The boers laager of some twenty wagons was right on the bank of the Apies River at Wonderboom poort and their headquarters further north. ‘Voortrekker nek’ the boers built a stone breastwork as a means of defence, and occupied it.” (Mogg, 1956)

Cultural History

The Ndebele regard the wonderboom as an important ancestral burial ground. Unfortunately it is not clear who was buried under the trees as various attempts to locate the grave/graves have failed.

It has been alleged that Nyabela Mahlangu, the Ingwenyama (‘paramount’) of the Ndzundza Ndebele of SA, could be buried under the tree. (Van Vuuren, 2003)

Ndebele occupied the throne between approximately 1879 and 1883 at a stronghold called koNomtjharhelo (near Roossenekal, Mpumalanga). He and his people were involved in the Mapoch (‘Mabhoko’) war of 1882/3 against the ZAR forces. When the Ndzundza were defeated (by hunger), Nyabelo and Mampuru of the Pedi, whom he gave refuge, were trailed in Pretoria for treason. Mampuru was hanged and Nyabelo imprisoned. He was released in 1899 and settled with a number of followers in villages on the northern slope of the Magaliesberg on the farm Derdepoort (KwaMkhina or Emilalaganye) at the present Sinoville. Nyabelo died in 1902 (or 1903) and was buried at the site of the royal village. The last Ndebele left this site around 1952/3 and settled near Klipgat, better known as KwaMsiza village that attracted many tourists over the years. (ibid)

The Ndebele graves at the wonderboom are believed to be those of regional headmen (amakosana or iinduna) and definitely not the royal leader. (Van Vuuren, 2003)
Another reference of the Wonderboom was in the book entitled in the land of misfortune, by lady Florence Dixie, published in 1882.

“Trees and ferns grew everywhere luxuriously, and the gurgling of the river over its rocky bed was a pleasant and soothing sound, which added to the charm of an impressive and awe-inspiring scene. But one of the principle sights we were bent on seeing that day was the great Wonderboom, or Wonderful Tree, which had grown and extended to such a size as to give it this appellation. Under its wondrous canopy several hundred people, it was said, could find shelter, and indeed, when we had threaded the pass and skirted a reedy lake from which the cry of Wild Duck arose, the tree, with its heavy mass of foliage hove in sight, looking like some huge giant amidst the comparatively dwarf vegetation that surrounded it.” (Mogg, 1956: 31)

“Besides the laager referred to above, I learn on good authority that the Waterberg Commando was quartered beneath the tree. The tree can conceal a regiment of soldiers or accommodate over twenty-two wagons of twenty oxen each.” (Mogg, 1956: 31)
The size of the tree in 1905, recorded by late Prof H. W. F Wager.

Refer to illus. 331, illustrating the dimensions of the tree. Its diameter from N.N.E to S.S.W is 55m, and from E. to W. 43m. Its height, as estimated by a certain method, is 20m.

The tree spreads in a peculiar manner. Some of the branches from the centre spread out laterally in a radial direction and gradually droop towards the ground. At a distance of about 9m they come into contact with the ground and send out roots from which new groups of stems arise. From these other branches may be given off, still in the same radial direction, and these, coming in contact with the ground, may in turn become rooted, and send up a third group of stems.

From measurements made on the spot we found an inner ring of nine groups surrounding the main central mass, three of them still connected to it by their drooping branches.

The circumference of the central mass of stem is 24.7m, and the second group forms approximately a circle at an average distance of about 9m. Beyond the ring there were three other groups at a distance of about 7.6m from the outside of the ring. Still connected by the branches from which they had originated.

The tree, of course, covers a slightly larger area of ground today, and the height is at least 23m.

Wager (1905) states that one of the tragedies in connection with this tree is that hardly any of the loop connections remain today. Those from the original or main stem have been chopped off, and only one in the secondary circle is left: even this is badly mutilated. Refer to illus. 332.
Drought

“Pretoria se Wonderboom deur droogte verdor” reads the heading of one news article from 16 August 1984. It seems that the tree was busy to dry out, because it is said that some parts of the tree’s leaves were changing colour. The parks department had thousands of litres of water pumped to the tree from the Apies river. (Wonderboom management, 2011)

In the meantime Pretoria received the ‘Lowerstad’ award, awarded by the Institute of Parks and Recreation of South Africa (Insti-tuut van Parke en Ontspanning van Suidelike Afrika). (Wonderboom management, 2011)

A national tree plant day was held on the 10th of August 1984. The Wild Fig tree was identified as the tree of the year. The Wonderboom tree also falls under that species. It was known as ‘Ficus cordata’ and then the name was changed to ‘Ficus pretoria’ according to Brutt-Davy. Today it is known as the ‘Ficus salicifolia’ according to Vahl’s reclassification. (Wonderboom management, 2011)

1985 The catastrophe year

Jackson, the Wonderboom ‘veldwagter’ during that time, reported the morning of 7 January 1985 that one of the twelve daughter trees, fell at eight ‘o click the previous night. (wonderboom mangement, 2011).

An inspection was started and the results showed that the tree on the eastern side of the group trees had fallen down. They found that the root system collapsed and they found that the root secreted a watery secretion (afskeiding). (wonderboom mangement, 2011).

Management was notified immediately about the tree’s condition. The photographic department from the city council was called in to take some photos. Specialists on fungi (swamkunde) were contacted from the University of Pretoria and the department of agriculture, to get some insight. Samples were taken to further analyse the data. A press conference was held on Wednesday 9 January at ten o’clock. After the conference certain measures were decided upon, namely;

• The disposal of all the infected material
• Sealment of all the open wounds
• Quarantine precautions were established
• Sanitary prevention

A fence of 1.8m was erected to protect the tree, and to limit the access of anyone. Only author-ised personel could enter. (Wonderboom mangement, 2011).

The loss of part of this historically old tree, made the authorities and public aware of how fragile the tree really was. Photos were taken every three months to monitor the growth of the tree. (Wonderboom mangement, 2011). All the rules and the fence, will ensure the trees’ health and the return of wildlife. The fence ensures that kids who would previously climb onto the lower branches cannot get close now. (Wonderboom mangement, 2011).

The Magaliesberg west of Derdepoort was proclaimed a Protected Natural Environment in 1994. (Wonderboom mangement, 2011). The Wonderboom tree is a National Monument.
The ecological value of the Wonderboom tree

Food:
The fruit is taken by a number of birds and mammals.
The following have been recorded:
Animals and birds:
Numerous insects also visit the tree. A range of insectivorous birds that feed on the insects that live off the decaying plant matter, are therefore also attracted.

Habitat:
The tree provides shelter for a host of animals ranging from rock hyrax, numerous birds and a multitude of insects. This microclimate is favoured by numerous animals.

Microclimatic influence:
The tree plays an important role in controlling climate by having a moderating effect. It is also of significance in controlling soil moisture content. This is demonstrated by the comparatively large trees that surround the wonderboom. (Information plate, 2011)
Illus. 336: Articles on the Wonderboom tree. (Management, 2011)
5.4.2 The two caves

In the Wonderboom Nature Reserve, overlooking the Wonderboom Poort, are two caves, one below the other. These caves occur in the Magaliesberg quartzite of which the hill is formed. According to Maynhard (1956: 47-51) the quartzite dips at a fairly steep angle, and a weak brecciated stratum between two stronger strata has worn away. In this way the caves have been formed.

According to Maynhard (ibid) The most striking feature of the upper cave is its situation. Standing in front of the cave entrance, one has a wonderful view of the valley on either side of the Magaliesberg, as well as of the Wonderboom Poort through which the Apies River flows. For this reason alone, it is no wonder that the cave bears evidence of habitation from the earliest times.

The cave had one large main entrance chamber and a subsidiary entrance chamber at one side. Beside this subsidiary entrance chamber is a small rock shelter. According to Maynhard (ibid) the cave probably extends a long way back into the hillside, but the roof makes parts of the entrance chambers damp, especially in summer, and it is quite probable that there is water further inside the cave. The river below provided water for cave-dwellers a long time ago. (Maynhard, 1956: 47-51)

The Early Stone Age hunters, are represented in the Wonderboom Cave by implements which have been found there. The Middle Stone Age people and Later Stone Age people were also sheltered by the caves in later years. (ibid)

Maynhard (1956: 47-51) states that the most typical of the stone tools which they left in the cave are the spherical bored stones which were used as clubheads or as make-weights for digging-sticks. The Bushmen also used these stones, so it is not improbable that they, too, inhabited the cave. The Stone Age people, including the Bushmen, were all hunters. According to Maynhard (ibid) the valleys around the present site of Pretoria teemed with game, and the Wonderboom Cave was an ideal vantage-point as well as being a shelter from the weather.

At the same time as Van Riebeeck landed at the Cape (1652 A.D) Bantu tribes were migrating into South Africa from the North. These newcomers, who were cattle-keepers, tillers of the soil and knew the use of iron, either killed off the local inhabitants or intermarried with them. Those who escaped, fled to the Kalahari where they still live out their existence. In course of time, the various Bantu tribes settled throughout the Transvaal and seem to have led a fairly peaceful existence, until the beginning of the nineteenth century with the rise of the Zulu tribe in Zululand. Shortly before the first Voortrekkers arrived in the Transvaal (± 1838 A.D.), the Zulu Chief Chaka, was terrorizing his neighbours, slaughtering whole tribes and scattering others far and wide. One of Chaka’s generals, Mzilikazi by name, broke away with his army and marched into the Transvaal, plundering and killing as he went. The terrified local tribes, hid, sometimes for years, in the numerous caves scattered over the South-Western Transvaal. Potsherds of typical Bantu manufacture have been found in the Wonderboom Cave, so the place was undoubtedly used as a refuge in recent times. (ibid)
According to Hettie Cilliers in the Pretoria newsletter (Swanepoel, 2003) the wonderboompoort only closed once in her lifetime and it was during the second Anglo Boer War after Lord Roberts’ annexation of Pretoria. It was said that after a few months they opened the poort for some boers to enter, but they had to show a permit in order to enter the town. At Wonderboompoort two guards were stationed, one in front of the poort on the side of Pretoria and one in the poort, with orders to look at each passenger’s pass and to be on the lookout for any suspicious looking persons.

The story goes that Margaretha Malan from Haartbeeshoek, situated at the back of the Magaliesberg, — the same farm where brother Danie Malan started his tree nursery and where the Malan brothers still have their nursery — made use of her pass twice a week to take some fruit to the market and do some shopping herself. She used a ‘molwaentjie’ and oxes because all the horses were taken for the army (Swanepoel, 2003).

Rosal Swanepoel mentioned the article written in the Ou Pretoriana. Hettie Cilliers wrote about her experience of Wonderboompoort at the age of 96. She was a child when they went through the poort, in 1892. She talks about the wild nature, and magnificent mysterious character of the poort. It was rare to find someone else on that route on the same day. The Apies river would overflow the pass during the rainy seasons, and then the water would fill the wagons. She talks about the large mountain ridges on both sides of the poort. (Swanepoel, 2003)

Margaretha Malan also helped poet Jan Cilliers to escape through the Wonderboompoort in August 1900.
Illus. 345: A photo of Wonderboompoort out of the Tom Andrews collection. This photo was taken before 1900. (Swanepoel, 2003)

Illus. 346: The apies river was damed up more than a century ago at Wonderboompoort. Only a small trail crossed the dam wall through the poort (1882) (die weg, vol 44)

Illus. 347: Boating at the Wonderboompoort in 1918. (Pretoria archives, 2011)
In January 1979 the new freeway through Wonderboompoort has progressed immensely. To avoid any damage to the nature reserve, the freeway was built on the western side of the Apies river. The freeway was implemented in the winter of 1980. This road greatly improved the traffic flow to the north. The road construction costs were R2.5 million. (Wonderboom management, 2011)

There were some rumors of a ringroad, which meant that there was the possibility of a tunnel through Magaliesberg, or the cutting of a part of the eastern side of the ridge, which would have been highly problematic for the animal biodiversity in the reserve. The third option was to build a bridge system over the Apies river. (Wonderboom management, 2011)
5.4.4 The Wonderboom Fort

At the top of the Wonderboom Hill are the ruins of the Wonderboom Fort, one of four forts built by the former South African Republic at the end of the 19th century to defend Pretoria against the British forces. (Brochure, 2010)

Shortly before the Anglo Boer War (1899-1902) the Government of the Zuid Afrikaansche Republiek (ZAR) decided to fortify Pretoria in order to protect the capital. A defence plan was drawn up by a former French artillery officer and military engineer, Leon Grunberg. He identified eight strategic places around Pretoria and suggested that armoured revolving dome towers, equipped with heavy artillery be erected at these places. The eight positions that he had in mind were Klapperkop, Schanskop, Kwaggaspoort, Daspoortrand (west), Magaliesberg west (possibly at hartebeeshoek or Hornsnek), Wonderboompoort, Derdepoort and Strubenkop. By doing this, Pretoria would have been turned into a virtually impregnable fortified town. (Van Vollenhoven, 1998)

Since his plan could not provide sufficient shelter and accommodation for a large number of soldiers, it was rejected, and as an alternative the plan of two German engineers, Otto. Albert Adolph van Dewitz and Heinrich C. Werner to build forts was accepted. It was decided to build a fort at each of the places referred to, and a building commission under chairmanship of Commandant General Piet Joubert was established to manage the activities. (Van Vollenhoven, 1998)

Owing to a shortage of money only four forts were completed and the commission was dissolved in 1899. The forts completed were those at Klapperkop, Schanskop, Daspoortrand and Wonderboompoort. (Van Vollenhoven, 1998)

Fort Wonderboompoort was built by the German Krupp firm, and was completed on 4 September 1897. The costs of erecting this fort amounted to £49,000. It had the same type of entrance gateway as fort Schanskop. Ramparts were erected around the fort to improve its defences. (Van Vollenhoven, 1998)

Initially, members of the Rijdende Artillery were on duty in the forts. Later a special division of the staatsartillerie namely the Corps Vesting Artillerie, consisting of 100 men, was established to man the forts. Although the German forts were built for a garrison of 30 men, they were never fully manned. Lieutenant J. Wolmarans was commander of fort Wonderboompoort. (Van Vollenhoven, 1998)

This fort was also provided with electricity generated by a paraffin engine, and lightning conductors were erected. An underground telegraph connection was installed. The fort was also connected by telephone with the office of the commandant general. Water was pumped from the Apies River in the poort to the fort where it was stored in a reservoir under the ammunition room. (Van Vollenhoven, 1998)

On 23 October 1899 18 men were stationed there along with the 3 canons that were planned for the fort; a Long Tom, a 37mm Maxim-Nordenfelt and a Martini-Henri hand maxim. The Wonderboom fort was very modern for its day as it had telegraphic and telephone equipment. (Pamflet, 2011)

It was never used. It was blown up, probably on the instruction of Prime Minister Jan Smuts, in the early days of the Second World War, lest it be used by anti-government dissidents as a springboard for an attack on the state. (Brochure, 2010)
When the British troops advanced on Pretoria, it was quite obvious that the forts were useless for the purpose for which they were built according to Behrens (1956: 43-45). Behrens states that General Louis Botha, Commandant General of the Republican forces, had all the ammunition and guns removed from the forts with the result that when Lord Roberts’s troops entered Pretoria on 7 June 1900, not a single shot was fired from these forts. The fort was handed over to the British.

On 7 July 1904 it was opened to the public as it was not under military possession anymore. (Pamflet, 2011)

In 1936 the Skanskop and Klapperkop Forts were declared national monuments and entrusted to the care of the municipality. When the Second World War broke out these two forts were up to January 1951 used by the military authorities. They are now again maintained by the municipality. (Behrens, 1956: 43-45)

Wonderboom Fort was not proclaimed a national monument, and as the photographs show, it was damaged not only by human hands but there is also luxuriant vegetation within the area that formerly constituted the fort. The damage to one of the entrance pillars was caused by fortune hunters who thought that the imaginary Kruger millions might possibly be hidden in it. (ibid)

5.4.4.1 Historic images of the four Boer fortifications of Pretoria and their uses (1896 - 1898)

5.4.4.1.1 Fort Schanskop

Illus. 350: Fort Schanskop in use during the second Anglo Boer War. Notice the corrugated buildings and bell tent in the courtyard. (International Archives, 2011)

Illus. 351: Fort Schanskop in 1938 (Pretoria Archives, 2011)
5.4.4.1.2 Fort Klapperkop

Illus. 352: Fort Klapperkop in use. Notice the wagons. (International Archives, 2011)

Illus. 353: Fort Klapperkop during in use during the Anglo Boer War. Notice the corrugated buildings and activities in the courtyard. (International Archives, 2011)

Illus. 354: Fort Klapperkop in use. Notice the water furrows (International Archives, 2011)
5.4.4.1.3 Wonderboom fort

Illus. 355: Fort Wonderboompoort in use during the second Anglo Boer War. Notice the corrugated buildings and wagons (International Archives, 2011)

5.4.4.1.4 West fort

Illus. 356: Fort Wonderboompoort in use during the second Anglo Boer War. Notice the corrugated buildings and wagons (International Archives, 2011)

Illus. 357: Fort Daspoortrand (Westfort) in the time when it was still in use. (International Archives, 2011)

Illus. 358: Fort Daspoortrand (Westfort) in the time when it was still in use. Notice the corrugated building and tent. (International Archives, 2011)

Illus. 359: The entrance gate of Westfort at Daspoortrand in 1984 (Pretoria Archives, 2011)

Illus. 360: Ruins of Westfort at Daspoortrand in 1984 (Pretoria Archives, 2011)
5.4.5 Wonderboom Nature Reserve

According to the oldest deeds office entry found relating to the farm Wonderboom, the beacons were erected and pointed out on 10th August 1847, before the establishment of Pretoria and L.A. and T.C.J Erasmus were the first owners. (Fauna & Flora, 1956: 3)

According to H.P. Behrens ‘Wonderboom’ is most likely one of the oldest European place names found in the Pretoria area. It is said that historians traced its origin back to the days prior to the first white men settling in this part of the Transvaal—when the Magaliesberg was still known by its original name, the ‘Cashan Mountains’. (Behrens, 1956: 7)

The tree and its surrounding area most likely played an important role in the life of the native people inhabiting this part of the country before Europeans made their appearance.

The exact age of the tree is unknown, but according to Behrens (1956) the tree dates back to when Stone Age people roamed this area. Their camp was discovered to the east of the tree, and they might have used the tree as an ideal feasting spot after their hunt along the Apies River.

Illus. 361: Aerial photo of Wonderboom Nature Reserve in 1947. Notice the minimum urbanization. The tree is clearly visible. Note the Wonderboom fort on top. (Tshwane, 1947)
Illus. 362: Aerial photo of Wonderboom Nature Reserve in 2006. Note the development at the foot of the mountain (Built Architects, 2006)

### 5.4.5.1 The establishment of the nature reserve

For many years the Dingaan’s Day (also known as the Day of the Covenant ‘Geloftefees’, and today it is known as Reconciliation Day) celebrations were held at the Wonderboom. The festivities were organised by the Wonderboom Dingaan’s Day Celebrations Committee (the committee during that time), and it was this committee which seriously concerned itself with the future of the Wonderboom. This committee requested and approved the establishment of a committee which would collect funds for the purchase of a piece of the Wonderboom farm, with the tree on. They needed to acquire the entire property eventually. The committee would also be in control of the maintenance and improvements. The tree would then be transferred to the Commission for the Preservation of Natural and Historical Monuments, Relics and Antiques. This committee was called the Wonderboom Purchase Committee. (Behrens, 1956: 7-21)

At the first meeting of the committee on 7 August 1931, Mr. van Gass, representing the Wonderboom Dingaan’s Day Committee, explained the reasons that prompted his committee to support the purchase of the Wonderboom. His committee obtained the option to purchase an area of about 44 morgen surrounding the Tree. These options will then be given to an approved body, such as the National Monuments Commission, provided that his committee was authorised to continue holding Dingaan’s Day celebrations at the Wonderboom. The Purchase Committee agreed upon everything and that there should be a place where national celebrations can be held. At this meeting it was decided that this area could also serve for recreational purposes and that it could be developed as a botanical garden. (Behrens, 1956: 7-21)

According to Behrens (1956), the committee decided that every effort should be made to acquire the tree in the view of its historical and scientific value for the nation so that it could serve as a permanent meeting place for Dingaan’s Day and other national celebrations. Should sufficient funds be collected, the Wonderboom area should be developed as a botanical garden and recreational centre. Another decision was to collect funds from the public, the Government, the Provincial Administration and municipal councils.

The options that had been obtained to purchase the wonderboom area were transferred to the Purchase committee in February 1934 and in April 1934 the committee’s activities aroused considerable interest in Johannesburg, according to Behrens (1956) which resulted into the establishment of a sub-committee.

The committee decided that a brochure would help in the advertisement to raise funds, but it never happened even though the Travel Department of the South African Railways had offered to bear half of the costs of publishing such a brochure.

Representations made to the City Council of Pretoria received full sympathy from the council in regards with the development of the Wonderboom. Five or six years after the representation of the alternative outlet from Pretoria to the North were brought about with the co-operation between the Province and the Council. This new outlet—the road via Voortrekker Nek which skirts the Wonderboom terrain on its eastern side was made a reality. (Behrens, 1956: 7-21)
In September 1935, the committee came to the conclusion that there is still not enough funds collected from the private sector, they decided then to approach the City Council of Pretoria, the Provincial Administration and the Union Government with a suggestion that each of them should accept the principle of paying one-third of the purchase price of about 60 Morgan around the Tree.

The City Council responded positively and agreed upon paying one third and even suggested that they will play guardian should the Tree be acquired and be transferred to the Historical Monuments Commission. It was intimated that as the area south of the Tree, which the Council was proposed to buy was already municipal property, the possibility of incorporating this with the proposed nature reserve, would be considered favourably. The hope was expressed that the Board of Trustees of the National Zoological Gardens would assist in stocking the area with suitable animals.

The province did not respond that positively to the negotiations, of agreeing to pay the same amount as the City Council (£1.100) as well as the Government turned them down in November 1935, because according to them this is not a national matter. (Behrens, 1956: 7-21)

The Purchase Committee did not give up and in February 1936, they sent a deputation to the City Council's General Purposes Committee and suggested that the City Council should be the sole owner of the proposed reserve.

The City Council agreed on 28th September 1936 to purchase the Wonderboom area with the tree. The area bought by the Council was subsequently incorporated into the municipal area.

In December 1936, at the last meeting of the Purchase Committee, they suggested to the Council that a similar Committee should remain in being to act in an advisory capacity in assisting the City Council in the achievement of its other objective, namely, the development of the area around the Wonderboom as a nature reserve. This committee would be called the Wonderboom Advisory Committee. The Committee also suggested that the Council should be urged to take immediate steps to preserve the tree. The need to appoint a caretaker was considered.

The decision was made that the area around the tree should be fenced, because some damage can be done to the tree by picnics, casual visitors and animals which now had unrestricted access to the Tree. This measure was taken for the time until the entire area could be developed and managed. (Behrens, 1956: 7-21)
The Advisory Committee held its first meeting in February, 1937, and shortly thereafter submitted a number of suggestions to the Council. The Committee was then informed that the area around the tree was already fenced, they renewed their former pleas that the whole area should be proclaimed as a nature reserve, and added that the area already acquired should be enlarged by the acquisition of about 60 acres on the southern slope of the mountain.

The Council agreed in principle that the area around the tree should be proclaimed a game and nature reserve to be known as the 'Wonderboom Reserve'.

The Council learned that the National Roads Board proposed that the Great North Road pass through the Wonderboom Poort east of the river. This meant that any game in the proposed reserve would be cut off from the water. Many suggestions were made to the Road Board, but in the late 1938 they persisted in proposing the road on the eastern side of the reserve. The Second World War broke out and no road construction work was done. (Behrens, 1956: 7-21)

The Advisory Committee requested the Council to agree to the establishment of a Pretoria Reserves Advisory Committee. The Council announces the Pretoria Reserves Advisory Committee in March 1940.

In July 1941, Mr Abercrombie offered to sell his portion of the Wonderboom farm to the Council. This property adjoining the Council's portion, stretches from the north to south along the Apies River. The property was then bought by the Council from Mr Abercrombie for £6000.

Towards the end of 1943, the Reserves Advisory Committee urged the Council to apply to the Administrator to have the Wonderboom Reserve proclaimed as a nature, game and bird sanctuary and such an application was submitted in due course to the Provincial Administration. In May, 1949, the Provincial Secretary informed the Council that the Administrator-in-Executive Committee had agreed to the Wonderboom area being declared a game and native flora reserve.

After the war in January 1947, the Advisory Committee protested against the proposed location of the road. In March 1949, at a General Purpose Committee meeting, the Town Clerk reported that a new proposal was submitted to the National Roads Board, with the new road running on the western side of the Apies River.

The Advisory Committee made frequent suggestions for the development of the nature reserve but due to funding the Council could not agree to any of them. There was a little progress and various improvements were made, such as new latrines and native quarters in early 1947 and the provision of water in March 1952.

Although several suggestions for developing this area on lines similar to the Fountains Valley were made from time to time by the Director of Parks, lack of funds has thus far prevented the Council from giving effect to these schemes.

In addition to the proposed Wonderboom Reserve, the City Council had reserves at Rietvlei and Fountains Valley, and it was possible that more would be established through the course of time. (Behrens, 1956: 7-21)
Illus. 365: Newspaper articles on Wonderboom Nature Reserve and the Wonderboom fort (Management, 2011)
5.4.6 The man-made waterfall

For the 50 year anniversary of Pretoria, it was decided to build a waterfall as a permanent reminder of the union festivities, of 4 November 1910.

Within a few months the waterfall already stopped working due to blockages in the pump and pipes. With the five year anniversary of the republic, money was taken out of the funds to double the waterflow of the waterfall. The water comes from a local water distribution network, and not from the Apies river. (Wonderboom management, 2011)

Illus. 366: The man-made waterfall view from the wonderboompoort highway (Author, 2011)

Illus. 367: Man-made waterfall, view from the side. (Author, 2011)

Illus. 368: Old articles on the Wonderboom Nature Reserve's waterfall (Management, 2011)
APPENDIX F: Archaeological data analysis
Illus. 369: The landscape at Wonderboom Nature Reserve (Author, 2011)
5.5 Archaeological data analysis

5.5.1 Historical sites on the reserve with cultural and archaeological significance

5.5.1.1 Stone Age

According to Hanisch (1956) men of the Old Stone Age used the hardest material they could find for making their implements such as the quartzites. Hanisch (1956) suggest that this area was an excellent location for settlement and hunting. The valley which was most probably densely wooded in Old Stone Age times which provide excellent shelter against the cold winter winds blowing from the Eastern Transvaal Highveld and from the Witwatersrand in the south. A fountain from which water could be obtained was within easy walking distance to the east of the site. (Hanisch, 1956)

One has a magnificent view over the plains on which northern suburbs of Pretoria now stands. A perennial stream crossed the plain, and must have attracted a lot of game. Huge migrations of game which early European travellers in southern Africa still witnessed, probably also took place 100,000 or 200,000 years ago when men of the Old Stone Age roamed the Transvaal. (ibid)

The Magaliesberg ridge must have acted as a barrier to these game migrations, and in the whole range there are only six gaps through which the antelopes could pass. One is at the near-by Wonderboom Poort. According to Hanisch (1956) thousands of antelopes probably left the sourveld of the Vaal River area at the beginning of winter to find better pastures and a less rigid climate in the Bushveld of the Central Transvaal. Life must have been easy for these ancient hunters and the ample meat supplies seem to have encouraged a measure of indolence, as is evidenced by the fact that many waste flakes on the site show signs of usage. Those Stone Age men did not always take the trouble of making well-shaped tools for cutting up their prey.

Site 1:

Refer to illus.370. The site on the righthand side was a Middle Stone Age site against the southeastern slope of the mountain. According to van Vollenhoven (2008) it is possible that the stone tools may have been washed down from somewhere higher up the slope.

Location: GPS: 25°41'40"S
28°11'52"E
1304m

Illus. 370: Locations of Stone Age artefacts (Author, 2011)
Cultural significance:

Medium cultural significance as it may only be loose stone tools. The importance thereof is that it indicates that Middle Stone Age people were present in this environment. (Van Vollenhoven, 2008)

Management guidelines from an archaeologist:

1. The position of the site should be taken note of, but no action is necessary.
2. Should any developments be planned here it should be re-evaluated.

Site 2:

According to Van Vollenhoven (2008) the well-known cave just above the waterfall against the western rock face of the mountain as well as at a secondary cave south of the main one, some Middle Stone Age tools were identified. Undecorated potsherds here indicate that the cave might also have been used during the Iron Age. Potshards are also found in abundance in the area around the cave, both above and down slope.

location: GPS: 25°41’16"S
28°11’23"E
1012m

Cultural significance:

According to Van Vollenhoven (2008) the site is of a high cultural significance as it may contain many layers of cultural deposit below the top layer which mostly consist of soil mixed with rodent dung. These layers most probably are undisturbed and therefore may contain valuable information on past people.

Management guidelines from an archaeologist:

1. The fence should be replaced by a more suitable one. The position of the fence also should be moved a few metres further from the cave entrance as this will enhance the natural beauty of the area. It will also include and therefore protect cultural material contained just outside of the cave. The fence should have a gate giving access to visitors and researchers, but this should be kept under lock.
2. The recent material inside of the cave should be removed.
3. Archaeological excavation inside of the cave and just outside should be considered. Information obtained from this and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate. Information signs on site may be considered.
4. Visitors should be monitored. No visits inside the cave should be allowed without supervision of trained guides.
5.5.1.2 Iron Age

Site 3:

According to Van Vollenhoven (2008) this is a large Late Iron Age site consisting of various stone packed walls and other stone enclosures, such as circular enclosures which links to smaller circles (it might have been use as a gathering space ‘Kgoro’), large circular enclosures under trees, terrace stone walls, Stone walling including different circular and semi-circular enclosures and scalloped walls.

The site almost stretched from east to west, almost across the entire crest of the mountain.

According to Van Vollenhoven (2008) the site is too overgrown to make any further interpretations. It does seem as if stones from these walls may have been used for later structures such as the pathways for visitors and some fortification walls. There even is a slight possibility that stones from this site may have been used in the building of the fort. The stone paved pathways for visitors leading up the mountain cut through the site. (Van Vollenhoven, 2008)

Cultural significance:

Van Vollenhoven (2008) states that this site is of a high cultural significance. Not only is it a substantial site, but it may contain information regarding the time Mzilikazi spent in the Wonderboom area. No archaeological proof for this has ever been presented. It is also possible that the site is linked to Musi or one of his sons and therefore it may present evidence regarding the possible existence of Tshwane, who has yet to be scientifically proven.

Management guidelines from an archaeologist:

1. The site should be documented by drawing a plan thereof. Clear the area of vegetation.
2. Archaeological excavation of the site should be considered in order to elucidate the questions posed above. The cleaning of the site will make it possible to get a clearer understanding of the site.
3. The site should be kept clean and included in the interpretation of the reserve.
4. Information obtained from the research and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate.
5. Visitors to the site should be monitored.
6. The pathways may continue through the site, but should research determine it to have a negative effect on the Iron Age site, it should be re-routed.
Site 4:

Site 4 consists of possible low stone walling and undecorated potshards. The area clearly shows signs of having been disturbed. According to Van Vollenhoven (2008) it possibly dates to the Late Iron Age.

Location: GPS: 25°41'45"S 28°11'27"E 1385m

Cultural significance:

According to Van Vollenhoven (2008) the site is of a medium cultural significance as it does not seem to be very large and does not seem to contain cultural deposit.

Management guidelines from an archaeologist:

1. As long as no development is planned here, the site should just be left as it is.
2. Should any developments be planned here, it should be re-evaluated.

Site 5:

The site is located in the resort area. It consists of different features related to the Late Iron Age. The information signs at the Wonderboom tree indicate that people may have lived around the tree and that they also may have buried some of their ancestors here. However, it is also indicated that this could not be proved yet (Van Vollenhoven, 2008).

Due to the developments in the resort, this area has been disturbed extensively. In accordance the cultural features here are in a bad state and almost non existent. According to Van Vollenhoven (2008) potshards are found almost anywhere within the resort area, but these may have washed down from up the mountain as potsherds are also found on different spots against the northern slope of the mountain.
Location:

GPS: 25°41'11"S 28°11'29"E
1234m
This is an area with iron slag and potshards. Some stones within the grass may be the remains of walls, but this is very uncertain.

GPS: 25°41'17"S 28°1'21"E
1230m
At least three circular stone features are vaguely visible in this area. It may be the remains of Late Iron Age stone walling.

Cultural significance:

According to Van Vollenhoven (2008) the site is of a medium to high cultural significance. It may contain very important information regarding either Mzilikazi or Musi and his sons (including Tshwane). If this could be proven the site will increase in significance. However the state of preservation of the site is very poor and it is possible that not much remains thereof.

Management guidelines from an archaeologist:

1. Archaeological excavation by means of test trenches should be considered in order to elucidate the questions posed above.
2. From the research a re-evaluation of the site can be made.
3. Useful information obtained from the test excavations and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate. Information signs on site may be considered, but it is always difficult to maintain.
4. Should any new developments that may impact on the site be planned, the area should be carefully monitored for more signs of cultural material being unearthed. Should that be the case an archaeologist should immediately be contacted to investigate the find. As the site is in the developed part of the reserve it may indeed be impacted upon frequently and it should therefore be monitored constantly.

Site 6:

This is a Late Iron Age site and consists of a number of stone walled features. Firstly there is a circular stone wall of 0.40m high and 6m in diameter. It is placed on top of a rock outcrop at the mountain slope in the northeast of the reserve. Access to the site is very difficult because of a rock face above and below it. The stone wall is basically built on the edges of a small terrace between the rock faces. (Van Vollenhoven, 2008)

According to Van Vollenhoven (2008) such a feature found in isolation may indicate a place where someone stayed while in hiding (perhaps during the Difaquane) or where livestock (only goats would have been able to reach this location) may have been hidden. It also may indicate an outpost linked to the large site mentioned earlier (site 3).

Above this wall another oval shaped one is situated. It is 0.40m high and has a diameter of 4m. Access to this is also very difficult. Another two walls are found a few meters higher up against the rock face.
According to Van Vollenhoven (2008) the site is of a medium cultural significance on its own, but if it is contemporary with site no 3, it would be of high cultural significance. In such a case it could indeed contain valuable information that may shed light on lifestyle during times of turmoil.

Management guidelines from an archaeologist:

1. Test excavation of the features may indicate its link to site no 3 and should therefore be considered.
2. From the research a re-evaluation of the site can be made.
3. Useful information obtained from the test excavations and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate.

Site 7:

According to Van Vollenhoven (2008) this site probably dates to the Late Iron Age. It consists of two circular stone walls close together on a level area on the southern slope of the mountain. It could have been an outpost for livestock.

Cultural significance:

On its own the site is of a medium cultural significance, but if it is contemporary with other sites, it would be of a higher cultural significance.

Management guidelines:

1. see above mentioned guidelines.

Site 8:

This site consists of a large circular stone walled enclosure of more or less 30 m in diameter. It may have been used as a cattle enclosure according to Van Vollenhoven (2008)

Cultural significance:

Medium cultural significance, but if it is contemporary with other sites, it would be of a higher cultural significance.
5.5.1.3 Other cultural features

Site 10:
Many different indications of the old farm and camp boundaries and fences were identified. Although these are not necessarily linked together, they are all numbered feature 10 and only indicate where such fences existed in the past.

Cultural significance:
The indications of old fences are of low cultural significance. However, the indication of a boundary wall and piece of heavy machinery may increase the cultural significance if more could be learned about it.

Management guidelines:
1. As long as no development is planned here the features should just be left as it is.
2. The stone packed boundary should be preserved.
3. Should any developments be planned here it should be re-evaluated.

Site 11:
This feature consists of a man-made hole in the ground. It is one of many similar holes found on the site as indicated in fig. 379. This particular one has a diameter of approximately 8m.

According to Van Vollenhoven (2008) it is impossible to determine what the purpose of the hole was and when it was dug. It may have been created by prospecting activities both during the Iron Age or the historical era, but it may also have been created when stones were cut to build the fort. Other possibilities are that it was dug to serve as water cistern or for the purpose of a toilet or refuse hole. The one farm boundary ends in this particular hole and it therefore is possible that the stones used for that purpose came from this hole.

Location: GPS: 25°41'35"S
            28°11'30"E
            1386m

Illus. 377: Locations of other cultural features (Author, 2011)

Illus. 378: Large cement block with remains of an old farm boundary. (Author, 2011)

Illus. 379: One of four man-made holes in the ground close together. (Van Vollenhoven, 2008)
Cultural significance:

The feature is of a low cultural significance as it has no contextual information. It also is not unique.

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. Should any developments be planned here it should be re-evaluated.

Site 12:

According to Van Vollenhoven (2008) this site consists of the vague remains of a structure build from stone. It is associated with potsherds, pieces of glass, parts of a metal cooking pot (driepootpot) and other artifacts. Iron slag was also identified, but no clear indication of a smelting furnace could be identified. It may be a chance find. Middle Stone Age artifacts were also found here.

Location:  GPS: 25°41'45"S
          28°11'29"E
          1267m
          The site is on both sides of the gravel road at the foot of the mountain on its southern side.

Cultural significance:

The site is of a medium cultural significance as it most probably is associated with other features. Should remains of smelting furnaces be identified later the site which is unlikely it will change to a high cultural significance.(Van Vollenhoven, 2008)

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. Archaeological research should be considered, but it should not be a priority at this stage.
3. Any developments here should rather not be on this specific spot.
4. The site should be re-evaluated if more information is gathered.

Site 13:

According to Van Vollenhoven (2008) this is a possible refuse midden and includes potsherds, porcelain, metal, concrete and glass pieces. A ceramic inkpot and ginger pot from the late 19th – early 20th century was also found here as well as the inside parts of an accordion. These artifacts are similar to what has been found at other sites dated to the Anglo Boer War. It seems as if the midden was covered with stones at some stage.

Cultural significance:

The site is of a high cultural significance as it most probably is associated with the fort. It may be the original refuse midden of the fort.
Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. The site should be excavated to determine its age and the depth of the deposit.
3. No developments should be allowed here.
4. The site should be re-evaluated after research has been completed.

Site 14

This site includes the waterfall and the features associated with the waterfall.

The man-made waterfall is located on the western side of the mountain.

Location: GPS: 25°41’23”S
          28°11’18”E
          1012m

Cultural significance:

The feature is of a high cultural significance as it was made as a monument to the 50 years celebrations of the Union of South Africa in 1960. Today it also is a well known feature in the city. (Van Vollenhoven, 2008)

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. No developments should be allowed here except if it is done to enhance the waterfall and associated features.

The catchment dam of the waterfall is of medium cultural significance.

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. Should developments be planned here the dam should not be demolished, but if it is replaced by another system serving the same purpose, it may be left to deteriorate naturally.

Site 15:

According to Van Vollenhoven (2008) this site consists of a U-shaped flowerbed and small pedestal as well as a stage, all made from stones and concrete with slate cladding. It is the old stage used for the Day of the Vow (Geloftedag) commemorations, nowadays called Day of Reconciliation.

Day of the Vow is the commemoration of the Battle of Blood River which took place on 16 December 1838 where the Voortrekkers
had a victory over the impi of Dingane in what is seen as the final battle to break the power of the Zulu king. Before the battle the Voortrekker made a vow to God that they would commemorate this day should they be successful in battle. (Van Vollenhoven, 2008)

Location: GPS: 25°41'13"S
28°11'30"E
1249m

Cultural significance:

The site is of a high cultural significance as it is regarded a central focus point of the yearly commemorations on the 16th of December of an important chapter in the history of this country.

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. No developments should be allowed here if it is harmful to the site. However it would be possible to incorporate it within a development plan.
3. The site should be re-evaluated should such developments be planned

Site 16:

This is a small cement dam and trough made as water drinking place for the wild animals on the reserve. It was found in the south-east of the property next to the gravel road.

Cultural significance:

This is of low cultural significance, because it is not very unique.
5.5.1.4 Military features

- Sites indicated with the light grey arrows are other features such as furrows and stone cement structure and circular shaped walls.
- Sites indicated with the dark grey arrow are fortification walls
- Sites indicated with the white arrows are block houses
- Sites indicated with darkest grey arrows are man-made holes
- And lastly the red arrow indicates the Wonderboom fort

The circular packed stone structures are probably according to Van Vollenhoven (2008) the remains of the British block houses build during the Anglo-Boer War (1899-1902).

Location: GPS: 25°41’30”S
               28°11’45”E
               1415m

Cultural Significance:
As not many remains of blockhouses from the Anglo-Boer remains, the site is of a high cultural significance.

Management guidelines:

1. Test excavation of the site may be considered, but it would not be a priority.
2. From the research a re-evaluation of the site can be made.
3. Useful information obtained from the test excavations and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate.
4. If any developments are planned where the site is located, it should be re-evaluated within the context of such plans.

The man-made holes, refer to the explanation under heading 5.5.1.3, but these holes are close to the fort and it seems that it was filled up at some stage to contain its contents. Because it is associated with the fort, it becomes of high cultural significance.

The fortification walls according to Van Vollenhoven (2008) gave cover for one or two persons. Some fortification walls are very long to protect access to the fort via the valley. It is of high cultural significance, as it falls within the context of the fort.

Management guidelines for the fortification walls:

1. As long as no development is planned here the site should just be left as it is.
2. Should any developments be planned here it should be re-evaluated, but within the context of being part of the defence system around the fort, it should be left in situ and may be utilized as tourist destination.
3. Visitors to the site should be monitored.
The furrow at the back and northwest of the fort, it may have something to do with the draining of water away from the fort. It is of high cultural significance as it has an association with the fort.

The cement structure behind the fort near the furrow has remnants of large bolts, which may indicate that some kind of machine was fixed on this structure. It may have been a pump for water which was pumped from the Apies River to the fort. This is also of high cultural significance.

This is the remains of a corrugated iron blockhouses that was built by the British during the Anglo Boer War (1899-1902). It is situated to the west of the fort and to the north of the large radio tower on the mountain crest.

According to Van Vollenhoven (2008), what remains to be seen on site includes a circular wall made from medium to small sized stones. South and east of this other wall remains can be seen. Some corrugated iron is also left on the site. The blockhouse would have been placed inside of the mentioned stone walls.

Location: GPS: 25°41'28"S 28°11'36"E 1412m

Cultural significance:

The feature is of a high cultural significance as it is connected with the fort and the Anglo Boer War.

Management guidelines:

1. As long as no development is planned here the site should just be left as it is.
2. No developments should be allowed here except if it is done to enhance the historical fort and associated features.
3. In the event of any such developments be planned here the feature should be re-evaluated and incorporated within such a development plan.
4. The feature should be interpreted within the context of the fort.
5. Archaeological excavation of the site may be considered, but should not be a priority. Information obtained from this and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate. Information signs on site may be considered, but it is always difficult to maintain.
6. Visitors to the site should be monitored. No visits to the fort and associated features should be allowed without supervision of trained guides.

The remains of two circular shaped stone walls of more or less 0.20m high is found near the fort. According to Van Vollenhoven (2008) it may have been used for a flag staff or to place a heliograph on during the Anglo Boer War (1899-1902). A heliograph is an instrument used to send signals via mirrors.

Location: GPS: 25°41'31"S 28°11'44"E 1411m

The site is of high cultural significance as it is connected with the fort and Anglo Boer War. The guidelines is the same as above.
The last site under military features, the Wonderboom fort.

The fort was build by the ZAR Government prior to the Anglo Boer War (1899-1902). The fort was completed in 1897 as part of the fortification plan for Pretoria. What remains to be seen on site is the walls and floors of the building. No roof, doors or windows are left inside, but the entrance doors are still in tact. The fort also includes smaller features contributing to the importance thereof. refer to heading 4.4 for more information regarding the fort. For more information with regards to the archaeological aspects of the fort refer to ‘Van Vollenhoven, 1999, The military fortifications of Pretoria: a study in historical archaeology’.

Location: GPS: 25°41’33”S
28°11’39”E
1422m

Cultural significance:

The feature is of a very high cultural significance as it is connected with the Anglo Boer War. It is one of only five built during this time and one of only three built by a German company. It is the only one that can still be studied in its original form. It therefore is of the utmost importance in studying this chapter in the history of South Africa. (Van Vollenhoven, 2008)

Management guidelines:

1. No developments should be allowed here except if it is done to enhance the historical fort and associated features.
2. In the event of any such developments be planned here, the site should be re-evaluated and incorporated within such a development plan.
3. The site should be interpreted within the context of all other fortifications and associated features.
4. The recent graffiti at the fort should be cleaned with a substance that will not damage the building.
5. Continuous research especially with regards to detail aspects should be supported. Information obtained from this and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate. Information signs on site may be considered, but it is always difficult to maintain.
6. The fort does not need to be restored. In fact it is the only one of the forts where the original fabric is in such a good condition and this is what improves the value of this fort.
7. Visitors to the site should be monitored. No visits to the fort and associated features should be allowed without supervision of trained guides.
5.5.1.5. Remains, icons not from a specific period in time

Site 22:

This is a cave below the waterfall and to the south thereof. It is much smaller than the other one mentioned previously. According to Van Vollenhoven (2008) no cultural remains could be identified, but it may be concealed under ground as Stone Age people would undoubtedly have utilized this cave. It also may have been used during later periods.

Location: GPS: 25°41’24”S
28°11’18”E
1309m

Cultural significance:

According to Van Vollenhoven (2008) the site is of a medium cultural significance as it may contain many layers of cultural deposit below the top layer. Should this be determined the cultural significance will be increased to high. These layers most probably are undisturbed and therefore may contain valuable information on past people.

Management guidelines:

1. The cave does not need to be fenced off as it holds no danger to people. However, once it has been established that it indeed holds valuable historical information, such an option may be considered.
2. Recent material inside of the cave should be removed.
3. Archaeological test excavation inside of the cave and just outside should be considered in order to determine whether there is a cultural deposit. After excavation the site should be re-evaluated. Possible information obtained from this and even a display of artifacts can be used in a visitor’s centre to be placed close to the entrance gate. Information signs on site may be considered, but it is always difficult to maintain.
4. Visitors should be monitored.
5. An addition to this management plan can be done once a decision regarding the above mentioned has been taken.

Site 23:

This is the famous and well known Wonderboom tree (Ficus salicifolia vahl). Although it is a natural resource it had meaning for many people in the past and present and therefore also is considered a cultural resource. It was declared a national monument in 1980.
Due to the uniqueness of the tree it even received its own scientific name, being Ficus Pretoriae as indicated on an old information board on the site. This name is not used much nowadays as the correct scientific name, indicated above, is rather used. The tree consists of a mother tree with daughters and even granddaughters.

The tree has been dated by C14 method and proved to be older than 1000 years. Unfortunately it has been damaged many times and has therefore lost some of its beauty and splendor (Wiese n.d. : 7-10).

It is said that ancestors of the Ndebele people are buried underneath the tree, although this could not be proved yet. Without any indication of grave dressings it would indeed be almost impossible to determine whether there is any truth in these allegations.

The tree also has been used by the white farmers and first inhabitants of the town for picnics and outings. It is still being used for the commemoration of the Day of the Vow (Geloftedag) each year on 16 December.

The tree and other aspects of the nature reserve are interpreted with information panels close to the tree. This is called the Wonderboom Interpretive Trail.

**Location:**

GPS: 25°41'14"S
28°11'30"E
1015m

**Cultural significance:**

The feature is of a high cultural significance.

**Management guidelines:**

1. The tree should be fenced off as is currently the case in order to protect it.
2. The information panels should be maintained, but it should at least be replaced once every five years as it is not durable for a longer period. This would allow the opportunity to add and update information from recent research projects.
3. Archaeological test excavation may be considered in order to determine whether indeed graves can be found. However it should not be a priority and should not damage the tree as the tree on its own is important enough.
4. After excavation the site should be re-evaluated, but the tree will always remain of high cultural importance.
5. Visitors should be monitored.
6. An addition to this management plan can be done once a decision regarding the above mentioned has been taken.
### Legislation, Acts and Charters influencing the design development of Wonderboom Nature Reserve

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Influences on the studied area:</td>
<td>Wonderboom Nature Reserve can be seen as cultural heritage according to this charter, because it contains monumental structures of archaeological nature and can bring value. The state must ensure that this heritage be protected, conserve and presented intellectually.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>The surroundings of a monumental or heritage site is important, if not taken in consideration, the monuments or heritage sites can lose their character.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>Views from and to monuments and historic areas should not be spoilt and historic areas should be integrated harmoniously into contemporary life.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>Living traditions of indigenous peoples are part of the site - and for such sites and monuments the participation of local cultural groups is essential to their protection and preservation. Knowledge of the public about the archaeological heritage site is important for its protection. Heritage site or monument should remain in its original site. It is important to promote understanding of the public through presentation. Reconstruction should only be considered if really needed, and the old must be clearly distinguished from the new.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>Conservation by application of appropriate legal, economic and operational measures to preserve specific assets from destruction or deterioration and to safeguard their future. Managing the cultural landscape's evolution and its enhancement, in accordance with the wishes of society as a whole. Prevent any visual pollution, such as the accumulation of installations or technical equipment (pylons, advertising boards, signs and other publicity material) or from the presence of inappropriate or badly sited tree planting, forestry or building projects.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>It is very important to present and preserve culturally diversity remains, examples, because it is important for the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>This Act is relevant because it provides for integrated and coordinated biodiversity planning and monitoring, the protection of threatened or protected species as well as the prevention, management and control of alien and invasive species.</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>UNESCO convention concerning the protection of the World Cultural and natural Heritage (1972)</td>
</tr>
<tr>
<td>Legislation/Act/ Charter:</td>
<td>Places a duty on parties to ensure that the identification, protection, conservation, presentation and transmission to future generations of both cultural heritage and natural heritage.</td>
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<tr>
<td>Influences on the studied area:</td>
<td>The protection and conservation of ecologically viable areas representative of South Africa’s biological diversity and its natural landscapes</td>
</tr>
<tr>
<td>Influences on the studied area:</td>
<td>The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible heritage transmitted from generation to generation, is constantly recreated by communities responding to their environment and history = identity and continuity - promoting respect for cultural diversity and human creativity.</td>
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<td>Intangible heritage can manifest in:</td>
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<td>(a) Oral traditions and expressions, including language as a vehicle of the intangible cultural heritage;</td>
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<td>(b) Performing arts;</td>
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<td>(c) Social practices, rituals and festive events;</td>
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<td>(d) Knowledge and practices concerning nature and the universe;</td>
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<td>(e) Traditional craftsmanship.</td>
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<td>Ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage.</td>
</tr>
</tbody>
</table>
### The National Heritage Resources Act, 1999 (Act No. 25 of 1999)

#### Influences on the studied area:

**General principles:**
- Persons and communities involved in heritage resources management’s skills and capabilities must be developed
- Laws, procedures and administrative practices must be clear and generally available to those affected thereby; in addition to serving as regulatory measures, also provide guidance and information to those affected thereby
- Heritage resources contribute significantly to research, education and tourism and they must be developed and presented for these purposes in a way that ensures dignity and respect for cultural values
- The identification, assessment and management of the heritage resources of South Africa must— take account of all relevant cultural values and indigenous knowledge systems; take account of material or cultural heritage value and involve the least possible alteration or loss of it; promote the use and enjoyment of and access to heritage resources, in a way consistent with their cultural significance and conservation needs; contribute to social and economic development; safeguard the options of present and future generations

**Structures:**
- Act 34: No person may alter or demolish any structure or part of a structure which is older than 60 years without a permit issued by the relevant provincial heritage resources authority.

**Archaeology, palaeontology and meteorites:**
- Act 35:
  - Protection of archaeological and paleontological sites and material is the responsibility of a provincial heritage resources authority
  - The responsible heritage authority must, on behalf of the State, at its discretion ensure that such objects are lodged with a museum or other public institution that has a collection policy acceptable to the heritage resources authority and may in so doing establish such terms and conditions as it sees fit for the conservation of such objects.
  - No person may, without a permit issued by the responsible heritage resources authority— destroy, damage, excavate, alter, deface or otherwise disturb any archaeological or paleontological site or any meteorite;

**Presentation of protected resources:**
- Act 44:
  - Heritage resources authorities and local authorities must, wherever appropriate, co-ordinate and promote the presentation and use of places of cultural significance and heritage resources which form part of the national estate and for which they are responsible in terms of section 5 for public enjoyment, education, research and tourism, including—
    - (a) The erection of explanatory plaques and interpretive facilities, including interpretive centres and visitor facilities;
    - (b) The training and provision of guides;
    - (c) The mounting of exhibitions;
    - (d) The erection of memorials; and
    - (e) Any other means necessary for the effective presentation of the national estate.
  - A person may only erect a plaque or other permanent display or structure associated with such presentation in the vicinity of a place protected in terms of this Act in consultation with the heritage resources authority responsible for the protection of the place.
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<tr>
<td>Influences on the studied area:</td>
<td>Just as the Venice Charter established the principle that the protection of the extant fabric of a cultural heritage site is essential to its conservation, it is now equally acknowledged that interpretation of the meaning of sites is an integral part of the conservation process and fundamental to positive conservation outcomes.</td>
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<td>The aim of this Charter is to define the basic objectives and principles of site interpretation in relation to authenticity, intellectual integrity, social responsibility, and respect for cultural significance and context. The Charter seeks to encourage a wide public appreciation of cultural heritage sites as places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development and intercultural and intergenerational dialogue.</td>
</tr>
<tr>
<td>Principles:</td>
<td>Principle 1: Access and understanding - In regards with principle 1, the Wonderboom Nature Reserve is to communicate the values of the cultural heritage site(s), and conservation importance thereof. To enhance the visitor’s experience, increase public respect and understanding of the significance of the site(s). The Wonderboom Nature Reserve project aim to encourage the visitors to reflect on their own perceptions of the site and their relationship to it. An effective interpretation should establish emotional connection to the site and provide insights as well as facts, to stimulate further learning and interest. Interpretation of a cultural site is a dynamic, on-going activity, in which all multiple perspectives should be included. All associated communities and stakeholders should be included in the interpretation development process. Interpretation of the cultural site should insure that it meets the needs of the varied audiences and is accessible to a wide range of public.</td>
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<td>Principle 2: Information Sources - The Interpretation of heritage sites must be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions. Interpretation should show the range of oral and written information, material remains, traditions, and meanings attributed to a site. It should also clearly identify the sources of this information. Interpretation should be based on a multidisciplinary study of the site and its surroundings, and should indicate clearly and honestly where conjecture, hypothesis or philosophical reflection begin</td>
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<td>Principle 3: Context and setting - The Interpretation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings.</td>
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<td>• Interpretation should explore the significance of a site in its multi-faceted historical, social, political, spiritual, and artistic contexts. It should consider all aspects of the site's cultural and environmental significance.</td>
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<td>• The contributions of all periods to the significance of a site should be respected. Although particular eras and themes may be highlighted, all periods of the site's history as well as its contemporary context and significance should be considered in the interpretation process.</td>
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<td>• Interpretation should also take into account the cultural contributions of all communities associated with the site, including minority groups.</td>
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<td>• The surrounding landscape, natural environment and the overall cultural and geographical settings are all integral parts of a site’s significance, and, as such, should be taken into account in its interpretation.</td>
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<td>• Intangible elements of a site’s heritage such as cultural and spiritual traditions, stories, music, dance, theatre, literature, visual arts, personal customs and cuisine should be noted and included in its interpretation.</td>
</tr>
</tbody>
</table>
• The cross-cultural significance of heritage sites, as well as co-existing or contested viewpoints, should become part of the interpretation, providing outside visitors as well as local residents and associated communities with a sense of personal connection.

Principle 4: Authenticity - The Interpretation of cultural heritage sites must respect their authenticity, in the spirit of the Nara Document (1994).

• Authenticity is a concern relevant to human communities as well as material remains. The design of a heritage interpretation programme should respect and safeguard the traditional social functions of the site and the cultural practices and dignity of local residents and associated communities.
• Interpretation should contribute to the conservation of the authenticity of a cultural heritage site by communicating its significance without adversely impacting its cultural values or having recourse to irreversible alteration of its fabric or the installation of irreversible interpretive infrastructure. Physical reconstruction that permanently changes the character of the site should not be undertaken for the purpose of interpretation alone.
• The public interpretation of a cultural heritage site should always clearly distinguish and date the successive phases and influences in its evolution, and clearly identify additional interpretive interventions.
• At cultural heritage sites where traditional storytelling or memories of historical participants provide an important source of information about the significance of the site, interpretive programmes should incorporate these oral testimonies—either indirectly, through the facilities of the interpretive infrastructure, or directly, through the active participation of members of the associated communities as on-site interpreters.

Principle 5: Sustainability - The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment. Social, financial and environmental sustainability in the long term must be among the central goals.

• The development and implementation of interpretive programmes must be an integral part of the overall management and planning process for a cultural heritage site. The potential effect of interpretive infrastructure and visitor numbers on the cultural value, physical characteristics, integrity, and natural environment of the site must be fully considered in heritage impact assessment studies.
• A wide range of interpretive strategies should be discussed early in the site planning process, to assess their cultural appropriateness as well as their economic and technical feasibility. The scale, expense and technology of interpretive programmes must be appropriate to the location and available facilities.
• A site’s interpretive infrastructure should be well designed, soundly constructed, safe, responsibly maintained, and kept in good repair.
• All visible interpretive programmes and infrastructure (such as kiosks, walking paths, and information panels) must be sensitive to the character, the setting and the cultural and natural significance of the site, while remaining easily identifiable. The light and sound from concerts, dramatic performances, screens and speakers must be restricted to their immediate area, so as not to affect adversely the surroundings or disturb nearby residents.
**Principle 6: Inclusiveness** - The Interpretation of cultural heritage sites must actively involve the participation of associated communities and other stakeholders.

- The efforts and interests of associated communities, property owners, governmental authorities, site managers, scholars, tourism operators, private investors, employees, and volunteers should be integrated into the development of interpretive programmes.
- Interpretation should serve a wide range of educational and cultural objectives. The success of an interpretive programme should not be judged solely on the basis of visitor attendance figures or revenue.
- The traditional rights, responsibilities, and interests of the host community, property owners, and associated communities should be respected. These groups should be consulted and have a major role in the planning process of the interpretive programme and in its subsequent development.
- Interpretation activities and subsequent plans for expansion or revision of the interpretive programme should be open for public comment and involvement. It is the right and responsibility of all to make their opinions and perspectives known.
- Interpretive activities should aim to provide equitable economic, social, and cultural benefits to the host community at all levels, through education, training, and the creation of economic opportunities. To that end, the training and employment of site interpreters from the host community should be encouraged.
- Every interpretation programme should be seen as an educational resource and its design should take into account its possible use in school curricula, communications media including the internet, special activities, events, and seasonal volunteer involvement.
- Because the question of intellectual property and traditional cultural rights is especially relevant to the interpretation process and its expression in various communication media (such as onsite multimedia presentations, digital media, and printed materials), legal ownership and right to use images, texts, and other interpretive materials should be taken into account in the planning process.

**Principle 7: Research, Evaluation and Training** - The Interpretation of a cultural heritage site is an on-going, evolving process of explanation and understanding that includes continuing research, training, and evaluation.

**Legislation/Act/ Charter:**
- ICOMOS. International cultural tourism charter - managing tourism at places of heritage significance (1999)

**Influences on the studied area:**
- Principles of the cultural tourism charter:
  - **Principle 1:** Encourage Public Awareness of Heritage - Since domestic and international tourism is among the foremost vehicles for cultural exchange, conservation should provide responsible and well managed opportunities for members of the host community and visitors to experience and understand that community's heritage and culture at first hand.
  - **Principle 2:** Manage the Dynamic Relationship - The relationship between Heritage Places and Tourism is dynamic and may involve conflicting values. It should be managed in a sustainable way for present and future generations.
  - **Principle 3:** Ensure a Worthwhile Visitor Experience - Conservation and Tourism Planning for Heritage Places should ensure that the Visitor Experience will be worthwhile, satisfying and enjoyable.
  - **Principle 4:** Involve Host and Indigenous Communities - Host communities and indigenous peoples should be involved in planning for conservation and tourism.
  - **Principle 5:** Provide Benefit for the Local community - Tourism and conservation activities should benefit the host community.
  - **Principle 6:** Responsible Promotion Programmes - Tourism promotion programmes should protect and enhance Natural and Cultural Heritage characteristics.
<table>
<thead>
<tr>
<th>Legislation/Act/ Charter:</th>
<th>The Venice charter (1964) - International charter for the conservation and restoration of monuments sites, ICOMOS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Influences on the studied area:</td>
<td>Conservation:</td>
</tr>
<tr>
<td></td>
<td>Article 4.</td>
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<td>It is essential to the conservation of monuments that they be maintained on a permanent basis.</td>
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<td>Article 5.</td>
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<td>The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted.</td>
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<tr>
<td>Restoration:</td>
<td>Article 9.</td>
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<td>The process of restoration is a highly specialized operation. Its aim is to preserve and reveal the aesthetic and historic value of the monument and is based on respect for original material and authentic documents. It must stop at the point where conjecture begins, and in this case moreover any extra work which is indispensable must be distinct from the architectural composition and must bear a contemporary stamp. The restoration in any case must be preceded and followed by an archaeological and historical study of the monument.</td>
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<td>Article 12.</td>
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<td>Replacements of missing parts must integrate harmoniously with the whole, but at the same time must be distinguishable from the original so that restoration does not falsify the artistic or historic evidence.</td>
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<td>Article 13.</td>
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<tr>
<td></td>
<td>Additions cannot be allowed except in so far as they do not detract from the interesting parts of the building, its traditional setting, the balance of its composition and its relation with its surroundings.</td>
</tr>
</tbody>
</table>
**Legislation/Act/ Charter:** ICOMOS. Principles for the conservation of heritage sites in China

**Influences on the studied area:** Public education should be enhanced to ensure the general public’s support and participation in the protection of heritage sites.

**Conservation Principles:**

**Article 19**
Intervention should be minimal. Apart from routine maintenance, there should be no intervention on parts of a building or site that are not at imminent risk of serious damage. Intervention should only be undertaken when absolutely necessary and then should be kept to a minimum. The main goals of conservation and management measures are to preserve the site’s existing condition and to slow deterioration.

**Article 23**
Appropriate aesthetic criteria should be observed. The aesthetic value of a site derives from its historic authenticity. Alterations to the historic condition may not be made for enhancing purposes or to attain completeness.

**Article 24**
The setting of a heritage site must be conserved. Natural and cultural landscapes that form part of a site’s setting contribute to its significance and should be integrated with its conservation. Elements in the setting that are potentially hazardous or that may adversely affect the landscape must be addressed. Oversight and management of the setting should be improved and appropriate conservation and management measures proposed when needs are identified.

**On Retaining the Historic Condition of Heritage Sites** - It is a legal requirement in the conservation of heritage sites that the historic condition must not be changed. The principle of retaining historic condition involves either preserving existing condition or reinstating historic condition.

**The existing condition of the following must be preserved.**
- i Archaeological sites and ruins, particularly those with aboveground remnants.
- ii The overall design and layout of architectural ensembles within a site.
- iii Individual components of significance from different periods within architectural ensembles.
- iv Components and artisan techniques from different periods that have significance for a site.
- v Works of art, either independent or associated with a building.
- vi Damaged remnants of a site resulting from natural disasters, that retain research value.
- vii Damaged remnants resulting from important historical events, that have acquired commemorative significance.
- viii Historic settings that have not undergone major change.

**On the Social and Economic Benefits of Heritage Sites** - An important part of heritage conservation is the proper protection and display of the values of a site through rational use.

4.2 The social benefits of heritage sites are maximized through the following uses:

**4.2.1 Scientific research function.**

**4.2.2 Social function. Sites may also become**
- i Places for the commemoration of significant events or important historic figures.
- ii Foci of education by providing knowledge of history, the arts, and the sciences.
<table>
<thead>
<tr>
<th><strong>Legislation/Act/ Charter:</strong></th>
<th>The Burra Charter (1999) - The Australia ICOMOS charter for the conservation of places of cultural significance</th>
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<tbody>
<tr>
<td><strong>Influences on the studied area:</strong></td>
<td><strong>Conservation principles:</strong></td>
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<tr>
<td></td>
<td><strong>Article 2:</strong> Conservation and management of cultural significant places</td>
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<td></td>
<td><strong>Article 3:</strong> Cautious approach - Conservation is based on a respect for the existing fabric, use, associations and meanings. It requires a cautious approach of changing as much as necessary but as little as possible. Changes to a place should not distort the physical or other evidence it provides, nor be based on conjecture.</td>
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<td><strong>Article 4: Knowledge, skills and techniques</strong>-</td>
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<tr>
<td></td>
<td>4.1 Conservation should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the place.</td>
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<td>4.2 Traditional techniques and materials are preferred for the conservation of significant fabric. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.</td>
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<td><strong>Article 7:</strong> use</td>
</tr>
<tr>
<td></td>
<td>7.1 Where the use of a place is of cultural significance it should be retained.</td>
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<tr>
<td></td>
<td>7.2 A place should have a compatible use.</td>
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<td>(The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change, to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of practices which contribute to the cultural significance of the place.)</td>
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<td><strong>Article 8: Setting</strong></td>
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<td>Conservation requires the retention of an appropriate visual setting and other relationships that contribute to the cultural significance of the place.</td>
</tr>
</tbody>
</table>
New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate. (Aspects of the visual setting may include use, siting, bulk, form, scale, character, colour, texture and materials. Other relationships, such as historical connections, may contribute to interpretation, appreciation, enjoyment or experience of the place.)

Article 9: Location

The physical location of a place is part of its cultural significance. A building, work or other component of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival. Some buildings, works or other components of places were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other components do not have significant links with their present location, removal may be appropriate. If any building, work or other component is moved, it should be moved to an appropriate location and given an appropriate use. Such action should not be to the detriment of any place of cultural significance.

Article 12: Participation

Conservation, interpretation and management of a place should provide for the participation of people for whom the place has special associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.

Conservation Processes:

Article 14: Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a use; retention of associations and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation; and will commonly include a combination of more than one of these. (There may be circumstances where no action is required to achieve conservation.)

Article 15: Change

15.1 Change may be necessary to retain cultural significance, but is undesirable where it reduces cultural significance. The amount of change to a place should be guided by the cultural significance of the place and its appropriate interpretation.

15.2 Changes which reduce cultural significance should be reversible, and be reversed when circumstances permit.

15.3 Demolition of significant fabric of a place is generally not acceptable. However, in some cases minor demolition may be appropriate as part of conservation. Removed significant fabric should be reinstated when circumstances permit.

15.4 The contributions of all aspects of cultural significance of a place should be respected. If a place includes fabric, uses, associations or meanings of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 17: Preservation

Preservation is appropriate where the existing fabric or its condition constitutes evidence of cultural significance, or where insufficient evidence is available to allow other conservation processes to be carried out. (Preservation protects fabric without obscuring the evidence of its construction and use. The process should always be applied:

• where the evidence of the fabric is of such significance that it should not be altered;
• where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.)

Article 21: Adaptation

Adaptation must be limited to that which is essential to a use for the place determined in accordance with Articles 6 and 7.
Adaptation is acceptable only where the adaptation has minimal impact on the cultural significance of the place. Adaptation should involve minimal change to significant fabric, achieved only after considering alternatives.

**Article 22: New work**

22.1 New work such as additions to the place may be acceptable where it does not distort or obscure the cultural significance of the place, or detract from its interpretation and appreciation.

22.2 New work should be readily identifiable as such. (New work may be sympathetic if its siting, bulk, form, scale, character, colour, texture and material are similar to the existing fabric, but imitation should be avoided.)

**Article 23: Conserving use**

Continuing, modifying or reinstating a significant use may be appropriate and preferred forms of conservation. (These may require changes to significant fabric but they should be minimised. In some cases, continuing a significant use or practice may involve substantial new work.)

**Article 24: Retaining associations and meanings**

24.1 Significant associations between people and a place should be respected, retained and not obscured. Opportunities for the interpretation, commemoration and celebration of these associations should be investigated and implemented.

24.2 Significant meanings, including spiritual values, of a place should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented. (For many places associations will be linked to use.)

**Article 25: Interpretation**

The cultural significance of many places is not readily apparent, and should be explained by interpretation. Interpretation should enhance understanding and enjoyment, and be culturally appropriate.

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**Policy**

- **Gauteng Ridge Policy:** (Department of agriculture, conservation, environment and landaffairs. Directorate of nature conservation - Development guidelines for ridges. Compiled by Michele PFAB scientific services. 19 April 2001)

**Influences on the studied area:**

- The Magaliesberg ridge are classified as class 2 (5-35% transformed), this means that:
  - No further subdivisions will be allowed and consolidation of subdivisions will be encouraged. No-go development policy; low impact (e.g. tourism developments) will be considered requiring full EIA (including public participation exercise) with full set of specialist reports including.
  - All specialist studies to examine cumulative impacts. Ecological footprint² of low impact developments to cover no more than 5% of a property. All impacts for these developments must be sufficiently mitigated. A management plan to maintain the ecological integrity of remaining property is required and implementation is the responsibility of the developer.
  - A 200m buffer zone of low impact development is required around class 2 ridges.
  - Development proposals within the buffer zone should proceed at least to the mini EIA stage. DACEL undertakes to conduct Strategic Environmental Assessments for these ridge systems

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*Table 15: Summary of all the heritage charters, acts and legislation the author has researched to formulate the heritage principles used in the design (Author: 2011)*
ADDENDUMS

1. ADDENDUM A: PRESENTATION PHOTO’S
2. ADDENDUM B: MODEL
3. ADDENDUM C: MOVIE DVD
Addendum A: Presentation photo’s
Addendum B: Model (images and photo’s)