THE POTENTIAL OF
WONDERBOOM NATURE RESERVE AS
AN ARCHAEOTOURISM DESTINATION

by

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I declare that this dissertation is my own original work. Where secondary material is used, this has been carefully acknowledged and referenced in accordance with university requirements.

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ABSTRACT

Archaeotourism (also called archaeological tourism) is one of the oldest tourism niches – people have visited archaeological sites for centuries. A question that arises is whether less well-known archaeological sites have potential as archaeotourism destinations. Therefore, the main aim of this study is to determine whether Wonderboom Nature Reserve in South Africa has potential as an archaeotourism destination.

To determine the potential of the Reserve as such a destination, the attractions of seven archaeotourism sites are discussed – four World Heritage Sites and three less well-known archaeological sites – based on a literature study. These sites are popular because they offer tourists interesting events and edutainment. Some contribute to nationhood and identity, and have aesthetic value and/or religious meaning. Some have personal significance, and offer mystery, nostalgia or adventure. In some cases, Google Street View is available.

In respect of Wonderboom Nature Reserve, a sample of 35 visitors to the Reserve were interviewed in 2015 to gauge their perceptions of the site, using semi-structured interviews.

Based on the findings of the literature study and the results of the interviews, the study concludes that Wonderboom Nature Reserve does have potential to be an archaeotourism destination. This conclusion is based on the reasons for which people visit World Heritage and less well-known archaeological sites. For Wonderboom Nature Reserve, it is clear that people visit the site for the Day of the Vow event, and for the four main attractions (Fort Wonderboompoort, the Wonderboom tree, the waterfall, and caves). Some come for nostalgic reasons, others for the various activities the Reserve offers, such as hiking. It is also a sacred site for the Southern Ndebele. Some visitors claimed that they wanted to search for the fabled Kruger millions on the site. The Reserve's rich historical and archaeological resources are also an attraction.

However, for Wonderboom Nature Reserve to reach its full potential, this study concludes with a few recommendations, namely better maintenance and proper promotion of the site. Route markings need to be improved. This study is important because scholars often ignore less well-known archaeological sites and their potential contribution towards tourism.

Key words: archaeotourism, less well-known archaeological sites, tourism, World Heritage Sites, Wonderboom Nature Reserve.

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LIST OF ACRONYMS AND ABBREVIATIONS

AD	Anno Domini
BC	Before Christ
BCE	Before the Common Era
CE	Common Era
DSTV	Digital Satellite Television
SAHRA	South African Heritage Resource Agency
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organisation
US/USA	United States/United States of America
ZAR	Zuid-Afrikaansche Republiek

CHAPTER 1:

INTRODUCTION

1.1 Introduction

Tourism is a global phenomenon, and is the world's largest industry (Baram 2008:2131; Berger 2013:9; Goeldner & Ritchie 2009:4; Walker 2009:47; Walker & Carr 2013:13). It employs millions of people in a variety of travel-related occupations (Berger 2013:9). According to estimations by the World Travel Industry, about a billion tourists travel annually (Berger 2013:16). Tourism accounts for a large part of the income of many countries, bringing much-needed foreign currency into a country (Winter 2010:522). It is therefore clear that tourism forms an important pillar of the economy of many countries (Baram 2008:2131).

According to Walker and Carr (2013:13), tourism is growing, despite challenging factors such as global economic and political instability. Governments, public officials, individuals, and private enterprises all want to benefit from this industry (Walker & Carr 2013:22). Hence, various tourism niche markets have emerged over the last decade, ranging from space tourism to hobby tourism and archaeological tourism (Berger 2013:22-27; George 2008:203-219). This study focuses on archaeological tourism, also known as archaeotourism.

1.2 Archaeology and tourism: archaeotourism

Archaeotourism is not a new phenomenon (Giraudo & Porter 2010:7). For centuries, archaeologists, artists, explorers, poets, scholars, tourists and writers have been attracted to archaeological sites, such as the ruins of the Ancient Greek and Mycenean cultures in Greece, the pyramids and Ancient Egyptian temples in Egypt, and the Mayan temples in Mexico (cf. Giraudo & Porter 2010:7; Goeldner & Ritchie 2009:215; McManamon 1993:132; Renfrew & Bahn 2008:555; Winter 2006:46). In the late 17th and 18th centuries, the young male elite of Europe (often aspiring leaders, writers and artists) did what was known as the 'Grand Tour', touring through Europe, accompanied by tutors. They visited mainly the cities of France and Italy, crossing the Alps *en route*, to gain first-hand experience of the great architecture and culture of the Middle Ages and the ruins of Classical culture (Baram 2008:2132; Goeldner & Ritchie 2009:47; Timothy 2011:2). During these trips, tourism and archaeology became

intertwined. Over time, archaeotourism has developed, and it is now one of the oldest tourism niches (Baram 2008:2132; Pacifico & Vogel 2012:1607; Walker & Carr 2013:22).

There are several definitions of the word 'archaeotourism'. Bowers (2014:7353) defines it as 'a form of tourism that focuses on archaeological resources'. A very similar description is that of Giraudo and Porter (2010:7), who provide a basic definition of the word 'archaeotourism' as 'tourism to sites of archaeological value' (cf. Archaeological Institute of America 2014:3; Hoffman, Kwas & Silverman 2002:30). These definitions are sufficiently inclusive to include visits to both *archaeological* and *historical* sites, parks, prehistoric sites, and museums (Archaeological Institute of America 2014:3; Giraudo & Mortensen 2014:1; Hoffman *et al*. 2002:30; Timothy 2011:336).

According to various scholars, such as Al-Busaidi (2008:51), Baram (2008:2131), Fagan (2012:312), Giraudo and Mortensen (2014:1), Kamp (2003:28) and Walker (2009:37), archaeotourism falls under the umbrella of heritage tourism, which includes cultural and historical tourism (Pinter 2005:9). In fact, these types of tourism are all linked to one another; archaeology is the pivotal link, since it is the link between living culture, and heritage and the material discoveries of past societies (McGettigan & Rozenkiewicz 2013:120; Pacifico & Vogel 2012:1591). According to Caton and Santos (2007:371) and Nayaupane, White and Budruk (2006:82), heritage resources include tangible remains from the past (artefacts), intangible cultural assets (folk traditions), as well as culturally valued natural landscapes. It is in this wider sense that I use the term 'archaeotourism' in this study.

Archaeotourism is a relatively new field of inquiry for tourism and archaeological scholars – indeed, archaeological scholars only started to focus on it from the late 1990s (Walker & Carr 2013:12; cf. also Pacifico & Vogel 2012:1591). Prior to the publication of the book *Tourism and archaeology: sustainable meeting grounds*, edited by Walker and Carr (2013), articles and books on tourism rarely focused on archaeological research, site management, and public interpretation at archaeological sites (Walker & Carr 2013:16). Most of the research only paid incidental attention to archaeological sites developed for tourism and the issues involved (Kamp 2003:28). This is because tourism is not usually a major concern in archaeological research, as the perspectives of site managers, anthropologists and archaeologists have had little influence on tourism scholars, and *vice versa* (Kamp 2003:28; Walker & Carr 2013:16). For that reason, there is a gap in the literature on archaeotourism, particularly in South Africa (Duval & Smith 2013:135).

Worldwide, archaeotourism has developed intensively in the last few years (Pătrascu, Fodorean & Fodorean 2011:57). Recently, archaeologists, tourism scholars and heritage managers have begun to show increasing interest in research on archaeotourism (Giraudo & Mortensen 2014:1). For example, archaeological scholars have begun to consider the impact of tourism on archaeological sites (Baram 2008:2131). However, many gaps in the literature on archaeotourism remain, as there are still many issues that must be addressed. For example, future scholars will have to examine the commodification of the past and the privatisation of heritage management (Giraudo & Porter 2010:7-8).

Archaeological and prehistoric monuments have become popular and thus commercially exploitable (Holtorf 2005:96). Once past materials are exposed, they become objects of popular consumption. Therefore, the past is often packaged, marketed and advertised as a prime attraction (Winter 2010:521-522), becoming a lucrative business and an important economic asset (Goeldner & Ritchie 2009:270; Walker 2005:61). In respect of the financial benefits, it is noteworthy that, for instance, in the United States of America (USA), a historic/cultural tourist tends to spend more than the average American tourist – $623 (R8 157)[1] as opposed to $475 (R6 219). This may be, for example, because of the cost involved in reaching relatively remote sites, and entrance fees which go toward conservation. The widespread use of various modes of transport, such as jetliners and cruise ships, and greater openness to foreign visitors by countries that were formerly closed to tourists from the West, in particular, has made it possible to even reach formerly inaccessible sites, such as Angkor Wat in Cambodia (Fagan 2012:44, 312-313; Winter 2010:522). For this reason, many countries, such as China, Peru, Mexico and Egypt, are now attracting cultural/heritage tourists (Richards & Munsters 2010:1), some to such an extent that these countries have become dependent on archaeotourism (Bahn 2012:102; Timothy 2011:336). Some countries have become synonymous with the now international icons in those countries, for example, Mexico is now associated strongly with the remains of Mayan culture (Timothy 2011:336), and Zimbabwe is associated with the Great Zimbabwe ruins. Thus, archaeological sites and symbols are often used by national tourism agencies to promote their countries to international tourists. For example, the Colosseum is used to promote Rome to tourists (Ardren 2004:103; Fletcher *et al*. 2013:314).

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[1] Using the South African rand/US dollar exchange rate on 17 February 2017.

1.3 Types of tourists visiting archaeological sites and what motivates them

Tourists who are fascinated by the past love to visit archaeological sites (cf. Fagan 2012:38; Timothy 2011:2; Walker 2005:60). This interest is stimulated and supported by periodicals, fictional films (such as the Indiana Jones and Lara Croft films), documentary TV channels (such as the Discovery Channel, the History Channel and the Learning Channel), series and documentaries (such as *The Time Team*), archaeologically themed novels (such as Nora Roberts's books), and advertisements (such as 'The place you thought you knew') (cf. Ely 2013:84; Holtorf 2005:45; Pătrascu et al. 2011:57; Rakestraw & Reynolds 2001:25-26; Walker & Carr 2013:14).

The types of tourists likely to visit archaeological sites are either culture-core tourists (serious heritage tourists) or culture-peripheral tourists (casual heritage tourists). For serious heritage tourists, culture is the key reason for their travels. They are very passionate about heritage issues and want to learn new things or expand their personal skills (Al-Busaidi 2008:52; McGettigan & Rozenkiewicz 2013:121; Nayaupane *et al*. 2006:84; Prentice 1993:94; Timothy 2011:4). Culture-core tourists include well-educated professionals, such as archaeologists and historians (Department of Environmental Affairs and Tourism 2002:37). They are usually independent travellers and prefer educative and hands-on tours that may range from half an hour to two hours (Kamp 2003:28; Prentice 1993:118). Culture-peripheral tourists, on the other hand, visit a destination primarily for other reasons, such as business, and visiting family and friends. They do not necessarily intend to visit an archaeological site, but may visit such a site if they come across it by chance, or if family or friends convince them to go to see the site, and take them there (Al-Busaidi 2008:52; McGettigan & Rozenkiewicz 2013:121; Nayaupane *et al*. 2006:84; Timothy 2011:4).

1.4 Significance, aim, and objectives of archaeotourism

Every nation and region has archaeological sites that have the potential to be developed for tourism (Kamp 2003:28; McKercher, Ho & Du Cros 2004:393). Some are well-known, and have been visited for decades or centuries (as already mentioned above), but there are also numerous less well-known archaeological sites (Grimwade & Carter 2000:35). Many of these sites, such as Ek Balam and Mayapan in Mexico, are less well-known because they are not properly marketed (Walker 2005:70).

Although less well-known archaeological sites do not attract large numbers of people, they may be of vital importance (Grimwade & Carter 2000:33) for several reasons. Firstly, less well-known archaeological sites are usually unexploited resources, and are under-valued or ignored because they are off the beaten path of mass tourism (Grimwade & Carter 2000:35; Mitchell 2002:416; Walker 2005:70). Secondly, in their schooling, most people in a country learn about World Heritage Sites, but teachers often fail to mention or discuss local, less well-known archaeological sites to raise sensitivity about and appreciation of these sites (Grimwade & Carter 2000:37). However, often people can associate themselves more closely with a less well-known archaeological site, because such a site may reflect ordinary people's lives. For example, it is often easier for people to identify with Ötzi the Ice Man (a Bronze Age man discovered in the Italian Alps) or with a simple market gardener's dwelling than with queens and kings and their castles (Fagan 2012:38; Grimwade & Carter 2000:35).

Based on these insights into the significance of less well-known archaeological sites, what is the potential of less well-known archaeological sites for being interpreted, and serving the tourist market? Interpretation is important in order to prevent potential damage by tourists who may lack knowledge and may therefore behave irresponsibly at such sites, damaging the sites (Merriman 2005:36).

1.5   Aim and objectives of this study

Wonderboom Nature Reserve in Pretoria, South Africa, is the focus of this study, considering it as an archaeotourism destination in terms of the wider definition of archaeotourism (see Section 1.2), as falling under the umbrella of heritage tourism, which includes cultural and historical tourism (Pinter 2005:9). It represents a less well-known destination with an intriguing archaeological and historical past. The site could hold particular significance for at least some local people. The Reserve contains archaeological sites and features which indicate its rich archaeological history. These were the main reasons for choosing the Reserve as the focus of this study.

The potential of Wonderboom Nature Reserve as an archaeotourism destination was also explored in the context of a number of World Heritage Sites and of other less well-known archaeological sites. Seven archaeological sites were chosen for discussion, based on their popularity as attractions. Four World Heritage Sites were selected, namely the Machu Picchu Historical Sanctuary (Peru), the Pre-Hispanic City of Chichén Itzá (Mexico), the Angkor

Archaeological Park (Cambodia), and the Mapungubwe Cultural Landscape (South Africa) (see Figure 3.3). The three less well-known archaeological sites chosen were the Grampians-Gariwerd National Park (Australia), the Toltec Mounds Archaeological State Park (Arkansas, USA), and the Wildebeest Kuil Rock Art Centre (South Africa) (see Figure 3.3). The main aim of this study was to investigate Wonderboom Nature Reserve as a potential visitor site in view of the experiences of archaeotourism elsewhere in the world, thus providing the management and policy-makers at Wonderboom Nature Reserve with valuable information to formulate marketing strategies for future visitors.

The objectives of the study are

- to establish the archaeological and historical value of Wonderboom Nature Reserve in the context of its various attractions;
- to investigate why people are attracted to World Heritage Sites and less well-known archaeological sites;
- to understand people's reasons for visiting Wonderboom Nature Reserve at present; and
- to explore visitors' awareness of the archaeological and historical value of Wonderboom Nature Reserve.

1.6   Research area

The site is situated in Pretoria, the capital city of South Africa. It is located about 50 km from the eastern end of the Magaliesberg mountain range, which runs north-west from near Bronkhorstspruit, across Pretoria in South Africa's Gauteng province, towards Rustenburg, in North West province, and ends near the Pilanesberg. The site's location is indicated on a map of South Africa (see Figure 1.1) and on an aerial photograph (see Figure 1.2).

Wonderboom Nature Reserve is situated on the remaining portions of farm Wonderboom 302 JR across a large road from Wonderboom Junction mall (see Figure 1.2). Both the Magaliesberg ('berg' is an Afrikaans word for mountain) and the Apies River[2] run through the Reserve (Blom 2011:4; Van Vollenhoven 2008:11-12).

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[2] The Apies River is the main source of water in the Reserve. The Apies River flows through Pretoria and ends at the Pienaars River, in the Limpopo province (Fitzpatrick *et al*. 2006:430; Louwrens 2006:116). There are two theories on how the Apies River obtained its name. According to the first theory, it was named after Chief Tshwane, a son of Chief Musi (see Chapter 2). Tshwane means 'little monkey' or 'little baboon'. The second theory is that the first white settlers named the river after the blue vervet monkeys that lived in the area (Louwrens 2006; Van Jaarsveldt 2005:15).
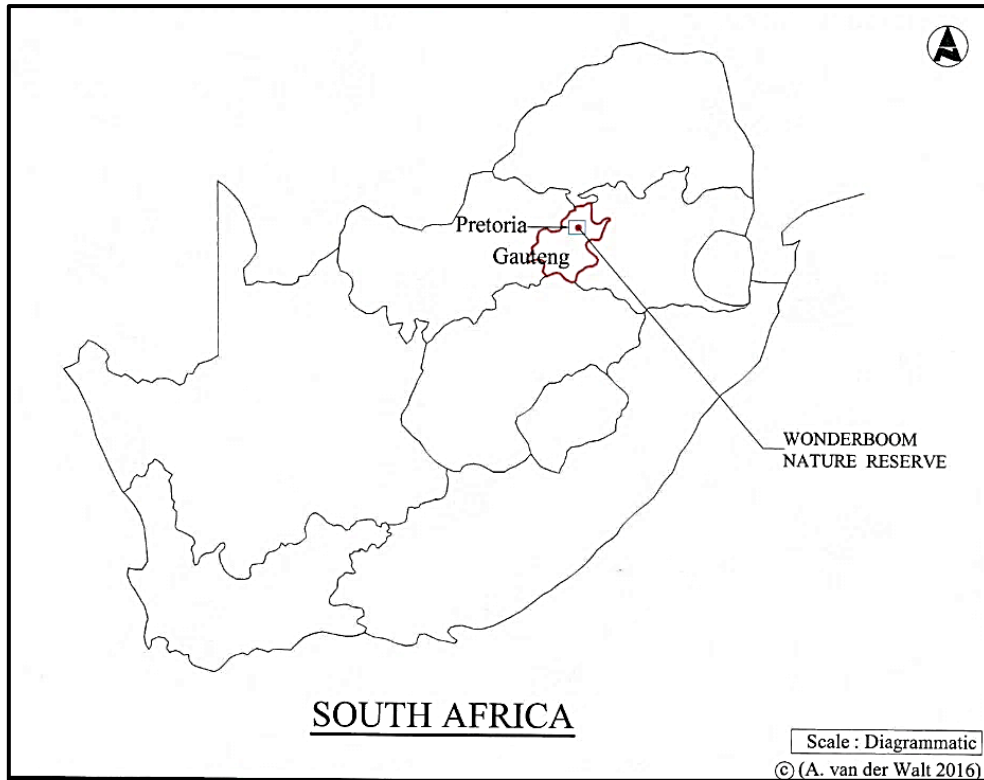
Figure 1.1: Map showing location of Wonderboom Nature Reserve

(courtesy of A. van der Walt 2016)

Figure 1.2: Location of Wonderboom Nature Reserve

Source: Google Earth (2014)

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It is uncertain who the original owners of farm Wonderboom 302 JR were. The deeds office of South Africa shows that Farm Wonderboom 302 JR belonged to Erasmus de Oude, also referred to as Daniël Jacobus Erasmus (Van Vollenhoven 2008:18). According to Van Vollenhoven (2008:18), the farm was inspected on 10 August 1841 to place the beacons for the farm's border fence (cf. also Mulder & Heine 2004:35).

According to Mulder and Heine (2004:35), the size of farm Wonderboom 302 JR was approximately 4284 hectares, stretching from the Apies River in the west to Wonderboom Airport in the north, to the Montana small-holdings in the east, and Booysen Street in the south. A large portion of the Magaliesberg and the Wonderboom (an exceptionally large specimen of a wild willowleaf fig, *Ficus salicifolia*) were all on the farm.

On 7 August 1931, Mr A.F. van Gass, a representative of the Dingaan's Day Committee, provided two reasons why the Committee wanted to purchase a portion of farm Wonderboom 302 JR. Firstly, there was a need for a venue for the annual Dingaan's Day celebrations on 16 December. This South African public holiday was better known until 1994 as the Day of the Vow (*Geloftedag*), and has been renamed the Day of Reconciliation.[3] Secondly, the Committee was concerned about the unique tree on the site, the Wonderboom, and wanted to protect it for future generations because of its historical and scientific value (Behrens 1956a:11; Blom 2011:286). The Committee's aim was to transfer ownership of the Wonderboom tree and approximately a square kilometre of land around it to the Commission for the Preservation of Natural and Historical Monuments, Relics and Antiques, a predecessor of the South African Heritage Resource Agency (SAHRA[4]). The Wonderboom Purchase Committee was then formed to pursue the acquisition of the land. It was argued that the area could also serve recreational purposes and could in time be developed as a botanical garden. Once the purchase was complete, the Wonderboom Purchase Committee would also become responsible for the maintenance and control of the site (Behrens 1956a:8; Blom 2011:286; Hollmann & Msimanga 2008:289).

The plan to purchase Wonderboom Nature Reserve ran into some challenges. For instance, it was very difficult to raise the funds needed for the transfer, as both the public and the private sector were reluctant to contribute (Behrens 1956a:11,13; Blom 2011:286). Committee members A.F. van Gass, J. de V. Roos, P.I. van Hoogenhout, A.P. Brugman and R. van

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[3] This is discussed in detail in Chapter 4.
[4] The SAHRA is 'a statutory organisation responsible for the national administration of the protection of South Africa's cultural heritage' (Ndlovu 2011:53).

Reenen proposed that each party approached had to pay one-third of the price for the approximately 51 hectares. The City Council of Pretoria agreed to this proposal. The Council also agreed, in accordance with the original intention, to act as custodian if the Wonderboom tree were to be transferred to the Commission for the Preservation of Natural and Historical Monuments, Relics and Antiques. One reason for choosing the City Council of Pretoria as a custodian was that the Minister of the Interior at that time, Mr D. Malan, felt that the purchase of the Wonderboom Nature Reserve was not a national matter, but a local matter that should be dealt with by the public sector. Therefore, in February 1936, the Wonderboom Purchase Committee sent a deputation to the City Council General Purposes Committee, suggesting that it would be best if the City Council were the sole owner and custodian. The City Council agreed (Behrens 1956a:11,13,15; Blom 2011:286-287). The purchase process was, however, slowed by a lack of funds (Behrens 1956a:17).

In September 1936, the City Council purchased various portions of the farm Wonderboom (including the Wonderboom tree) with the help of the Wonderboom Purchase Committee. The Committee decided to establish a similar committee to take over its functions, namely the Wonderboom Advisory Committee. Its aim was to assist the City Council of Pretoria in the development of the area as a nature reserve, encouraging the City Council to protect the Wonderboom tree (Behrens 1956a:15,17; Blom 2011:287; Van Vollenhoven 2008:23).

At the end of 1943, the Reserve's Advisory Committee called on the City Council to apply to the Administrator of what was then the Transvaal to declare Wonderboom Nature Reserve a nature, game, and bird reserve or sanctuary. In May 1949, the Provincial Secretary of the Provincial Administration notified the City Council of Pretoria that the Administrator-in-Executive declared Wonderboom a fauna and flora reserve, to be known as Wonderboom Nature Reserve (Behrens 1956a:21; Blom 2011:288).

Today, the 95 hectare Reserve is managed by the City of Tshwane (formerly the City Council of Pretoria) (Smit 2002:119; Van Vollenhoven 2008:23). The main features of the Reserve are the Wonderboom tree, Fort Wonderboompoort, two caves, and an artificial waterfall.

According to Heunis (2016), Acting Functional Head of Nature Conservation and Resorts, Wonderboom Nature Reserve attracted approximately 2665 visitors during the 2015/2016 financial year. Visitors to the Reserve can take a footpath up the Magaliesberg to look at Fort Wonderboompoort, and can participate in other activities, such as birding and looking at the

local wildlife. There are also braai (barbeque) areas and an ablution block at the site (Duggan 1990:85; Kramer 2001:42).

1.7 Archaeological sites and features discovered in Wonderboom Nature Reserve

An archaeologist, Van Vollenhoven (2008)[5] has identified 46 archaeological sites and features at Wonderboom Nature Reserve. These include the remains of buildings associated with the South African War, namely Fort Wonderboompoort and British blockhouses, and 20 features ranging from a Middle Stone Age site to the Wonderboom tree, and a U-shaped flowerbed in commemoration of the Day of the Vow. Table 1.1 lists the features and sites identified by Van Vollenhoven (2008) at the Reserve.

Table 1.1: Sites and features found at Wonderboom Nature Reserve

Age	Features	Sites	Type of site/feature
Stone Age	1		A Middle Stone Age site
		2	Cave
Iron Age		3	Stone walls
		4	Stone walls
		5	Different features relating to the Later Stone Age
		6	Stone walls
		7	Circular stone wall
		8	Circular stone wall
Historical Age		9	Possible remains of British blockhouses
	10		Old farm boundary
	11		Man-made hole
	12		Man-made hole
	13		Man-made hole
	14		Man-made hole
	15		Man-made hole
		16	Man-made hole
	17		Half-moon shaped wall

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[5] Van Vollenhoven (2008) was requested by the Division Nature Conservation and Resorts of the Department of Housing, City Planning and Environmental Management of the City of Tshwane to write a Cultural Resources Management Plan for Wonderboom Nature Reserve, and therefore the author conducted an archaeological and heritage survey.

Age	Features	Sites	Type of site/feature
	18		Fortification wall
	19		Fortification wall
	20		Wall – purpose unknown
	21		Fortification wall
		22	A low wall
		23	Fortification wall
	24		Circular stone wall
		25	Smaller structures, including a half-moon shaped wall
	26		Semi-circular fortification wall
		27	Number of stone walls
	28		Hole in the ground – packed with stones, close to no. 27
		29	Remains of structure, building made out of stone
		30	Possible refuse midden
	31		Stones concreted together and used as a pillar for the water pipes which pump water to the waterfall
	32		U-shaped flower bed
	33		Furrow at the back of Fort Wonderboompoort
		34	Construction of stone and cement
		35	Construction of stone and cement – furrow
		36	Dam
		37	Old furrow/old wall of a dam
		38	Catchment dam
		39	Corrugated iron blockhouse
		40	Corrugated iron blockhouse
		41	Circular stone wall
		42	Corrugated iron blockhouse
		43	Fort Wonderboompoort
	44		The waterfall
		45	The caves
	46		The Wonderboom tree

Source: Adapted and compiled from Van Vollenhoven (2008)

The kinds of sites and architectural features found at Wonderboom Nature Reserve represent important events that contributed to and shaped South Africa's history, thus playing an important role in the country's historical and cultural heritage. The preservation of archaeological sites and features can also help to promote a country's national identity (Hoffman *et al*. 2002:31).

1.8 Research methodology

A qualitative research method was used for this study. Qualitative research emerged during the 20th century as a reaction to the positivist approaches of the new science; it refers to data in the form of words and not numbers (Finn, Elliot-White & Walton 2000:8; Timoney 2008:4). Qualitative research methods have become popular among researchers in education, sociology, anthropology, biology, history, political science, medicine, and consumer behaviour (Leedy & Ormrod 2014:139; Richards & Munsters 2010:4; Riley & Love 2000:165), amongst other disciplines. However, qualitative research was once frowned on by some academic fields (Leedy & Ormrod 2014:139), including tourism. In part, the reluctance of tourism studies to adopt qualitative approaches may be ascribed to the fact that debates regarding qualitative research only entered tourism studies recently – early qualitative research was published in non-tourism journals and monographs, such as *Social Research*, the *American Journal of Sociology*, the *International Journal of Comparative Sociology*, and *Sociology*. Thus, tourism researchers were not familiar with qualitative methods (Phillimore & Goodson 2004:3; Riley & Love 2000:165).

There are four important reasons why a qualitative research method is preferred among researchers in the humanities. Firstly, it provides researchers with an in-depth 'snapshot' of participants (Jennings 2001:22). This is because qualitative research focuses on analysing people's individual thoughts, opinions on how they understand and experience situations, how they interpret and read their world, and how they make sense of it for themselves (Timoney 2008:5). Secondly, qualitative research is used in situations where little is known about the topic of discussion (Melkert & Vos 2010:34). Thirdly, researchers have greater freedom in selecting topics of interest (Yin 2011:6). Fourthly, qualitative research methods are used to address research questions that require an explanation or understanding of social phenomena and their context (Richards & Munsters 2010:5).

In this study, a sample of people visiting Wonderboom Nature Reserve was selected to conduct a qualitative investigation, as discussed in the next section. The chosen sample of visitors were interviewed. At the same time, I conducted archival research on the Reserve.

1.8.1   Sampling

1.8.1.1   Sampling method

Sampling refers to the selection of a number of people from a larger population with certain characteristics. It is the only way to overcome the impossibility of using the entire population for study purposes, and the enormous expense that would be involved (Dickman 1999:133; Finn *et al*. 2000:108; Maree & Pietersen 2007:172). Another possible reason why researchers use samples is that the chosen group is often heterogeneous – meaning that they have different religions and belong to different cultural and/or racial groups (Brotherton 2008:165).

Sampling methods can be divided into two types, namely, probability (random) and non-probability (non-random) sampling (Kothari 2004:58; Maree & Pietersen 2007:172). The sampling method that was applied in this study was convenience sampling. According to Jennings (2001:138-139), convenience sampling (also called accidental, haphazard, chunk, available, and grab sampling) refers to 'the selection of participants for a study based on their proximity to the researcher and the ease with which the researcher can access the participants'. Convenience sampling falls into the category of non-probability sampling methods, which means that people do not have an equal chance to be chosen for the study (Finn *et al*. 2000:112; Jennings 2001:138).

The core advantage of convenience sampling in this study was that the people interviewed at Wonderboom Nature Reserve were available at the time of the field research. Therefore, they were the easiest to interview (Brotherton 2008:171-172; Dickman 1999:133). It was a relatively fast and simple way to collect data, and the cost was relatively low, as explained by Jennings (2001:139), Maree and Pietersen (2007:177) and Salkind (2012:254). Convenience sampling as a method is also used in explanatory research, where a researcher needs an inexpensive, rapid approximation of the truth (Maree & Pietersen 2007:177).

Despite its advantages, convenience sampling is not always a preferred method (Jennings 2001:139; Yin 2011:88). There are four reasons for this. The first reason is that this method

does not represent the whole population, as it only reflects the population that is convenient to the researcher at the time when the study was conducted. This is a problem because the sample may not be fully representative of the whole population from which they are drawn (Jennings 2001:139). This implies that researchers cannot make generalisations, especially to other settings (Brotherton 2008:172; Salkind 2012:254). However, Battaglia (2011:149) argues that the representativeness of a sample is not necessarily a concern. A second reason is researchers cannot control or determine the selection of the sample, which is problematic because researchers are dependent on people's goodwill (Brotherton 2008:172). A third reason is that it can produce an unknown degree of incompleteness, as the available participants may not be the most informative sources (Yin 2011:88). A fourth reason is that convenience sampling can produce unwanted bias (Kothari 2004:15; Yin 2011:88), for example, if a researcher's focus is water-based activities that tourists engage in on weekends, and the only beach near the researcher is a surfing beach, this would cause bias, as only surfers' opinions would be obtained (Jennings 2001:139).

1.8.1.2   Sample size

According to Kothari (2004:56), the concept 'sample size' refers to the 'number of items', in this case, people who acted as participants, selected from 'the universe' (in this case, anyone who visits the Reserve) from a population 'to constitute a sample'. Jennings (2001:146), Kothari (2004:56), and Maree and Pietersen (2007:178) indicate that the following factors should be taken into consideration when determining the sample size: the size of the population (it can limit the sample size), the nature of the population (homogeneous or heterogeneous), the accessibility of participants (how easy or hard it is to access participants), time constrains, and the budget.

Thus, the sample group for this study was 35 people. The participants were chosen on a random basis. Of 35 participants, 13 were men and 22 were women. There were 21 white and 14 African.[6] Most of the participants (32) were South Africans, three were international (two Argentinians and one Congolese). The sample size was not representative of the whole population of all those who visit the Reserve, because these visitors were available at the time convenient to me as the researcher around the time when the study was conducted, as mentioned above (Jennings 2001:139). I decided on a smaller sample size because it was

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[6] In this study, black South Africans are referred to as 'Africans' or 'African South Africans' in deference to political sensitivity around terms relating to ethnicity in South Africa.

impossible to interview every visitor to Wonderboom Nature Reserve within the limited time frame available (cf. Jennings 2001:137). Moreover, a smaller sample size enabled me to spend more time with each participant, making it possible to obtain more information (Jennings 2001:138). Thus, the study could be completed in a reasonable length of time. When the sample size is smaller, sample errors (random differences in the sample which estimates around the true population) decrease (Brotherton 2008:167; Kothari 2004:58). My decision was also influenced by the timing of the study: I chose to interview participants during the cooler months (the study was conducted in autumn/winter) because these months are ideal for hiking in this area and these months are neither too warm nor too cold. However, this did affect the study, as fewer people visit Wonderboom Nature Reserve in these seasons than in summer, which made it difficult to interview a large number of visitors.

1.8.2 Interviews

1.8.2.1 The interview approach

An interview is a conversation between a researcher (the interviewer) and a participant (the interviewee) in order to obtain information by following a question-answer format (Jennings 2001:164, 2005:101). Interviews remain popular in the social sciences disciplines. In fact, 90% of social researchers (anthropologists, administrators, clinicians, politicians, pollsters, psychiatrists, psychologists, socialists and tourism scholars) use interviews to obtain information (Botterill & Platenkamp 2012:119; Holstein & Gubruim 1997:140; Jennings 2005:99; Pizam 1987:73). Many archaeologists now also use interviews to help them to determine whether their interpretation method has relevance (McKee 2002:458).

There are three reasons why interviews remain so popular. Firstly, they enable a researcher to see the world through the participants' eyes (Nieuwenhuis 2007:87). Thus, a researcher can 'understand the perspective of the [participant] and the meanings that the [participant] attaches to situations and contexts important to [him/her]' (Finn *et al*. 2000:75; cf. Botterill & Platenkamp 2012:120). Secondly, interviews are a useful approach when a qualitative in-depth examination is required (Brotherton 2008:151-152). Thirdly, a researcher can also observe body language and other non-verbal communication that is often missed in other data collection methods (McGehee 2012:370).

Interviews also have some disadvantages. It may be difficult and time-consuming to analyse the data (Dickman 1999:129; Kothari 2004:99; Pizam 1987:73). Some participants may also

feel exposed or may provide imaginary information to make the interview more interesting – the so-called interview effect (Finn *et al*. 2000:91; Kothari 2004:99). Another drawback is that interviews are prone to bias (Pizam 1987:73). For example, ethnic origin, religion, age, social status and even the body language of the participant or researcher might introduce bias. For instance, if a researcher changes his/her tone of voice or facial expression, it might promote or put answers into the participant's mouth (Finn *et al*. 2000:91-92). If, for example, a researcher is supposed to interview every third person, but only interviews older women because they are friendlier and willing to be interviewed, then it would cause personal bias (Dickman 1999:129).

There are three types of interview: structured, semi-structured and unstructured interviews. The semi-structured interview approach was chosen for this study. This kind of interview is somewhat similar to an unstructured interview. Like an unstructured interview, a semi-structured interview also has a list of specific issues or questions to be discussed. The only difference between an unstructured interview and a semi-structured interview is that the latter method adds some structure to the interview (Finn *et al*. 2000:73; Jennings 2001:165).

In this study, I asked participants a number of questions based on the aim and the last two of the study's four objectives, namely to ascertain reasons for visiting Wonderboom Nature Reserve and whether participants knew the archaeological and historical history of the Reserve. Therefore, questions included the following: Why are you visiting Wonderboom Nature Reserve today? Do you know the history of Wonderboom Nature Reserve? Would you consider Wonderboom Nature Reserve a significant tourism attraction?

1.8.2.2   *The interview process*

Interviews took place on Saturdays between May and July 2015. One additional interview was conducted in September 2015 and another in October 2015. The researcher did not conduct interviews on Sundays, which is considered a family day. The period between May and July was chosen for two reasons: cooler weather made this an ideal time to hike (one of the activities at the Reserve),[7] and the South African June/July school holidays tend to bring people to the Reserve.

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[7] The researcher chose to interview hikers because they hiked to Fort Wonderboompoort, the caves, and the waterfall. Therefore, they could provide more information.

Most of the interviews took place between 11:00 am and 13:00 pm, when people came down the mountain from their hike. The researcher conducted the interviews in a language with which the participants were comfortable. Hence, 15 interviews were conducted in Afrikaans and 20 in English. Members of any racial groups that visited the Wonderboom Nature Reserve were interviewed, since some had connections to the area (see Chapter 4). Although other locations such as the barbecue (*braai*) area were also used to conduct interviews, most of the interviews took place at the entrance to the hiking route next to the Wonderboom tree, opposite a barbecue area at a U-shaped flowerbed (see Figure 1.3). The spot was primarily chosen because of its strategic position, close to the entrance and exit points of Wonderboom Nature Reserve which made it easier to approach visitors for interviewing. In addition, this spot created a relaxed atmosphere with enough space for the purpose of interviews (see Finn *et al*. 2000:111).
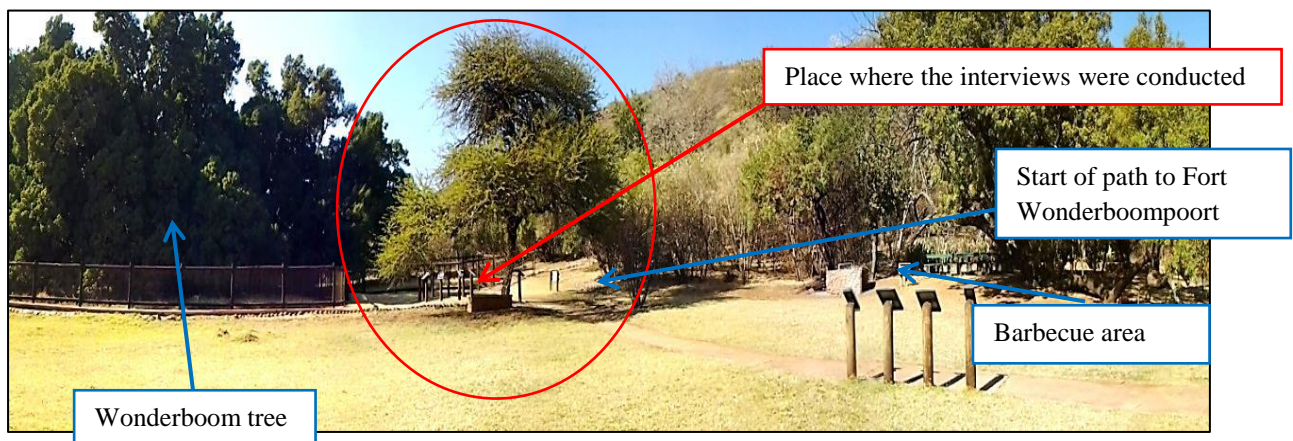
Figure 1.3: The area where the interviews took place

Source: Researcher (19 July 2015)

A number of steps were taken in selecting participants. First, I approached people who came down from their hike by introducing myself and explaining the nature and purpose of the research. I then asked them to participate in the study. Some visitors refused, others agreed. In most instances, participants were interviewed after their hike, because they then had greater exposure to different attractions on Wonderboom Nature Reserve and were therefore able to respond in more detail to the questions posed to them. However, this approach was not always possible, and some participants were interviewed before their hike.

Once a visitor agreed to the interview, he/she was asked to complete an informed consent form before I conducted the interview, using a list of questions (see Appendix 1 for the list of

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questions used in the semi-structured interviews). I used a voice recorder, since it enabled me to keep my attention to the dynamics of the interview, as suggested by Brinkmann and Kvale (2015:204-205). Despite some scholars' scepticism regarding the use of voice recorders (cf. Jennings 2005:111-112), I found it of particular value, since it enabled me to conduct the interviews without interrupting or disturbing the free flow of the interview, and eventually to analyse every word that was said in the context of each interview (cf. Brinkmann & Kvale 2015:205-206). In addition to obtaining participants' permission to conduct interviews, their permission to record the interviews was also sought separately, as Yin (2011:171) advises. In addition, participants were ensured of the anonymity of their answers, stating that their names would not be revealed in any way. Back home, I transcribed the information from the voice-recorder device, as recommended by Timoney (2008:7).

1.8.3   Archival research

In order to obtain more background and information on Wonderboom Nature Reserve, I also used the National Archives of South Africa in Pretoria, and the Heritage Foundation archives at the Voortrekker Monument in Pretoria. I sought information on the Reserve in general, and the Wonderboom tree, waterfall, caves, and Fort Wonderboompoort in particular, as these are the best-known attractions of the Reserve.

Relatively little academic work has been published on Wonderboom Nature Reserve. Travel books that include the Reserve tend to focus on the Wonderboom tree; some typical examples are the works by Boddy-Evans *et al*. (2006) and Harrison and Heese (2006), who only mention the giant tree at the Reserve, but say little about the rest of Wonderboom Nature Reserve's attractions. Only eight sources could be found that focused on Wonderboom Nature Reserve and Wonderboom tree. The first source was the seventh number of *Fauna and Flora*, an official publication of the then Transvaal provincial administration (1956), which contains a number of papers on aspects such as the proclamation of Wonderboom Nature Reserve (Behrens 1956a), its history (Behrens 1956a; Hanish 1956; Mogg 1956), its geology and two caves (Maynhard 1956), the Wonderboom – the tree itself (Mogg 1956), Fort Wonderboompoort (Behrens 1956a, 1956b; Mogg 1956), nature trails, as well as the fauna and flora found in the area (Collett 1956; FitzSimons 1956; Mogg 1956; Roberts 1956a, 1956b). A second source, by Carruthers (2000), covers the history, geology, fauna, and flora of the Magaliesberg range. A third source, Blomerus (2004), pays particular attention to the Wonderboom itself, as well as the fauna, and other flora found in the area.

The fourth and fifth sources by Mulder (2004a, 2004b), have a historical focus, focusing on the history of the Wonderboom area and Fort Wonderboompoort. The sixth source, by Mulder and Heine (2004), supplements the fourth and fifth sources, as it discusses the establishment of the farm Wonderboom and the present-day Wonderboom area. The seventh source is a report by Van Vollenhoven (2008) on Wonderboom Nature Reserve which proved to be very valuable for this study, since it focuses on the archaeological sites and features of the Reserve. The most recent source, a Master's dissertation by Blom (2011), refers to the Reserve in support of her argument that things have to be made tangible to people by means of a narrative that reveals the cultural and biophysical history of a place.

1.8.4   Data analysis

After the interviews, the recordings were transcribed and transferred to computer, using Microsoft Word, as discussed by Brinkmann and Kvale (2015:205). At this stage, any interviews conducted in Afrikaans were translated into English. The research data gathered by means of the interviews and the documentary analysis were then compared against seven selected case studies obtained from a literature review on archaeotourism sites ranging from World Heritage Sites to less well-known archaeological sites. The literature review paid particular attention to the reasons for the popularity of the selected World Heritage and other less well-known archaeological sites.

1.9   Ethical considerations

Ethical considerations are important in any study, especially when dealing with human participants, since they could be harmed (cf. Brotherton 2008; Yin 2011). For that reason, it is the responsibility of researchers to protect the rights of humans and non-humans from harm (Jennings 2001:101, 106). According to Yin (2011:44), before any study can begin, it is vital to obtain permission from the institution(s) that exercise(s) authority over the area. Ethical clearance for this study was given by the Ethics Committee of the Faculty of Humanities at the University of Pretoria (reference number 10592483 GW201 503 10) on 26 March 2015. Permission to conduct the study at the Reserve was also obtained from the City of Tshwane, and permission to interview visitors to Wonderboom Nature Reserve was obtained from the visitors themselves.

As I have mentioned before, participants were required to fill in two forms. The first was the informed consent form (see Appendix 2). The informed consent letter provides the title of the

study and my name (as the researcher), as well as the purpose, aims and objectives of the study. It also explains that participation was totally voluntary and that participants had the right to withdraw from the study at any time. By signing the form, participants also stated that they gave permission for the information that they provided to be used for the purposes of this study. One member of each interviewed group (which consisted of friends and/or family) had to sign the informed consent form with the clear understanding that the signatory acted on behalf of the group. Under this condition, each member of a group gave his/her permission.

The second form that participants had to complete was the data recording form (see Appendix 3). This form was used only by me. It contained the following information: date, group number (after the interview, I gave each group a number, making it easier to analyse the data), name and surname of participant/s, permission (every participant had to tick as a sign that he/she gave permission), recording number, e-mail address (for further questions), and remarks (which I filled in). Participants were asked to complete this form to provide the number of people in the group and their e-mail addresses, as only one person had to fill in the informed consent form, as indicated above. Another reason was that it showed that participants gave their permission and that they had signed the informed consent form.

The next chapter determines if Wonderboom Nature Reserve has any value as an archaeological site in the context of its wider attraction for visitors.

CHAPTER 2:
THE ARCHAEOLOGICAL VALUE OF
WONDERBOOM NATURE RESERVE

2.1 Introduction

This chapter aims to address the first objective, which is to establish the archaeological and historical value of Wonderboom Nature Reserve in the context of its other attractions.

An understanding of the value of Wonderboom Nature Reserve as a potential archaeotourism destination, in addition to its other attractions, requires the Reserve to be understood in the context of the Magaliesberg, in which the Reserve is located (Blom 2011:18).

2.2 The Magaliesberg range

The Magaliesberg is a unique mountain range in South Africa. It is one of the largest and most beautiful quartzite ridges in the world (Harrison & Heese 2006:58). It is believed to be 100 times older than Mount Everest, on the border of Tibet and Nepal (Carruthers 2000:i). The Magaliesberg was formed approximately 2 300 million years ago, during the creation of Gondwanaland (Carruthers 2000:8). It is one of the three main ridges in the Central Bankenveld, which is a 'transitional zone separating the rolling plains of the Highveld (approximately 1 500 m above sea level) in the south from the Middleveld (approximately 1 200 m above sea level) in the north' (Horn 1998:36; cf. Carruthers 2000:49). Over the centuries, explorers, hunters, traders, missionaries, scientists, and travellers have found much to interest them on the Magaliesberg (Carruthers 2000:2). The Magaliesberg was proclaimed a protected natural environment in 1977 (Blom 2011:27).

The mountain range runs in a loose S-shape from just west of Bronkhorstspruit, in Gauteng province, to Rustenburg, in North West province (Carruthers 2000:49; Harrison & Heese 2006:58; Mulder 2004a:9). The highest point on the Magaliesberg is Nooitgedacht, in Gauteng, approximately 1 852 km above sea level (Carruthers 2000:50).

The Magaliesberg was once home to many wild animals, such as elephants, lions, black and white rhinoceroses, buffaloes and hippopotamuses (Carruthers 2000:111). As modern urban and agricultural civilisation expanded, many of the wild animals in this region disappeared (Blomerus 2004:25; Carruthers 2000:111). However, in recent times, many of the animals

that once freely roamed these areas were re-introduced to nature reserves located on the Magaliesberg (Blomerus 2004:25; Carruthers 2000:111). Wonderboom Nature Reserve is one of these reserves. Today, various species of fauna, such as Burchell's zebra (*Equus burchelli*) and the black eagle (*Aquila verreauxii*), flora, such as the Wonderboom tree (*Ficus salicifolia*) and sickle bush (*Dichrostachys cinerea*), and insects, such as the brown-veined white butterfly (*Belenois aurota*) and bush locust (*Phymateus viridipes*), can be found at Wonderboom Nature Reserve (Carruthers 2000). Detailed studies of the fauna, flora, and insects of the Magaliesberg as a larger habitat have been undertaken since the mid-1950s – information on the fauna and flora of Wonderboom Nature Reserve was gathered by Collett (1956), FitzSimons (1956) and Roberts (1956a, 1956b), and, more recently, by Carruthers (2000) in his book *The Magaliesberg* (see Chapters 4 to 9) and Blomerus (2004).

2.3   Wonderboom Nature Reserve and the Magaliesberg in historical perspective

This section discusses the archaeological history to determine the historical and archaeological value of Wonderboom Nature Reserve. The history of the area in which the Wonderboom Nature Reserve is located is divided into three stages, namely the Stone Age, the Iron Age and the Historical Age.

2.3.1   Stone Age

The Stone Age is characterised by the fact that in this period, tools were made of stone (Van Vollenhoven 2006:182). John Goodwin and Peter van Riet Lowe divided the Stone Age into three phases, namely, the Early Stone Age, the Middle Stone Age, and the Later Stone Age (Goodwin 1929:6).

Van Vollenhoven (2008) discovered two Stone Age sites at Wonderboom Nature Reserve during his archaeological and heritage survey at the Reserve. These sites are marked in Figure 2.1, overleaf, with yellow markers.
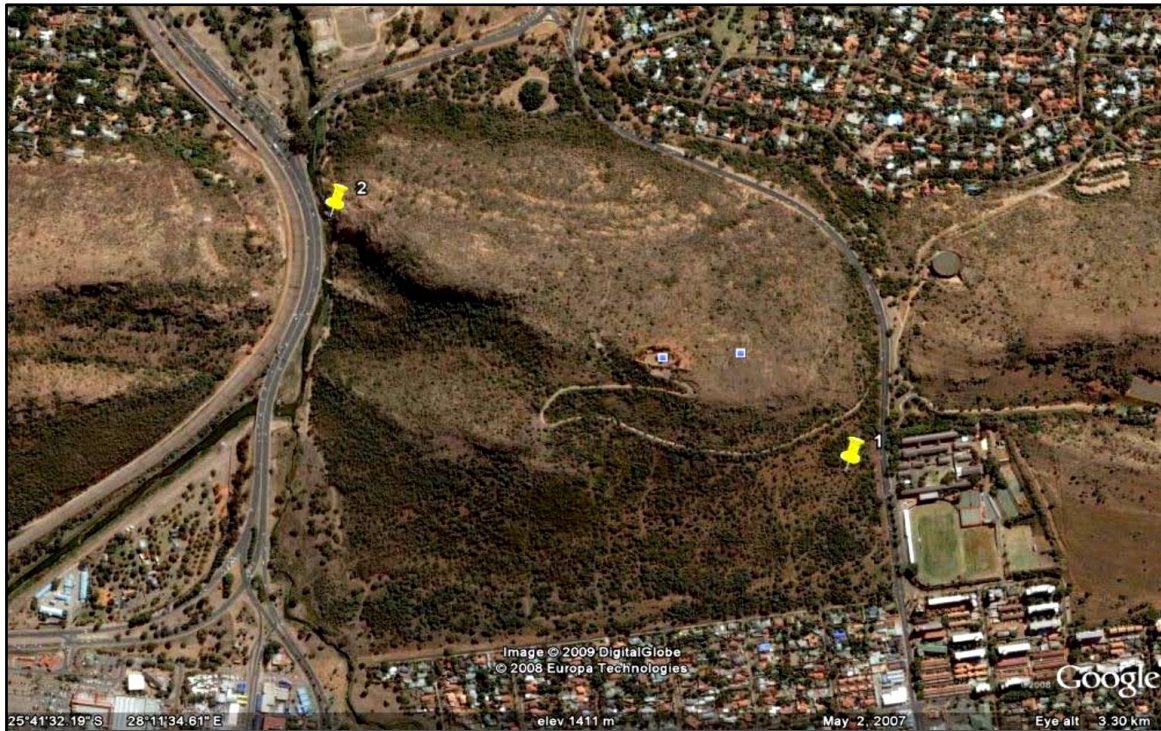
Figure 2.1: Stone Age sites discovered at Wonderboom Nature Reserve

Source: Van Vollenhoven (2008:135)

2.3.1.1 Early Stone Age

One of the most extensive and richest Later Acheulean[8] Stone Age sites in the world was discovered and explored in Wonderboom South, east of Wonderboom Nature Reserve, by Dr H. H. E. Hanish about 1955/1957 (Carruthers 2000:214; Hanish 1956:59; Mason 1958:36, 1962:31,67; Mulder 2004a:10; Van Vollenhoven 2006:183, 2008:1; Woodhouse 1971:56,160).

Over 15 000 Early Stone Age stone tools, cores, and waste flakes were discovered during the construction of a road[9] by the Archaeological Survey, under the leadership of Prof. Revil Mason in the late 1950s. Figures 2.2 and 2.3 show a hand-axe and cleaver found at the site

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[8] In each stage there were what archaeologists term 'cultures'. These cultures are splinter groups that evolved during the main phase. Each of these cultures is named after the place where the first example of this type of artefact was found (Giliomee & Mbenga 2008:13; Inskeep 1978:48). The Early Stone Age consists of three cultures, namely the Oldowan, Acheulean, and Fauresmith cultures. The Stillbay, Pietersburg, Mosselbay, Howieson's Poort and Alexandersfontein cultures date back to the Middle Stone Age. The Late Stone Age includes the Wilton, Smithfield, Oakhurst, Albany, and Robberg cultures (Giliomee & Mbenga 2008:13; Inskeep 1978:48; Klein 1983:28).

[9] The road was constructed on the southern side of Wonderboompoort, behind what is today Hoërskool Wonderboom (Wonderboom High School) (Mulder 2004a:10). According to Mason (1958:36), 'the site lies on the floor of a shallow valley on the southern slopes of the Magaliesberg'.

(Carruthers 2000:214; Mason 1958:37; Mulder 2004a:10). According to Mason (1962:169), the artefacts indicated that Later Acheulean people occupied the site.
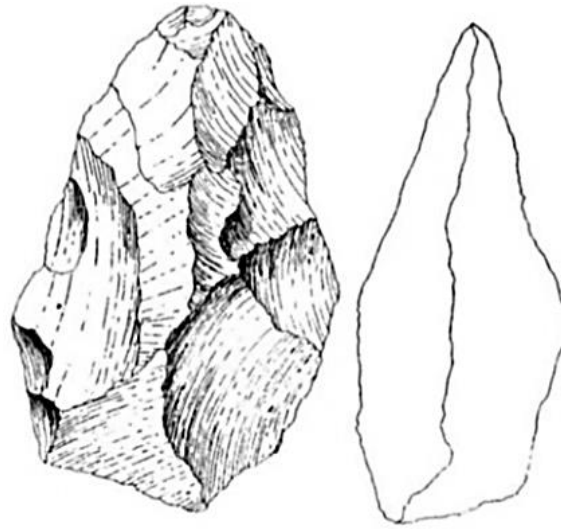
Figure 2.2: Example of a hand-axe discovered in the Wonderboom area

Source: Mason (1962:96)
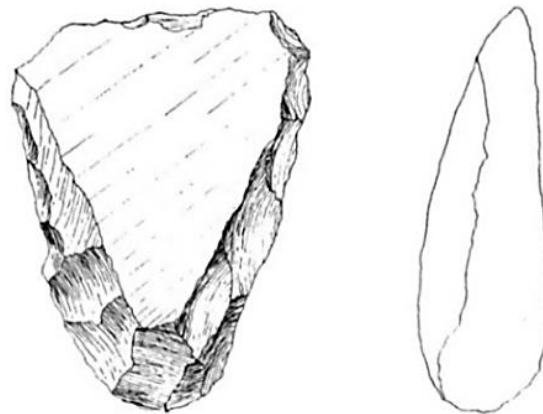
Figure 2.3: Example of a cleaver discovered in the Wonderboom area

Source: Mason (1962:96)

The Acheulean culture is believed to date to the beginning of the Early Stone Age (Horn 1998:47; Klein 2013:94), approximately 2 million to 150 000 years ago (Van Vollenhoven 2008:13). The name of this kind of stone tool, Acheulean, is derived from Saint Acheul, in France (Giliomee & Mbenga 2008:13; Inskeep 1978:50).

In order for civilization to advance, new tools were needed, such as hand-axes and cleavers. Hand-axes, or bifaces, are made by removing flakes from cobbles, which creates a perfectly trimmed, pear-shaped or triangular tool (see Figure 2.2) (Giliomee & Mbenga 2008:13;

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Inskeep 1978:51; Klein 2013:93; Woodhouse 1971:48). Cleavers are U-shaped, with an axe-like cutting edge (see Figure 2.3) (Giliomee & Mbenga 2008:13; Inskeep 1978:51; Klein 2013:93). Earlier Acheulean tools were thicker, less well trimmed and less symmetrical than later Acheulean tools. Tools were flaked with 'hard' stone hammers. Later Acheulean tools were also crude, and most of the stone tools were flaked using 'soft' wooden hammers (Klein 2000:111). The stones used for tools consisted of quartzite, quartz, diabase, and shale (Inskeep 1978:51).

Several hominids are believed to have made stone tools. The species that was responsible for the Acheulean industry was *Homo erectus*, or *Homo ergaster*, as the species is known outside of Africa (Connah 2004:10; Giliomee & Mbenga 2008:7; Shillington 2005:3). *Homo erectus* lived between 1 million and 500 000 years ago (Klein 2013:91). This species had a larger brain than the preceding *Australopithecus* and *Homo* species, which enabled *Homo erectus* to communicate, master fire[10] and make tools (Bentley & Ziegler 2008:7-8; Giliomee & Mbenga 2008:8; Shillington 2005:3-4; Woodhouse 1971:55). *Homo erectus* were also the first species to leave Africa and to migrate to Europe and Asia (Shillington 2005:3).

There were four reasons why *Homo erectus* may have chosen what is today the Wonderboom area as a suitable place to live. Wonderboompoort [Wonderboom pass] is a gap in the Magaliesberg range which could be used as a natural trap for game, since the mountain formed a natural barrier and migrating game had to go through this gap (Hanish 1956:55; Mason 1958:36; 1962:19,171). The presence of stone suitable for manufacturing stone tools – the artefacts found show that such tools were made and used there (Mason 1962:169). Wonderboompoort was probably a wooded area during the Stone Age, providing shelter against the wind (Hanish 1956:53). The presence of a natural spring – Acheulean hominids preferred to live near water (Hanish 1956:53; Klein 2000:113).

2.3.1.2   Middle Stone Age

Of the few Middle Stone Age artefacts found on the Magaliesberg (Carruthers 2000:217), a number were discovered close to the study area. Such artefacts have been located from the western side of Steve Biko Road (formerly Voortrekker Road) across the Magaliesberg (see

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[10] According to Sievers and Wadley (2008:2910-2911) and Wadley (2012:341), people have used fire since 65 000 to 48 000 years ago. This is proven by hearths discovered by Wadley and a team from the University of the Witwatersrand in 1998 during excavations at Sibudu Cave, near Durban, in the Kwa-Zulu Natal province (Sievers &Wadley 2008:2910).

Figure 2.1) (Van Vollenhoven 2008:14). According to Van Vollenhoven (2008:14), this site was previously located inside the Wonderboom Nature Reserve.

The Middle Stone Age lasted from 150 000 to 30 000 years ago (Van Vollenhoven 2008:13). During the Middle Stone Age, tools changed and became smaller (see Figure 2.4). Hand-axes and cleavers were replaced with flake and blade tools – long and narrow flakes (Carruthers 2000:216; Connah 2004:16; Inskeep 1978:53). Flakes were smaller and thinner and were shaped prior to being struck from the core (Giliomee & Mbenga 2008:14). These blades and flakes were then touched up and improved to make them even better. Thus, new tools such as points, scrapers, denticulates, notched and backed elements were developed (Connah 2004:16; Klein 1983:33; Shillington 2005:5). These were then hafted to wood or bone by using vegetable glue and twine to create spearheads, arrows and choppers, which were used to hunt wildebeest, hartebeest, and eland (Giliomee & Mbenga 2008:14; Huffman 2011; Inskeep 1978:58; Shillington 2005:5).

Figure 2.4: A Middle Stone Age tool at Wonderboom Nature Reserve
Source: Van Vollenhoven (2008:15)

It is believed that *Homo sapiens* were responsible for making tools during the Middle Stone Age (Giliomee & Mbenga 2008:14; Shillington 2005:5). *Homo sapiens*'s brain was almost as

large as the brain of a modern-day person, *Homo sapiens sapiens* (Bentley & Ziegler 2008:10; Shillington 2005:5). *Homo sapiens* showed early signs of modern human behaviour, understanding language, and being capable of creating symbolism and art (Bentley & Ziegler 2008:11; Giliomee & Mbenga 2008:14). Because *Homo sapiens* had a form of language, they were able to trade with neighbours, over distances which sometimes exceeded 300 km (Bentley & Ziegler 2008:15). Like their predecessors, *Homo erectus*, they also mastered and controlled fire for cooking and heating purposes (Carruthers 2000:217). *Homo sapiens* evolved in Africa and migrated to other continents, such as Australia, when cooler conditions created bridges over the continents, according to the 'Out-of-Africa' theory (Bentley & Ziegler 2008:10; Klein 2000:115; Shillington 2005:5).

2.3.1.3   *Later Stone Age*

Van Vollenhoven (2006:184; 2008:14) identified a Late Stone Age site west of Wonderboompoort (see Figure 2.1). This may mean that hunter-gatherers used the area during the Late Stone Age. The Late Stone Age lasted from 120 000 to 90 000 years ago (Shillington 2005:5). Stone tools became even smaller during the Late Stone Age; they were microliths – small stones reshaped again and again to form points and blades in the shape of crescents or triangles only a few centimetres long. The microlith could be hafted to wooden shafts to create spears and arrows (Carruthers 2000:217; Giliomee & Mbenga 2008:16; Shillington 2005:6). Other materials, such as bone and wood, were also used to create awls, fish hooks, and barbs used for arrows and harpoons (Horn 1998:50; Shillington 2005:6). Hunting became easier than in the Middle Stone Age, because Late Stone Age people mastered the bow and arrow and learned how to use poison on their arrow tips (Carruthers 2000:218). Beads and pendants also made their appearance in the Late Stone Age (Inskeep 1978:59). The Late Stone Age is best known for its rock paintings and engravings. In the Magaliesberg, there are more rock engraving sites than rock painting sites (Carruthers 2000:219; Inskeep 1978:59; Van Vollenhoven 2006:185).

Homo sapiens sapiens is associated with the Late Stone Age. The *Homo sapiens sapiens* brain was the size of a modern-day person's brain – this is essentially the same species as modern-day people, but the people lacked the learned experience and accumulated

knowledge that people have today (Bentley & Ziegler 2008:10; Shillington 2005:5). This species spread to all corners of the world by 10 000 BCE[11] (Shillington 2005:5).

2.3.2 The Iron Age

During Van Vollenhoven's (2008) archaeological and heritage survey, he found several Iron Age sites (see Figure 2.5 and Table 1.1). In the course of my own study, numerous ceramic pieces were also discovered during a hike to the Reserve's waterfall and cave (see Figure 2.6). These artefacts indicate that Wonderboom Nature Reserve was occupied during the Iron Age. This period is known as the Iron Age, because it is characterised by the use of iron in the manufacturing of tools (Van Vollenhoven 2006:185). Barker *et al*. (1992:26) and Van der Ryst and Meyer (1998:96) divide the Iron Age in southern Africa into two stages, namely the Early Iron Age and the Later Iron Age. Later, Huffman (2007:xi) identified another stage – the Middle Iron Age. The current study focuses only on the Early Iron Age and Later Iron Age, as thus far, traces of the Middle Iron Age have only been found in the northern parts of South Africa, especially in the Limpopo province (Van Vollenhoven 2006:186, 2008:16).

Figure 2.5: Iron Age sites discovered at Wonderboom Nature Reserve

Source: Van Vollenhoven (2008:136)

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[11] BC (Before Christ) is sometimes replaced in historical and archaeological academic works by 'BCE' (Before the Common/Current Era). BCE is equal to BC. For example, 1000 BC is equal to 1000 BCE (Archaeological Institute of America 2016).

Figure 2.6: Ceramic pieces found during a hike

Source: Researcher (26 June 2016)

2.3.2.1 Early Iron Age

Several stone walls were identified during Van Vollenhoven's (2008) study. He dated them to the Early Iron Age (see Table 1.1 and Figure 2.5). The Early Iron Age in South Africa has been dated to 200 to 900 CE[12] (Huffman 2007:xi; Van Vollenhoven 2008:16). During the Early Iron Age, Bantu-speaking peoples of the Niger-Congo group entered South Africa. The word '*ba-ntu*' means 'people' (Shillington 2005:49, 51; Van der Ryst & Meyer 1998:96).

The precise route which the Bantu-speaking groups took is unclear. Archaeologists look at ceramics or pottery to identify different decoration traditions and construct routes or streams (Shillington 2005:53). It seems that the Bantu-speaking peoples took three main routes – there were an eastern, western and a southern stream. The eastern stream of Bantu-speaking peoples migrated from the Congo and moved eastwards along the northern side of the equatorial forest, where they stayed (Van der Ryst & Meyer 1998:96). The western stream of Bantu-speaking people journeyed from the Congo towards south-western areas, such as Angola and Namibia (Van der Ryst & Meyer 1998:96). The southern stream of Bantu-speaking people moved in an easterly and then southerly direction to Kenia and Tanzania. From there, they migrated to Zambia and through western Zimbabwe and eastern Botswana towards South Africa, which they reached between 300 and 400 CE (Shillington 2005:55,57;

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[12] Scholars in the historical and archaeological fields prefer to replace AD (Anno Domini) with 'CE' (Common Era). CE equals AD, for example, 1000 AD equals 1000 CE (Archaeological Institute of America 2016).

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Van der Ryst & Meyer 1998:97). These groups moved southwards into the Magaliesberg by 300 CE (Carruthers 2000:221).

The Bantu-speaking peoples practised agriculture. Their main crops were sorghum and millet, but they also cultivated pumpkins, melons and beans. Agriculture allowed Early Iron Age communities to support larger families and trade with neighbouring communities. Bantu-speaking peoples also kept livestock, and sometimes hunted and fished (Horn 1998:52; Maylam 1986:6; Shillington 2005:58). They also engaged in mining and the working of iron (Maylam 1986:6). Woodhouse (1971:129) argues that Early Iron Age communities did not smelt their own iron, but traded it with other communities. However, Shillington (2005:59) disagrees, claiming that Early Iron Age communities did indeed smelt their own iron. The Early Iron Age Bantu-speaking people believed in the supernatural, and it seems that several stone walls were built in the Magaliesberg to attract good luck or in veneration (Carruthers 2000:224). They may be like the stone mounds at Broederstroom, in Gauteng, which contain slabs of iron ore, suggesting a ritualistic reference to the iron that the people depended on (Carruthers 2000:224).

Pottery was very important to Early Iron Age communities, as it provided better storage, transportation options and heat retention for liquids than the ostrich shells, gourds and ground stone bowls used by the Stone Age people (Carruthers 2000:222; Pikirayi 2009:733). Early Iron Age pottery was thicker than Later Iron Age ceramics, and pinkish in colour. It is characteristic of Early Iron Age pottery for the lip and neck of vessels to be decorated with chevron or hatching patterns (Carruthers 2000:222; Inskeep 1978:124).

Early Iron Age people lived in small, semi-permanent villages. Huts were domed structures built with poles and *daka* (a mixture of dung and mud), intertwined with plastered saplings. Floors were covered in *daka* and featured stone blocks which provided a dry sleeping area (Carruthers 2000:221-222; Horn 1998:52; Huffman 2007:4; Shillington 2005:58). Huts and grain bins were usually built around a centrally located cattle enclosure, as a form of protection. This is known as the 'Central Cattle Pattern' (Giliomee & Mbenga 2008:23; Huffman 2011; Shillington 2005:58). The central area was also used for ceremonial events, such as weddings, and served as burial centres (Giliomee & Mbenga 2008:22). Giliomee and Mbenga (2008:23) and Huffman (2011) note that the 'Central Cattle Pattern' was also practised among the Eastern stream of Bantu-speaking peoples.

2.3.2.2   Later Iron Age

A number of Later Iron Age sites have been found on the Magaliesberg (Van Vollenhoven 2008:16), including the Wonderboom Nature Reserve. During his archaeological and heritage survey, Van Vollenhoven (2008) discovered numerous stone walls there which date to the Later Iron Age (see Table 1.1 and Figure 2.5). The Later Iron Age has been dated to 1300 to 1840 CE. It is estimated that Later Iron Age people entered the region which is today Pretoria around 1600 CE (Huffman 2007:xi; Van Vollenhoven 2006:187, 2008:16).

Apart from engaging in agriculture (Maylam 1986:12), the Later Iron Age people traded merchandise such as shells, ivory, glass beads and ceramics with other communities (Carruthers 2000:230; Shillington 2005:136; Van der Ryst & Meyer 1998:98). Mining and the production of iron were also continually practised during the Later Iron Age (Van der Ryst & Meyer 1998:98), and iron was plentiful in the Magaliesberg region (Carruthers 2000:229). Iron was mined and smelted to forge iron tools and implements. The tools used for mining were very simple, such as stone hammers. Other minerals, such as gold and copper, were also mined, worked and traded (Maylam 1986:13-14).

During the Later Iron Age, ceramic styles also changed as vessels became thinner than those of the Early Iron Age. Most of the pottery had undifferentiated or tapered rims, and the whole vessel was decorated and not just the neck and lip, as with Early Iron Age pottery (Huffman 2007; see also Barker *et al*. 1992:28). Today, archaeologists and historians are able to distinguish between different groups and periods by using the wide range of 'distinctive regional pottery styles' (Shillington 2005:136).

Settlement patterns also changed during the Later Iron Age. Villages were smaller, consisting of smaller family homesteads rather than larger, extended settlements. Later Iron Age people preferred to use stone, without the use of mortar, to construct their huts (Barker *et al*. 1992:28; Maylam 1986:11). Huts were round and had thatched roofs (Carruthers 2000:225). Later Iron Age people preferred elevated areas for safety and military reasons. Therefore, they liked to construct huts on hill tops, as was probably the case of the royal huts on Mapungubwe Hill, in the Limpopo province (Carruthers 2000:225; Maylam 1986:10; Van der Ryst & Meyer 1998:98). Walls linked the huts to create stock enclosures (Barker *et al*. 1992:28). Cattle was important for two reasons: cattle provided meat and milk; cattle were also a source of wealth and social significance, since cattle served as marriage goods which a

man and his family delivered to the bride's family when a man wanted to marry (Shillington 2005:144; Van der Ryst & Meyer 1998:98).

2.3.3 Historical Age

The Historical Age is a phase in human history where written historical sources, such as missionaries' journals, recorded history (Van Vollenhoven 2006:189). These historical sources enable academics to learn more about human communities from a particular period. As a result, scholars focus more on the Historical Age than the prehistoric times (Van Vollenhoven 2006:189). The historical period is also regarded as starting at different times in different regions, dating back to the arrival in a given region of people who could read and write, and thus leave a historical record (Fagan 2012:32; Inskeep 1978:9; Van Vollenhoven 2006:16). In addition, oral traditions, the study of contemporary languages, and archaeology are also used to obtain information about these groups (Inskeep 1978:9). Numerous historical sites were also recorded by Van Vollenhoven (2008) (see Table 1.1 and Figure 2.7).

Legend: Green: farm boundaries; Dark blue: holes; Pink: refuse middens; Purple: stone wall with associated hole; Light blue: waterfall and associated features; Yellow: Day of the Vow; White: other

Figure 2.7: Some sites from the Historical Age at Wonderboom Nature Reserve

Source: Van Vollenhoven (2008:138)

This section discusses the Sotho-Tswana, Southern Ndebele, Mzilikazi's Matebele,[13] Boers,[14] and British, considering these groups' activities in the area of the Wonderboom Nature Reserve and probably in the area now in the Reserve itself, contributing to its historical significance.

2.3.3.1 The Sotho-Tswana

As mentioned before, Van Vollenhoven (2008) discovered several stone walls at Wonderboom Nature Reserve. These may have been built by Sotho-Tswana groups. It has been argued that the Sotho-Tswana were the first group to settle in what is today the Pretoria region (Louwrens 2006:113,120; Mulder 2004a:13; Van Vollenhoven 2006:189). The Sotho-Tswana separated from other Bantu-speaking peoples somewhere in east Africa (Schapera 1962:14). According to Giliomee and Mbenga (2008:30), it probably happened in present-day Tanzania. From Tanzania, the Sotho-Tswana moved to South Africa via Zimbabwe (Schapera 1962:14). They crossed the Zambezi River before 1450 (Louwrens 2006:120). The Sotho group is divided into three main groups, namely Western-Sotho (Tswana), Southern Sotho (Basotho), and Northern Sotho (Bergh 1998a:105; Maylam 1986:42; Schapera 1962:9). However, in this section, I only discuss the Tswana, because, according to the available evidence, the Basotho and Northern Sotho never lived in the study area.

About 1500, the Hurutshe, a Tswana group, split at Rathateng, between the Marico and Crocodile Rivers. The split gave rise to the Kwena (Carruthers 2000:232; Horn 1998:55; Giliomee & Mbenga 2008:36; Legassick 2010:20; Maylam 1986:45; Pistorius 1995b:50). From Rathateng, the Kwena dispersed into the Transvaal and Free State (Pistorius 1995a:123, 1995b:49,50). The Kwena were a powerful Tswana group during the 17th and 18th centuries (Maylam 1986:45). They settled north of Pretoria. Their territory included the Crocodile, Pienaars, and Apies Rivers as well as the Magaliesberg mountain range (Bergh 1998a:106).

Another Tswana group that lived in the Pretoria region was the Kgatla. According to Pistorius (1995a:123, 1995b:49,51), the stone walls discovered at Mabyanamatshwaana (Swartkoppies), north-east of Brits, may indicate where the division of the Kgatla and some Kwena groups into smaller groups occurred. The Kgatla settled at a place known as Marapjana, which is located on the farm Schilpadfontein, on the Springbok Flats, in the

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[13] I included these groups in the Historical Age rather than in the section on the Iron Age because their oral history was at some point recorded in writing.
[14] The concept 'Boer' is Dutch for 'farmer' (Bentley & Ziegler 2008:921; Shillington 2005:212). Afrikaans speakers, mostly of Dutch descent, referred to themselves as Boers.

Limpopo province (Pistorius 1995b:52). From there, the Kgatla settled in 'Tsane', north of Pretoria, around 1700 (Breutz 1989:12). According to Breutz (1989:12), the Southern Ndebele were the Kgatla people's neighbours to the south. However, Van Vollenhoven (2006:189, 2008:17) claims that the Southern Ndebele were the first to settle in the Pretoria region. Whichever of these theories is correct, it seems that the Southern Ndebele and Tswana lived in peace with one another for more than 100 years (Breutz 1989:12).

2.3.3.2   The Southern Ndebele

The Southern Ndebele that settled in the Pretoria region (Carruthers 2000:234; Van Vollenhoven 2006:189) should not be confused with the Northern Ndebele, who reside in the Limpopo province. Although these two groups both resort under the 'Transvaal Ndebele', they have no common history. Both these groups must be distinguished from the Ndebele or Matebele (plural) of Mzilikazi, a refugee group that entered the Gauteng Province after 1822 and eventually settled in the western part of Zimbabwe (Bergh 1998a:108; Butiskhosana 2009:1,19; Doyle, Johnston & Wood 1997:64; Maylam 1986:46; Van Vuuren 1983:9). I do not discuss the Northern Ndebele, as they never lived in or close to the study area.

Around the year 1500, the Southern Ndebele broke away from the Nguni main group, which included the Swazi, Zulu and Xhosa (Horn 1998:216; Van Warmelo 1944b:24). Eventually the groups split, and one group, which later become the Southern Ndebele, migrated to a place about 60 km south-west of Pretoria, to Randfontein, known as *Emhlangeni* [by the reeds], where they lived for about 30 years. From *Emhlangeni*, they moved to *KwaMnyamana* [place of the Black Hills], the present-day Wonderboompoort/Bon Accord area, around 1610. In the area near what is today Bon Accord, Chief Musi (also known as Msi, Rhasa, and Bulongo) became the chief of the Southern Ndebele when he succeeded his father, Mhlanga (Butiskhosana 2009:21; Horn 1998:58, 216; Makhura 2007:101; Van Vuuren 1983:12, 1992:110-111).

There is uncertainty about the number of Musi's sons. According to Fourie (1921, cited in Van Vuuren 1983:13, 1992:112), Musi had five sons, while Van Warmelo (1930, cited in Van Vuuren 1983:14, 1992:112) indicates that Musi had six sons. Louwrens (2006:112) provides the names of the six sons, namely the Manala, Mtombeni, Dlomu, Ndzundza, Hwaduba and M'Pafuli. Chief Tshwane could have been the son of Hwaduba. To heighten the confusion, Louwrens (2006) says that Tshwane could also have been another name for

Chief Musi (cf. Horn 1998:58; Van Vuuren 1992:112). However, Horn (1998:58) and Van Warmelo (1944b:24) indicate that Tshwane was another one of Chief Musi's sons. This would imply that Musi had seven sons. Since the majority of authors, mentioned above, indicate either five of six sons, Tshwane in all probability was the son of Hwaduba and not of Musi. Clearly the issue has not yet been resolved.

Each of Chief Musi's sons became chiefs of his own group after the Chief's death (Louwrens 2006:113). When Chief Musi died, Manala and Ndzundza disputed the chieftainship. As a result, the Southern Ndebele split into three main groups: the Hwaduba, Manala and Ndzundza (Van Vollenhoven 2006:190; Van Vuuren 1983:9,13, 1992:114; War Office 1905:33). Eventually, the brothers made peace in an area somewhere between the Steelpoort and Olifants Rivers (Van Vuuren 1992:115).

After they had made peace, the Manala returned to the Pretoria area and first settled at Wonderboomspruit (*Sefateng-sa Phitsane*), north of the Magaliesberg (Breutz 1989:437; Bulpin 2002:18; Horn 1998:58; Van Warmelo 1944a:14). From Wonderboomspruit, they moved to a place called *Ezotshaneni*¸ near Donkerhoek, 40 km east of Pretoria (Horn 1998:58; Van Vuuren 1992:150). They lived at *Ezotshaneni* between 1677 and 1717 (Horn 1998:59; Van Vuuren 1992:153).

The Ndzundza first lived in Pretoria before they broke away and settled in Stoffberg or Steelpoort, east of the Olifants River (Bergh 1998a:108; Horn 1998:58; Van Vuuren 1983:13; Van Warmelo 1944a:14). It is uncertain how long the Ndzundza lived at Steelpoort River – Van Vuuren (1983:14) estimates that they lived there between 1621 and 1630.

The Hwaduba settled between the Apies and Pienaars Rivers at *Makgophane* (Mooiplaats), north of Pretoria. From there they moved to the banks of the Apies River. Chief Tshwane, Hwaduba's son, settled at *Sefateng-sa Phitsane*. After a battle with Mzilikazi, they returned to their original home, Khwadubeng (Hwadubeng), near Hammanskraal. They later adopted the culture and language of the Kgatla (Bergh 1998a:108; Breutz 1989:437; Butiskhosana 2009:24-25; Van Vuuren 1992:116; Van Warmelo 1944a:14). A splinter group of the Southern Ndebele, the Po, also settled in the Wonderboom area but later moved to Wolhuterskop, near Rustenburg (Bergh 1998a:107; Carruthers 2000:234; Huffman 2004:96).

2.3.3.3 The Difaqane and Mzilikazi's Matebele

Difaqane or *Lifaqane* (as it is called in the Sotho-Tswana languages), or *Mfecane* (as it is known in the Nguni languages) occurred in the 1820s when several Nguni groups retreated over the Drakensberg mountain range to escape from King Shaka's Zulu empire (Carruthers 2000:235; Giliomee & Mbenga 2008:124; Horn 1998:59; Shillington 2005:256). However, some scholars have indicated other reasons that may have contributed to the *Difaqane* (see Bergh 1998b:110; Giliomee & Mbenga 2008:124; 127). Since it is not the focus of this study to engage in any debate on the causes of the *Difaqane*, suffice it to say that the causes are apparently more complex than originally thought or documented.

The *Difaqane* caused unprecedented turmoil in the history of South Africa. It created a domino effect – groups that were attacked would, in their turn, attack and displace other groups, setting in motion a chain of destruction (Carruthers 2000:235; Maylam 1986:54). As a result of the *Difaqane*, some groups had to migrate, others were dispersed or massacred. However, leaders such as Moshoeshoe,[15] managed to use the situation for their own benefit, consolidating their positions (Ellenberger 1912:229; Maylam 1986:54). Another leader who tried to take advantage of the situation was Mzilikazi.

Mzilikazi (also known as umZilikazi and Moselekatse) was born in the 1790s. Zwide, chief of the Ndwandwe, was his grandfather. Mzilikazi was the chief of the Khumalo group, who eventually swore allegiance to King Shaka and became one of his advisers and commander of one of his regiments (Carruthers 2000:237; Knight 1994:100; Maylam 1986:54; War Office 1905:10). Due to Mzilikazi's success, King Shaka ordered him to raid a number of groups, and bring back the loot. However, in 1821, Mzilikazi ignored King Shaka's orders, refusing to hand over the cattle which had been raided. To escape King Shaka's wrath, he fled with approximately 300 members of the Khumalo clan. Eventually this group became known as the Matebele (Carruthers 2000:238; Bulpin 2002:39; Horn 1998:61; Knight 1994:102-103; Maylam 1986:54-55).

The Matebele first lived along the Vaal River until 1827, when Mzilikazi moved to the Magaliesberg (Bergh 1998b:111; Knight 1994:106; Maylam 1986:59). His kingdom was one of the wealthiest and most powerful at the time (Knight 1994:99). It extended from the Vaal River in the south, to the confluence of the Crocodile and Limpopo Rivers in the north

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[15] Moshoeshoe (1786-1870) of the Mokoteli group saw an opportunity by providing protection to refugees from the *Difaqane* at his settlement (Knight 1994:55, 88; Shillington 2005:261).

(Carruthers 2000:243). Three military strongholds were erected by Mzilikazi. The first and largest was *enKungwini*, situated at the foot of the Wonderboom mountain at the Apies River. At *enKungwini* Mzilikazi received the first Europeans who came to the area in 1829. The second was *enDinaneni*, situated north of the Hartbeespoort Dam (in today's North West province). The third was *enHlahlandlela*, in Rustenburg (North West province) in Bafokeng territory (Breutz 1989:16; Carruthers 2000:245; Mulder 2004a:14).

Mzilikazi lived on the Magaliesberg for five years. One possible reason he chose this area was the abundance of game, trees, and water from the Apies River. The land was ideal for agriculture. Furthermore, the Magaliesberg provided protection – the region south of the Magaliesberg was unoccupied, making it difficult for other groups to attack the Matebele (Bergh 1998b:112; Bulpin 2002:47-48; Horn 1998:65; Maylam 1986:59; Mulder 2004a:14). However, the Magaliesberg was not secure from the Griquas, Kora and Zulus. Therefore, in 1832, Mzilikazi and his Matebele relocated to Marico. In 1837, the Matebele were forced by the Voortrekkers[16] and other African groups to migrate further. Thus, Mzilikazi moved to Zimbabwe, where he eventually settled permanently and died in 1869 (Carruthers 2000:249; Giliomee & Mbenga 2008:134; Horn 1998:66-67; Mulder 2004a:15).

2.3.3.4   Early Europeans

Despite his reputation for cruelty, Mzilikazi also showed a softer side in his remarkable friendship with Robert Moffat (1795-1883), a Scottish missionary working among the Tswana from 1821 to 1870. Mzilikazi allowed European missionaries to stay at Mosega (near present-day Mahikeng in the North West province) (Bulpin 2002:50; Carruthers 2000:251; Bergh 1998b:113; Giliomee & Mbenga 2008:134). Eventually traders were allowed into Mzilikazi's kingdom, but only European hunters who supplied him with firearms and ammunition were allowed to hunt in the east of his territory. William McLuckie, Robert Scoon and David Hume were the first hunter-traders to enter the Magaliesberg (Carruthers 2000:249). This opened the door for many Europeans to visit and travel through the Magaliesberg, formally known as the 'Cashan' or 'Khashane' Mountains, named after Kgwashwane, a Kwena chief (Carruthers 2000:2, 232). It also prepared the way for the founding in 1855 of the town that was to become Pretoria (Van Jaarsveldt 2005:19), now South Africa's executive capital and the heart of the City of Tshwane Municipality.

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[16] The Voortrekkers ('pioneers') wanted to escape British domination of the Cape Colony. As a result, they travelled into the interior of South Africa during the late 1830s. This was known as the Great Trek (Bentley & Ziegler 2008:921; Van Jaarsveldt 2005:15).

2.3.3.5   The South African War (1899-1902)

The discovery of gold on the Witwatersrand in 1886 led to the South African War[17] (Giliomee & Mbenga 2008:207; Pretorius 1998:8). Many '*Uitlanders*' (foreigners), mostly British citizens, came to the Witwatersrand to seek their fortunes, and soon wanted the right to vote (Ploeger & Botha 1968:3; Pretorius 1998:8). However, the government of the Zuid-Afrikaansche Republiek (ZAR) [the South African Republic][18] refused to give *Uitlanders* political power, fearing that if they obtained rights, the Boers would be outnumbered (Giliomee & Mbenga 2008:207; Pretorius 1998:8; Shillington 2005:330). Cecil John Rhodes, first Prime Minister of the Cape Colony, originated a plan to topple the ZAR government to gain the Witwatersrand for Britain: the Reform Committee – which consisted of *Uitlanders* – would stage an *Uitlander* rebellion under the leadership of Dr Leander Starr Jameson,[19] which would justify intervention from Britain (Giliomee & Mbenga 2008:207; Pretorius 1998:8-9, 2009:195; Shillington 2005:330). The plan was put into action in the last days of 1895. The plot failed, and Jameson was caught at Doornkop near Krugersdorp by General Piet Cronjé. As a result of the botched rebellion, Rhodes was dismissed as Prime Minister (Ploeger & Botha 1968:7; Pretorius 1998:9, 2009:195; Shillington 2005:330). Paul Kruger, then President of the ZAR, realised that war was inevitable. After various attempts at negotiation failed, on 11 October 1899, war was declared. The war only ended with the signing of the Peace Treaty of Vereeniging on 31 May 1902 at Melrose House, in Pretoria (Mulder 2004b:71; Pretorius 1998:13; Shillington 2005:330).

2.3.3.6   Fort Wonderboompoort

Initially, on 24 March 1896, the Executive Board planned to build eight forts, at Klapperkop, Schanskop, Kwaggaspoort, Daspoortrand, Magaliesberg West, Wonderboompoort, Derdepoort, and Strubenkop (Greyling 2000:86; Meiring 1980:31; Mulder 2004b:72; Ploeger & Botha 1968:21; Van Vollenhoven 1999:51). Because of a lack of funding, only four forts were constructed: Fort Daspoortrand, Fort Klapperkop, Fort Schanskop, and Fort

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[17] The South African War is also known as the Second Anglo Boer War or Anglo Boer War (Pretorius 1998:13).
[18] The British referred to the ZAR as the Transvaal Republic.
[19] Dr Leander Starr Jameson (1853-1917) was a physician and politician who practised in Kimberly, where he was befriended by Rhodes. Jameson was to cross into the then Transvaal and instigate an uprising among the *Uitlanders* in Johannesburg. Jameson, with Lionel Phillips, John Hays Hammond, and others, planned the raid. Rhodes abandoned the idea when Jameson cut the telegraph wires and lost contact with Rhodes, but Jameson decided to go ahead. After being caught at Doornkop, Jameson was sentenced to 15 months imprisonment by the British authorities, but for health reasons he was released earlier (Pretorius 2009:194-195).

Wonderboompoort (see Figures 2.8 to 2.11) (Greyling 2000:86; Van Vollenhoven 1992:98, 100; 1999:51).

Otto A. von Dewitz and Heinrich C. Werner, engineers from the German company Krupp, were responsible for the construction of Fort Schanskop, Fort Klapperkop, and Fort Wonderboompoort (see Figures 2.8 to 2.11). The sketches in Figure 2.8 show the similarities between Fort Schanskop, Fort Klapperkop, and Fort Wonderboompoort. Fort Daspoortrand was built by Leon Grünberg and Sam Leon, French engineers and looks different from the other three forts (see Figure 2.8) (Meiring 1980:31; Mulder 2004b:72; Van Vollenhoven 1999:53, 2008:91).
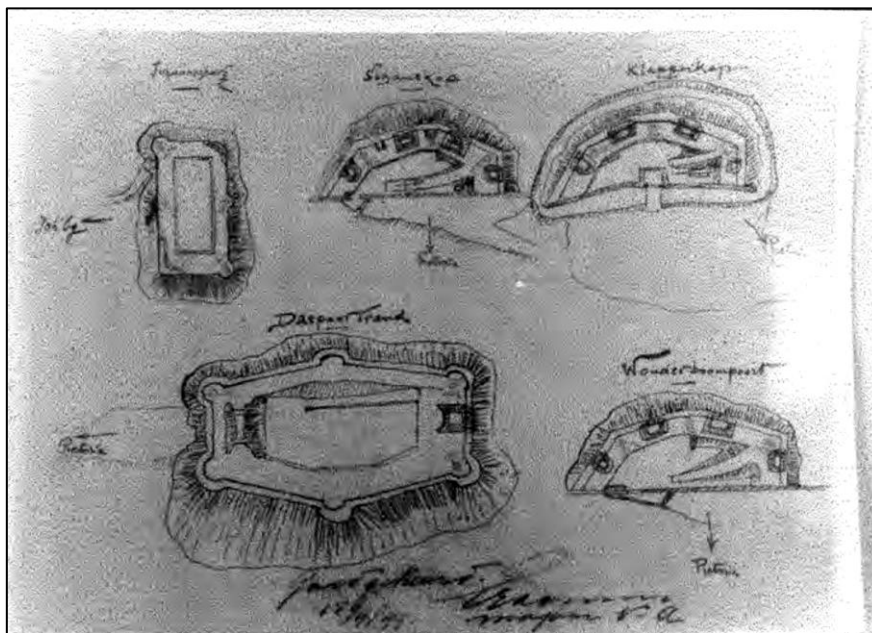
Figure 2.8: Plan of the four Pretoria forts and Fort Johannesburg[20]

Source: Van Vollenhoven (1992:63, 1999:140)

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[20] The other three forts, including Fort Johannesburg, are not discussed further as they are not associated with Wonderboom Nature Reserve and thus fall beyond the scope of the dissertation.

Figure 2.9: Aerial view of Fort Wonderboompoort

Source: Mulder (2004b:74)

It was decided to build a fort near Wonderboom to protect the roads from the north and the west, as well as the northern access to the city (Mulder 2004b:72; Ploeger & Botha 1968:25; Van Vollenhoven 1999:51). German engineers, and Dutch, Italian and African labourers built Fort Wonderboompoort (Greyling 2000:86; Mulder 2004b:72). The construction of Fort Wonderboompoort began on 24 March 1896. It is uncertain when exactly Fort Wonderboompoort was completed, but on 4 September 1897, the keys of the fort were handed over to Commandant-General P.J. Joubert (Meiring 1980:31; Mulder 2004b:72; Ploeger & Botha 1968:11, 31; Van Vollenhoven 1992:103, 1999:55). The total cost of Fort Wonderboompoort was about £49 000 (Mulder 2004b:72; Van Vollenhoven 1992:103, 1999:55). By 23 October 1899, 18 men were stationed at Fort Wonderboompoort under the leadership of Lieutenant J. Wolmarans (Mulder 2004b:72; Van Vollenhoven 1999:56, 2001:15).

According to Greyling (2000:88) and Mulder (2004b:72), the forts were considered the most modern constructions at that time, because they were the first forts in the world to have modern communication methods, such as the telephone (Van Vollenhoven 1992:101). Fort Wonderboompoort had nine rooms which includes the stables. Figure 2.10 shows the rooms of Fort Schanskop, which was of a similar design to Fort Wonderboompoort. Today, the fort in Wonderboom Nature Reserve is derelict (Figure 2.9).

I was unable to trace an extant plan showing Fort Wonderboompoort's rooms. So I used the available plans for Fort Schanskop, because it was similar to Fort Wonderboompoort, to get a sense of the lay-out of the rooms at Fort Wonderboompoort. I also inspected the ruins. In addition to the stables, there were officers' quarters. The third room in the same row was used as a store. The next room housed the garrison – this was where the troops lived, ate, and received some schooling, as the men at the fort were required to have some education (Gallow 2009:14; Mulder 2004b:72). Then came the machine room, where the generator stood used to generate electricity for search-lights, amongst other things. Next door to that was the telegraph room, from which the telephones were operated. Adjoining this room was a kitchen, and the lazarette (a hospital/first aid room). The last room was an ammunition room, over the water reservoir. Water was obtained from the Apies River (Gallow 2009:14; Van Vollenhoven 1999:56).
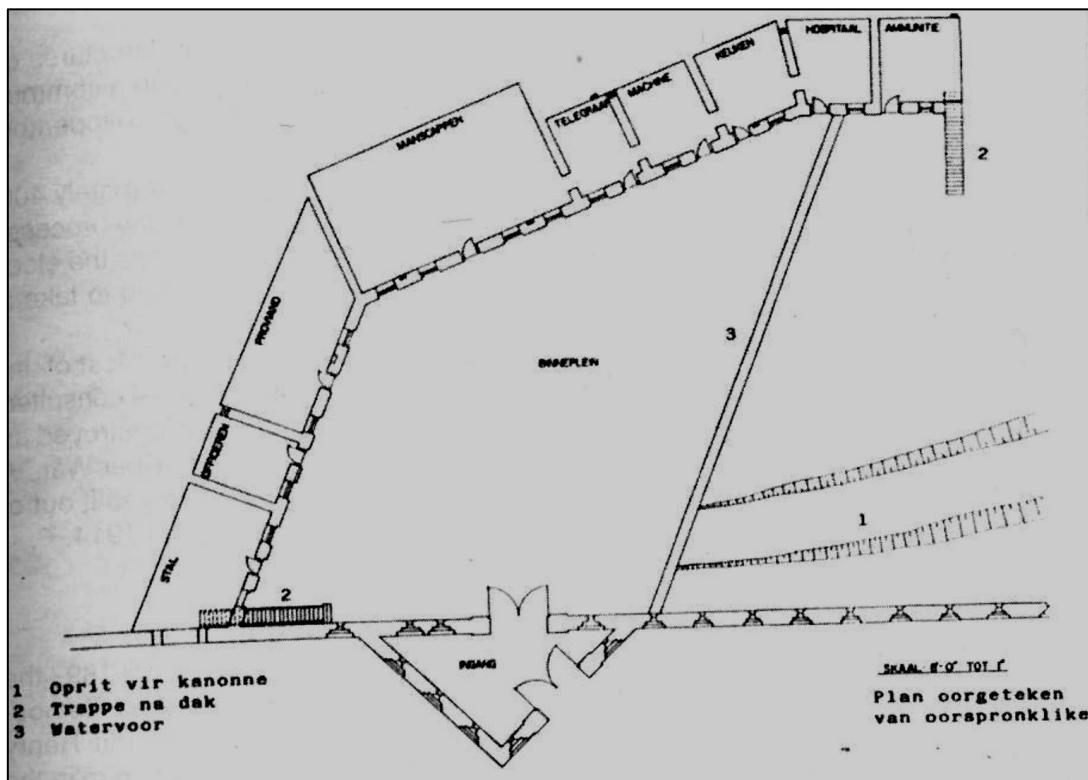
Figure 2.10: Rooms in Fort Schanskop

Source: Van Vollenhoven (1999:53)

Fort Wonderboompoort contained a Long Tom (a 155 mm cannon), a 37 mm Maxim-Nordenfeldt (a belt-fed machine gun), a Martini Henry hand-maxim gun, electric lighting, its

own pump station, cables for telegrams, lighting conductors and bomb-resistant casemates, and it was surrounded by barbed wire (Mulder 2004b:72; Meiring 1980:31; Ploeger & Botha 1968:57; Van Vollenhoven 1992:103-104, 1999:56). Fort Wonderboompoort was the only fort that had underground telegraphic connections (Van Vollenhoven 2001:13).

Figure 2.11 (overleaf) shows what Fort Wonderboompoort looked like before it fell into decay.
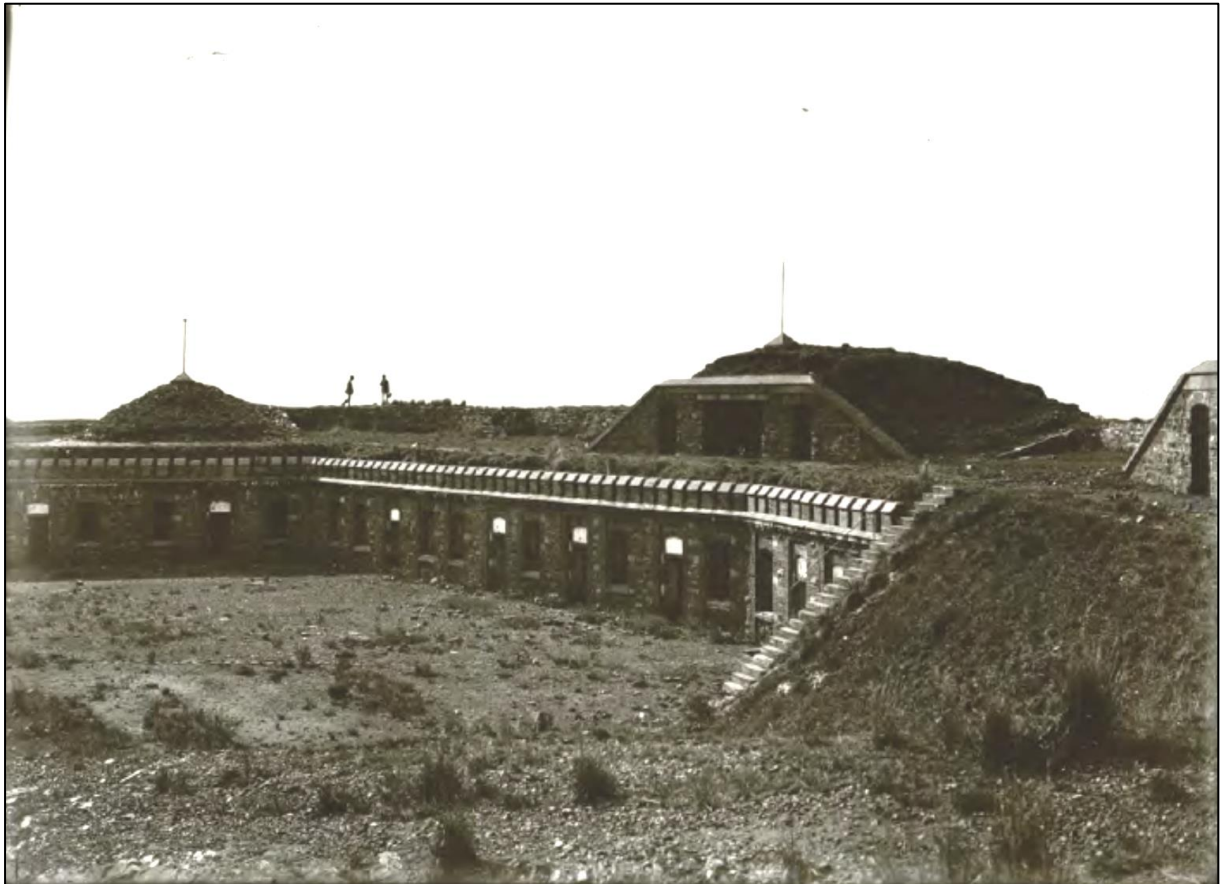
Figure 2.11: Fort Wonderboompoort with its roof

Source: Van Vollenhoven (1992:130, 1999:55)

When Field-Marshal Lord F.S. Roberts entered Pretoria on 5 June 1900, the city was empty, since President Kruger moved the ZAR government to Machadodorp (in today's Mpumalanga province). The forts were also empty, because the ammunition was taken to the battlefields (Barker *et al*. 1992:254; Carruthers 2000:292; Greyling 2000:16; Meiring 1980:32; Mulder 2004b:71-73). Therefore, no shot was ever fired from any of the four forts. Thus, it was easy for the British to annex Pretoria (Behrens 1956b:43; Greyling 2000:88; Kramer 2001:42; Mulder 2004b:73; Van Vollenhoven 1999:66).

After Pretoria was annexed, the forts were surrendered to the British military authorities and were declared royal property. On 7 June 1900, two infantry companies were housed at Fort Wonderboompoort. By 19 January 1901, Captain C. Blackburn was the commander of the fort (Van Vollenhoven 1992:117; 1999:66). Fort Wonderboompoort was used for military purposes until 7 July 1904. Thereafter, it was used for 'public processes' (Mulder 2004b:73). Van Vollenhoven (1992:117, 1999:66) points out that it is unclear what this term actually refers to. In January 1905, it was decided to transform Fort Wonderboompoort and Fort Daspoortrand into jails. However, an inspection of Fort Daspoortrand made it clear that this plan would not work, and the plan was abandoned (Mulder 2004b:73; Van Vollenhoven 1992:118, 1999:67).

Van Vollenhoven (1999:67) states that it is commonly believed that Fort Wonderboompoort and Fort Daspoortrand do not have roofs because General J. C. Smuts, then Prime Minister of South Africa, ordered that they be blown up during the Second World War to prevent the Ossewa-Brandwag[21] from using them. The steel was used to manufacture weapons. Although there is no proof that any blasting or bombing took place at Fort Wonderboompoort, it is not impossible that it actually happened, since pictures taken in 1954 show the forts without their roofs (Gallow 2009:14; Mulder 2004b:73; Van Vollenhoven 1999:67). During the 1940s, there were rumours that the fabled Kruger millions (see Chapter 4) were hidden at Fort Wonderboompoort (Behrens 1956b:45; Blomerus 2004:73).

Fort Wonderboompoort was donated to the City Council of Pretoria in 1954 by the State. In 1986, rubble was removed from Fort Wonderboompoort. This was not done in a scientific manner, thus destroying valuable information. It is unclear what the effect of this unscientific removal of rubble was. In 1987, Fort Wonderboompoort was declared a national monument (Mulder 2004b:73; Van Vollenhoven 1992:118, 1999:67,69). In 1994, Fort Wonderboom-poort was used by Willem Ratte,[22] a member of the Afrikaner Weerstandsbeweging [Afrikaner Resistance Movement],[23] who protested against the political changes in South

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[21] The Ossewa-Brandwag was established by Dr J. F. J. (Hans) van Rensburg in 1941. Dr Van Rensburg was a strong supporter of Nazi Germany and hoped to establish an Afrikaner-dominated republic if Germany defeated the Allied Forces. However, support declined after Dr D.F. Malan, then leader of the National Party, forced his followers to choose between the National Party and the Ossewa-Brandwag (Giliomee & Mbenga, 2008:300).

[22] It has been seen as a 'symbolic place in thrall to Boer commando heritage' by people such as Ratte, who was dissatisfied with what he saw as the new government's 'selling-off of the "sacred" assets of Afrikaner sovereignty' (Nasson 2000:121).

[23] The Afrikaner Weerstandsbeweging, then led by Eugène Terre'Blanche, attracted attention in the 1970s after committing acts of violence. The movement threatened the government with violent rebellion if it were to give African South Africans the right to vote during the 1980 and 1990s (Giliomee & Mbenga 2008:400).

Africa. Although there were some organisations that wanted to assist with restoring Fort Wonderboompoort, their expressions of interest were either not converted into action, or they still have to obtain permission from the authorities. Hence, Fort Wonderboompoort lies in ruins with many of its original structures still visible, such as the lintels (Greyling 2000:88; Meiring 1980:32; Mulder 2004b:73; Van Vollenhoven 1992:118, 1999:67).

2.3.3.7 *British blockhouses*

A brief discussion of British blockhouses is justified here, since some were apparently also erected in the area of what is now Wonderboom Nature Reserve during the South African War (1899-1902). In his archaeological and heritage survey, Van Vollenhoven (2008:85,87,88)[24] found remains of three possible British blockhouses[25] (see Figures 2.12 and 2.13).

Figure 2.12: Remains of a possible British blockhouse

Source: Van Vollenhoven (2008:86-87)

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[24] See Chapter 1 for why Van Vollenhoven (2008) conducted an archaeological and heritage survey.
[25] According to Van Vollenhoven (2008:52), some of the 'blockhouses' might also be Late Iron Age stone walls. These features are important since they are archaeological features.

Figure 2.13: Remains of a possible British blockhouse

Source: Van Vollenhoven (2008:89)

There was a blockhouse known as the 'Wonderboompoort blockhouse' (see Figure 2.14), situated low on the hill, so that the *poort* [pass] was protected. When the road was widened, this blockhouse was probably destroyed (Van Vollenhoven 1992:186, 1999:90).

Figure 2.14: Wonderboompoort blockhouse

Sources: Mulder (2004b:71) and Van Vollenhoven (1999:93)

After the annexation of Pretoria in 1900, Lord Roberts thought that the South African War was at an end, but the Boers refused to surrender. In response, in July 1900, Lord H.H. Kitchener, Commander-in-Chief and Roberts's replacement, began to construct blockhouses (Carruthers 2000:328; Giliomee & Mbenga 2008:213-214; Van Vollenhoven 1999:81) to protect the railways, important stations, bridges, and roads (Van Vollenhoven 1992:176-177, 1999:80-81; 2008:91), to protect Pretoria against possible Boer attacks (Greyling 2000:90), and to trap the Boers and restrict their movements (Barker *et al*. 1992:255).

By January 1901, the construction of blockhouses commenced and continued until January 1902. The blockhouses were much smaller than forts, making them easier to construct. Most blockhouses were two stories tall and the distance from one blockhouse to the next was between 1.2 km and 2.4 km. Loaded guns and barbed wire were used to protect the blockhouses. Blockhouses contained telephonic communications, water, food and ammunition (Van Vollenhoven 1999:81-82).

There were four types of blockhouses. The first type, octagonal blockhouses, were built from January 1901. Loopholes were left in the walls. This type consisted of corrugated iron walls and roofs (Van Vollenhoven 1992:177, 1999:81). The second and third types were constructed in February and March 1901 by Major S.R. Rice, from the Royal Engineers. The Rice blockhouses were better, faster to construct and cheaper (Carruthers 2000:328; Van Vollenhoven 1992:177, 1999:81). The last type was built of stone, but were more expensive and difficult to construct. Stone was also used as a wall around the blockhouse – one of these was found at Wonderboom Nature Reserve (Van Vollenhoven 1999:81-82, 2008:89).

The British constructed 61 blockhouses in the vicinity of Pretoria. Of these, 36 were built of stone, and 25 were constructed using corrugated iron (Greyling 2000:90; Van Vollenhoven 1999:83). At the end of the war, the British destroyed or sold some of the blockhouses. However, the terrain in the Magaliesberg made it difficult to destroy the whole blockhouse. Thus, only the corrugated iron roofs and walls were removed and auctioned to be re-used as sheds (Blom 2011:45; Carruthers 2000:331; Westby-Nunn 2000:341).

2.4   Concluding remarks

This chapter addressed the first objective, which focuses on the archaeological and historical value of Wonderboom Nature Reserve. This was achieved by indicating findings at the

Reserve, and contextualising them in respect of the Stone Age, Iron Age, and Historical Age of the history of the Wonderboom Nature Reserve area.

As this chapter shows, Wonderboom Nature Reserve has a rich archaeological and historical history. The many archaeological sites and features found at the Reserve by Van Vollenhoven (2008) prove this. Stone Age hominids used the pass to capture game, and people in the Iron Age also settled at this site because it offered natural protection. This may also have been the reason why Mzilikazi settled at the foot of the Magaliesberg, which could have included the area now in the Reserve. The Magaliesberg provided the Boers and British with a bird's-eye view over Pretoria, which they wanted to protect from one another. Therefore, the Boers constructed Fort Wonderboompoort, while the British erected blockhouses along the Magaliesberg, probably including Wonderboompoort.

CHAPTER 3:
ARCHAEOLOGICAL SITES AS TOURIST ATTRACTIONS

3.1   Introduction

This chapter aims to address the second objective, which is to consider reasons why people visit archaeological sites, especially archaeologically less well-known sites. For the sake of perspective, I discuss the famous World Heritage Sites of the Machu Picchu Historical Sanctuary in Peru, the Pre-Hispanic city of Chichén Itzá in Mexico, the Angkor Archaeological Park in Cambodia, and the Mapungubwe Cultural Landscape in South Africa. Thereafter, less well-known archaeological sites such as the Toltec Mounds Archaeological State Park in the USA, the Grampians-Gariwerd National Park in Australia, and the Wildebeest Kuil Rock Art Centre in South Africa receive attention. The two aims of this discussion are to determine the characteristics of these sites that make them popular, and to consider the applicability of such characteristics in the assessment of the viability of archaeological sites (especially less well-known archaeological sites, such as Wonderboom Nature Reserve) as possible tourist destinations.

As I mentioned in Chapter 1, prehistoric ruins, ancient monuments, old buildings, and archaeological sites are some of the most important resources for heritage tourism. Besides their tourism significance, these sites are prized for their educational and scientific purposes. Hence, archaeological sites are important to local populations and the global community (Carman 2002:11; Timothy 2011:336).

To a local community, archaeology is significant because it provides them with historical data and ways to readdress the 'omissions of the past regarding the histories of the vast majority' of indigenous groups (Fimbel 1996:2). Frequently, local history is ignored because most recorded history focuses on people with 'high status' (Fimbel 1996:1). A local community may also consider an archaeological site as a place where their ancestors lived, and from where these ancestors act as guardians of the land (Fagan 2012:31). Archaeological sites also play a vital part of a region's historical and cultural heritage (Archaeological Institute of America 2014:7). In addition, archaeological sites create an awareness of how ancient societies cohabitated in the same areas, thus creating a 'feeling of connectedness and a link with the land and the places where we live today' (Fimbel 1996:2).

Tourists also like visiting archaeological sites because the past is of interest to present-day people in some form (Timoney 2008:14), for example, the sites may be of scientific interest, may arouse curiosity, or may satisfy a need for historical identity (Fagan 2012:31).

Archaeological sites are one of the primary reasons for people to travel to other countries (Al-Busaidi 2008:410). Especially in the First World, images of iconic sites of archaeological interest appear on tourism brochures, billboards, in cartoons, movies, theme parks, and reconstructed ancient sites, or are mentioned in folktales and fiction (Holtorf 2005:1). Moreover, these images and stories (as mentioned in Chapter 1) are disseminated on popular media. Sometimes documentaries are used to provide information to people (Walker 2009:30). Cruise ships and package tours take people to places such as the Egyptian Pyramids, the Parthenon in Greece, and Teotihuacán in Mexico (Fagan 2012:44, 312).

Unfortunately, the information may become sensationalised and inaccurate (Walker 2009:3, 30). A well-known example in this regard is the stereotyping of the Vikings as 'sea-faring, sexist, and blood-thirsty men raping and pillaging' (Halewood & Hannam 2001:566) in films such as *The Vikings* and the *13ᵗʰ Warrior*, in novels such as *Røde Orm* or *The Long Ships*, and in cartoons such as *Hägar the Horrible* (Halewood & Hannam 2001:566). Although much of this is regarded as 'a vast amount of complete rubbish' (Bahn 2012:98), people still travel to archaeological sites presumed to be the dwelling places, routes or battlefields of such people as displayed in movies and cartoons.

This study focuses on the questions of why people travel and what makes cultural attractions popular (McKercher *et al*. 2004:394). A number of prior studies have explored reasons why people visit ancient sites, especially ones where artefacts are presented (Poria, Rechel & Biran 2004:20; Timothy 2011:337). Although research shows that heritage tourism is still in its infancy in respect of tourist experiences at heritage sites and people's motivations for visiting heritage sites, interest has been growing (Poria, Rechel & Biran 2006:318-319). Research at heritage settings shows several aspects which influence tourists to visit heritage sites (Poria *et al*. 2006:319; Prentice 1993:79). Some of these are discussed in the next section.

3.2   Reasons for visiting archaeological sites

This section discusses some of the most important reasons why people travel to archaeological sites, namely events, edutainment, nationhood and identity, aesthetic value,

religious meaning, personal significance, mystery, nostalgia and adventure, and the influence of Google Street View.

3.2.1 Events

People visit archaeological sites when they host events. Since managers at archaeological sites have to compete for consumers' money, they have to attract people to these sites (Timothy 2011:337). A way to attract people is by hosting events. Many sites in Greece, Italy, and other countries in Europe are used to host special events or are rented out for public gatherings, such as weddings and concerts. For example, Greek and Roman theatres are used to host modern-day concerts and events (Timothy 2011:337). According to Comer and Willems (2011:511), archaeological sites serve as the perfect back-drop for events of all kinds. Events generally attract tourists to a specific country and boost the economy (Goeldner & Ritchie 2009:236). However, despite such advantages, many archaeologists and conservationists are concerned about sound and light shows at archaeological sites, because they can cause unnecessary damage, especially if, in order to install wires for sound and light shows, channels have to be cut into the ancient structure. Moreover, such events often romanticise and trivialise the past in their presentation (Comer & Willems 2011:507; Kamp 2003:28).

3.2.2 Edutainment

According to Poria *et al*. (2004:21, 2006:319,322), people visit archaeological sites to learn about the past and to experience entertainment or participate in leisure activities. The experience is often referred to as 'edutainment' (education + entertainment) or 'infotainment' (information + entertainment) (Al-Busaidi 2008:78; Walker 2009:72). According to Hertzman, Anderson and Rowley (2008:155), edutainment is popular because it combines two things that people want: education and entertainment. This is supported by a study conducted on 12 sites located in the USA, the UK, Canada and Sweden (Hughes, Little & Ballantyne 2013:68). According to the study, people have three main priorities – to learn, to gain a sense of the past, and to have fun (Hughes *et al*. 2013:69). Archaeological sites satisfy these desires (Walker 2009:72).

People also visit archaeological sites not only to learn more about ancient and often long-vanished cultures, but also to understand contemporary culture (Baram & Rowan 2004:9; Goeldner & Ritchie 2009:215). Many heritage sites therefore consider education to be their

main purpose. The kind of learning that occurs at heritage sites is known as 'free-choice' learning – people are free to choose what, where, and with whom they want to learn. This learning is voluntary, and people are motivated by their individual interests. For instance, some people visit a site with a specific learning goal in mind, such as to identify a historical artefact; others go out of general interest or because they are with family and friends. Thus, a 'free-choice' learning site should offer opportunities for enjoyment, discovery, and adventure (Hughes *et al*. 2013:67).

According to Slick (2002:223), entertainment is the primary reason why laypeople visit historical sites. This is supported by a study in the 1994 Travelmeter, which was conducted by the US Travel Data Center for the Travel Industry Association of America (Slick 2002:223). For laypeople, entertainment is more important than other motivations, such as personal and children's education, authenticity, or support of preservation efforts (Slick 2002:223). By contrast, archaeologists, historians, and school groups visit archaeological sites primarily for educational reasons, as it is part of their learning process. Admittedly, most tourists visit accessible archaeological sites because it is something different to do on weekends (Al-Busaidi 2008:78; Alderson & Low 1976:24).

Some archaeological attractions focus on entertainment as their main purpose, because the past has become 'a source of sensate pleasure' (Lowenthal 1985:51). Hence, some destinations are developed with entertainment in mind (Fletcher *et al*. 2013:324; Goeldner & Ritchie 2009:234). For example, the cliff dwellings of Manitou Springs in Colorado in the USA were especially built for tourists. When people visit the site, they can wander through the room blocks, watch Native Americans perform, and learn more about the archaeological remains of the Anasazi (Lovata 2007:50,54, 2011:195-196).

3.2.3   *Nationhood and identity*

Tourists visit sites such as Battle Abbey and Hever Castle in England because people are able to 'feel the kinship ties linking them to the wider nation' (Palmer 2005:17). Archaeological sites are crucial for people's identities, because they serve as a powerful and emotional focus for collective and personal identities (Holtorf 2005:100-101; Lowenthal 1985:41). This kind of view can have serious personal or national consequences – for example, the discovery of the menhir (an Early Bronze Age standing stone) of Tübingen-Weilheim and Gollenstein, in Germany led the woman who first recognised it to consider studying it her work and legacy.

She was persuaded that on the day she died, the menhir would be all that remained of her (Holtorf 2005:92,100). Much more damaging was the fact that, during the 1930s and 1940s, artefacts found outside of Germany were regarded by Nazi archaeologists as belonging to an ancient Germanic people. These scholars promoted the view that Germans should have ownership over the territories in which these artefacts were found (Feder 1996:9). For this reason, non-Germans living in those localities were evicted or sometimes killed (Feder 1996:9).

Professional archaeologists also sometimes regard monuments more than just an object of their study, and thus they feel the urge to care for them. In the process, archaeological work becomes more personal (Holtorf 2005:101).

Heritage, both tangible and intangible heritage, is a source of identity that creates individuality for an individual, community and nation (Timothy & Nyaupane 2009:35). Ancient sites also become symbols which bind a community together and build nationhood. The community can be located near the site, on the site, a nearby town, district, region, or all the citizens of an entire country (Holtorf 2005:101). For example, there were thefts at the Cairo Museum in Egypt in 2011. In an attempt to protect the museum from further thefts, the Egyptian public indicated that artefacts were important to the nation (Bahn 2012:108).

Some countries use ancient resources as national symbols, for example, the image of the Great Wall of China on Chinese currency, or that of the ruins of Baalbek on Lebanese currency. A country which was named after an important archaeological site and features is Zimbabwe, in Africa, which is named after the Great Zimbabwe Ruins. The stone birds discovered at the site have been incorporated into the Zimbabwean national flag. Some countries' coats of arms depict aspects of ancient buildings and historic sites that have helped to affirm national identity (Renfrew & Bahn 2008:546; Timothy 2011:346).

3.2.4   Aesthetic value

The aesthetic value of archaeological sites may attract people. Ancient ruins and monuments in decay have inspired the Western imagination for a long time, since they often evoke a particular form of romanticism and nostalgia (Holtorf 2005:102-103). This is because 'time and weather made old trees and buildings picturesquely rough…while moss, lichen, and other encrustations added tonal richness' (Lowenthal 1985:156). Ancient sites have attracted both professional and amateur photographers. There are even oil paintings of archaeological sites

in the landscape, made famous by the German painter, Caspar David Friedrich. To appeal to people's sense of the aesthetic, archaeological sites and their landscapes are often included in tourism brochures (Holtorf 2005:103).

3.2.5 Religious meaning

There are many holy places, such as Hindu and Buddhist temples, Jewish synagogues, Muslim mosques, Christian churches, and other religious sites which are of interest to tourists (Berger 2013:26). People visit some archaeological sites because they are associated with religious or sacred meanings (Mason 2008:105). For Pagans (referring to several recognised and coherent sets of beliefs and practices), some archaeological sites may be very important, since these are considered places where the Earth god/dess can be contacted and thus, the spirit or energy of the land can be felt more strongly (Wallis & Blain 2003:308, 310).

Religious sites also include sacred sites that are important to indigenous people. Three sites may be used as examples. The first site is the famous Uluru Rock (formally known as Ayers Rock) situated inside the Uluru-Kata Tjuta National Park, in Australia. For the Anangu, a local Aborigine community, Uluru Rock is sacred, because it is believed to be the dwelling place of powerful natural beings, namely Kuniya (the sand pythons), Liru (the poisonous snakes), Mala (the wallabies), and Lungkata (the blue tongued lizard), who moved through the land forming its features or 'Dreamings', in a time known as the 'Dreamtime' (Milleron *et al*. 2007:276, 278). Aborigines believe that the 'Dreamtime' was a time when the ancestors walked the land and created people and the landscape, as discussed later on in the chapter (Hubert 1994:14; Lydon 2005:112).

A second site is the Kasubi tombs in Uganda. Four Kabakas (kings) are buried in one of the huts (Kigongo 2005:30). Each king was buried in a separate tomb. His jawbone was removed and placed in a shrine, as it was believed to contain his spirit (Kigongo 2005:30). The Kasubi tombs are so sacred to the people of Buganda that they are managed in the traditional way because the people believe that the spirit of the Kabaka protect the site from the 'pressures from the twentieth century' (Kigongo 2005:34).

The third site is the cultural landscape of Tongo-Tengzuk in Ghana. For the Talensi, an indigenous group in northern Ghana, the cultural landscape of Tongo-Tengzuk is a sacred site because they believe that their ancestors are everywhere, where they have sprouted from the ground, or descended from heaven (Kankpeyeng 2005:15). The supreme being is worshiped

through less well-known gods, as well as the spirits of nature objects and phenomena such as rocks, cliffs, caves, and constructed ancestral shrines (see Figure 3.1) (Kankpeyeng 2005:16). Figure 3.1 shows the Tongnaab shrine, which is important to the community due to its ritual power. Two groves, namely Bonab and Nnoo at Kpatari, a settlement, are also important. Bonab is sacred due to its ritual power and Nnoo is significant as it is where the god Golib (who influences agriculture in the community) lives (Kankpeyeng 2005:16). The site is so sacred to the Talensi that when the British evicted them from the area in 1911, they came back 'because of its sacred power' (Kankpeyeng 2005:15).

Figure 3.1: A ceremonial activity at Tongnaab shrine

Source: Kankpeyeng (2005:16)

3.2.6   Personal significance

People also travel to heritage sites if they attach a personal meaning to it. Personal significance differs for members of local communities. For example, when looking at a battlefield, each person looking at it attaches a different meaning to it. It is the same with different generations. The older generation may visit a battlefield as a way to pay homage to their forbears or ancestors, while the younger generation might visit the site as a day trip or excursion (Poria *et al*. 2006:319; Renfrew & Bahn 2008:545). One might also use the example of Aborigine paintings in the Kakudu National Park, in Australia (Renfrew & Bahn 2008:545). For an Aborigine person, the paintings mean something different from what a

white Australian sees. Hilton-Barber (2004:6) comments that 'it's much easier imagining a place's past when you are there; so much more interesting when you sniff the air, hear the stories, feel the atmosphere'.

3.2.7 *Mystery*

The mystery and magic surrounding historic sites also attracts people to them (Holtorf 2005:107) because people are by nature curious, and the world is full of unexplained mysteries and hidden surprises (Berger 2013:39; Fagan 2012:28, 39; Holtorf 2005:107). A famous mystery is the stone statues at Easter Island, an island in the Pacific Ocean. The stone statues attract people to them, because it remains unclear why they were built, and whom they represent (Milleron *et al*. 2007:292). Another famous example is Stonehenge, near Salisbury in the UK, as people still know nothing about its origins and purpose. Some people claim that it was Merlin, a wizard, who magically moved the blocks from Giant's Causeway, in Ireland, and rebuilt them at the site (Milleron *et al*. 2007:91). However, these 'silent stones [at Stonehenge, as well as the statues of Easter Island] still hold many secrets' (Milleron *et al*. 2007:91). These sites remain mysterious since the meanings will never really be known –no one knows what happened there in the past. Archaeologists may still come up with new theories, evidence, or discoveries (Bahn 2012:7).

3.2.8 *Nostalgia*

Caton and Santos (2007:372) are of the opinion that some people travel to heritage sites because of nostalgia, which is one of the reasons why heritage tourism is booming. Several destinations use nostalgia as the drawcard to attract tourists (Caton & Santos 2007:372). The word 'nostalgia' is derived from the Greek words *nosos* [return to native land] and *algos* [suffering or grief] (Lowenthal 1985:10). Thus, the word encapsulates the charm of the past: the past can be considered the 'native land' and the present as the 'suffering or grief'. The motive underpinning such an approach is that we long for the past, and thus we mourn since it was regarded as an 'easier' time than the present (Holtorf 2005:109; Lowenthal 1985:8). Nostalgia moves people to search for their roots in archives, go to historic houses, and buy souvenirs to link them to the past (Lowenthal 1985:6,11). According Baud and Ypeij (2009:10), 'tourists hope to find this foregone past in other, less-developed societies' so that they be exposed to other's heritage, and to their own heritage, thus experiencing the 'heritage experience' (Poria *et al*. 2004:21).

3.2.9 Adventure

Arellano (2004:71) asks whether 'we all have an "inner Indiana Jones" or something like a sense or desire for adventure'. Some people visit archaeological sites to have a special experience and 'encounter' an exciting and adventurous past (Holtorf 2005:104). This can only be gained by visiting exotic curiosities and strange wonders, which are often depicted in images of pre-historic life. Therefore, archaeological sites are ideal, as they are old, sometimes huge, and extraordinary (Holtorf 2005:104). Even inaccessible archaeological sites attract people, because they add to the sense of adventure (Archaeological Institute of America 2014:4) when they have to face the elements and dangerous creatures, such as snakes.

People also visit archaeological sites because they often have a perception that archaeology is an adventurous subject. When people think of archaeologists, they may believe that archaeologists are handsome adventurers living dangerous lives in mysterious regions, in search of buried treasures, although this is an illusion (Fagan 2012:28; Holtorf 2005:106).

3.2.10 Google Street View

Google Street View was launched in 2007. It enables Internet users to click on a map in order to obtain a 360° panoramic image (Geiling 2014; Shead 2012). It provides people with an opportunity to travel without ever leaving their armchairs. This is of particular significance to those who will otherwise never have the chance to travel (Davies 2014; Shead 2012). According to Manik Gupta, a Google Maps Product Manager, the reason why certain World Heritage Sites are on Street View is that Google wants to 'bring the world, in all its glory to all our users, wherever they are' (Geiling 2014). Another reason why World Heritage Sites, such as Angkor, are on Google Street View, is to expose these sites to encourage people to visit the real site (Davies 2014). Theoretically it can also be used to protect sites which are too fragile to be visited by lots of tourists.

Two methods are used to obtain images. The first is the use of the 'Street View trike' (a three-wheeled bicycle), which can reach remote areas not easily be reached by cars. The bicycles carry cameras that enable Google to collect 360° horizontal and 290° vertical panoramic street level views. The cameras can also match images of a certain location with the use of GPS devices. After the images have been captured, they are sewn together. Thus,

the method provides a perfect 360° view of an archaeological site (see Figure 3.2) (Shead 2012).

The second method used is known as a Trekker (see Figure 3.2). This is a 'backpack outfitted with a camera on top, complete with 15 lenses'. This enables Google to capture panoramic images (Geiling 2014).

Figure 3.2: The Street View trike and a Trekker

Sources: Geiling (2014) and Shead (2012)

3.3 World Heritage archaeological sites

Although the case study for this dissertation is less well-known as an archaeological site, four world-renowned places are discussed here to determine why they are popular attractions. According to the United Nations Educational, Scientific and Cultural Organisation's (UNESCO's) 2016 statistics, there are 1 052 World Heritage Sites on the World Heritage List. Of these 1 052 sites, 814 are heritage/cultural sites, 203 are natural sites, and 35 are mixed sites which contain both natural and cultural features (UNESCO 2016; Walker & Carr 2013:18). These World Heritage Sites have been given international recognition due to their historic, scientific, and aesthetic value (Drost 1996:479; UNESCO 2016). As mentioned in the introduction, this study focuses only on four World Heritage Sites: the Machu Picchu Historical Sanctuary (Peru), the Pre-Hispanic city of Chichén Itzá (Mexico), the Angkor Archaeological Park (Cambodia), and the Mapungubwe Cultural Landscape (South Africa) (see Figure 3.3). Machu Picchu was chosen for its uniqueness and mystery. I selected

Chichén Itzá because I was intrigued by it during a trip there in 2015. Angkor was chosen for its remoteness, and Mapungubwe because it is part of South Africa's history and has been studied by researchers from my home university, the University of Pretoria. These sites were also chosen because they are popular attractions among tourists and locals.

McKercher *et al*. (2004:394) asks what sets popular cultural attractions such as World Heritage Sites 'apart from the less popular ones', in other words less well-known archaeological sites. I attempt to answer this question by discussing various reasons why each of these sites is popular among tourists and locals. The first site to be discussed is the Machu Picchu Historical Sanctuary in Peru.
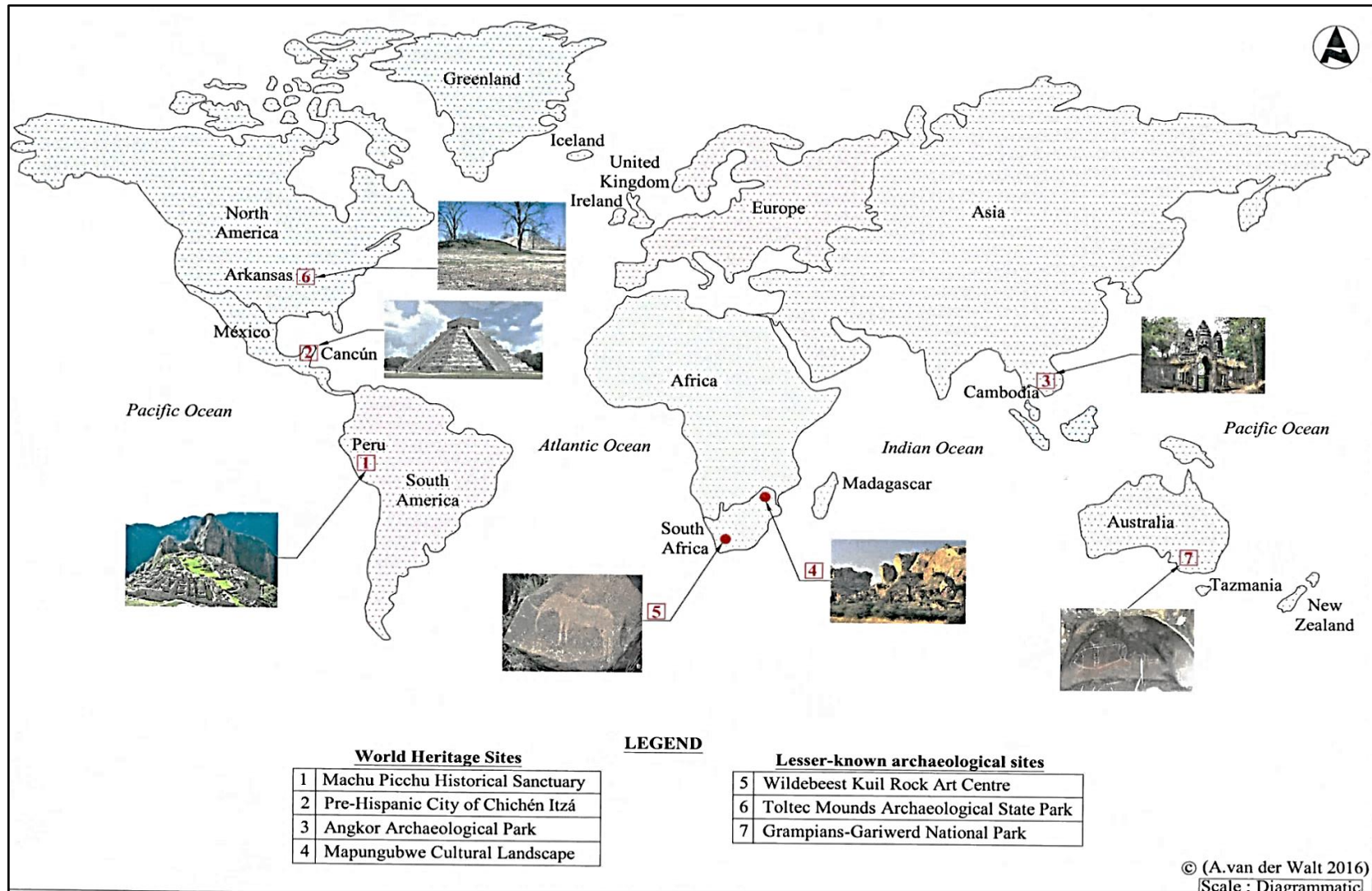
Figure 3.3: Location of archaeological sites mentioned in this study

(courtesy of A. van der Walt 2016)

3.3.1 *The Machu Picchu Historical Sanctuary*

Machu Picchu is situated in Cuzco, the capital city of Peru, in South America (see Figures 3.3 and 3.4). In 1983, it was declared a Word Heritage Site by UNESCO (Arellano 2004:68; Larson & Poudyal 2012:917; UNESCO 2014a). It was also nominated in 2011 as one of the 'Seven Wonders of the World' and in 2014 it received the Travelers' Choice Attraction Award from Tripadvisor as the number one destination in the world (Hunt 2007:86; Larson & Poudyal 2012:919; Thompson 2014).

Figure 3.4: Aerial view of Machu Picchu, with Mount Huayna Picchu in background
Source: Smith and Hurt (2011:14).

Machu Picchu (see Figure 3.4) was constructed between 1460 and 1470 CE for Pachacuti, an Inca ruler (Hunt 2007:88; Larson & Poudyal 2012:919). It is uncertain what the purpose of Machu Picchu was (Hunt 2007:93; UNESCO 2009:172), but, according to Milleron *et al.* (2007:356), UNESCO (2009:172) and Larson and Poudyal (2012:919), its main purpose was to serve as a royal retreat. According to Federico Kauffmann Doig, an archaeologist,

approximately 500 people occupied Machu Picchu (Larson & Poudyal 2012:921). It is still unclear why the Incas abandoned Machu Picchu (Kuhl 2007: 89).

The Spanish *conquistadors* [conquerers] invaded the Inca Empire in 1532 under the leadership of Francisco Pizarro (Hunt 2007:89; Milleron *et al*. 2007:358), but, interestingly, Machu Picchu is not mentioned in the Spanish chronicles. This implies that either the Spanish could not reach it, or were unaware of its existence (Casado 1998:70; Kuhl 2007 89; Milleron *et al*. 2007:358). Thus, the Spanish did not change or rebuild it to reflect European values (Hunt 2007:88,93). Hence, Machu Picchu is one of only a few remaining examples of Inca life (Hunt 2007:93).

In 1911, Professor Hiram Bingham (1875-1956) from Yale University in the USA set out to search for the fabled lost city of the Incas, 'Vilcabamaba'. Instead, on 24 July 1911, he came across Machu Picchu (Bahn 2013:40; Casado 1998:70; Larson & Poudyal 2012:919; Milleron *et al*. 2007:358-359). Earlier European explorers, such as Charles Wiener and Augustin Lizárraga, and two local Quechua villagers, namely Alvarez and Recharte, knew of Machu Picchu before Bingham's discovery (Hunt 2007:94-95), but it was Bingham's discovery of Machu Picchu that brought it to the world's attention (Hunt 2007:95; Larson & Poudyal 2012:919). *National Geographic* magazine devoted its April 1913 edition to the site, making it world famous (Bahn 2013:40; Kuhl 2007:89).

3.3.1.1 *Machu Picchu as a popular tourist attraction*

Peru offers many archaeological attractions to tourists, such as the Old Inca City of Machu Picchu, the Inca Trail, 35 less well-known archaeological sites, as well as the endemic high altitude Andean fauna and flora (Pezúa & Arias-Valencia 2006:198). Therefore, Peru is known for its rich archaeological record, which is 'unmatched in South America' (Casado 1998:70). Several studies show that Peru is popular among historical, archaeological, and cultural tourists. This is supported by a study conducted by the Monitor Company. According to their study, between 70% and 75% of tourists arriving in Peru visit Cuzco and Machu Picchu (Regalado-Pezúa & Arias-Valencia 2006:196-197). This is further illustrated in Figure 3.5 (overleaf), which indicates the popular destinations of Peru.[26] According to the figure, Machu Picchu is the third most popular destination in Peru after Lima and Cusco (Regalado-Pezúa & Arias-Valencia 2006:197-198).

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[26] The percentages in the figure refer to the percentage of tourists to Peru who visit those sites.

Machu Picchu is one of the most important archaeological sites in Latin America (UNESCO 2009:172). Therefore, the site is a major drawcard for tourists to South America (Arellano 2004:67; Milleron *et al.* 2007:359). This is supported by the high visitor numbers – approximately 94 575 tourists visited it in 1992. By 2002, the number had risen to 457 100 tourists (Arellano 2004:69). In 2003, over 500 000 tourists visited the site and in 2006 the number increased to over 550 000 tourists. The highest number of visitors was recorded in 2008, when 900 000 visitors visited Machu Picchu (Larson & Poudyal 2012. 920; Maxwell & Ypeij 2009:179; Regalado-Pezúa & Arias-Valencia 2006:197-198). Machu Picchu attracts more than 2 000 tourists a day (Larson & Poudyal 2012:921). It is estimated that more than 10 million tourists have already been attracted to Machu Picchu (Regalado-Pezúa & Arias-Valencia 2006:198).
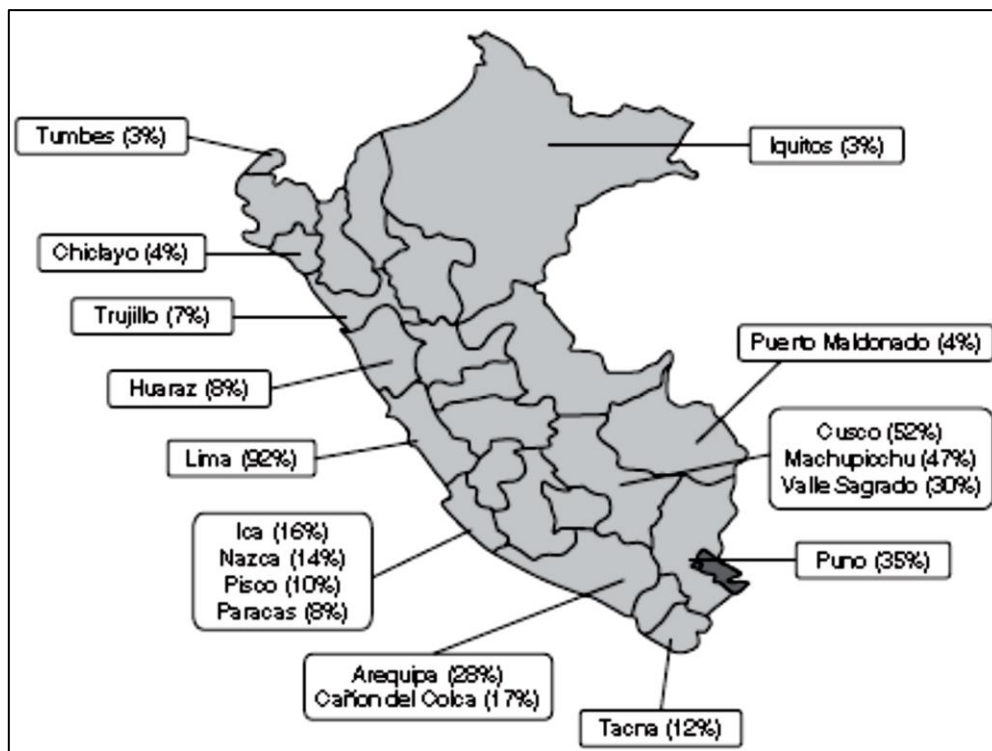
Figure 3.5: Main tourist destinations in Peru in 2003, including Machu Picchu

Source: Regalado-Pezúa and Arias-Valencia (2006:197)

Hunt (2007:87) asks: 'Why is Machu Picchu so important and why does it dominate this collective "must see" list?' There are several obvious explanations for this. 'Machu Picchu is [considered] one of the most spectacular archaeological sites in the world' (Milleron *et al.* 2007:356), as Machu Picchu is surrounded by natural beauty. The Inca city is surrounded by Mount Huayna Picchu, the mountain behind Machu Picchu (see Figure 3.4), and Machu

Picchu Mountain (Larson & Poudyal 2012:921). It is also one of the most remarkable creations of the Incan community (UNESCO 2009:172) and the ingenuity of the builders continues to amaze visitors; for example, Inca artisans/builders used acoustic engineering, something that was previously unthinkable (Hunt 2007:87). Consequently, hundreds of thousands of tourists travel to Peru just to see a glimpse of Machu Picchu (Hunt 2007:86).

Moreover, according to Hunt (2007:87), Machu Picchu remains a mysterious place for both academics and adventurous tourists, as people wonder why the Incas created this city in the first place. Machu Picchu, like other archaeological sites, appeals to tourists' imagination (Maxwell & Ypeij 2009:179). People can also hike up to Mount Huayna Picchu because it offers them a unique perspective on Machu Picchu (Smith & Hurt 2011:13).

Today, with the advent of new technology, Machu Picchu is famous due to Google Street View (see also Section 3.2.10). In Peru only a few of the cities, namely Lima, Trujillo, Arequioa, Chiclayo, and Piura, were on Street View in 2013 (Koebler 2013). Machu Picchu, with Chan Chan, and 132 historic sites from 18 countries, was placed on Street View in 2012 as part of the 'World Wonders Project'. However, according to Maite Iturria, director of Google Street View for Latin America, Google is planning to use Street View at other Inca sites in order to 'construct a perfect map, and Peru is one of the countries in the region with the richest culture' (Koebler 2013).

People visit Machu Picchu because of the tourism routes taking them to the site. There are only two main tourism routes to Machu Picchu – one can travel by train and bus, or by foot. The PeruRail train runs between Cuzco and Aguas Calientes, a town at the Urumbaba River. From Aguas Calientes, tourists are taken by bus to the site (Larson & Poudyal 2012:921; Maxwell & Ypeij 2009:179). Despite limited vehicular access to Machu Picchu, tourists still visit it in large numbers (Larson & Poudyal 2012:922).

The most famous way to reach it is by foot, hiking along the Inca Trail (Larson & Poudyal 2012:922). Since the 1980s, the Inca Trail has contributed to turn Machu Picchu into a popular adventure site (Arellano 2004:71). Many tourists hike the Inca Trail, which was constructed by the Incas themselves to visit important connected sites throughout the Sacred Urubamba Valley (Larson & Poudyal 2012:922). The four-day hike to the site is physically very demanding. It is about 43 km in length, laid out with stones, and, as mentioned, passes several archaeological and natural sites. The Inca Trail starts at Cusco and ends at Machu Picchu (Arellano 2004:72; Cutler *et al*. 2014:155; Larson & Poudyal 2012:922).

The Inca Trail is an example of an over-exploited resource. Too many tourists hiked this trail: approximately 6 000 tourists hiked the Inca Trail in 1984, but by 1998, the number had increased to 66 000 (Larson & Poudyal 2012:922). According to Maxwell and Ypeij (2009:180), 1200 tourists hiked the trail per day in 2001 during the high season (June to August). Therefore, to prevent further damage to Machu Picchu and the environment, in 2001, UNESCO decided to impose a limit of 500 tourists a day, which consists of groups of 200 tourists and 300 porters and guides (Larson & Poudyal 2012:922; Maxwell & Ypeij 2009:180). Only licensed tour operators are allowed to sell Inca Trail packages and tourists have to book three to six months in advance to hike the Inca Trail (Arellano 2004:70; Larson & Poudyal 2012:922). Each February, the Inca Trail is closed so that nature can renew and regenerate itself (Maxwell & Ypeij 2009:191). During February, the pathways are also cleaned, the campsites are maintained, and vegetation is cut back. Another reason for closing the Trail in February is that it is the rain season, and during this time, the site receives the most rain (tourinperu.com nd.).

There are four reasons why people hike the Inca Trail. It provides tourists with a chance to experience the nature of the Incan lifestyle in an ecologically sound and authentic way (Larson & Poudyal 2012:922). Many tourists walk it as a 'rite of passage that testifies to the "real Inca experience"', since the hike requires physical endurance, the sacrifice of modern luxuries, and it poses a challenge, involving multidimensional embodied performances that 'convert "touring" into "performing" and give away to a self-transforming experience' (Arellano 2004:71). The Inca Trail also offers tourists adventure, as they face many obstacles, such as the high altitude (the trail starts at an altitude of 3 000 m and ascends to 4 200 m at its highest point, ending at 2 300 m), sunburn, and tiredness (Arellano 2004:71-72).

As already stated above, many tourists are attracted by the mystery of the place, since little is known about the Incas. The discovery in 2014 of a new Inca road by Fernando Astete, chief of the Archaeological Park of Machu Picchu, added to this mystery, encouraging tourists to hike in order to sense something of this mystery. Hence, in a number of ways, Machu Picchu invites tourists to visit it (Ugarte 2014).

Hunt's (2007:104-105) description of his experience when visiting Machu Picchu illustrates why people visit this site:

> A light mist was descending through the wisps of clouds that hung on the peaks. The site was deserted … I found a perfect spot north of the Torreón sun temple. Here I could look out over the deep jungle from a natural amphitheatre refashioned into terraces … part of

Machu Picchu at this very location has curved descending terraces that create a bowl-like shape, like a megaphone cone enhancing sound qualities – I wondered if its dramatic setting had been intended for performance … instead being mesmerized by the sheer setting of cliffs… after playing only a few notes [on the flute], I was stunned to find an almost perfect echo of my flute melody returning back to me … The echo almost as loud as the note directly played … It was almost a religious experience, like a miracle.

3.3.1.2 *The significance of Machu Picchu to the nation and local community*

Machu Picchu is also important for the Peruvian nation and the local community around Machu Picchu. Machu Picchu is known as 'Peru's Lost City' and it is a symbol of Peruvians' heritage and culture (Larson & Poudyal 2012:917). For example, while shooting a commercial advertisement in 2000 at the site, a beer company accidentally chipped a piece off the *Intihuatana* (see Figure 3.6), a ritual stone that formed part of the astronomic clock or calendar of the Incas (Comer & Willems 2011:507). Kauffmann Doig, a Peruvian historian (cited in Comer & Willems 2011:507), argues that the beer company 'struck at our [Peruvians] most sacred inheritance' and adds that 'this is an affront to our [Peruvians] ancestors'. Kauffmann Doig explains that the *Intihuatana* is regarded as the heart of Machu Picchu, which is in turn 'the heart of our [Peruvians] archaeological heritage' (cited in Comer & Willems 2011:507).

Figure 3.6: The broken *Intihuatana*
Source: Comer and Willems (2011:508)

Another example of the importance of Machu Picchu to the nation and locals of Peru was when Yale University, in the USA, organised an exhibition entitled 'Machu Picchu: unveiling the mystery of the Inca', displaying some the artefacts from Machu Picchu between 2003 and

2005 (Bahn 2013:41; Hunt 2007:99). The exhibition toured the USA (Bahn 2013:41). The Peruvian government worked with Yale University on condition that the artefacts would be returned to Peru (Bahn 2013:41), but the university did not return the artefacts to the Peruvian government, because they had sponsored Bingham's search for Machu Picchu. Thus, Yale University felt that the artefacts brought back by Bingham belonged to the university (Hunt 2007:98). In 2006, Yale University returned part of the collection to avoid facing charges of 'vestigial cultural imperialism' (Hunt 2007:100). This has angered the Peruvian government, as Peru believes that the entire collection of artefacts belongs in Peru. Therefore, the Peruvian government considered it a 'diplomatic slap in the face by a global supervision against a developing nation' and has accused Yale University for 'acting in a careless way with Peruvian patrimony' (Hunt 2007:99-100).

For the local community, Machu Picchu is also very important, since they consider it a symbol of cultural identity. Some of the approximately 250 *campesino* (peasant) communities that live throughout the area consider themselves descendants of the ancient Inca people (Larson & Poudyal 2012:923; Maxwell & Ypeij 2009:177, 181). This is because the modern Quechua people are descendants of the Incas, and the Inca way of life is still very common in rural areas (Casado 1998:69; Hunt 2007:92).

The next site that will be discussed is the Pre-Hispanic city of Chichén Itzá.

3.3.2   *The Pre-Hispanic city of Chichén Itzá*

Chichén Itzá is situated between Mérida and Cancún, in Mexico (see Figure 3.3) (Castañeda 2009:264; UNESCO 2014b). It was declared a World Heritage Site in 1988 by UNESCO (Evans 2004:323; UNESCO 2014b). Chichén Itzá, like Machu Picchu, is also regarded as one of the 'Seven Wonders of the World' (National Geographic 2014a).

Chichén Itzá is one of the largest and most significant of all the Mayan ruins (Mathews 2001:299; UNESCO 2009:330), because it showcases two major time periods and two different groups in the pre-Hispanic history of the Mesoamerican zone (UNESCO 2009:330). The first group was the Mayans, who settled there in early 300 BCE (Evans 2004:322; Mathews 2001:299). These people were known as the 'Itzá'. The Itzá came from Campeche, in Mexico (Helfritz 1968:152; Ivanoff 1975:91; Mathews 2001:299). They chose the site due to the *Cenotes* (natural water wells), which facilitated the tapping of underground water or sinkholes (Ivanoff 1975:91; UNESCO 2009:330). The Itzá ruled one of the wealthiest and

largest Mayan capital cities in Mesoamerican history – their territory included Mexico, Guatemala, Belize, Honduras, and El Savador (Andrews 1990:260; Bentley & Ziegler 2008:138).

During the 1400s, Chichén Itzá was abandoned (National Geographic 2014a). Scientists speculate that overpopulation, land shortages, invasions by foreigners, natural catastrophes such as earthquakes, royal quests for conquests and treasures, droughts, and the spread of epidemic diseases led to its downfall (Andrews 1990:259; Bentley & Ziegler 2008:139; National Geographic 2014a). It was then taken over by the second group, the Toltec people from Tula, north of Mexico (Mathews 2001:299). The Toltec invaders ruled over the northern part of the Yucatán Peninsula. They also brought a new religion and gods, and reconstructed Chichén Itzá in a similar style to Tollán, their original home town (Helfritz 1968:152; Mathews 2001:299).

Of all the monuments at Chichén Itzá, the Temple of Kukulkan or *El Castillo* [the castle] is the most prominent (see Figure 3.7). The Temple of Kukulkan is the largest structure at the site and consists of 365 steps (91 steps on each of its four sides, plus the platform) – one step for each day of the year (Helfritz 1968:155; Mathews 2001:300; National Geographic 2014a). Another well-known monument is the Great Ball Court, which is the largest ball court in Mesoamerica (Mathews 2001:300; National Geographic 2014a). The aim of the game was that the players had to hit a rubber ball through stone rings by only using their legs, hips torso, shoulders or elbows. The ball was not allowed to touch the ground and it was against the rules for players to hit the ball with their hands or feet. The losers were tortured and sacrificed (Bentley & Ziegler 2008:144; Helfritz 1968:157-158; Ivanoff 1975:109).

Edward H. Thompson, a US consul, bought the area in which Chichén Itzá is located in the 1880s, because he did not want to be disturbed practising his hobby of collecting archaeological specimens for the Peabody Museum of Harvard University, in the USA (Castañeda 2009:266; Helfritz 1968:155). It was Thompson who put Chichén Itzá on the map (Evans 2004:322). During the first sub-aquatic recovery in 1904, which was led by Thompson, at the *Cenote*; over 30 000 pieces, such as vessels containing arrowheads, gold handled flint knives and gold disks, were discovered (De Orellana 1972:78; Evans 2004:322). Sylvanus G. Morley (who was sponsored by the Carnegie Institution of Washington and the Mexican Department of Anthropology), a Mayan archaeologist, also excavated in 1925 at Chichén Itzá (Ivanoff 1975:99). However, it was the work of Frederick Catherwood, an

English artist who brought the image of Mayan pyramids to the tourists in Britain (Evans 2004:322).

3.3.2.1 *Chichén Itzá's as a popular tourist attraction*

Since beach tourism is decreasing in Cancún, Mexico, archaeological sites are being marketed more (Evans 2004:321). This is evident from tour packages offering trips to archaeological sites in the Yucatán Peninsula, such as Tulum, Chichén Itzá, Coba, and Uxmal (Evans 2004:321, Torres 2002). A survey by Torres (2002:105) indicates that 45% of tourists who travel to Cancún visit archaeological sites, including the World Heritage Site at Chichén Itzá and less well-known archaeological sites (such as Coba). In total, Mexico has a total of 31 887 archaeological sites, but only 173 are open to the public (Ardren 2004:105).

Of the 173 sites open to the public, the most prominent is Chichén Itzá, which was reconstructed as a tourism site by US and Mexican archaeologists under the guidance of Sylvanus G. Morley, an American archaeologist and Mayan scholar, between 1923 and 1941 (Castañeda 2009:264). The purpose was to create a tourism destination that would also promote archaeology (Castañeda 1996:6; 2009:264). The Mexican government realised that the discovery of Mayan ruins offered opportunities to promote tourism (Walker 2009:32). Therefore, the socialist governor of Yucatán gave permission to Morley to execute the reconstruction, on condition that he restored a major part of Chichén Itzá (Castañeda 1996:6). Excavations and other studies (including climatological, geological, medical, historical, ethnographic, anthropological, and linguistic research) were conducted on the central parts of Chichén Itzá (Castañeda 1996:6). As a result, Chichén Itzá became a virtual factory of knowledge which laid the foundation of Mayan studies and established the local tourism industry. In the process Chichén Itzá became 'a monument of and for tourism' (Castañeda 1996:6). Tourism to Chichén Itzá increased in the early 1960s when Cuba had to be eliminated from the American 'pleasure periphery' (Castañeda 2009:264). The tourism market in Yucatán was thus increased by 'the political crisis that closed Cuba as a site of US tourism' (Castañeda 2009:264).

Mathews (2001:300), Shead (2012), and Woynar (2008:2) agree that Chichén Itzá is one of the most visited and studied archaeological sites in Mexico, since it attracts approximately 1.2 million tourists annually. For that reason, Chichén Itzá is considered a tourism mecca and

it is the third most popular destination in the Yucatán Peninsula, after Cancún and Isla Mujeres (Castañeda & Mathews 2013:46; Torres 2002:101, 105, 110).

Tourists travel to Chichén Itzá because it is considered a 'place to see' (Woynar 2008:2) for the Mayans' astronomical and structural capabilities. In particular, during the spring and autumn equinoxes, tourists have the chance to witness the shadow of a serpent on the steps of the Temple of Kukulkan (see Figure 3.7) (National Geographic 2014a). This one-day-event attracts between 30 000 and 60 000 tourists (Castañeda 2009:267).

Figure 3.7: Shadow of the Serpent at the Temple of Kukulkan
Source: National Geographic (2014a)

According to Aljandro Muriel, an archaeologist (cited in Walker 2009:28), a possible reason for an archaeological site's popularity is the presentation of different architectural styles, a sense of urban design, especially when a site was occupied over different time periods as in the case of Chichén Itzá. The majority of international visitors (70%) that visit Mexico are American citizens (Ely 2013:80). The shape of the temples allows most of the US tourists to consider Chichén Itzá an 'American Egypt' (Castañeda 2000/1:47).

Chichén Itzá is also is popular due to Google Street View. Google Mexico and the *Instituto Nacional de Antropología e Historia* [National Institute of Anthropology and History] have indicated that by 2012 there were 30 Mexican sites on Street View, some of which were less well-known archaeological sites (Hernandez 2012; Shead 2012). Chichén Itzá has been placed on Street View because tourists are prohibited to climb the Temple of Kukulkan, due

to concerns over deterioration (Hernandez 2012). Emphasising the significance of Google Street View, Hernandez (2012) comments:

> A viewer [on Google Street View] can almost feel like they might tumble into the Sacred Cenote... Or imagine cavorting on the Plaza of the Thousand Columns. Or maybe do some souvenir browsing, close and in intensely high resolution.

3.3.2.2   The significance of Chichén Itzá to the nation and local community

There are many local Mayans in Mexico. According to the National Institute of Statistics and Geography's 2010 census, of the 112 million people living in the country, 6.6 million people are considered indigenous Mayans (Ely 2013:81). Therefore, Chichén Itzá plays an important role for local Mayan communities because they regard it as a symbol of national pride and cultural identity (Woynar 2008:2). Mayan sites are part of the national heritage for local Mayans, so they belong to all the Mayans (Walker 2009:81). Archaeological collections housed in local museums are important to the local community because they promote a sense of heritage and *Mexicanidad* [Mexicanness] among them, as well as to the tourists (Evans 2004:315, 322).

The local Mayan community considers Chichén Itzá a 'city of their ancestors', because they regard themselves as descendants of the ancient Maya (Castañeda 1997, cited in Wallace & Hannam 2013:105; Woynar 2008:3). Unfortunately, the descendants of the Mayans, the Pist'e, are invisible to the archaeological community and tourists – they have been considered as a nuisance when they try to sell products to tourists (Wallace & Hannam 2013:105).

The local Mayan community also considers Chichén Itzá to be a religious site. For example, the local people of Xocen, a village located adjacent to Chichén Itzá, regard the *Cenote* as a sacred site (Woynar 2008:4). According to Mayan cosmology, life is composed of elements such as trees, animals and rivers that connect with one another (Woynar 2008:4). These elements have their own spirit, which gathers in *lugares sagrados* (sacred places), such as mountains, rivers or *Cenotes*, where humans are able to communicate with them (Woynar 2008:4).

The following site to be discussed is the Angkor Archaeological Park in Cambodia.

3.3.3   The Angkor Archaeological Park

The Angkor Archaeological Park is situated in Phnom Penh in Cambodia (see Figure 3.3) (Milleron *et al.* 2007:259). It was declared a World Heritage Site by UNESCO in 1992

(Hauser-Schäublin 2011:2; Winter 2004:2, 2007a:32, 2008:527), and was then placed on UNESCO's List of World Heritage in Danger due to the wars and turmoil in Cambodia (National Geographic 2014b; UNESCO 2014c; Winter 2007a:32, 2007b:48). After a campaign to restore and safeguard Angkor was launched by UNESCO, the park was removed from the List of World Heritage in Danger in 2004 (National Geographic 2014b; Winter 2007a:32). It is a testament to good intervention to safeguard its heritage that two of Angkor's temples, Angkor Wat and Bayon Temple, received the Traveler's Choice Attraction Awards in 2014 by Tripadvisor (Thompson 2014).

From the 9th century, Khmer kings started to build Angkor Thom, the capital city, to serve as a reflection of the Hindu[27] world order (Bentley & Ziegler 2008:427). South East Asia's most powerful kingdom, Angkor, covered an area that included modern-day Thailand, Laos, Vietnam, Mekong Delta, and Pagan (Winter 2002:324; 2008:526). Angkor was abandoned in 1431 after an invasion by the Thai people (Bentley & Ziegler 2008:427; Fletcher 2002:21; Jessup 1968:69).

For 400 years Angkor remained abandoned (Jessup 1968:69; Milleron *et al*. 2007:25). Henri Mouhot (1826-1861), a French naturalist, 'discovered' Angkor in 1860 (Fagan 2012:13; Winter 2002:325; 2004:7). However, Buddhist pilgrims, Portuguese, Spanish, and the local Khmer communities were aware of Angkor's existence before Mouhot 'found' it (Milleron *et al*. 2007:260; Winter 2007b:26), but it was Mouhot's discovery and his diaries, *Le Tour du Monde*, which sparked European interest in Angkor. This 'rediscovery' and photographs of Angkor contributed to 19th century Westerners' mental image of 'all things Oriental' (Fletcher 2002:21; Milleron *et al*. 2007:260; Winter 2008:526). Since Mouhot's exploration of the site, archaeologists, explorers and photographers have been attracted to the site (Winter 2007b:27).

Angkor has various temples of significance. One of them is the famous Angkor Wat, the largest religious structure in the world (Di Giovine 2010:8; Jessup 1968:68; Milleron *et al*. 2007:262). Angkor Wat was constructed by Suryavarman II, one of the most powerful Khmer rulers to rein Angkor, to reflect the Himalayan Mount Meru, which was believed to be the residence of the god Shiva (Dagens 1995:26; Di Giovine 2010:8; Kuhl 2007:53; Milleron *et al*. 2007:262, 264, 267). Since the 16th century, Buddhist monks (see Figure 3.8) were housed there, and since then it has remained a Buddhist monastery, attracting pilgrims from

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[27] Hinduism was first practised at Angkor, followed by Buddhism.

Cambodia, Japan, and Thailand (Fletcher 2002:20-21; Milleron *et al*. 2007:267; Winter 2007b:56).

Figure 3.8: Buddhist monks at Angkor
Source: Milleron *et al*. (2007:265)

Since Cambodia obtained its independence from Thailand in 1907, Angkor came under the management of the *Ecole Française d' Extrême-Orient*, a scholarly institute in French Indochina, which was responsible for conserving and developing programmes for Angkor (Dagens 1995:83-84; Stark & Griffin 2004:119; Winter 2002:325). According to Louis Finot, the first director of *Ecole Française d' Extrême-Orient*, the organisation had three aims (cited in Winter 2007b:31). The first was to provide information to France about the people under its rule, including their language, traditions, and sense of morality. The second was to force France to preserve and conserve the ancient monuments in its territory. The last was to broaden French scholarships to Asia.

Tourists' interest in the site began around the same period – Angkor received about 200 tourists in 1907, mainly colonialists from Phnom Penh and Saigon (Dagens 1995:84). It was only in the 1920s that Angkor became more accessible to tourists, and the park opened its doors to the public in 1925 (Dagens 1989:99). In 1995, a new governmental organisation called *Autorité pour la Protection de Site et l'Aménagement de la Région d'Angkor*

[Authority for the Protection and Safeguarding of the Angkor Region], an agency of the Royal Cambodian government, was established to manage Angkor (Fletcher 2002:21; Stark & Griffin 2004:123; Winter 2002:330).

3.3.3.1 *Angkor as a popular tourist attraction*

Cambodia began recovering from wars, genocide, and a decade of foreign occupation from the 1990s. Since then, the country has attracted international attention, and millions of tourists (Winter 2007a:31; 2007b:1). Many people visit Angkor, the famous archaeological site, ensuring that archaeology plays a crucial role in Cambodia. The site is a symbol of national pride and unity, since the Angkorian period is regarded as the apogee of the country's national heritage (Winter 2007b:110). It is also an important source of economic revenue for the locals (Stark & Griffin 2004:123) – archaeology, including the work at Angkor, is one of the greatest sources of tourism revenue in Cambodia (Stark & Griffin 2004:123).

Angkor is the biggest single tourist drawcard in South East Asia, and is seen as its most important site (Berger 2013:163; Winter 2007a:32). In 1993, a total of 9 000 tickets were sold, increasing to 750 000 a decade later (Winter 2007a:28). Based on ticket sales, Angkor has been referred to as a 'cash cow', and has become a significant source of revenue for the previously war-torn Cambodia (Winter 2007b:2, 8). The visitors are thus of significant economic benefit to Siem Reap, the capital city of Cambodia, where many luxurious hotels have been built (Fagan 2012:313).

During the 1990s, Angkor attracted tourists mainly from Europe, especially from France, and the USA. By the end of the decade, Asian tourists from Japan, Taiwan, Korea, and China began showing an interest in Angkor (Winter 2007a:37; Stark & Griffin 2004:123). For instance, 15% of tourists visiting Angkor in 1991 came from Japan, 13% from France, and 13% from the USA (Wager 1995:517). Regional economic growth, an increase in disposable income and cheaper travel costs are reasons provided by Winter (2007a:37) for the visits of Asians tourists to Angkor.

There are various reasons why Angkor is visited. According to Wager (1995:517-518), an interest in Cambodia and Angkor's archaeology, architecture, art, culture, and its world-renown attracts visitors to Angkor. Hauser-Schäublin (2011:2) adds that tourists visit Angkor because it showcases the history of the Khmers. Many tourists have also visited Angkor since

it featured in 2000 as the key location for the Paramount Pictures film production of *Tomb Raider*. The movie was based on a computer game with the same name, and the main character is Lara Croft, played by Angelina Jolie, a well-known and popular actress (Watts-Plumpkin 2011; Winter 2002:328). In its first week, the movie grossed more than $60 million (Holtorf 2005:44). *Tomb Raider* drew 'much needed global attention to the country' as tourists came to see the production of the movie (see Figure 3.9) (Winter 2002:331). The production of the movie also benefited the locals economically, with local bars serving *Tomb Raider*-themed cocktails (Watts-Plumpkin 2011).

Figure 3.9: Tourists watching the filming of *Tomb Raider* at Angkor Wat
Source: Winter (2002:328)

Like the other World Heritage Sites mentioned above, Angkor's fame has increased since Angkor Wat has been digitally mapped by Google Street View. Google Maps, the Cambodia Ministry of Tourism, and the Authority for the Protection and Safeguarding of the Angkor Region worked together on the project (Davies 2014; Geiling 2014). This resulted in 90 000 360-degree views of the temples (Davies 2014; Geiling 2014). According to Amit Sood, Google's director of cultural heritage, since Angkor Wat is online it will encourage more people to visit the real attraction (Davies 2014). Moreover, it is hoped that showing the temple online will protect Angkor from tourists' damaging it, by showing them what it would look like if it were damaged (Geiling 2014).

As discussed previously, tourists and locals sometimes travel to archaeological sites for religious purposes. Angkor Wat is no exception, since it attracts many Chinese and Korean tourists who practise Buddhism. The locals also visit Angkor Wat, as they regard it as a sacred site, since 90% of the Cambodian population practise Buddhism (Hubard, Hatfield & Santucci 2007:13; Milleron *et al*. 2007:265; Winter 2002:325). Buddhism was reinstated as the state religion in September 1993 (Winter 2007b:8). Therefore, many Buddhist pilgrims travel to the site, as it is a Buddhist monastery (Winter 2007b:26).

3.3.3.2   *The significance of Angkor to the nation and local community*

Angkor is important to the Cambodian nation and especially locals for several reasons. Angkor plays an important role in the local Khmer heritage and national identity (Stark & Griffin; Winter 2004:4). The local Khmers are overwhelmed by Angkor. They come from Phenom Penh, Battambang, and other towns on speedboats, in planes, private cars and trucks. The local Khmers visit Angkor for a sense of heritage and identity (Stark & Griffin 2004:123). For example, in a study conducted by Winter (2007b:110), an interviewee, Chiep, stated that at Angkor, he can 'trace back [his] family, [his] great, great, great grandfather who built Angkor, it's the heritage of the Khmer people'. Trei, another participant, concluded her interview by referring to 'our very old heritage' (Winter 2007b:110).

During the period known as the Khmer New Year (Winter 2007b:111), usually a four-day period between March and April, the hottest season (Winter 2004:5, 2007b:111), a vast number of Cambodians visit Angkor – it is unknown exactly how many come to Angkor during this festival. Around ten years ago, according to the Authority for the Protection and Safeguarding of the Angkor Region and UNESCO, it was estimated that approximately 100 000 to 300 000 visitors visited Angkor for any given year (Winter 2004:5, 2007b:111). Unlike for many other festivals that have 'formally organised celebrations' (Winter 2004:5), Cambodians go swimming, praying, and picnicking, and then spend the last few hours of the day at the west gate of Angkor Wat, where they drink local drinks and eat local food (Winter 2004:5, 2007b:111).

Ultimately, Angkor represents a form of collective memory and consumption. Cambodians visit Angkor as a landscape of collective heritage. Therefore, Angkor Wat appears on Cambodia's national flag, postage stamps, commercial and residential architecture, karaoke

videos, and currency (National Geographic 2014b; Timothy 2011:346; Winter 2007b: 46,111), see Figure 3.10, overleaf.

Figure 3.10: Angor Wat appears on many Cambodian items
Source: Winter (2007b:46)

The last World Heritage Site to be focused on is the Mapungubwe Cultural Landscape.

3.3.4 *The Mapungubwe Cultural Landscape*

The Mapungubwe Cultural Landscape is situated at the confluence of the Shashe and Limpopo Rivers in the Limpopo province in South Africa, near the border of South Africa with Zimbabwe and Botswana (see Figures 3.3 and 3.11) (Carruthers 2006:1; Harrison & Heese 2006:106; UNESCO 2009:693). Mapungubwe is one of South Africa's eight World Heritage Sites[28] (Hermann 2013:28). During the 1980s, Mapungubwe was declared a national monument, and in July 2003 it was declared a World Heritage Site by UNESCO (Carruthers 2006:1; Harrison & Heese 2006:107; Hermann 2013:21).

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[28] The other seven Word Heritage Sites are the Cape Floral Region in Western-Cape province, the Cradle of Humankind in the Gauteng province, the uKhahlamba-Drakensberg Park in KwaZulu-Natal province/Lesotho, the Richtersveld Cultural and Botanical Landscape in the Northern Cape province, Robben Island in the Western Cape province, the iSimangaliso Wetlands (formally known as the St. Lucia Wetlands) in KwaZulu-Natal province, and the Vredefort Dome in the Free State province (Hermann 2013:28).

Figure 3.11: Mapungubwe Hill

Source: Ramsay (2011:26)

There were two cities that probably served as capitals before Mapungubwe, situated at the archaeological sites now called Shroda and K2. Both cities were abandoned for unknown reasons. The city on Shroda was abandoned in 1020 CE. The people left K2 in 1220 CE (Carruthers 2006:2; Harrison & Heese 2006:107). Eventually, around 1220 CE, people settled at Mapungubwe and made it their capital (Carruthers 2006:2; Harrison & Heese 2006:106-107). At its height around 1250 CE, approximately 5000 people lived at Mapungubwe (Fleminger 2006:36). In 1932, Mapungubwe was rediscovered on the farm Greefswald by Ernst van Graan, a local farmer, and his son Jerry and three friends[29] (Carruthers 2006:6; Fleminger 2006:83). It is uncertain what the inhabitants called this place which was their capital. Mowena, who pinpointed Mapungubwe to the Van Graans, called the hill 'Mapungubwe' (Carruthers 2006:6; Fleminger 2006:12-13, 30).

Shillington (2005:147) notes that Mapungubwe was chosen as a site by those who originally used it because it was strategically located for the development of long-distance trade routes from India and South East Asia (Huffman 2005:52), close to the Limpopo River, which

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[29] Jerry van Graan was a student at the University of Pretoria, then known as the Transvaal Universiteit Kollege [Transvaal University College] or TUK. During the university recess, Van Graan went hunting on the Greefswald's farm. It was a hot day and Van Graan went looking for water. At a kraal (homestead), Mowena, a local, offered him water in a strange ceramic container. Intrigued, Van Graan offered to buy it, but Mowena refused and instead showed him the hill. On the hill, numerous potsherds, copper beads, glass beads, and iron tools were discovered (Carruthers 2006:6; Fleminger 2006:78, 83-84).

provided traders with a route to Africa's eastern coast. Mapungubwe's significance is embedded in its trade with the Middle and Far East. Archaeological evidence shows that glass beads, Indian cloth, and copper were traded from China, India, and Arabia (Fleminger 2006:9; Ramsay 2011:27; Shillington 2005:147).

Due to its wealth, Mapungubwe became the first and largest known settlement, as well as the first state in southern Africa (Fleminger 2006:36; Huffman 2005:40, 50; 2007:376). It was also the first time in African history that a social hierarchy is known to have been implemented. The elite and the king lived on top of the hill, and the commoners lived at the bottom (Carruthers 2006:2; Fleminger 2006:35; Giliomee & Mbenga 2008:27). The king lived on top because it was believed that the hill was associated with rainmaking, which was the responsibility of the king (Fleminger 2006:35; Giliomee & Mbenga 2008:27; Huffman 2007:376).

Mapungubwe was occupied only for a short period (Fleminger 2006:35; Huffman 2005:34). Although the cause of its decline is still debated, many authors (Carruthers 2006:2; Fleminger 2006:40-41; Harrison & Heese 2006:107; Huffman 2007:392; Ramsay 2011:27) agree that it was probably due to the so-called 'Little Ice Age' or an El Niño, which caused a drought that led to floods and plagues. This eventually forced the people to settle at Great Zimbabwe in 1300 CE (Carruthers 2006:2; Fleminger 2006:40-41; Huffman 2007:392). Artefacts from K2 and Mapungubwe are kept at the University of Pretoria in Pretoria, and at the University of the Witwatersrand in Johannesburg (Fleminger 2006:89).

3.3.4.1 *Mapungubwe as a popular tourist attraction*

Archaeological sites appear to be popular among tourists from and to South Africa, since 58% of visitors to the Mapungubwe area want to visit such sites, and to see the fauna, flora, and geographical formations, due to an interest in the region's archaeology. Among such archaeological sites, Shroda, Mapungubwe and K2 are among the key attractions in the Limpopo region (Department of Environmental Affairs & Tourism 2002:3, 36, 64).

Mapungubwe does not attract as many people as Machu Picchu, Chichén Itzá and Angkor, but approximately 27 321 people visited the site between 2007 and 2008 (Hermann 2013:12, 31). Before Mapungubwe became a World Heritage Site in 2003, it attracted even fewer people – approximately 410 people in 2001 (Department of Environmental Affairs & Tourism 2002:36). Since its declaration as a World Heritage Site, Mapungubwe has been in

the news much more frequently than ever before and this probably made people more aware of this heritage site. Therefore, according to Rosina Semenya, the Provincial Arts and Recreation Member of the Executive Council, the fact that Mapungubwe was declared a World Heritage Site has boosted tourism in the area (Makgotho 2003:5). The name is well known, and an annual Mapungubwe Arts Festival was launched in Polokwane, in the Limpopo province (Carruthers 2006:3), 200 km to the south. Another benefit of having world heritage status is that it might attract more international tourists (Hermann 2013:31).

The attractiveness of Mapungubwe may also be ascribed to the mystery that surrounds it, since relatively little is known about it. During the apartheid era in South Africa, any African history was ignored, and history was written from a white point of view. The people of Mapungubwe did not leave any written documents, only artefacts such as ceramics (Fleminger 2006:13, 88). Moreover, there is no present-day community that can link its roots to the people of Mapungubwe; in fact, it is uncertain what the language, music, and religious beliefs of the people who lived there were (Carruthers 2006:3; Fleminger 2006:13,41). Today, the Ga-Machete, Vhangona, Lemba, Tshivhula, and Leshiba[30] all claim that they were the original people of Mapungubwe, and the Ga-Machete, Tshivhula, and Leshiba have lodged land claims to Mapungubwe (CALS 2015:35). Finally, only about one third of Mapungubwe has been excavated, and there are more than 400 documented archaeological sites in the region (Carruthers 2006:2; Fleminger 2006:89), which may or may not throw more light on Mapungubwe and its inhabitants.

3.3.4.2   *The significance of Mapungubwe to the nation and local community*

Mapungubwe attracts more local South Africans than international tourists. Only 30% of the tourists who visited Mapungubwe in 2002 were from international destinations, and 70% were local South African tourists, especially from the Gauteng province, followed by people from the Limpopo province and the Western Cape province (Hermann 2013:134; Department of Environmental Affairs & Tourism 2002:34).

Another indication of the site's importance to all South Africans is the name of a national award, the 'Order of Mapungubwe'[31] (see Figure 3.12). The Order is awarded to South

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[30] The Ga-Machete, Vhangona, Tshivhula, and Leshiba are Venda-speaking communities. The Lemba trace their lineage to Middle Eastern Jews who migrated to Africa (Mathivha-Seremane 2015:35).
[31] The 'Order of Mapungubwe' is one of three National Awards, the other two are the 'Order of the Baobab' and the 'Order of the Companions of O.R. Tambo' (Makgotho 2003:5; Department of Environmental Affairs & Tourism 2002:119).

Africans for 'excellence and exceptional achievement' by the President of South Africa (Department of Environmental Affairs & Tourism 2002:119; Fleminger 2006:14). Nelson Mandela, former President of South Africa, was one of the first people to be awarded the Order of Mapungubwe (Giliomee & Mbenga 2008:29).
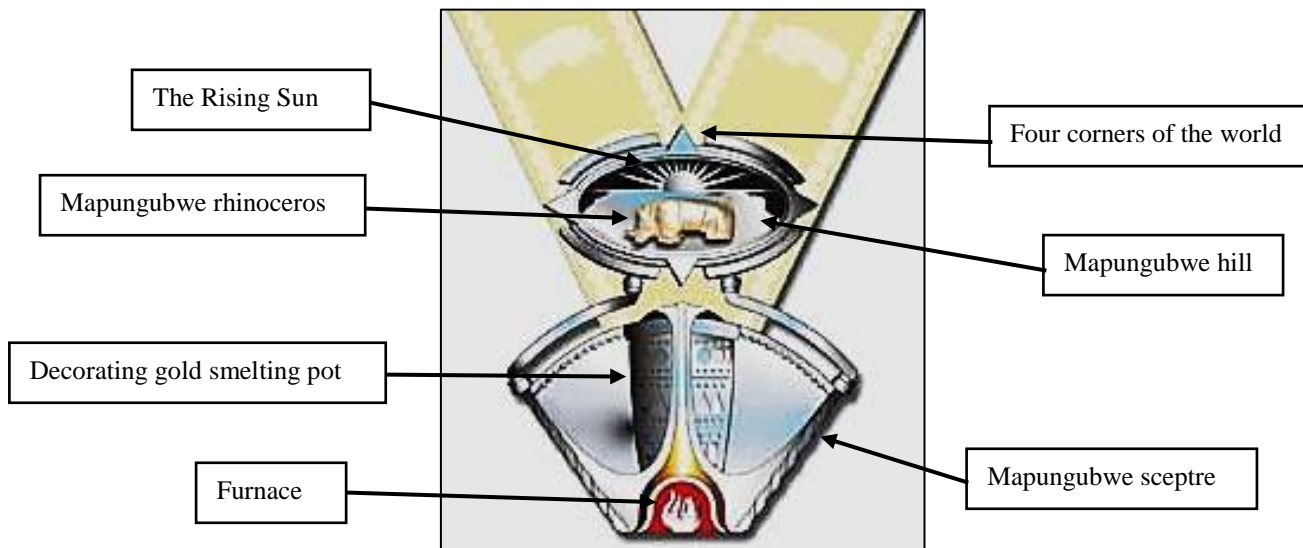
Figure 3.12: The Order of Mapungubwe

Source: Republic of South Africa, the Presidency (n.d.)
and Department of Environmental Affairs & Tourism (2002:120)

Mapungubwe is of particular significance for two South African groups, namely the youth and African South Africans. For the youth of South Africa, the significance of Mapungubwe lies in the fact that the school history curriculum was updated in 1997 to include Mapungubwe (Fleminger 2006:14). As mentioned before, during the apartheid era, the government did not include history from an African perspective in school text books, and Africa's history before European settlement was ignored, including Mapungubwe (Fleminger 2006:13; Ramsay 2011:27).

African South Africans consider Mapungubwe important, which is reflected by the fact that, according to Fleminger (2006:117), approximately 60% of the visitors to Mapungubwe are Africans. He ascribes it to the fact that Mapungubwe is the only park to be dedicated to Africans, since it celebrates their history which was denied in the apartheid era. Local communities also visit Mapungubwe, because it is sacred to them, and they still consider it a spiritual site where their ancestors dwell (CALS 2015:35; Ramsay 2011:26-27). In the past, people were aware of Mapungubwe, but many refused to go there, as they believed that if

they looked at the hill, it could make them blind or kill them (Fleminger 2006:77; Harrison & Heese 2006:106).

The sacredness of Mapungubwe is intensified by the graves found at the site. About 143 human remains were discovered at Mapungubwe (Pikirayi 2011:55). These remains were housed at the University of Pretoria's Department of Anatomy, at the University of the Witwatersrand, and at the former National Cultural History Museum, now known as the Ditsong National Cultural History Museum (Pikirayi 2011:52,54).

The repatriation process started when Michael Koka, on his deathbed, asked then President Thabo Mbeki to ensure that the remains were reburied because local communities wanted to rebury the human remains as a way to pay respect to the ancestors in accordance with their culture and traditions. Mbeki handed the case to Rejoice Mabudafasi, former Deputy Minister of Environmental Affairs and Tourism (today it is two separate departments) (Nienaber *et al.* 2008:167; Pikirayi 2011:53; Ramsay 2011:27; Schoeman & Pikirayi 2011:394). Mabudafasi established the Mapungubwe Human Remains Steering Committee, which consisted of representatives of the claimant community groups (namely the Lemba Cultural Association, the Machete Royal Family, the Tshivhula Royal Council, the Vhangona Cultural Movement, and the San Council), the Department of Tourism (formerly known as the Department of Environmental Affairs and Tourism), the Department of Arts and Culture, South African National Parks, the Limpopo Provincial Government and local governments, SAHRA, the University of the Witwatersrand, the National Cultural History Museum, and the University of Pretoria (Nienaber *et al.* 2008:165,167,394; Pikirayi 2011:53; Schoeman & Pikirayi 2011:394). The negations took place in terms of section 41(1) of the *National Heritage Resources Act, 25 of 1999* (Nienaber *et al.* 2008:164; Pikirayi 2011:53; Schoeman & Pikirayi 2011:392). After much debate between the communities, the Steering Committee asked the University of Pretoria, the University of the Witwatersrand, and the Ditsong National Cultural History Museum to hand over the remains to the communities (Pikirayi 2011:54). The 143 human remains were handed over to the representatives of all possible descendants of Mapungubwe on 29 October 2007 (Pikirayi 2011:55).

The representatives of all those who claim to be descendants of Mapungubwe also wanted to perform a cleansing ceremony during the packaging process, to which the University of Pretoria adhered (Nienaber *et al.* 2008:168). On 5 and 6 November 2007, a cleansing

ceremony was also hosted by the Freedom Park Trust and the Department of Sports, Arts, and Culture at the Mapungubwe National Park, in Limpopo (Pikirayi 2011:56).

The remains were reburied on 18 and 20 November 2007 'at the original site at the confluence of the Shashe and Limpopo rivers' (CALS 2015:36; Pikirayi 2011:58). The reburial was a 'significant occasion' for the 'representatives of all the descendants of Mapungubwe' as they regard the site as sacred ground where their ancestors dwell (CALS 2015:35; Ramsay 2011:27). The reburial was also important, because it gave a voice to African South African groups who were silenced under apartheid (Schoeman & Pikirayi 2011:389). For this reason, many people visit Mapungubwe to pay homage to their ancestors or learn more about the site (Ramsay 2011:26). These communities' relationship with Mapungubwe is ongoing, even if they live hundreds of kilometres from the site (CALS 2015:35).

3.4   Less well-known archaeological sites

There are several authors (for example, Berger 2013; McGettigan & Rozenkiewicz 2013) who focus on World Heritage Sites and their contribution to tourism, but few discuss less well-known archaeological sites and their contribution to tourism. Some exceptions are Grimwade and Carter (2000), who pay particular attention to preservation, conservation, and community involvement in Australian case studies, and Morris (2003, 2012, 2014a) and Morris, Ndebele and Wilson (2009), who focus on Wildebeest Kuil in South Africa. In order to fill the gap regarding less well-known archaeological sites, I briefly consider the following less well-known archaeological sites: the Grampians-Gariwerd National Park (Australia), the Toltec Mounds Archaeological State Park (USA), and the Wildebeest Kuil Rock Art Centre (South Africa).

These sites were chosen because these interesting sites are not world-renowned. The sites represent global histories, but appear to have value mainly for locals (Carman 2002:11). Even people who work and live in the region are often unaware of these sites (Carman 2002:11). The first site to be discussed here is the Grampians-Gariwerd National Park.

3.4.1   The Grampians-Gariwerd National Park

The Grampians-Gariwerd National Park (see Figure 3.3) is situated in Victoria, Australia (Porter 2010:10). There are four particular features in this park that attract tourists: its

unusual sandstone formations, wildflower displays, breath-taking vistas, and Aborigine rock art paintings. In this study, I only consider the Aborigine rock art paintings, since the park contains the largest percentage (approximately 80%) of Aborigine rock art sites in southern Australia (Hinze *et al.* 2001:97-98; Lydon 2005:120; Porter 2010:86, 88; visitvictoria.com). So far, 60 art sites containing over 4 000 motifs have been identified in the park (visitvictoria.com).

Major Thomas Mitchell, an explorer, named the mountain range 'Grampians' after the Grampians mountain range of his native country, Scotland (Australian Government n.d.; Clark 2017; Parks Victoria 2007:1). Gariwerd is the local Aborigine name, which means 'nose/shoulder' (Clark 2017). The area where the park is today was used during the colonization of Australia as a centre for farming, grazing, beekeeping, gold and sandstone mining, timber production, and as a water source for farms in the region (Australian Government n.d.; Parks Victoria 2007:1; Porter 2010:84). In 1872, the park was declared a State Forest, and in 1984, it was declared a national park (Australian Government n.d.; Porter 2010:82, 84). The park, which is managed by Parks Victoria, was added to the National Heritage List on 15 December 2006 (Porter 2010:10).

Grampians-Gariwerd also has an interpretive centre, Brambuk Living Cultural Centre (see Figure 3.13). Brambuk is located inside the park at the edge of a small town called Halls Gap (Porter 2010:11). During the 1980s, five Koori Aborigine communities, the Framlingham, the Goolum Goolum, the Gunditjmara, the Kerrup Jmara and the Kirrea Wurrung, came together to discuss new initiatives which would meet their goals. This led to the construction of Brambuk which opened its doors to the public in 1989. The purpose was to provide employment and training to the indigenous Aborigine communities, as well as to create an awareness and education about Aborigine culture to the wider community (Parks Victoria 2007:1; Porter 2010:11).

Grampians-Gariwerd is the fourth largest park in Victoria (Porter 2010:10). It is also the third most visited national park in the region of Victoria, after the Mornington Peninsula and Port Campbell. It attracts more than 800 000 visitors annually, especially from Victoria and Melbourne. According to a report by Parks Victoria, Grampians-Gariwerd receives a higher number of visitors than Uluru-Kata Tjuta National Park and Kakadu National Park, both world-renown sites. Due to its popularity as a tourism destination, it is often referred to as the 'Kakadu of the South' (Australian Government n.d.; Porter 2010:10,88). For fear of

vandalism, only the following sites are open to the public: Manja, Billimina, Ngamadjidj, Gulgurn Manja, and Bunjil's Shelter (Clark 2016; visitvictoria.com). Of these sites, Bunjil's Shelter (see Figure 3.14) is regarded as one of the most significant Aborigine rock art sites, because it shows the figure of 'the Great Creator Being' and two dogs (Lydon 2005:120).

Figure 3.13: Brambuk Living Cultural Centre

Source: Porter (2010:10)

Figure 3.14: The 'Great Creator Being' and two dogs, Bunjil's Shelter

Source: Lydon (2005:121)

Grampians-Gariwerd does not really attract international tourists. The greatest number of the visitors come from local Aborigine communities, such as the Wotjobaluk, Tjapwurrung, Jardwadjali, Gunditjmara, and Kirrae Wurrung (Porter 2010:10). Local communities' involvement with the site is so important that one of the drawcards for Grampians-Gariwerd is its indigenous heritage (Porter 2010:88). Since the early 1990s, the Victoria Tourism Commission targeted the indigenous communities for the promotion of national and international cultural tourism (Porter 2010:88).

There are several reasons why Grampians-Gariwerd is important to and for these local communities. Primarily, it has religious significance. Any rock art site or landscape linked with the rock art is important to the Aborigines, who associate it with ancestral powers or 'Dreamings'. As mentioned, 'Dreamings' refer to the ancestors' walking the land and creating people, cultures, and the landscape (Hubert 1994:14; Lydon 2005:112). Human rock art and landscape features such as rocks and rivers that are regarded as 'nature' by Europeans are forms of 'Dreamings' to Aborigines (Hubert 1994:14; Lydon 2005:112). For example, Turnbridge (1988:xxxiv, cited in Hubert 1994:16-17) explains how an Aborigine would see Flinters Ranges (Australia) in comparison to a tourist:

> The visitor to Flinters Ranges may see a hill, a rock, a waterhole or copper where traditionally an Adnyamathanha [Aborigine] person would have seen that and more: the huge serpent Akurr, a Dreamtime Spirits head, a Dreamtime Spirit's urine, and emu meat thrown by two Dreamtime Spirits passing by …

The park is also important for local Aborigines because they were erased from the European history of Australia, similar to what happened to Africans in South Africa (Lydon 2005:120). For example, it was believed that Aborigines only visited the area during ceremonies. However, archaeological research has shown that Aborigines lived in the region for a long time (Lydon 2005:120). Hence, Steve Crabb, former Victoria Minister of Tourism, proposed in 1989 that it would be appropriate to restore the indigenous name, 'Gariwerd' (Porter 2010:90), because Aborigines considered the European name (Grampian) to be 'highly inappropriate and derogatory towards the Indigenous people' (Porter 2010:90) and 'Eurocentric and inaccurate' (Lydon 2005:122). Thus, the Aborigine name 'Gariwerd' was accepted and incorporated into the park's name, hyphenated with the English name (Porter 2010:90-91). Another reason why the Aborigine name was added was that many names of places in and around Grampians-Gariwerd have mythological references. This is due to the practice that places are named after events and actions associated with the ancestors (Clark 2007:7). Aborigines are now included in the management and thus have to deal with issues

such as the commercialisation of cultural heritage tourism, fauna and flora, conservation, and controlled burning (Porter 2010:86).

The site is also used for everyday cultural activities such as hunting, fishing, and gathering. Although these practices are illegal under the Australian *National Parks Act* (1975) and the *Wildlife Act* (1975), they have been practised since before colonization (Porter 2010:93).

Brambuk Living Cultural Centre is also significant to the local Aborigines, as it was named after an important Aborigine totem, the white cockatoo (*Grugitj*). The Centre was designed to resemble the shape of a white cockatoo in flight (Clark 2017; Porter 2010:11). However, according to Parks Victoria (2007:1), the name 'Brambuk' comes from the two Bram brothers, *buledji brambimbula* (ancestral beings), who were responsible for creating and naming many of the landscape features in western Victoria (see Figure 3.13).

The next less-well known site to be discussed is the Toltec Mounds Archaeological State Park.

3.4.2 *The Toltec Mounds Archaeological State Park*

The Toltec Mounds Archaeological State Park (see Figure 3.3) is situated in Little Rock, Arkansas, in the USA (Bowne 2013:91-92; Kwas n.d.:5). The mounds are one of the largest and most impressive ceremonial sites of the Plum Bayou culture in the Lower Mississippi Valley (Nassaney 2001:164; Rolingson 2009:317). The site contains 18 mounds which are identified by letters as seen on the map (see Figure 3.15) (Bowne 2013:91; Early & Sabo 2008:3; Kwas n.d.:5; Nassaney 2001:164; Rolingson 2009:317; 2012). As a result of agricultural practices, 16 of the 18 mounds have been worn down (Kwas n.d.:5; Rolingson n.d.:1).

The mounds were constructed by a Native American cultural group now known as the Plum Bayou culture (Bowne 2013:91; Kwas n.d.:5; Rolingson n.d.:1, 2009:317, 2012). This culture developed from the Baytown culture between 300 BCE and 650 CE, and was the predecessor for the Messapian Culture, circa 900 to 1600 CE (Rolingson 2012). It is believed that the Plum Bayou settled in the area around 700 CE (Rolingson n.d.:1).

According to Rolingson (2012), archaeological excavations between 1977 and 1990 have shown that the mounds were never used for burials, but for ceremonial purposes, and there were a number of indications of this. The mounds are square to rectangular and have flat tops

(see Figure 3.16) (Rolingson 2009:317). Unusual animal bones, such as hawk, eagle, bear, and fox bones were discovered, showing that the mounds were used for ceremonial purposes (Rolingson 2009:318).
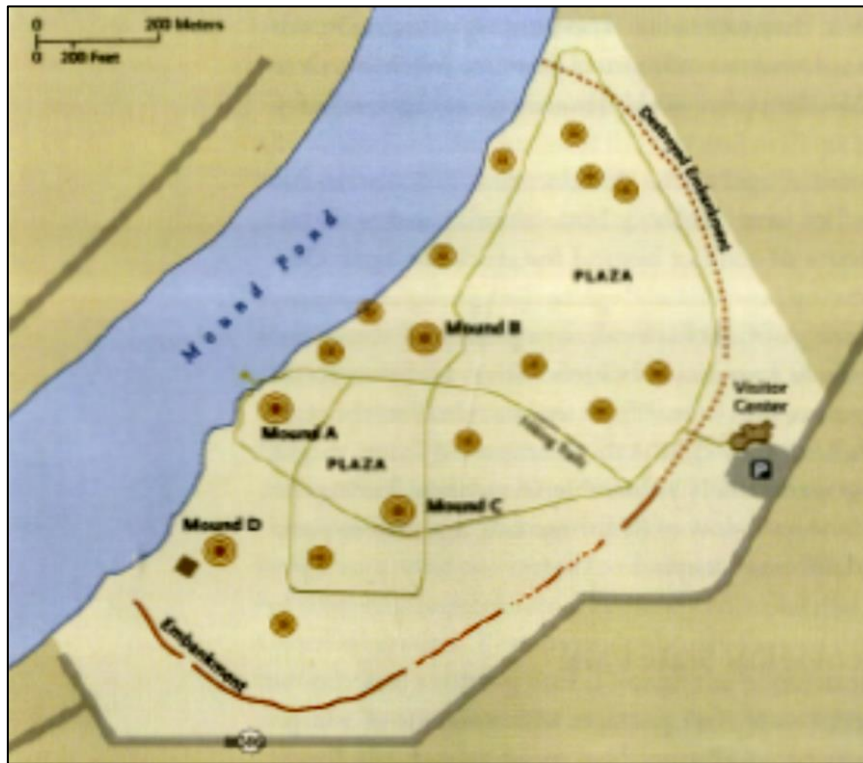
Figure 3.15: Map of Toltec Mounds Archaeological State Park

Source: Bowne (2013:92)
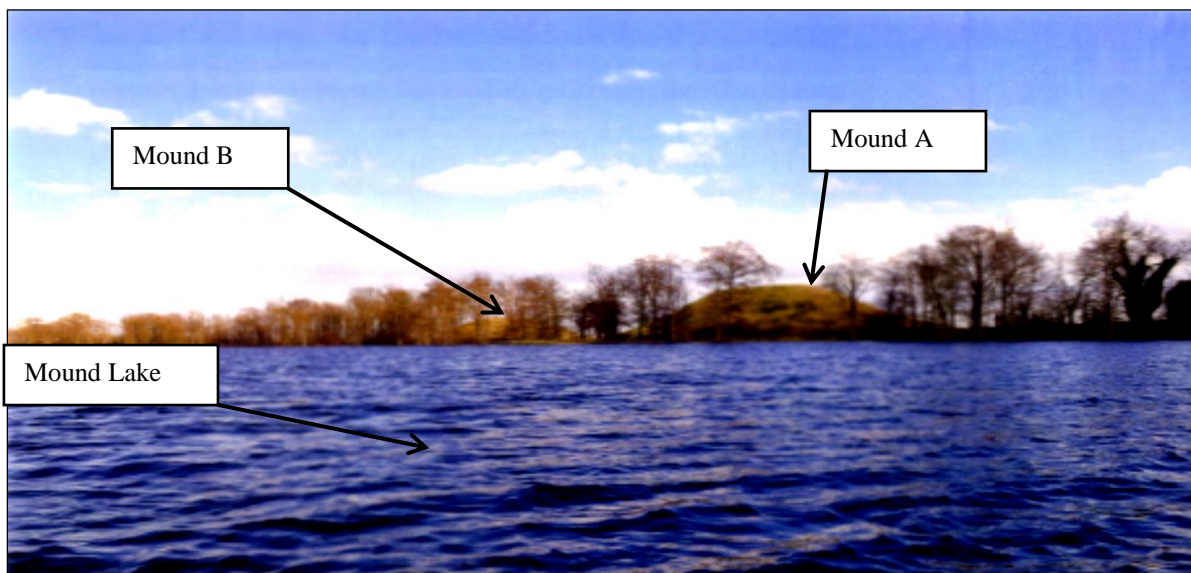
Figure 3.16: Mounds A and B from Mound Lake

Source: Bowne (2013:92)

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Animal deposits and tools used for butchering and cooking utensils indicate the remains of community feasts (Rolingson 2012). Moreover, only about 50 people, probably religious and social leaders and their families, lived at the site. Most of the people lived in small villages and farms in the area, but visited the mounds several times a year for religious ceremonies (Kwas n.d.:5; Rolingson n.d.:2).

The site was abandoned in 1050 CE at the beginning of the Mississippian period (Nassaney 2001:166; Rolingson n.d.:1). It is unclear why the people left, but Nassaney (2001:170) suggests that the leaders may not have been able to control the commoners, who wanted to pursue activities that served their own interests. It is unclear who their descendants are (Rolingson n.d.:1). Therefore, archaeological information is vital (Rolingson 2012).

Louis Bringier, a French explorer from New Orleans, in the USA, 'discovered' the mounds in 1812 (Bowne 2013:95; Department of Parks & Tourism 2014). The owners of the land on which the mounds are, Mary Eliza and Gilbert Knapp, became so interested in the mounds that they reported them to the Smithsonian Institute in Washington, DC in the 1870s (Department of Parks & Tourism 2014; Rolingson 2009:317). For a long time, the scientific community did not pay much attention to the Toltec Mounds, until it received recognition in 1877 in the Annual Report of the Board of Regents of the Smithsonian Institution (Bowne 2013:96; Nassaney 1994:38). Edward Curtis, from the Peabody Museum of Harvard University, visited the site in 1879 but only sketched a map and hastily conducted a few excavations (Bowne 2013:95). The Smithsonian Institute sent Edward Palmer between 1882 and 1883 to excavate some of the mounds (Bowne 2013:95; Department of Parks &Tourism 2014; Nassaney 1994:38). It was Palmer who named these features 'Toltec Mounds', because he thought that the mounds had been built by Toltec Indians from Mexico (Department of Parks & Tourism 2014). During the 1880s, Cyrus Thomas, from the Division of Mound Exploration of the Bureau of Ethnology, conducted a study at the site to determine who the builders were (Nassaney 1994:38; Rolingson 2009:318). Investigations have since shown that local Native Americans were the builders. Thus, it was stated in the Twelfth Annual Report of the Bureau of Ethnology that the Plum Bayou people were the builders (Department of Parks & Tourism 2014; Nassaney 1994:38). Nevertheless, the name given by Palmer has remained (Nassaney 1994:38; Rolingson n.d.:3). Since then, many people have visited and excavated the site (Rolingson 2009:318).

It was only in 1936 that a bill for the acquisition of the Toltec Mounds as a national monument was placed before the Congressional Committee. During the 1940s, the mounds were included in plans for State acquisition, but the land was only purchased later (Rolingson 1984:157). In 1973, the mounds were registered on the National Register of Historic Places (Bowne 2013:96; Department of Parks & Tourism 2014; Nassaney 1994:41). The State then tried to buy the site since it was registered on the National Register of Historic Places (Department of Parks & Tourism 2014). Finally, with the help of State and Federal funds, Toltec Mounds was purchased in 1975 by the Arkansas Department of Parks and Tourism (Department of Parks & Tourism 2014; Nassaney 1994:41; Rolingson 1984:157; 2009:318). Three years later, in 1978, the Toltec Mounds were declared a National Historic Landmark (Bowne 2013:96; Department of Parks & Tourism 2014; Nassaney 1994:41). In 1980, the park became the first archaeological state park in Arkansas (Nassaney 1994:41), and was opened to the public in the same year (Department of Parks & Tourism 2014).

Today, the park is managed by the Arkansas Archaeological Survey and Arkansas Department of Parks and Tourism (Bowne 2013:96; Department of Parks & Tourism 2014; Early & Sabo 2008:5; Rolingson 2009:318). The Arkansas Archaeological Survey is responsible for conducting further research on the site, as thus far little is known about the Plum Bayou people. For that reason, the Arkansas Archaeological Survey has a laboratory and research centre located at the visitor centre (Department of Parks & Tourism 2014; Rolingson 2009:318). The visitor centre also offers visitors a short educational video and interpretive exhibits about the Plum Bayou culture (Carlton 2016; Department of Parks & Tourism 2014).

For a long time, Native American parks in the Southeast were considered unimportant (Rolingson 1984:155). However, attitudes have changed (Rolingson 1984:155). These parks have become popular, as visitor numbers at Native American sites indicate. An example of this is the Toltec Mounds Archaeological State Park, which, according to Carlton (2015:pers.comm.), Park Superintendent, was visited by 45 771 people in 2014.

It seems that the Toltec Mounds are less popular among international tourists, as visitor numbers show that only 15% of the visitors came from other states or abroad (Carlton 2015:pers.comm.). Therefore, the site attracts mainly local citizens that live up to 80 km from the site (25% of the visitors). The main target market is schoolchildren, who make up approximately 60% of the visitors (Carlton 2015:pers.comm.). The Toltec Mounds have some

value for modern-day Arkansans, as they display the Plum Bayou people's way of life, architectural accomplishments and knowledge of astronomy (Kwas n.d.:6).

School children visit the site for field trips (Carlton 2015). People also visit the park because they are curious about the Plum Bayou people (Carlton 2014). Locals visit because they want to 'connect with their history' (Carlton 2014, e-mail). Many Native Americans also visit the site to participate in 'tribal' activities, in order to preserve and maintain ancient cultures (Early & Sabo 2008:4). According to Early and Sabo (2008:4), more than 17 000 people in Arkansas identify themselves as Native Americans, but investigations have shown that the Plum Bayou people are not related to the Quapaw, the present residents in the area. The Quapaw were already settled in the area when French explorers came across them during the 1670s (Rolingson 2009:317). The Quapaw were also aware of the mounds, but they were quite clear that they had not built them (Rolingson n.d.:3). Thus, it is uncertain who the Plum Bayou people's descendants are (Rolingson n.d. 3). The park shows the works of an ancient 'tribe' that during the 1800s people thought could not have built such significant mounds. Many scholars and colonists initially believed that foreign civilisations constructed the mounds. Some people even thought that it was 'white people of great intelligence' who constructed the mounds (Fagan 2012:16; Rolingson n.d.:3). The politically-determined stereotypical image only ended during the 1890s when Cyrus Thomas, from the Division of Mound Exploration of the Bureau of Ethnology, proved Native Americans had indeed built the mounds (Fagan 2012:16).

People also visit the mounds to witness the Plum Bayou people's astronomical and structural capabilities, which can be observed during the equinoxes and solstices. It seems that the Plum Bayou people built the mounds in order to track equinoxes and solstices (Early & Sabo 2008:3). If one stands on Mound A during a summer solstice (on June 21), one can see the sun rise over Mound B. If one stands on Mound H (between March 21 and September 21), one sees the sun set over Mound B during summer solstices and Mound A during equinoxes. Someone standing on Mound E can see the North Star above Mound A (see Figure 3.4) (Rolingson n.d.:2). According to Carlton (2016), more people come to the park during the equinox and solstice than normally.

3.4.3 The Wildebeest Kuil Rock Art Centre

The Wildebeest Kuil Rock Art Centre is situated on the farm Platfontein, which is located between Kimberley and Barkley West in the Northern Cape province of South Africa (see Figure 3.3) (Harrison & Heese 2006:143, 146). Wildebeest Kuil, previously known as Halfway House Kopje (hill), consists of approximately 430 Later Stone Age rock engravings which are dispersed along the hill (see Figure 3.17) (Morris 2003:198; 2012:229; 2014a:188). These engravings are believed to be approximately 1 000 to 2 000 years old and the hill is assumed to have a spiritual significance, especially in rainmaking (Harrison & Heese 2006:143).

Figure 3.17: Engraved image of an elephant
Source: Morris (2012:230)

The copies of the rock engravings were made by George Stow, a geologist, and gained recognition during the 1870s (Morris 2012:230-231; 2014a:188). In the 1880s, the rock engravings were removed for exhibition. One rock engraving was removed and sent in 1886 to the Colonial and Indian Exhibition, in London. Two rock engravings were removed and housed in the British Museum, in London (Morris 2012:231; 2014a:188). Quite a number of people, among whom Miles Burkitt (1928), Abbé Breuil (1929), and Desmond Clark (1959), have visited Wildebeest Kuil (Morris 2012:231; 2014a:188). From 1936, legislation allowed for sites to be declared heritage sites. Many sites in Kimberley were declared heritage sites, but not Wildebeest Kuil (Morris 2014a:188). Maria Wilman (1933:5, cited in Morris

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2014a:188), local museum director and rock art specialist, argued that Wildebeest Kuil was 'not of great importance'. Sites listed before the 1990s tended to be 'colonialist in emphasis' (Deacon 1993, cited in Morris 2014a:188).

The land on which Wildebeest Kuil is situated belonged to the !Xun and Khwe San communities (Morris 2003:198, 2012:233, 2014a:189; Morris *et al*. 2009:17; Weiss 2012:223). However, these communities did not originate in South Africa, but were brought to South Africa after Namibia's independence in 1990. They were moved there in fear of retaliation by the new government led by the South West (now Namibian) African People's Organisation, SWAPO (Harrison & Heese 2006:144; Morris 2012:233; 2014a:190), as these !Xun and Khwe served as soldiers and trekkers for the South African Defence Force during the so-called bush war in Angola in the 1980s (Harrison & Heese 2006:144; Weiss 2012:223). The !Xun and Khwe were first housed at Schmidtsdrift, in Kimberley (Harrison & Heese 2006:144; Morris 2012:233, 2014a:190), but in 1990, the BaTswana reclaimed Schmidtsdrift and the !Xun and Khwe were forced to relocate again (Morris 2012:233). In 1996, Wildebeest Kuil was purchased by the !Xun and Khwe Communal Property Association to relocate the communities from Schmidtsdrift to Platfontein township, where they still live today (Morris 2012:233, 2014a:190).

There is also a rock art centre which greets visitors when they visit Wildebeest Kuil. The former Department of Environment and Tourism provided funds for the construction of two rock art centres, namely the Kamberg San Rock Art Interpretative Centre (uKhahlamba-Drakensberg Park), and Wildebeest Kuil (Ndlovu 2012:282). Wildebeest Kuil Rock Art Centre (see Figure 3.18) was developed in 2001 through a joint effort between the Rock Art Research Institute of the University of Witwatersrand, the National Department of Tourism, De Beers Consolidated Mines, and the McGregor Museum in Kimberley (Harrison & Heese 2006:144; Morris 2003:197-198, 2014a:189; Weiss 2012:223). Wildebeest Kuil is managed by the Northern Cape Rock Art Trust (Harrison & Heese 2006:144; Morris 2003:198, 2012:234). Since 2004, the McGregor Museum has provided a subsidy towards the maintenance costs, management, and salaries of tourist guides (Morris 2012:234; Morris *et al*. 2009:17). Wildebeest Kuil only became a fully funded provincial museum in 2006 (Morris 2012:234).

Figure 3.18: Wildebeest Kuil Rock Art Centre

Source: Ndlovu (2012:283)

Wildebeest Kuil attracts more local people than international tourists. This is supported by evidence which shows that half[32] of the 100 visitors are South Africans, especially from the Northern Cape Province, and only a third of the visitors are from Africa, Europe, and the USA (Morris *et al*. 2009:18; Morris 2012:234, 2014a:193).

The majority (58%) of visitors visit Wildebeest Kuil because they have a general interest in heritage (Morris *et al*. 2009:17). Wildebeest Kuil is close to Kimberley and can be accessed from all the major roads (Morris 2012:233, 2014a:189). Wildebeest Kuil is situated along the 'archaeological route', developed by the McGregor Museum in the 1980s. Other archaeological sites and sites of general historical interest, such as Nooitgedacht, Canteen Kopje, Barkley West Museum, and the Wonderwerk Cave, are also situated on the archaeological route (Morris *et al*. 2009:23). The archaeological route was developed because many sites focused on the colonial period (Morris 2014a:188). Another purpose of the route was to encourage people to travel off the main tourist road and into Kimberley's hinterland (Morris 2012:233, 2014a:188). The archaeological route has a tourism and an educational value. Its educational value lies in the fact that it complements school syllabi (Morris 2014a:188) and can broaden perspectives of Africa's history and encourage people to protect

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[32] Morris's *et al*. (2009) aim was to know who was interested in Wildebeest Kuil as an attraction. Therefore, they implemented a questionnaire survey on about 100 visitors visiting the site (Morris 2017a).

it (Morris 2014a:188). Its tourism value lies in the fact that many small businesses have benefited since tourists began to travel on the archaeological route (Morris 2014a:188).

Wildebeest Kuil has attracted some attention because it featured in various media, including a documentary hosted by Johnny Clegg, a South African singer, focusing on art and the landscape documentary, *A Country Imagined*, educational books, a DVD (*Pathways Through the Interior*), and YouTube videos which broadcast stories about the site in the !Xun and Khwe languages (Morris 2014a:194). Wildebeest Kuil was one of seven South African paleoscience sites chosen by the National Department of Science and Technology (Morris 2014a:194) for multimedia treatment focused on education and tourism. This led to national news coverage and a weblog (Morris 2014a:194). Wildebeest Kuil also hosted a once-off international workshop in 2010 on recording rock engravings (Morris 2014a:194, 2016). Students from Africa, the USA, and Europe participated in the workshop. The workshop was part of a GDRI-STAR (Science, Technologies, Rock Art) project which is a collaborative effort between rock art organisations in France and South Africa (Morris 2016).

About a fifth of the visitors (19%) visited Wildebeest Kuil especially to see the rock engravings (Morris *et al*. 2009:17). Besides the rock engravings at Wildebeest Kuil, there are also other archaeological remains, such as Acheulean and Middle Stone Age fragments, stone walls, the ruins of a 19th century hotel, South African War remnants, a farm-worker's house, ash heap, and rubbish pit (Morris 2003:198-199, 2012:235, 2014a:191).

Wildebeest Kuil is important for two groups, namely the nation of South Africa, and the !Xun and Khwe. As mentioned earlier, many countries use images of significant archaeological sites on national emblems, such as the coat of arms. Therefore, Wildebeest Kuil plays a significant role to South Africans, as rock art features on the country's coat of arms. Although the engravings from Wildebeest Kuil do not feature on the South African coat of arms, there are two San figures[33] and the national motto is *!ke e: /xarra//ke* [diverse people unite] (see Figure 3.19) (Ndlovu 2012:282). The use of the San figures and San language places the San at the heart of South Africa's identity (Ndlovu 2012:282).

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[33] The coat of arms was designed by Ian Bekker and was unveiled on 27 April 2000 by then President Thabo Mbeki. The two San figures are derived from the Linton Panel displayed at the South African Museum, in Cape Town (Ndlovu 2012:282).

The national motto

San figures
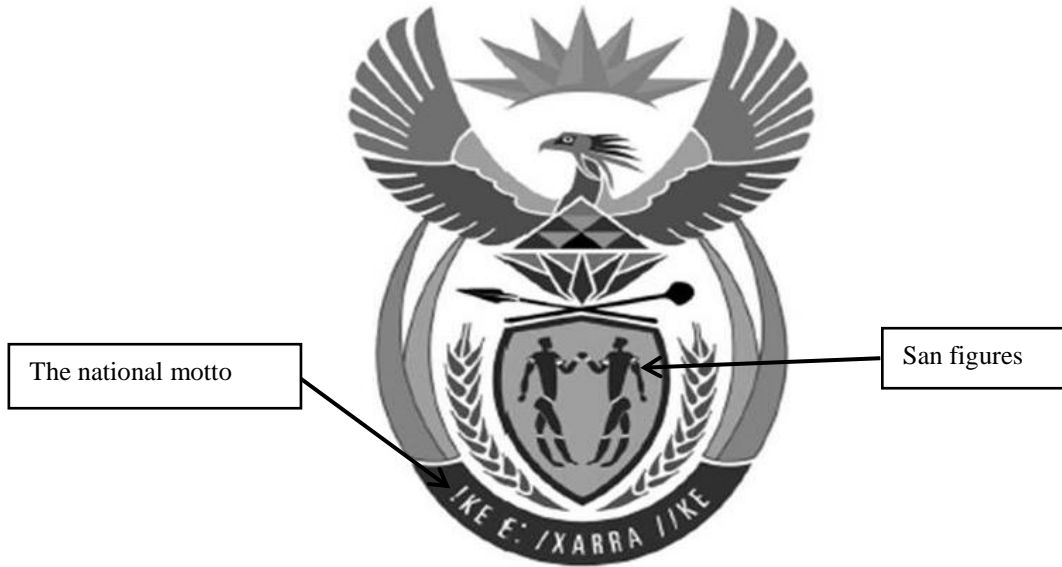
Figure 3.19: The national coat of arms of South Africa

Source: Adapted from Ndlovu (2012:282)

For the !Xun and Khwe San communities, Wildebeest Kuil plays a significant role because it has become a place for identity and self-making (Morris 2012:239). A ceramic studio and textile workshop were established, enabling the !Xun and Khwe to learn how to make arts and crafts which are sold at the visitor centre (Harrison & Heese 2006:146). Thus, it benefits the community, as they receive some income[34] since one of the aims of Wildebeest Kuil is to be a self-sustaining poverty alleviation business, providing jobs for tourist guides, and promoting the communities' crafts (Morris 2014a:189).

There is no archaeological or historical evidence that indicates a link back from the !Xun and Khwe, as these communities only entered South Africa at a later stage, as mentioned earlier (Harrison & Heese 2006:144; Morris 2012:236, 2014a:190), to the /Xam, the original engravers, but the descendants of these communities feel that they are linked to the engravings. In fact, some of the !Xun and Khwe commentators have claimed that their ancestors were responsible for the rock engravings (Morris 2012:238). According to Morris (2014a:190), this is because they feel that they are a part of South African San heritage. Therefore, Wildebeest Kuil has become relevant to a 'strategic positioning of the !Xun and Khwe citizenship' (Weiss 2005, cited in Morris 2014a:190).

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[34] It is unclear how much the !Xun and Khwe receive, as the McGregor Museum does not interact 'with the community directly in these transactions' (Morris 2017b).

Of the three less well-known archaeological sites mentioned in this dissertation, Wildebeest Kuil is the least popular, even if remarks in the visitor books are positive. Wildebeest Kuil receives between one person a day to a few people a week or 100 people a month (Morris 2014a:192, 2014b). According to Morris (2014a:192), this may be because more tourists are interested in the history of mining, diamonds, and famous people, such as Cecil Rhodes and Barney Barnato. Furthermore, people prefer to visit nature reserves, in particular Big Five reserves, such as the Kruger National Park, in the Limpopo and Mpumalanga provinces (Ndlovu 2012:284). A heritage worker interviewed by Weiss (2007:421) suggested another reason why Wildebeest Kuil could be regarded as less attractive, stating that it is 'just history' with no significant impact on the present.

3.5   Concluding remarks

This chapter has addressed the second objective of the study, which is to ascertain reasons why people visit world-renowned and less well-known archaeological sites, by discussing specific World Heritage Sites (Machu Picchu, Chichén Itzá, Angkor, and Mapungubwe) and less well-known archaeological sites (the Toltec Mounds, Grampians-Gariwerd, and Wildebeest Kuil).

The chapter came to some conclusions as to why people are attracted to these sites. First, World Heritage Sites attract more tourists than less well-known archaeological sites. A possible reason for this is that these sites offer specific events, aesthetic value and adventure, and that these sites are made familiar to viewers via Google Street View. Tourists and locals attach value to World Heritage Sites and to less well-known archaeological sites, but less well-known archaeological sites are usually more important to locals than to international tourists, because the local communities attach a personal meaning to the site. Religion can play a significant role in attracting local tourists. This is particularly true in the case of Mapungubwe, Wildebeest Kuil, Angkor, and Grampians-Gariwerd.

In the next chapter, I consider the appeal of Wonderboom Nature Reserve, including its possible attractiveness as an archaeotourism destination.

CHAPTER 4:
WONDERBOOM NATURE RESERVE
AS A VISITORS' ATTRACTION

4.1   Introduction

This chapter addresses this study's third objective, namely identifying the reasons why people currently visit Wonderboom Nature Reserve, and the fourth objective, namely exploring visitors' awareness of the archaeological and historical value of Wonderboom Nature Reserve. These objectives were achieved by conducting interviews with visitors.

Cook, Hsu and Marqua (2014:38) ask what motivates people to travel, especially to archaeological sites. Some of the most important reasons why people visit archaeological sites include the fact that tourists tend to visit 'must see' sites that are mentioned in guide books (Ely 2013:82). Moreover, as already mentioned in the previous chapters, the past has created an interest among the public: people are fascinated by subjects such as the people of the past and archaeological remains discovered by archaeologists (Archaeological Institute of America 2014:4; Lovata 2011:195). Therefore, as mentioned in Chapter 1, some places that reflect such a history attract visitors, such as Mackinaw or Mackinac Island, Michigan, and St. Augustine, Florida, in the USA, or Machu Picchu in Peru and Xian in China (Goeldner & Ritchie 2009:290).

People like to visit important places where historical events took place or where famous people once lived and worked, such as slave fortifications and war-related sites (Austin 2002:447-448; Berger 2013:40). People believe that by visiting such places, they can connect to the event or place (Berger 2013:40). For example, at Cape Coast Castle, a slave-trading site in Ghana, most of the visitors are African-Americans of African descent. Upon visiting the site, some African-American tourists may end up weeping at what happened at the site, because they know that many African-Americans' ancestors suffered during the trans-Atlantic slave trade (Austin 2002:449, 453).

People's reasons for visiting archaeological sites also include a desire to view works of art, learn about architecture, worship, visit attractive settings, experience a pleasant day out, connect with their ancestors, and pay homage (Hughes *et al*. 2013:68). Some speak about wanting an authentic experience (Timothy 2011:337). The question then remains: Why do

people visit a site, such as Wonderboom Nature Reserve, which contains various archaeological sites and features? This chapter addresses this question.

4.2   Results and discussion

The aim of this study is to determine why people visit Wonderboom Nature Reserve and whether it has the potential to become an archaeotourism site. I conducted interviews to gather data that could help me to fulfil this aim. As I mentioned in Chapter 1, I interviewed 35 people, selected using a convenience sampling method, between May and October 2015, at Wonderboom Nature Reserve. Of the 35 participants, 13 were men and 22 were women. The 35 participants also consisted of 21 (60%) white South Africans and 14 (40%) African South Africans. For this study, I used a semi-structured interview method. I focused mainly on hikers because they have visited Fort Wonderboompoort, the caves, and waterfall. Therefore, they provided more information than visitors who remained only at the picnic site could have provided. Interviews were conducted in English (57%) and Afrikaans (43%).

4.3   Visitors' perception of archaeology

During the interviews for this study, some participants did not have a clear definition of the word of 'archaeology'. One group of five participants defined it as a study of stones. Another participant mentioned that archaeology only takes place on land surfaces and it does not involve buildings. These responses accord with the findings of McManamon (2008:26,465) that the general public do not really understand archaeological facts or make a clear distinction between scientifically derived inferences and imaginary interpretations. This conclusion is in line with the conclusions of Rakestraw and Reynolds (2001:26), in whose study 21% of respondents said that archaeologists dig up dinosaur bones. According to Rakestraw and Reynolds (2001:26), most people fail to distinguish between palaeontology and archaeology, since both disciplines involve excavations in search of ancient things.

A few participants had some idea what the word 'archaeology' means. Only two participants could provide a reasonably clear definition of the word – one said that 'it's about … artefacts and places that can give us a sense of where we are going and where we come from'; the second defined it as digging 'up bones … or instruments of different cultures that have since passed away and are no longer part of our culture'. Three participants provided examples of what might be found to explain the meaning, such as old bottles, stone stools, bones, knives, and guns. One participant had come across the word 'archaeology' in watching historical

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documentaries on the Discovery and History Channels on DSTV.[35] A group of five students had encountered the word 'archaeology' through social science, a school subject. All these responses indicated that most people do have some idea of what the word 'archaeology' means.

In the next section, less well-known archaeological and World Heritage sites are discussed in terms of their popularity among the participants.

4.4 World Heritage Sites and less well-known archaeological sites

The findings of my study indicate that archaeological sites remain popular destinations to visit. The majority (83%) of the participants have previously visited an archaeological site; only 17% had never visited an archaeological site before.

The majority (69%) of the participants had already visited a World Heritage Site. The most popular World Heritage Site mentioned in the interviews was the Cradle of Humankind.[36] Li, Wu and Cai (2008:315) argue that people like to visit World Heritage Sites, as they offer special experiences. Commercial tours also tend to focus more on famous and well-known sites (McManamon 1993:132). In this regard one participant remarked:[37] '*Dis soos 'n* brand name. *Jy sal nie enige iets vat as jy nie bekend is met 'n sekere* brand *nie.*' [It is like a brand name. You would not take anything if you are not familiar with that brand]. According to another participant, the reason why he had visited Stonehenge was '*om te kyk na een van die groot goed van die wêreld wat altyd in die movies is, jy hoor altyd daarvan ... Dis lekker om te sien in persoon*' [to visit one of the big things of the world that always features in movies, you always hear of it … It is nice to see it in person]. Less well-known archaeological sites were also relatively popular attractions for the participants, based on the findings of this study – 22 (63%) of the participants had visited a less well-known archaeological site before.

Ten (29%) participants said that they would return to the World Heritage Site, as well as to the less well-known archaeological site. Only one participant would not return. Of the

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[35] The Discovery, History, Travel, National Geographic, Discovery World, and BBC channels sometimes show historical and archaeological documentaries. All these channels can be found on DSTV (Digital Satellite Television). DSTV is a satellite service in Africa, including South Africa with many channels.

[36] The Cradle of Humankind is situated in Gauteng province. The site was declared a World Heritage Site by UNESCO in 1999 (Pollarolo *et al.* 2010:3). The site consists of 15 fossil human ancestral sites, including the well-known Sterkfontein Caves. Famous finds were made at the Cradle of Humankind, such as Mrs Ples (an *Australopithecus*), Little Foot (a *hominid*), and Homo Naledi (a *hominid*). The site also offers visitors other activities such as cycling, horse riding and fly-fishing (Gauteng Tourism 2017).

[37] Throughout the dissertation, the participants' words are quoted in italics, to distinguish their voices from those of the literature. Where applicable, the participants' words were translated in square brackets.

participants, 29 (83%) planned to visit an archaeological site in the future, although 6 (17%) had no plans to visit an archaeological site. Of the participants who wanted to go to an archaeological site, 7 (20%) planned to visit a less well-known archaeological site and 5 (14%) planned to visit a World Heritage Site. The next section discusses the reasons why people visited Wonderboom Nature Reserve.

4.5   Reasons for visiting Wonderboom Nature Reserve

The findings show that participants visited Wonderboom Nature Reserve for its four main attractions (the Wonderboom tree, Fort Wonderboompoort, the waterfall, and caves). Other aspects that played a role in attracting participants included nostalgia, religion, hiking, identity and national pride, and mystery.

4.5.1   Main attractions of Wonderboom Nature Reserve

Ten (29%) participants visited Wonderboom Nature Reserve for its well-known main attractions. These attractions appear to be of specific significance to the descendants of the Voortrekkers and Boers, the Matebele and the Southern Ndebele.

4.5.1.1   Wonderboom tree and its importance and popularity

The Wonderboom tree (*Ficus salicifolia*), or 'wonder-tree', draws large numbers of visitors each year, making it a popular attraction in Wonderboom Nature Reserve (Carruthers 2000:73; Duggan 1990:85; Smit 2002:119). The Reserve was primarily established to protect this tree, as mentioned in Chapter 2 (Smit 2002:119). Some of the earliest records of the Wonderboom tree date back to Dr W.G. Atherstone in 1873, Lady Florence Dixie in 1882, and Dr Austin Roberts in 1929 (Mogg 1956:29,31,33). It is believed that the Wonderboom tree may have covered a 1 000 Voortrekkers and 22 ox wagons (see Figure 4.1) (Blomerus 2004:18; Boddy-Evans *et al*. 2006:60). Hendrik Potgieter[38], a Voortrekker, named the tree the 'Wonderboom' when he came across it in 1836 (Gallow 2009:14; Kramer 2001:42; Mulder & Heine 2004:34). Radio Carbon dating (or C^{14}) shows that this specimen is older than 1 000

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[38] Andries Hendrik Potgieter (1792–1852) was a Voortrekker leader. Potgieter left his farm in the district of Graaff-Reinet in 1835. Once outside of the British colony, Potgieter was elected as commandant and leader of his party of Voortrekkers. Potgieter was also involved in many battles with Mzilikazi. One such battle was the Battle of Vegkop in 1836. In 1838, Potgieter settled at Potchefstroom (in the North West province) and in 1845, Potgieter obtained land around Ohrigstad (in the Limpopo province) from Chief Sekwati, a Pedi. People left Ohrigstad due to the tsetse fly in the area. Then, Potgieter established Schoemansdal in the Soutpansberg in the Limpopo province in 1848. Potgieter was involved in the Sand River convention in Rustenburg to obtain the Transvaal's independence from the British (De Kock 1968:634-641).

years (Boddy-Evans *et al*. 2006:60; Mogg 1956:27; Smit 2002:119; Van Vollenhoven 2008:132), making it one of the oldest natural monuments in South Africa.

Normally, *Ficus salicifolia* is a shrub or medium to large evergreen wild fig tree (see Figure 4.1) (Van Wyk & Van Wyk 2013:86). It is found in savannah (bushveld) biome areas, usually on rocky hills and ravines along streams. The leaves (which are toxic) are ovate to oblong; the bark is dark grey and rough; the figs are smooth red, with white dots when ripe (Van Wyk & Van Wyk 2013:6,86), see Figure 4.1.

Figure 4.1: The Wonderboom tree, and details of its leaves
Source: Researcher (19 July 2015) and Van Wyk and Van Wyk (2013:87)

The Wonderboom tree is not the only one of its kind (Mogg 1956:23). Other examples can be found in South Africa on the northern base of the Magaliesberg, in the Marico district of the North West province and in the Waterberg in the Limpopo province, in Mozambique and in tropical East Africa, and on Socotra, an island off the northern tip of Africa located in the Indian Ocean (Mogg 1956:23).

However, this particular tree is unique because its branches re-root themselves (Carruthers 2000:72). As the branches spread out they become heavier and drop to the ground, where new roots develop from which new trunks pullulate; these are known as 'daughter trees' (Duggan 1990:85; Smit 2002:119). This process is known as 'vegetative propagation' (Van Dyk 2010:178). The Wonderboom tree has thirteen distinct trunks with a canopy that spans 55 m (Duggan 1990:85; Mogg 1956:25).

The Wonderboom tree used to be beautiful (see Figure 4.2), but over time, the tree has lost some of its splendour (Van Vollenhoven 2008:23). Due to overcrowding by other plants (Blomerus 2004:18) and damage from a devastating fire in 1870, some of its branches were cut in the period after the First World War (Mogg 1956:27), and a portion of the Wonderboom tree died from a fungus infection in 1985 (Heunis 2015b; Van Vollenhoven 2008:23). Because of the fungus, the Wonderboom tree was quarantined for 20 years in order to treat it. Hence, it was decided to construct a wooden walkway and fence around the tree (Heunis 2015a; Van Dyk 2010:178; Van Vollenhoven 2008:23). The wooden walkway enables visitors to get a closer view of the Wonderboom tree without damaging or disturbing it (Van Jaarsveldt 2005:59). Access to the Wonderboom tree was re-opened to the public in 2003 (Van Vollenhoven 2008:23).

Figure 4.2: People in front of the Wonderboom tree in its heyday, in the late 19th or early 20th century
Source: TAB, 1120

The Wonderboom tree played an important role in the history of two groups, namely the Southern Ndebele and the Voortrekkers and their descendants. The tree is of particular significance for the Southern Ndebele, who once occupied the area, as mentioned in Chapter 2 (Breutz 1989:12,437). According to Blomerus (2004:18), there is a mystic bond between people and trees. Hence, since early times, people have regarded the Wonderboom tree as a sacred site (Harrison & Heese 2006:73; Mulder 2004a:13; Smit 2002:119). The Wonderboom tree was known as the 'tree of life' and it was believed that if one cut it, it

would turn blue and bleat like a goat (Blomerus 2004:18; Harrison & Heese 2006:73). Therefore, the Wonderboom tree was left to grow undisturbed by humans (Blomerus 2004:18; Smit 2002:119). Other examples of this mystic bond between people and trees are the Omumborombonga (*Combretum imberbe*) in Namibia, which is sacred to Namibia's Herero people, and the Banyan tree (*Ficus benghalensis*), which is held to be sacred in India (Blomerus 2004:18).

The Southern Ndebele also hold the Wonderboom tree in particular reverence, because according to Reverend J. Gerstner, a botanist and missionary among the indigenous people, it is believed that a Southern Ndebele chief, Nyabela Mahlangu, was buried underneath this tree (Blom 2011:270; Gallow 2009:14; Harrison & Heese 2006:73; Mogg 1956:27). The truth of this claim could not yet be ascertained (Van Vollenhoven 2008:132). Nevertheless, every year, descendants of Tshwane and Chief Musi hold a sacred day at Wonderboom Nature Reserve (Gallow 2009:14).

For the descendants of the Voortrekkers, the Wonderboom tree is also important for several reasons. Day of the Vow (now called the Day of Reconciliation) celebrations are held at Wonderboom Nature Reserve every year on 16 December to commemorate the Battle of Blood River (called the Ncome River by the Zulu people).[39] The battle was fought on 16 December 1838 in KwaZulu-Natal (Pretorius 2009:123; Van Vollenhoven 2008:78). The battle was between the amaZulu under the leadership of King Dingane (King Shaka's successor), and the Voortrekkers. Before the battle took place, the Voortrekkers made a vow to God asking Him to help them to win (Bailey 2006:4; Pretorius 2009:123; Van Vollenhoven 2008:78). They vowed that if they survived and won the battle, they would commemorate Him on this day each year and build a church (Bailey 2006:4; Pretorius 2009:123; Van Vollenhoven 2008:78). The Voortrekkers did win the battle, and they attributed this victory to God's answering their prayer, and they and their descendants have commemorated the event ever since. After South Africa became the Union of South Africa in 1910, the event was known as Dingaan's day, but after 1952, the name was changed to *Geloftedag* (Day of the Vow). The name changed again to 'Day of Reconciliation' from 16 December 1995 (Bailey 2006:4).

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[39] According to legend, the river was stained with the blood of 3000 Zulus. Therefore, the river is known as 'Blood River' (Shillington 2005:270).

In terms of white South African narratives of nationhood, the Battle of Blood River is one of the most significant battles in South African history, because the Voortrekkers compared themselves to the Israelites, God's chosen people, and Natal (today KwaZulu-Natal Province) to Canaan, the Promised Land (Giliomee &Mbenga 2008:112). Every year, on 16 December some Voortrekker descendants gather at Wonderboom Nature Reserve to celebrate the Day of the Vow (Gallow 2009:14). According to Heunis (2015b), Acting Functional Head of Nature Conservation and Resorts at the Wonderboom Nature Reserve, the celebrations start at 09:00 am with a service that ends at 11:00 am. After the service, most people leave, but others stay to have a picnic, braai, or hike to Fort Wonderboompoort (Heunis 2015b; Mulder & Heine 2004:65). Heunis (2015b) indicated that these celebrations have nothing to do with the Day of Reconciliation as we know it today, but relate to the Day of the Vow. The service is in line with the one held at the Voortrekker Monument, in Pretoria[40] (Heunis 2015b). A U-shaped flowerbed was once laid out for the celebrations (see Figure 4.3) (Van Vollenhoven 2008:78), but it is no longer in use.

The U-shaped flowerbed

Figure 4.3: Position of the flowerbed used for the Day of the Vow celebrations
Source: Researcher (9 February 2017)

The Wonderboom tree was 'discovered' and named by a Voortrekker, as mentioned above (Gallow 2009:14). According to Behrens (1956a:7), the name 'Wonderboom' is perhaps one

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[40] At the Voortrekker Monument, which features reliefs showing scenes from the Battle of Blood River on its inner walls, on 16 December each year, at noon, the sun shines through an opening in the dome directly onto the cenotaph in the basement of the monument, illuminating the words *Ons vir jou Suid-Afrika* [We for you South Africa] (Boddy-Evans *et al*. 2006:267).

of the oldest European place names in Pretoria. As a group of three students who participated in my study pointed out, without the tree, the area would not have been known as Wonderboom Nature Reserve. The proximity of the Apies River and the shade provided by the Wonderboom made, and still makes, this a popular area for picnics and outings (see Figure 4.4) (Mulder & Heine 2004:55; Van Vollenhoven 2008:132).

Figure 4.4: People resting under the Wonderboom tree, date unknown
Source: Mulder and Heine (2004:55)

For some of the participants, the Wonderboom tree is important. Of the participants, two, in their early 30s, specifically mentioned the Wonderboom tree's symbolic meaning to them. For the first participant, the Wonderboom tree is 'a symbol of unification'. She explained it as follows:

> *Something that struck me was, I mean, this* [tree] *has been* [at] *the centre of a lot of conflict between people and different races. And at the same time there has been this one thing here that everyone seem*[s] *to cherish as something sacred even though people could not cherish each other as something sacred.*

Her friend added:

> *It has space for a huge metaphor for South Africa as a country and for Pretoria.* […] *we live in a country with ongoing conflict and to have something survived, something so rooted… to have a symbolic, you know, feature is like having the Drakensberg* [situated between Lesotho and South Africa].

4.5.1.2 *Fort Wonderboompoort's importance and popularity*

Wonderboom Nature Reserve also protects several archaeological and historical sites (Heydenrych & Swiegers 1999:38), including Fort Wonderboompoort. This section discusses the significance of Fort Wonderboompoort for the Boers during the South African War and modern-day South Africans.

According to a participant, Fort Wonderboompoort '*het te doen met ons geskiedens as Boere in die land…*' [has to with our history as Boers of this country]. For the descendants of the Boers, Fort Wonderboompoort reminds them of the hands-uppers or 'hensoppers' ('hands up' or give up) who were Boers who fought for the Boer side, but laid their weapons down freely (Pretorius 1998:67). For these descendants, Fort Wonderboompoort is symbolic of this hands-upper attitude of the Boers since they gave up on protecting Pretoria by evacuating and removing the weapons. Thus, no shot was fired from the fort, as mentioned in Chapter 2 (Behrens 1956b:43; Mulder 2004b:73; Van Vollenhoven 1999:66; Greyling 2000:88; Kramer 2001:42).

Although several participants regarded Fort Wonderboompoort as significant, only three mentioned a personal connection to Fort Wonderboompoort. For two sisters, Fort Wonderboompoort is significant because one of the two sisters currently works for the South African National Defence Force, and the other sister also previously worked for them. They knew something of the layout of Fort Wonderboompoort because they had also visited Fort Schanskop and work(ed) in the Defence Force. Hence, the sisters were able to interpret Fort Wonderboompoort without the use of a tourist guide. For another participant, the history of Fort Wonderboompoort is a special interest. He explained:

> [Fort Wonderboompoort] *het verder 'n ryke geskiedenis wat die Afrikaner se ontwikkeling van die land betref – dit is tasbare bewyse dat ons 'n lang geskiedenis van konstruktiewe opbou en ontwikkeling het*. [Fort Wonderboompoort also has a rich history as far as the Afrikaner's development of the country is concerned – it is tangible evidence that we have a long history of constructive development].

4.5.1.3 *The legal status of Fort Wonderboompoort and the Wonderboom tree*

Both the Wonderboom tree (1980) and Fort Wonderboompoort (1988) were declared as National Monuments under the former *National Monuments Act of 1969* (cited in Van Vollenhoven 2008:23). In 1999, the *National Monuments Act of 1969* was replaced with the *National Heritage Resources Act, 25 of 1999* (RSA 1999; see also Ndlovu 2011:36,50; Van Vollenhoven 2008:23). SAHRA replaced the National Monuments Council in 2000 (Ndlovu

2011:36). According to section 7(1) of the *National Heritage Resources Act, 25 of 1999* (RSA 1999), places and objects that form part of the national estate[41] should be divided into the following categories (Ndlovu 2011:49; RSA 1999:18):

- Grade I: 'Heritage resources with qualities so exceptional that they are of special national significance'. These sites are the responsibility of SAHRA.

- Grade II: 'Heritage resources which, although forming part of the national estate, can be considered to have special qualities which make them significant within the context of a province or a region'. These sites are the responsibility of the Provincial Heritage Resources Authorities.

- Grade III: 'Other heritage resources worthy of conservation and which prescribes heritage resources assessment criteria'. These sites are the responsibility of local municipalities.

All national monuments declared under the former *National Monuments Act of 1969* automatically become Grade II sites, according to the *National Heritage Resources Act, 25 of 1999* (RSA 1999; Van Vollenhoven 2008:23), and these sites are of provincial importance (Van Vollenhoven 2008:23). The Wonderboom tree and Fort Wonderboompoort fall into the Grade II category (Van Vollenhoven 2008:23).

I explained the grading system to participants, and asked them whether they felt that the Wonderboom tree and Fort Wonderboompoort should fall under Grade I (see Appendix 1). For, seven (20%) of the participants, a Grade II rating was adequate for both the Wonderboom tree and Fort Wonderboompoort. One participant stated that the site is near a mall and a city centre, implying that it has sufficient visibility. Another participant's somewhat unclear reason was that '*omdat die Forte,* [Fort] *Wonderboom*[poort] *inkluis, nie fisies in oorloë gebruik is soos bvvoorbeeld. Magersfontein* [Noord-Kaap Provinsie] *nie*' [because The Forts, [Fort] Wondeboom[poort] included, were not used in wars, as, for example, Magersfontein [Northern Cape Province] was]. For another participant, Grade II is adequate for the Wonderboom tree and Fort Wonderboompoort because it is of purely local significance. I disagree with this participant, because although Fort Wonderboompoort was not used in the South African War, it has still some significance as part of South Africa's national history.

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[41] According to section 3(2) of the *National Heritage Resources Act, 25 of 1999* (RSA, 1999:12,14), the national estate includes buildings of cultural significance, places to which oral traditions are attached or which are associated with living cultures, historical settlements, landscapes and natural features of cultural significance, archaeological or paleontological sites, graves (such as ancestral graves), sites associated with slavery, and movable objects (those recovered from the soil or waters of South Africa and books).

Four (11%) participants were of the opinion that the Wonderboom tree and Fort Wonderboompoort should be upgraded to Grade I. Three participants' reason was that in their opinion Fort Wonderboompoort and the Wonderboom tree are part of South African history. Another participant argued that the Wonderboom tree must be re-evaluated to a Grade I because the tree is older than 1 000 years.

4.5.1.4   *The waterfall's importance and popularity*

The waterfall in the Reserve, on the western side of the Magaliesberg, is a significant landmark (see Figure 4.5, overleaf) which can also be seen from the R101 road, when entering the Wonderboom area (Blom 2011:290). It was constructed in 1960 to commemorate the 50th anniversary of the Union of South Africa of 1910[42] (Blom 2011:290; Heunis 2016; Van Vollenhoven 2008:23). The water is pumped from the Apies River (Heydenrych & Swiegers 1999:39).

Figure 4.5: The waterfall from the side

Source: Blom (2011:290)

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[42] After the South African War, the British Government wanted to consolidate its control in South Africa, governing one colony rather than four (Giliomee & Mbenga 2008:229). Therefore, the British Government joined the former Boer republics (the Transvaal and Orange Free State) with its British colonies (Natal and the Cape Colony) and reconstituted them as four new provinces (Bentley & Ziegler 2008:921; Shillington 2005:331) in the Union of South Africa, which was declared on 31 May 1910, eight years after the South African War (Barker *et al*. 1992:271; Giliomee & Mbenga 2008:232).

4.5.1.5 *The caves' importance and popularity*

As mentioned in Chapter 1, there are two caves (Maynhard 1956:47) in the Reserve. The first cave is well known. It is located above the waterfall on the western rock face of the Magaliesberg (see Figure 4.6) (Van Vollenhoven 2008:25). The cave has a large main chamber and a smaller entrance (Maynhard 1956:47). The entrances of the cave are damp, indicative of a water source inside the cave (Maynhard 1956:47). However, the roof is low, and it is impossible to explore the whole cave (Maynhard 1956:47). The cave is important for artefacts such as potsherds found there, which provide evidence of Stone Age and Iron Age habitation (see Figure 4.7) (Maynhard 1956:49, 51; Van Vollenhoven 2008:25).

Figure 4.6: The well-known first cave

Source: Van Vollenhoven (2008:28)

Figure 4.7: Ceramics discovered in the cave

Source: Van Vollenhoven (2008:27)

There is also a second smaller and less well-known cave which is located below the waterfall on the southern side of the Magaliesberg (see Figure 4.8) (Van Vollenhoven 2008:130). Although the cave does not contain any archaeological evidence, according to Van Vollenhoven (2008:130), Stone Age people could have used it. Of the two, the first cave is the more significant one, as it contained artefacts, while the second cave did not.

Figure 4.8: The less well-known second cave

Source: Van Vollenhoven (2008:131)

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4.5.2 Other reasons

According 25 (71%) of the participants, Wonderboom Nature Reserve attracted them for other reasons, which included nostalgia, religion, hiking, identity and national pride, mystery, and other push and pull factors.

4.5.2.1 Nostalgia

As discussed in Chapter 3, one of the primary reasons why tourists visit archaeological/ historical sites is nostalgia (Alderson & Low 1976:24). Visitors want to know how people lived in the past, what they ate and wore, what they worked at, and what they did for entertainment (Alderson & Low 1976:24), because present-day visitors want to compare and connect their lifestyles to past people, events, and places associated with the site (Alderson & Low 1976:24; Berger 2013:40). Another reason why people visit archaeological sites is the fact that they have a romanticised image of the past, which they believe was simpler and more relaxed than the present, as mentioned in Chapter 3 (Alderson & Low 1976:24). Hence, the past becomes a way to escape the present (Alderson & Low 1976:24), since it offers us 'alternatives to the unacceptable present' (Lowenthal 1985:49).

Some participants revealed a form of nostalgia regarding Wonderboom Nature Reserve. One participant remembered his parents' bringing him to the Reserve as a child. He returned to the Reserve to see whether any changes had been made to it. Another participant also felt a sense of nostalgia when she was up at Fort Wonderboompoort; she commented:

> *What I love about the Fort is once you are up there it is really a nostalgic feeling ... but even though it is sort of dilapidated and I think getting more ruined, you still have an incredibly nostalgic feeling up there which is more deeper and far more experiential than what I experience at the Voortrekker Monument ... Just because it is raw, it is crude beauty.*

Similarly, another participant remarked:

> *As jy daar staan* [by Fort Wonderboompoort] *dan kan jy jouself in leef in die skoene van die mense wat daar was en om te dink hoe dit moes wees in daai tyd ...* [If you stand there [at Fort Wonderboompoort], you can put yourself in the shoes of the people who were there and think what it must have been like in that time …].

4.5.2.2 Religion

As mentioned in Chapter 3, people also travel for religious reasons. The Southern Ndebele people have a religious connection with Wonderboom Nature Reserve, particularly with the

waterfall. As mentioned in Chapter 2, the Southern Ndebele settled at Wonderboom around CE 1610 (Breutz 1989:12; Horn 1998:58,216). Two participants said that they saw a group of African[43] people praying at the cave and that there were candles. However, Heunis (2017) states that these African people prayed at the waterfall, as they consider the water holy.[44] It may be that they pray at the cave because it is close to the waterfall.

Of all the participants, only one came to Wonderboom Nature Reserve to pray – he stated that this was the main reason why he visited the Reserve. According to the participant, he planned to return to the Reserve to pray, indicating that on the Magaliesberg 'there is no noise, you can be alone, take as much time you want to pray to consecrate yourself to your God'.

4.5.2.3 Activities

Wonderboom Nature Reserve offers visitors a variety of activities: various hiking trails to the Wonderboom tree, Fort Wonderboompoort, waterfall and caves (as mentioned before), bird watching and picnic/braai areas. Abseiling may also be done per appointment (Blom 2011:77).

Hiking is one of many popular activities offered at Wonderboom Nature Reserve. There are various self-guided hiking trails (see Figure 4.10; Showme 2008/2009). The shortest trail takes visitors around the Wonderboom tree (Showme 2008/2009). Another trail takes visitors to the waterfall and caves and/or Fort Wonderboompoort (Showme 2008/2009). The trails range from easy to difficult, and take between 0.5 and 2 hours to hike (Showme 2008/2009). People are also able to hike from Joost Becker Caravan Park (which is situated 2 km from the Reserve) to Wonderboom Nature Reserve (Blom 2011:77).

The literature suggests that there are a number of reasons why people hike. In the case of Wonderboom Nature Reserve, people hike to Fort Wonderboompoort for the view it offers (see Figure 4.9).

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[43] I was unable to make contact with these African people or determine their ethnic background.
[44] These Africans did not have permission to conduct a ritual at the site. Management have tried to explain to these groups that the waterfall is not a natural waterfall (Heunis 2017).
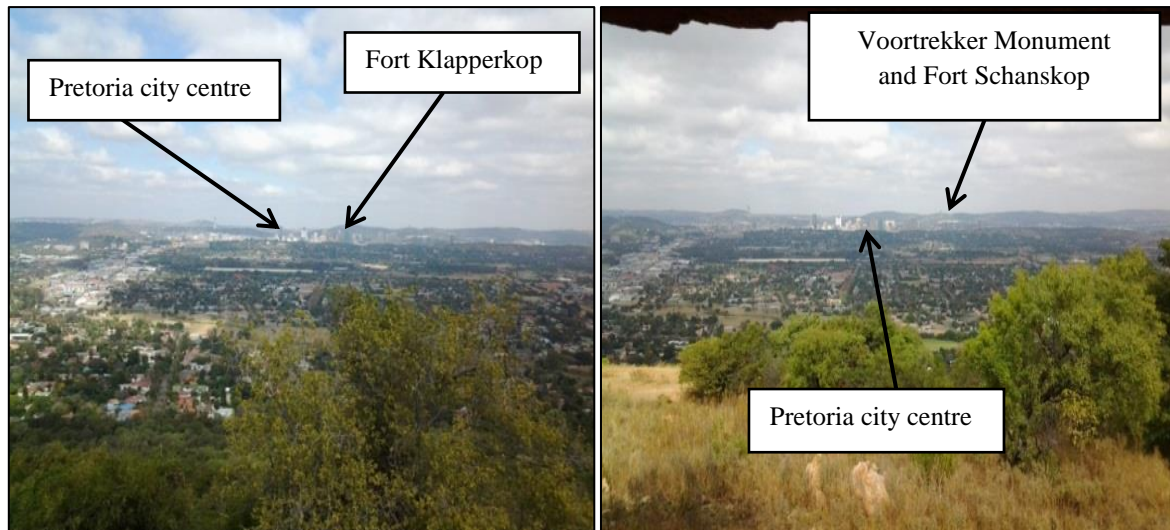
Figure 4.9: A panoramic view of Pretoria's city centre from Fort Wonderboompoort

Source: Researcher (18 May 2014)

Although it is a steep climb to Fort Wonderboompoort, it is worth it, as visitors are able to enjoy a panoramic view over Pretoria's city centre and beyond (Heydenrych & Swiegers 1999:38). The Voortrekker Monument and Fort Schanskop, and Fort Klapperkop are visible from this vantage point. People will endure hard and difficult hikes for the scenery as the 'landscape is like art' (Kelly & Nankervis 2001:59). This is because nature provides beautiful mountains, plateaus, hills, valleys, and rivers (Kelly & Nankervis 2001:59). In fact, the view was one of the reasons why a participant and his girlfriend visited Wonderboom Nature Reserve.

Second, one participant hiked to Fort Wonderboompoort because it was good exercise. As mentioned before, it is a steep hike to Fort Wonderboompoort and a person should be fit (Heydenrych & Swiegers 1999:38; Mulder & Heine 2004:65).

Two participants visited Wonderboom Nature Reserve for geocaching. Geocaching is 'a real-world, outdoor treasure hunting game' that uses GPS-enabled devices. The aim is to find a geocache (container) hidden at a given location by using specific GPS coordinates (Geocaching.com 2015). According to them, the Reserve offers a few spots for geocaching.

Hiking is a way to rediscover people's senses, and freeing the body from the tensions of everyday life. Thus, people are able to undertake self-retrieval (Cutler, Carmichael & Doherty 2014:153).
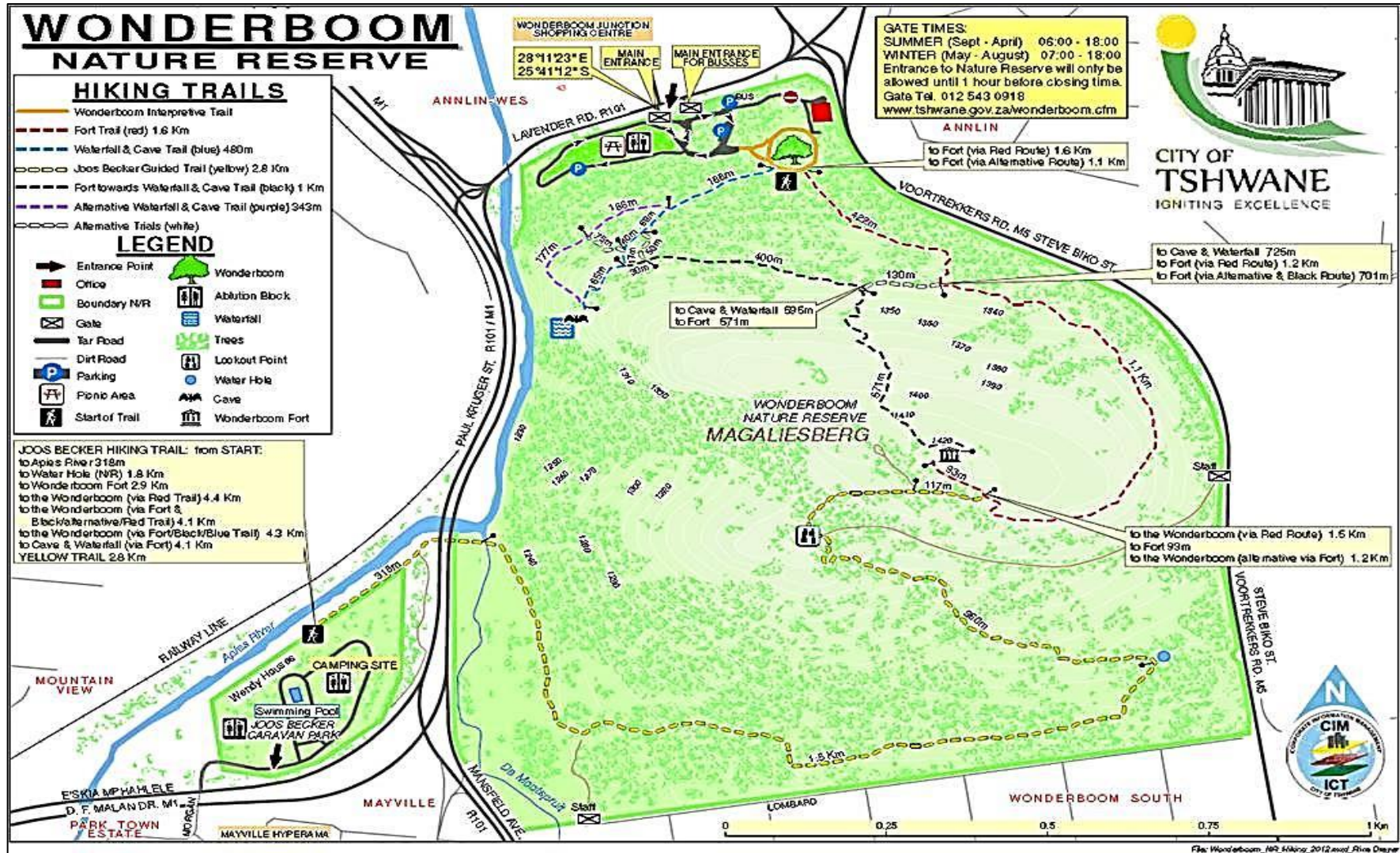
Figure 4.10: Various hiking trails at Wonderboom Nature Reserve
Source: Heunis (2015c)

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People also hike because it connects them with history and culture (Cutler *et al*. 2014:153). This is particularly applicable at this site, because there are various features of the Stone and Iron Age that people can see while they hike (Showme 2008/2009).

Three of the participants hiked in the Reserve because it provided them with a chance to be outdoors. This is in line with the finding in the literature that nature brings peace and tranquillity, especially if the only sounds people hear are those of birdsong and water (Kelly & Nankervis 2001:60) – this may not be entirely true at this Reserve, where the sound of traffic can be heard in various places in the Reserve (see Section 5.5). The trails at Wonderboom Nature Reserve offer visitors a chance to see a variety of bird species, including a pair of Black Eagles (Showme 2008/2009).

4.5.2.4   Identity and national pride

Alderson and Low (1976:24) are of the opinion that some people visit archaeological/ historical sites in search of their cultural roots and a sense of belonging. It seems that the ability to recall our own past also gives existence, meaning, purpose and value to our lives (Lowenthal 1985:41). An example of such a historical site is Cape Coast Castle in Ghana –as mentioned before, African-American tourists visit the site as 'a celebration of their ancestry' (Austin 2002:449).

Likewise, in the case of Wonderboom Nature Reserve, one participant regarded herself as a proud Afrikaner because the attractions, particular Fort Wonderboompoort, played a part in her Afrikaner heritage as a Boer. Another participant explained why he visited Fort Klapperkop, near the Voortrekker Monument, and the Voortrekker Monument:

> *As jy daar aankom* [by Fort Klapperkop en die Voortrekker Monument] *dan voel jy 'n bietjie trots op die geskiedenis wat daar gebeur het. Jy weet [dat] jou grootouers eendag daar gesit het en baklei het vir ons land en ... vir wie ons is. Daar is definitief trots daarin.* [When you arrive there [at Fort Klapperkop and the Voortrekker Monument] then you feel a little proud of the history that took place there … your great grand-parents fought for our country and … for who we are. There is definitely pride].

The participant also explained why he would visit another archaeological site:

> *Om te sien ... die trots van die ander lande en die goeters wat hulle trots is ... dit verstaan hoekom hulle sê hulle is trots op dit en hoekom hulle so groot fuss. En ... om 'n bietjie van hulle kultuur te leer en te sien wat maak hierdie mense wie hulle is.* (To see … other countries' pride and the things that they are proud of … and to understand why they are proud of it and why they make such a big fuss of it. And … to learn about their cultures and to see what make these people who they are].

4.5.2.5 Mystery

There is a mystery connected to Wonderboom Nature Reserve, in particular, the mystery of what happened to the Kruger Millions. It is said that gold of 'incalculable wealth' (Marsh 1994:24) was delivered to Machadodorp by train to hide it after the Pretoria Mint had been closed down when Pretoria was annexed (Marsh 1994:25-26).

Nobody knows the exact location of this gold. Some people claim that it was buried somewhere in the former Transvaal, while others are of the opinion that it was shipped overseas with Kruger when he left for Europe in 1900 (Marsh 1994:27). Rumours also circulated that the Kruger Millions were buried underneath the Wonderboom tree and/or at Fort Wonderboompoort. Thus, between the 1920s and 1940s, many fortune-hunters were attracted to the area to search for it (Blomerus 2004:73; Duggan 1990:85; Mogg 1956:27).

One participant mentioned jokingly that he and his girlfriend were looking for the Kruger Millions, as he believes he knows the location:

> *Ek sê jou nou,* [die Kruger Miljoene is] *in die berg ... ek het goeters daar bo gevind wat jou wys ... daar is strukture onder die berg ... jy sien net 'n groot gat dan's daar staal en water en goed ... Die sement is weg gebreek. Daai strukture is onder die sement, so as daar nooit 'n gat* [was nie, het jy] *nooit geweet daar is staal daaronder ...* [I tell you now, [the Kruger Millions] are [buried] in the mountain … I have found things that show you … there are structures under the mountain … you only see a big hole then there is metal and water and stuff … the cement has broken off. Those structures are underneath the cement … so if there [was not] a hole, [you] would never have known that there was steel underneath …].

However, Marsh (1994:27) argues that the Kruger Millions (the ZAR's money and gold holdings which would have been hidden by the ZAR government when the British seized the old Transvaal on 4 June 1900), do not exist, and that there was never as much money as the legend claims there to have been. Whatever money there was, was sent to the Boers to support them during the South African War (Marsh 1994:27). Despite denials from the former ZAR government and public accounting, the Kruger Millions myth lives on (Marsh 1994:28).

4.5.2.6 Push and pull factors

Tourism researchers have divided tourist motivations into two groups, namely push and pull factors (Cook *et al*. 2014:39). Push factors refer to reasons why people want to escape from something, for example, urbanisation, overcrowding, pollution, and boredom (Fletcher *et al*. 2013:203; Poria *et al*. 2004:20). Pull factors, by contrast, 'generate a magnetism' (Fletcher *et al*. 2013:203) that attracts (pulls) tourists to them, such as specific cultural events (such as the Olympics, sporting events and festivals), climate (for example, warm weather), and natural phenomena (for example, spectacular scenery or wildlife) (Fletcher *et al*. 2013:203; Kelly & Nankervis 2001:66; Poria *et al*. 2004:20). According to findings made during this study, ten (29%) of the participants visited Wonderboom Nature Reserve to escape from the boredom of being at home ('push factor'), just to be 'out there'. For 25 (71%) participants, Wonderboom Nature Reserve attracted them ('pull') to it.

4.6 Sources of information

The two types of information sources that people use when they decide where to go on holiday are internal and external information (Cook *et al*. 2014:36-37). Internal information includes memory, our existing base of knowledge and experiences (Cook *et al*. 2014:36). For instance, someone who had a good experience at a certain destination will remember it and might return again (Cook *et al*. 2014:36). Use of this kind of information applied to 13 (37%) of the participants, who had visited Wonderboom Nature Reserve before, whereas for 22 (63%) of the participants, the visit during which they were interviewed was their first visit to the Reserve. For those who made a return visit, their first experience at the Reserve was something enjoyable that they remembered – hence the decision to visit the destination once again. However, and this is something that should be of concern to Wonderboom Nature Reserve's management, not all the participants whom I interviewed had a good experience. Of the 35 participants, only 13 (37%) intended to visit the Reserve again.

External information refers to additional information, which can be divided into personal and non-personal sources of information. Personal sources refer to information provided by others. For instance, a friend might recommend a rafting company that offers trips through the Grand Canyon in the USA (Cook *et al*. 2014:37). Evidence shows that holiday choices are largely based on personal recommendations, which are regarded as more reliable than other sources of information (Kelly & Nankervis 2001:65). To a large extent, this aspect also

applies to Wonderboom Nature Reserve as 16 (46%) of the participants visited the Reserve on the basis of friends' suggestion (see Table 4.1), while 20 (57%) of the participants would also recommend the destination to others. Table 4.1 also shows the various sources of information used by participants.

Table 4.1: Sources of information

Sources of information	Number of participants	Percentage
Recommendation from friends	16	46%
Drove past Wonderboom Nature Reserve	6	17%
Internet	5	14%
(Used to) live and work in the area	5	14%
Church and school trips	2	6%
Advertisements	1	3%

Non-personal sources are available to people in the form of travel magazines, advertisements, resort brochures, billboards and the Internet (Cook *et al*. 2014:37). Five (14%) of the participants came across Wonderboom Nature Reserve via the internet, which is a popular way to obtain information, since it provides users with a large amount of directly accessible data (Longhi 2008:3). Besides those who visited after learning of the Reserve from the internet, some participants saw advertisements on *Ontbytsake*[45] (3%), or at schools and churches (6%), or drove past the Reserve (17%), or (used to) live and work in the area (14%) (see Table 4.1).

4.7 Access, distance, tariffs, and activities at Wonderboom Nature Reserve

Aspects discussed during the interviews included access to the four main attractions, distance from participants' homes to Wonderboom Nature Reserve, and tariffs. This section discusses the findings regarding these topics in detail.

4.7.1 Access

Access to Wonderboom Nature Reserve was not a problem for the majority of the participants. Participants also did not have any problems with the pathways that lead to the

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[45] *Ontbytsake* is presented on Saturdays from 7:30 to 9:00 am on Kyknet (an Afrikaans channel on DSTV) and is repeated on Sundays in the same time slot.

main attractions. In fact, a participant commented that '*the ... path[s] were very structured, you know exactly which path you are supposed to be on*'. This comment contradicts the comments of several participants who were happy with the paths in general, but complained about the route markings. There are route markings, but they cannot be relied on as people are able to move them (see Figure 4.11).

Figure 4.11: A route marking that is not cemented and can easily be altered

Source: Researcher (20 September 2015)

In fact, two participants got lost because of route markers indicated the wrong way. According to them, at times it felt '*like ... just climbing on the side of a cliff*'. Another participant had to take a longer route because the direct route was not properly marked. A Spanish couple who were interviewed hiked further than they intended to, but they took it in good spirit and laughingly commented that '*it was part of the fun*'. The same happened to me, as I got lost during a visit to Wonderboom Nature Reserve too. For these reasons, some visitors have randomly marked the route to Fort Wonderboompoort (see Figure 4.12, overleaf).

Figure 4.12: Route marked by a visitor

Source: Researcher (20 September 2015)

I observed that Fort Wonderboompoort, the waterfall and the caves are not accessible to people with physical challenges, especially people who are wheelchair-bound, parents with baby carriages, or the elderly. However, visitors with special needs can make arrangements so that they can visit Fort Wonderboompoort by going up on a road on the southern site of the mountain. There is no visitor centre which would make it easier for these people to learn about WNR and its attractions/sites and to experience ('visit') these sites on a virtual tour.

4.7.2   Distance

The Reserve is approximately 10km north of the Pretoria city centre (Smit 2002:119). Carruthers (2000:349) argues that millions of people live within an hour's drive of the Magaliesberg. In my study, five (14%) of the participants reported that the Reserve was close to them, as they (used to) live and work in the area (see Table 4.1), corroborating that this Reserve in the Magaliesberg is not remote. People prefer to travel to destinations close to them, especially for day trips, as it is less expensive (Kelly & Nankervis 2001:22-23).

4.7.3   Tariffs

Walker (2005:62) notes that the revenue obtained from visitors can be applied to service Wonderboom Nature Reserve's maintenance and educational needs, sustainability, as well as its ecological, social, cultural, political and economic needs (cf. Baram 2008:2133; Kamp 2003:28). Of the participants, 7 (20%) felt that the tariffs are reasonable. However, three

students indicated that the normal tariff of R31.00 at the time of the interviews (see Table 4.2) is expensive – they had hoped to pay student prices.

Table 4.2: Daily tariffs at Wonderboom Nature Reserve in 2015

Daily tariff of Wonderboom Nature Reserve	Price (Rand)
Adults (+13 years)	R31. 00
School children (7-12 years)	R19. 00
Pre-school children (6 years and younger)	R11. 00
Pensioners (60 +years) and disable people	R20. 00

Source: Wonderboom Nature Reserve (2015)

4.8   Interpretation

Tilden (1977:8) defines the concept of 'interpretation' as 'an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information.' Walker (2009:2) adds that interpretation is 'to describe the official (and unofficial) versions presented at an archaeological/heritage site or museum'. Similarly, Moscardo (2003:327) summarises the definition as 'any activity which seeks to explain to people the significance of an object, a culture or a place'. The point that all these definitions have in common is the notion that the goal of interpretation is to 'create understanding' (Alderson & Low 1976:3).

Interpretation plays a vital role at museums, art galleries, zoos, historic areas, and national parks (Moscardo 2003:327). Interpretation improves visitors' knowledge or understanding of why sites are important to the community, state, nation, world, and themselves (Alderson & Low 1976:3; Moscardo 2003:327). It encourages people to learn by themselves, which enhances their experience (Moscardo 2003:327). Interpretation also assists in the protection and conservation of places (Moscardo 2003:327). According to one of the participants in my study, tourists '*don't look after the places. Sometimes I think people don't have an understanding of why the places are there*'.

Merriman (2005:37) and Walker (2009:3) claim that tourists do not necessarily intend to damage sites, but because they lack knowledge, they misinterpret what they see and behave irresponsibly by damaging sites. For example, tourists often consider unexcavated mounds as

natural features or debris left from earlier excavations (Walker 2009:3). Moreover, tourists are not always aware of their role in the protection of heritage resources (Merriman 2005:36). If people understand the value of monuments and artefacts, these might be of worth to them – thus supporting conservation of the sites. In fact, research on public interpretation shows that people will only support what they understand (Walker 2005:69; 2009:3).

Willems and Dunning (2015:69) provide two more reasons why interpretation is essential: it can help people to 'see' archaeological sites and artefacts which are sometimes underground, and people are curious and rely on interpretation methods to help them to interpret what they see (Willems & Dunning:2015:70).

Improving interpretation creates a more 'mindful tourist' who will have a greater appreciation and understanding of the site and its amenities (Moscardo 1996, cited in Ely 2013:82). An effective way to achieve this is by means of guided walks, self-guided trails with signs and brochures, tourist guides, maps and visitor centres providing audio-visual, and other exhibits (Moscardo 2003:328; Walker 2005:69, 2009:3).

The information boards at Wonderboom Nature Reserve cover the archaeological history of the Reserve, the history of Fort Wonderboompoort and the Wonderboom tree, the fauna and flora and geology of the area. However, there is no information regarding the establishment of the Reserve and waterfall, the caves, the Sotho-Tswana groups who lived there, the British blockhouses or their role in the South African War. Therefore, as in Blom's (2011:9) study, many of the participants were unaware of the history of several of the attractions. The majority of the participants obtained information from the information boards. Hence, these information boards are vital, as for many people this was their only way to obtain information about the geology, fauna and flora, Wonderboom tree, and Fort Wonderboompoort.

Some participants did not have any problems with the information boards. One participant specifically indicated finding the information boards user-friendly and informative, as they provide good background on what is available at Wonderboom Nature Reserve. The information on the boards, according to another participant '*give the hike that much more significance*'. Another positive aspect is that 16 information boards cater specifically for the blind, since they are also in braille (see Figure 4-13).

Figure 4.13: An information board in braille

Source: Researcher (26 September 2015)

However, a few participants mentioned problems with the information boards. One participant complained that the information boards were old. Participants felt that the Reserve focuses more on Wonderboom tree and less on Fort Wonderboompoort, although this is not, in fact, the case. There are three information boards that cover the Wonderboom tree – one provides general information about the tree, a second discusses the cultural history of the Wonderboom tree, and the third focuses on the reason why the Wonderboom tree is unique. These boards are located at the Wonderboom tree (see Figure 4.14, overleaf).

Figure 4.14: Information boards regarding the Wonderboom tree

Source: Researcher (9 February 2017)

There are three information boards discussing the history of Fort Wonderboompoort (see Figure 4.15). The first and second boards provide the history of Fort Wonderboompoort while the third shows the functions of the rooms (see Figure 4.15). The information boards are located near the start to the hiking trail at the Wonderboom tree (see Figure 4.16). The three students who participated felt that the placement of these boards was not helpful:

> *[D]aar was niks by* [die] *Fort self* [nie] *... hulle moes hierdie bordjie wat hier onder is wat oor* [die] *Fort is, moes hulle daar gesit het* [There was nothing at [the] Fort … they should have placed this board about [the] Fort there].

Eight other participants expressed a similar view.

Figure 4.15: Information boards covering Fort Wonderboompoort

Source: Researcher (26 September 2015)
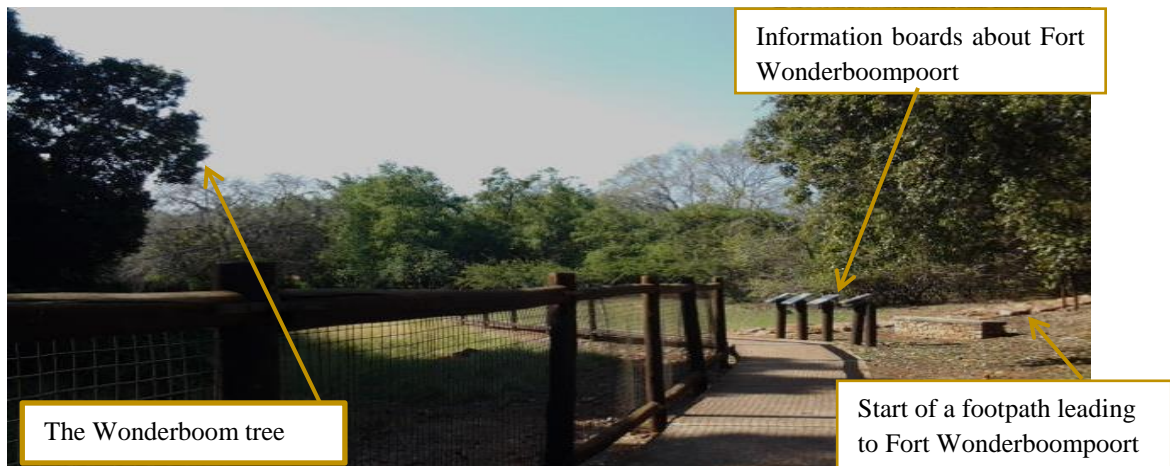
Figure 4.16: Location of the information boards about Fort Wonderboompoort

Source: Researcher (26 June 2016)

Participants also obtained information through other means of interpretation. One participant read about the Wonderboom tree on one of the information panels at Wonderboom Junction,[46] the mall across the road from Wonderboom Nature Reserve (see Figure 4.17). Another participant heard about the history of Fort Wonderboompoort from the guard who works there.

Figure 4.17: Information panel located above the shops at Wonderboom Junction

Source: Researcher (29 June 2016)

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[46] The information panels on the windows at the mall were installed to block out the view so that people cannot see into the office of the mall manager.

As mentioned in Chapter 3, some interpretation methods, such as Wikipedia,[47] are sometimes unreliable. For example, according to one participant '*toe begin die Boere hulle* [die Engelse] *skiet van Fort Wonderboom*[poort], *Fort Klapperkop, en Fort Schanskop op dieselfde tyd'* [The Boers shot them [the British] from Fort Wonderboom[poort], Fort Klapperkop, and Fort Schanskop, at the same time]. This participant used Wikipedia to obtain information about Fort Wonderboompoort. This is not correct as no shot was ever fired from any of the Boer forts, as discussed in Chapter 2 (see Behrens 1956b:43; Mulder 2004b:73; Van Vollenhoven 1999:66; Greyling 2000:88; Kramer 2001:42).

Furthermore, some participants would have liked a tourist guide to show them around and to relate the history of Wonderboom Nature Reserve and its amenities, in particular Fort Wonderboompoort. Despite the absence of guides, according to the Reserve's website, there are tourist guides that visitors can use (Wonderboom Nature Reserve 2015). Wonderboom Nature Reserve's website is unattractive, and has not been recently updated. Although the brochure that people can download is attractive, it is undated and has not been updated. When I e-mailed Groenkloof Nature Reserve (the e-mail address is on the brochure), the people there said that Wonderboom Nature Reserve no longer falls under their care. This indicates wrongful advertising, which should be addressed.

Participants who had visited other sites before indicated that the interpretation methods at those sites were far better than at Wonderboom Nature Reserve. According to these participants, elsewhere the information that covers the site was up to date and there are tourist guides. A participant stated that at Stonehenge there was an audio guide that told its history and theories, which he liked. Another example is Maropeng, the visitor centre at the Cradle of Humankind, where participants liked the interactive nature of the audio guide because there is a boat which takes people through the four elements, namely, earth, wind, fire, and water. It is interactive since people are able to use their senses. For example, people can hear the sound of thunder, which, according to a group of three students, keeps children entertained. Thus, participants knew more about these sites' history.

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[47] I, as the researcher, feel that Wikipedia is unreliable because it is usually written and edited by members of the general public and not necessarily by informed scholars. As a result, the information is sometimes incorrect. In this case, Wikipedia's information is fairly accurate (see Wikipedia 2017). However, the Wikipedia source that the participant consulted was unreliable. The Wikipedia information has been corrected since then.

4.9 Destructive issues affecting Fort Wonderboompoort and the caves

Access to archaeological sites may have a positive impact. It may promote awareness of the past, increase support for the discipline, and bring income to the local community, which can sell souvenirs (Mitchell 2002:416; Winter 2010:523) or act as guides. However, large numbers of tourists are problematic (Mitchell 2002:416). For example, due to the large number of tourists at the Stone Age cave in Lascaux, in southern France, it had to be closed – human breath damages the colour of wall paintings and can introduce mould, moisture, or micro-organisms. To compensate for this closure, the French government had to build a replica of the cave (Fagan 2012:28, 313; Kamp 2003:29; Winter 2010:529), since sites like this one are, according to Walker (2005:71), 'being loved to death'.

It is a real problem at Wonderboom Nature Reserve that people abuse the facilities and damage the natural features, such as the trees. During one of the interviews, I witnessed young children breaking branches from trees, which they used to hit other trees with.

Two major problems at Fort Wonderboompoort are litter and vandalism. Fort Wonderboompoort, as well as Wonderboom Nature Reserve in general, has a problem with litter. Food containers, leftover food, cigarette butts, plastic bottles, aluminium soda cans, and paper products lie scattered all over the Reserve (see Figure 4.18) (Timothy & Nyaupane 2009:58).

Figure 4.18: Litter at Fort Wonderboompoort
Source: Researcher (18 May 2014 and 20 September 2015)

Litter not only destroys the aesthetic appeal of the Reserve, but also contributes to the material corrosion of sensitive sites (Timothy & Nyaupane 2009:58-59). During one interview, three students showed me the litter that they had picked up during their hike.

Vandalism is another problem at Fort Wonderboompoort, as it is covered with graffiti. Some graffiti are scratched on, while others are written (see Figure 4.19). There are three main reasons why people do graffiti. According to Holtorf (2005:100), people want to remind others and themselves of the visit. Some want a link with the past as if they were part of it (Lowenthal 1985:331), and others want to show that their talent is equal to that of the original artists (Higgins 1992:226). One participant was really upset that people had scratched graffiti into Fort Wonderboompoort's walls.

Figure 4.19: Graffiti on one of the walls at Fort Wonderboompoort
Source: Researcher (18 May 2014)

Chemicals have been used to remove graffiti on rock art since the 1970s (Higgins 1992:227). Mixtures of dry-cleaning chemicals (such as xylene and naccanol) clean off felt-tipped marker lines, and commercial paint strippers, with the help of brushes, are used to remove paint (Higgins 1992:227). However, cleaning graffiti is problematic, especially if corrosive chemicals and sand-blasting methods are used (Timothy & Nyaupane 2009:59). Chemicals and paint strippers do not always work exactly as they should, because they cannot remove graffiti older than two years. Scrubbing with brushes is also destructive as it causes the walls to dim (Higgins 1992:227).

Tourists also destroy archaeological remains by the indifferent and negligent way in which they move through sites, and they may even blatantly climb on ancient structures (Comer &

Willems 2011:507). Fort Wonderboompoort is no exception. People sit on parts of Fort Wonderboompoort, as the barriers which prevent people from climbing or sitting on the structure are not really effective in preventing them from doing so (Comer & Willems 2011:507). Hence, one can expect that the rate of deterioration will increase if large numbers of tourists visit sites (Archaeological Institute of America 2014:7) such as Fort Wonderboompoort.

Even the cave is not immune against damage. One participant wanted to enter the cave, but could not, because it was fenced off in order to protect two endangered species of bat that live in the cave, namely the Bushveld horseshoe bat (*Rhinolophus simulator*) and the Common slit-faced bat (*Nycteris thebaica*) (Heunis 2015b, 2017). However, during Van Vollenhoven's (2008:25) archaeological and heritage survey, he noted that the steel fence was broken and pieces of modern-day clothing, shoes, and glass were found inside the cave (see Figure 4.20). Even in recent times, modern-day items are found inside the cave (Heunis 2017). This is an indication that people have used the cave or still use it as shelter.

Figure 4.20: The broken fence at the cave
Source: Van Vollenhoven (2008:28)

The entrance to the cave is also covered in graffiti, painted slogans, and pictures (see Figure 4.21). This can be partly be ascribed to the absence of boards indicating that people are not allowed to vandalise the place. Unfortunately, the only warning boards there warn people not to feed the monkeys (see Figure 4.22).

Figure 4.21: Wall at the entrance to the cave covered in graffiti

Source: Van Vollenhoven (2008:28)

Figure 4.22: Information board warning people not to feed the monkeys

Source: Researcher (26 June 2016)

Damage to an archaeological site is irreversible, as both the physical remains and information are lost. Once the archaeological record is gone, it is 'gone forever' (Comer & Willems 2011:515), jeopardising scientists' efforts to unravel our past (Archaeological Institute of America 2014:3; Comer & Willems 2011:515).

Archaeological sites are not always protected. There is often a complete lack of law enforcement (Timothy & Boyd 2006:244). According to the Archaeological Institute of America (2014:4), archaeological sites are usually protected by laws that ban the removal of any cultural material. In South Africa, in terms of Section 35(4) of the *National Heritage Resources Act, 25 of* 1999 (RSA 1999), which is designed to protect archaeological sites and artefacts, it is illegal to destroy or disturb any archaeological sites, remove material, own, export or trade any material without a permit from the SAHRA. Some countries in Asia, Latin America, and Africa have too many archaeological sites to conserve and not enough funding (Fagan 2012:313; Timothy & Nyaupane 2009:30). It is also difficult to enforce laws where there are staff shortages, a lack of funding, a lack of community support, or other kinds

of challenges (Ndlovu 2011:32). Therefore, these sites are left unprotected and have to face human and natural destruction (Timothy & Nyaupane 2009:30).

4.10 General aspects of Wonderboom Nature Reserve

This section is divided into two parts. The first section focuses on participants' experience at Wonderboom Nature Reserve. The second section discusses whether participants think the Reserve can be considered as a archaeotourism destination.

4.10.1 Visitors' experience at Wonderboom Nature Reserve

Although some participants did raise problems such as graffiti and litter, and confusing signage, Wonderboom Nature Reserve appears to be a relatively popular place to visit. Most people had an enjoyable time at the Reserve. I asked participants to rate their experience from one to ten (see Appendix 1). Of the participants 14 (40%)[48] participants gave their experience a high rating (between six and ten). According to a participant, this was due to the friendliness of the staff. One commented: '*Dit is altyd 'n lekker jol'* [It is always a load of fun]. Another participant explained:

> *Daar is nie lawaai nie. Dit is rustig. Ek kan daar bo by* [by Fort Wonderboompoort] *gesit het in stilte ... en dink hoe lyk die plek en ek het access gehad waar ookal ek wou gaan.* [There isn't any noise. It is peaceful. I can sit up there [at Fort Wonderboompoort] in silence … and think what this place looks like. I also had access wherever I wanted to go].

However, three (9%) participants gave their experience a low rating (between one and five). Their reasons were the route markings, the absence of tourist guides, the noise of traffic which distracts you from nature and the graffiti at Fort Wonderboompoort, where everything is scratched and spray-painted.

Despite the issues raised, the majority of the participants enjoyed their experience at Wonderboom Nature Reserve, indicating that the Reserve is a popular destination.

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[48] Some of the participants (51%) did not reply to my e-mail. Thus, their valuable opinions were lost. This matter is discussed in Section 5.5.

4.10.2 Popularity of Wonderboom Nature Reserve

This section discusses participants' opinions on whether they think Wonderboom Nature Reserve has the potential to be considered an archaeotourism destination.

Most participants agreed that the Reserve has the potential to be considered an archaeotourism site. Some participants provided their reason. Of all the participants, one stood out due to his sense of a personal connection to the Reserve. He mentioned '*a history attached to'* the site. Another stated: [D]*is 'n stuk van ons land. Dis 'n stuk van ons voorvaders ... stuk van ons groot word ...'* [It is a piece of our country. It is a piece of our ancestors … a piece of our growing up …]. Another participant commented that most people live in cities and it is useful to have a break and visit nature. Others indicated that '*'n Mens kan lekker hier kuier en ... ontspan'* [a person can enjoy the visit and relax] and that there are a lot of possible activities to engage in at Wonderboom Nature Reserve.

Participants could not always say whether the Reserve can be considered an archaeotourism destination. One said:

> *It's difficult because I'm not an archaeologist ... I will not say ... this is an important archaeological site, because I'm ignorant about it. I don't have the expertise about it ...* [For example] *Machu Picchu and the Pyramids are very important because somebody with a lot of knowledge they* [say] *it is important.*

Another participant was of the opinion that the Reserve does not have the potential to be considered as an archaeotourism destination, because it is considered more a place to visit on weekends to braai.

4.11 Concluding remarks

This chapter addressed the study's third and fourth objectives. The third objective was to identify reasons why people visit Wonderboom Nature Reserve. Based on the findings I presented in this chapter, the majority of visitors visited Wonderboom Nature Reserve for reasons such as nostalgia, religion, hiking, identity and national pride, mystery, as well as push and pull factors. Although the Wonderboom tree, Fort Wonderboompoort, the waterfalls, and caves are the main official attractions, the minority of participants visited the Reserve to visit these attractions. It appears that people are more interested in Wonderboom Nature Reserve's other entertainment activities, such as hiking.

The findings showed that there are three problems that might deter visitors. Firstly, the information boards are inefficient, but are the only way for people to obtain information about the Reserve while they are on the site. Secondly, Fort Wonderboompoort and the main cave entrance are covered in graffiti, which upset some of the participants. Thirdly, Wonderboom Nature Reserve has a littering problem. Clearly, no attempts to address these problems had been effective.

The fourth objective was to ascertain whether people were aware of Wonderboom Nature Reserve's archaeological and historical value. The findings of this study indicate that the majority of participants did not know about the archaeological sites, features and history of the Reserve. The only way they obtained information about the Reserve was through the information boards (and occasionally from the internet).

I asked participants whether the Wonderboom tree and Fort Wonderboompoort should be reconsidered as Grade I sites, since they are already Grade II sites according to the *National Heritage Resources Act, 25 of 1999* (RSA 1999). Seven (20%) participants felt that Grade II was acceptable for the Wonderboom tree and Fort Wonderboom, although four (11%) of the participants wanted these sites to be reconsidered as Grade I sites, giving an indication of the significance of the Wonderboom tree and Fort Wonderboompoort to people.

CHAPTER 5:
CONCLUSION

5.1 Introduction

The main aim of this dissertation was to determine whether a less well-known site such as Wonderboom Nature Reserve has the potential to become an archaeotourism destination. The aim was achieved by focusing on the following four objectives: determining the archaeological and historical value of Wonderboom Nature Reserve, reasons for visiting World Heritage Sites and less well-known archaeological sites, why people visit Wonderboom Nature Reserve, and visitors' awareness of the archaeological value of the Reserve. This concluding chapter focuses on these objectives and adds recommendations, and limitations.

5.2 Determining the archaeological value of Wonderboom Nature Reserve

Chapter 2 addressed the first objective, which focuses on the archaeological and historical value of Wonderboom Nature Reserve. Based on the findings made in Chapter 2, it is clear that the Reserve has a rich archaeological and historical heritage. This is indicated by the various archaeological sites and features discovered by Van Vollenhoven (2008) during his archaeological and heritage survey at the Reserve (see Table 1.1). Van Vollenhoven's (2008) study shows that the Reserve has a many-layered history (Blom 2011:27).

The area where Wonderboom Nature Reserve is today was occupied by Stone Age people – as I indicated in Chapter 2, one of the most extensive and richest Later Acheulean Stone Age sites is situated near the Reserve area (Carruthers 2000:214; Mason 1958:36, 1962:31, 67). Van Vollenhoven (2008) found numerous stone walls (see Figure 2.5). This indicates that the area was occupied by three major groups, namely Sotho-Tswana people (especially the Kwena and Kgatla), Southern Ndebele people, and Mzilikazi's Matebele.

In the Historical Age, around the time of the South African War (1899-1902), the Boers constructed Fort Wonderboompoort and during the war the British built blockhouses in the area that is now Wonderboom Nature Reserve (see Figures 2.12 and 2.13). No shot was fired from Fort Wonderboompoort, or any of the other three forts, when Lord Roberts entered Pretoria on 5 June 1900 (Greyling 2000:16,88). Today, Fort Wonderboompoort is in a ruined

state and organisations that have indicated a desire to restore it have made no progress, and may still need permission to restore it.

5.3 The archaeological and historical value of Wonderboom Nature Reserve

In Chapter 4, I focused on the fourth objective, namely to determine whether visitors to Wonderboom Nature Reserve were aware of the site's archaeological and historical value. The results show that most of the participants were unaware of the archaeological and historical value of the Reserve. The only way these participants obtained information about the history of the Reserve area was from the information boards situated at the site. Some participants had used other interpretation methods, such as the information panels located at Wonderboom Junction, the guard that works at the Reserve, and Wikipedia. As mentioned in Chapters 3 and 4, information obtained from some sources, such as Wikipedia, may sometimes be incorrect – one participant provided such incorrect information, as mentioned in Chapter 4. Overall, participants did not object to the interpretation methods at the Reserve, but they stated that at other archaeological sites that participants had visited, the interpretation methods were better, as there were tourist guides, and some sites were interactive.

5.4 Reasons for visiting archaeological sites and Wonderboom Nature Reserve

Chapters 3 and 4 focused on the second and third objectives, which focused on the reasons why people visited World Heritage Sites, such as Machu Picchu, Chichén Itzá, Angkor, and Mapungubwe, and less well-known archaeological sites, such as Grampians-Gariwerd, the Toltec Mounds, Wildebeest Kuil, and Wonderboom Nature Reserve.

Based on the interviews which I conducted and the literature mentioned in Chapters 3 and 4, I was able to determine that people visited these sites due to the reasons summarised below.

5.4.1 Events

It was determined in Chapter 3 that sites, such as Chichén Itzá, Angkor and the Toltec Mounds attract more tourists to them when specific events occur or are hosted at the site. For example, people are able to witness the shadow of a serpent on the steps of the Temple of Kukulkan at Chichén Itzá (see Figure 3.7).

Chapter 4 showed that at Wonderboom Nature Reserve there is also an event that attracts visitors, namely the annual commemoration of the Day of the Vow (today known as the Day

of Reconciliation) every year, when descendants of the Voortrekkers come together in memory of the Battle of Blood River which took place on 16 December 1838.

5.4.2 Edutainment

People visit archaeological sites because they want to learn something about them. At the same time, they want to be entertained, as mentioned in Chapter 3. Sites such as Machu Picchu also offer edutainment to visitors. The findings in Chapter 4 show that Wonderboom Nature Reserve is also an edutainment site, as visitors are able to learn about the history of the Reserve by reading the information boards, while they undertake a pleasant hike to Fort Wonderboompoort, the waterfall, and/or the caves), engage in birdwatching or braai.

5.4.3 Nationhood and identity

The literature discussed in Chapter 3 shows two important aspects. Firstly, some archaeological sites represent a country's nationality and identity. For example, Angkor Wat is depicted on the Cambodian national flag (see Figure 3.10) (Timothy 2011:346). Secondly, local communities at archaeological sites such as Machu Picchu, Chichén Itzá, Angkor and Grampians-Gariwerd consider themselves the descendants of ancient Mayans, Incas, Khmers, and Aborigines respectively. For them, these sites are a symbol of national pride, identity, and heritage. Even sites such as Wildebeest Kuil, Mapungubwe and the Toltec Mounds, where it is uncertain who the descendants are, appear to be important to the communities that live there at present, as they also consider themselves as descendants.

Chapter 4 indicated that Wonderboom Nature Reserve is also important in terms of nationhood and identity. One participant regards the Wonderboom tree as a 'sign of unification'. By this she means that throughout history people fought against each other, but for some reason the Wonderboom tree stayed alive as a living testimony of resilience, endurance and life.

5.4.4 Aesthetic value

Among the sites mentioned in Chapter 3, Machu Picchu attracts tourists because of its aesthetic value, especially its breath-taking views, as it is surrounded by Mount Huayna Picchu and Machu Picchu Mountain (see Figure 3.4).

It was determined in Chapter 4 that Wonderboom Nature Reserve also has two aesthetic aspects, namely the breath-taking vista over Pretoria's city centre from Fort Wonderboom-poort (see Figure 4.9) – one participant actually hiked to Fort Wonderboompoort especially for the view – and the magnificence of the Wonderboom tree itself, which is 1 000 years old and is unique because it has re-rooted itself over the years (see Figures 4.1, 4.2 and 4.4).

5.4.5   Religious meaning

Many people have travelled to archaeological sites for religious reasons, as mentioned in Chapter 3. For example, Angkor is an important religious site for Chinese and Korean tourists, and the local Khmers, since they practice Buddhism and there are still Buddhist monks living at Angkor (see Figure 3.8) (Berger 2013:165; Milleron *et al*. 2007:265). Another World Heritage example is Mapungubwe, which is regarded as a spiritual site by locals, who leave Mapungubwe alone, as they believe that if they looked at the hill it would either make them blind or kill them (Ramsay 2011:26-27). Grampians-Gariwerd is one of the most sacred less well-known archaeological sites, as it shows signs of the 'Dreamtime', the time when the ancestors created people, cultures, and the landscape (Hubert 1994:14; Lydon 2005:112).

Wonderboom Nature Reserve also contains two features regarded as sacred by some groups, namely the Wonderboom tree and the waterfall, as mentioned in Chapter 4. According to a legend, Nyabela Mahlangu, a Southern Ndebele Chief, was buried underneath the Wonderboom tree (Blom 2011:270), and that this is the reason why the Wonderboom tree is so tall. The waterfall and caves are also sacred to some Africans, possibly the Southern Ndebele, because they pray at the site and perform rituals there.

5.4.6   Mystery

People are curious and love mystery. Therefore, they travel to Machu Picchu, Mapungubwe, and the Toltec Mounds due to the mystery that surrounds them, as mentioned in Chapter 3. Wonderboom Nature Reserve has a mystery that surrounds it, which relates to the Kruger Millions. Many fortune-seekers have been attracted to the Reserve, as some believed that the Kruger Millions were buried underneath the Wonderboom tree and others claimed the site to be Fort Wonderboompoort. One of the participants joked that he thought he knew exactly where the Kruger Millions were hidden, as discussed in Chapter 4.

5.4.7 *Nostalgia and personal significance*

According to Caton and Santos (2007:372), nostalgia is one of the main reasons why people visit archaeological sites. People yearn for the past as it is considered 'easier' than the present. For example, at Wonderboom Nature Reserve, one participant returned because in a way he had a nostalgic memory of the time when as a child, he visited the place with his parents. Hence, this participant attached a personal meaning to the Reserve. Two sisters had a nostalgic feeling about Fort Wonderboompoort and attached a personal meaning to it due to their role in the South African National Defence Force.

5.4.8 *Adventure*

People want to experience an exciting and adventurous past. Of all the selected sites discussed in Chapter 3, only one of the sites attracted adventurers, namely Machu Picchu. Many adventurers travel to Peru to hike the four-day Inca Trail to reach Machu Picchu, as it offers them an adventure in the sense that they have to endure high altitude, sunburn, and tiredness. The findings in Chapter 4 showed that at Wonderboom Nature Reserve there are various adventure activities for visitors, such as hiking and geocaching, and even abseiling.

5.5 Limitations

This section considers some of the limitations experienced during this study. According to Al-Busaidi (2008:448), such limitations can also be used as directions and opportunities for future research.

- The cooler temperatures of the interview period which were anticipated to be ideal to attract hikers affected the sample size because it was hard to obtain people for the interviews, as only a few people visited the Reserve during winter. On some days only one or two people visited Wonderboom Nature Reserve. Thus, it was not easy to conduct interviews. As a result, the interview process took longer than I had planned. To follow up on some information, one interview was conducted in September and another in October, which is spring in South Africa.
- At the beginning of the interviews, I only asked the participants a few questions. As the interviews progressed, more questions came up. However, I did not ask the questions that came up later to those participants who were interviewed first. For this reason, I e-mailed the questions to all 35 participants to follow up on these questions. Only five participants responded to the e-mails. Some participants' e-mails also bounced back, perhaps because

the e-mail addresses were not always legible. This limited the results regarding to this study because I lost those participants' opinions, which could have been of importance to this study. Therefore, the results did not come as I planned. Due to the lack of response, I was forced to conduct two more interviews. This meant that the interview process took longer than initially planned.

- Traffic noise was a problem, as the interview site was close to a large intersection near Wonderboom Nature Reserve, but was beyond my control. Noise from parties on the site sometimes affected the interview process. During one interview, a group had set up loudspeakers and were playing loud music. This distracted the participants, but again, there was nothing I could do about this.

- My family and I tried to reach the waterfall and caves on two occasions, but we were unable to do so due to the lack of proper route markings. However, the sources used for this study gave me extensive information that I needed on these features, and thus it was unnecessary to visit the waterfall and caves.

- Literature regarding archaeological and historical and tourism-related information on less well-known archaeological sites is scarce. As stated before, this is because most authors focus on World Heritage Sites and ignore less well-known archaeological sites. Therefore, it is vital that archaeologists and tourism researchers focus more on less well-known archaeological sites in order to fill the gap in future.

- Information on Wonderboom Nature Reserve was also limited as only a few academic authors have written about it, as mentioned in Chapter 1. This may be due to the fact that it is not a major tourist destination. Therefore, this study hopes to fill in this gap.

- There is another gap in the literature regarding to the Batswana and their link to the Wonderboom tree, and the area where the Reserve is situated in general. There is no written source on this topic. Therefore, it is important to do further research on it.

5.6   Conclusion and recommendations

The big question remains, namely whether Wonderboom Nature Reserve has the potential to be considered an archaeotourism site. Based on the points mentioned earlier and the findings of this study, the Reserve does indeed have the potential to be an archaeotourism destination. My findings support those of two other authors, Gallow (2009) and Van Vollenhoven (2008). Van Vollenhoven (2008:141) believes that the tourism potential of Wonderboom Nature Reserve 'is enormous' because it offers visitors various activities, plus archaeological sites

such as Fort Wonderboompoort. Gallow (2009:14) also argues that the Reserve 'offers a feast of opportunities of exploration for the naturalist, archaeologist, historian and students of culture'. In my study, the majority of the participants felt that the Reserve has the potential to be an archaeotourism site, based on their experiences during a visit to the four main attractions.

Wonderboom Nature Reserve should therefore be developed as an archaeotourism site, for several reasons. Firstly, archaeological sites remain popular attractions. According to this study, 83% of the participants had visited an archaeological site before, and only 17% had never have been to such a site. Some of the sites that participants had previously visited were World Heritage Sites. This indicates that world-renowned sites are more popular attractions. However, this may change as 20% of the participants planned to visit a less well-known archaeological site in the future, while only 14% planned to visit a World Heritage Site.

Secondly, Wonderboom Nature Reserve already appears in travel books about places to visit in South Africa, as mentioned in Chapter 1, and has a rich archaeological and historical history, as discussed in Chapter 2. The modern descendants of the Voortrekkers/Boers, and the modern Matebele, Batswana and Southern Ndebele can link their history to the Reserve. Unfortunately, many people are still unaware of this history, as mentioned above and in Chapter 4. Many participants visited Wonderboom Nature Reserve because of the important role that Fort Wonderboompoort played in their identity construction, as mentioned in Chapter 4.

The Reserve already offers many fun activities for people, such as hiking, bird-watching, and picnicking/braaiing. Although on site route markings were not ideal, people have access to Fort Wonderboompoort, the Wonderboom tree, caves, and waterfall. Thus, 49% of participants gave their experience a high rating (between 5 and 10), and only 9% gave their experience a low rating (between 1 and 4); the remainder did not provide a rating.

In terms of its location, 17% of the participants drive past the Reserve and 14% (used to) live and work in the area. Wonderboom Nature Reserve is situated close to many people's homes, to shopping malls, and work places. Tariffs are relatively inexpensive (see Table 4.2).

It seems that people currently visit Wonderboom Nature Reserve for reasons other than archaeotourism and its four main attractions. According to the findings of this study, 71% of participants visited the Reserve for reasons related to nostalgia, religion, hiking, identity and

national pride, mystery, and other push and pull factors. Only 29% of participants visited the Reserve for Fort Wonderboompoort, the Wonderboom tree, caves and waterfall.

5.7   General recommendations

This section provides recommendations in order for Wonderboom Nature Reserve to reach its full potential as an archaeotourism destination:

- During the interview process, which took place in the cooler seasons (in off-peak seasons), it was realised that relatively few people visit Wonderboom Nature Reserve. Management can host fun activities, such as treasure hunts, and braai competitions – especially on the Day of the Vow celebrations, but also in off-peak period to attract more people.

- A specific problem that must be addressed is the route markings. As discussed in Chapter 4, these posed a major problem for participants, as they were forced to hike different routes because they got lost. In order to prevent this, information boards must indicate that it is against the rules to move route markings and that people will be fined if they move these.

- The information boards play an important role, as it was one of the methods participants used to obtain information about Wonderboom Nature Reserve. However, these boards only cover a few aspects of the Reserve and its history, as mentioned above and in Chapter 4. Therefore, it is advisable to provide more information boards to cover the caves, waterfall, Sotho-Tswana groups, the establishment of the Reserve, and British blockhouses. The information boards should also cover the history of other groups, such as the Sotho-Tswana and Southern Ndebele, because 'all societies have an interest in the past' (Fagan 2012:30).

- Visitors should receive a pamphlet once they have paid at the entrance. The pamphlet should cover all aspects of the site mentioned in this study. Since there are no information boards located at Fort Wonderboompoort, a pamphlet would enable people to read about Fort Wonderboompoort on the spot.

- A visitor centre is vital, as it would enable physically challenged visitors, parents with prams and small children and the elderly to learn more about Fort Wonderboompoort, the waterfall and caves, without physically going there. The visitor centre can contain a small museum that covers the aspects mentioned in this study. According to Kamp (2003:28), visitor centres enhance the attractiveness of a site.

- There is no shop at Wonderboom Nature Reserve. Wonderboom Junction is admittedly across the road from the Reserve, but a small shop is important as it would enable visitors to buy charcoal and other necessities. A shop could also bring in more income which could be used for the maintenance of the Reserve.

- In order to determine whether there are indeed graves underneath the Wonderboom tree, archaeological test pits should be considered (Van Vollenhoven 2008:135). The archaeological test pits may not damage the Wonderboom tree in any way (Van Vollenhoven 2008:135).

- In my opinion, Fort Wonderboompoort should not be restored. Van Vollenhoven (2008:129) explains that Fort Wonderboompoort is the only fort where the original material is in a relatively good condition. The notion of keeping things at a historical site as they are is supported by Lowenthal (1985:151), who argues that 'old buildings should look old'. However, it is vital to clean the walls of Fort Wonderboompoort with a substance that will not cause any more damage (Van Vollenhoven 2008:128). As mentioned before, the information boards about Fort Wonderboompoort should also be relocated to the fort, or it should be possible to take pamphlets there to read on the spot.

- It is also vital to clean the walls at the cave entrance, remove the modern-day materials, and fix or restore the fence that protects the entrance (Van Vollenhoven 2008:29, 141). An archaeological test pit can be considered inside and/or outside the caves to re-evaluate their significance (Van Vollenhoven 2008:29).

- To protect Wonderboom Nature Reserve further, the management must add information boards that indicate that it is against the *National Heritage Resources Act, 25 of 1999* (RSA, 1999) to destroy or damage a site without permission (Van Vollenhoven 2008:141). The information boards should also state that visitors must report vandalism to the management (Archaeological Institute of America 2014:15). Van Vollenhoven (2008:141) has recommended that these information boards should be located at the Wonderboom tree, caves and Fort Wonderboompoort.

- Seven (20%) participants felt that Grade II is suitable for the Wonderboom tree and Fort Wonderboompoort. However, I disagree, and believe that the status of these sites should be re-evaluated to Grade I sites. The Wonderboom should be a Grade I site because it is unique, as the tree is able to re-root itself and it has a history that goes back 1 000 years. Fort Wonderboompoort should be a Grade I site since it has played a role in the South African War, which affected the whole country. In order to re-evaluate the Wonderboom

tree and Fort Wonderboompoort to Grade I sites, the management or members of the public must provide a motivation to the Council of SAHRA (Van Vollenhoven 2008:23-24). The Heritage Foundation can also be contacted in order to assist with the conservation of the attractions of Wonderboom Nature Reserve, if the management feels that it is not necessary to involve the Provincial Heritage Resources Authorities.

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APPENDIX 1:

QUESTIONS ASKED DURING THE INTERVIEWS

Questions: Date: Group:

1.   Why are you visiting Wonderboom Nature Reserve today? Please elaborate.

2.   How did you hear of Wonderboom Nature Reserve?

3.   Have you visited the Reserve before? If yes, why?

4.   Do you know the history of the Reserve? If yes, please elaborate.

5.   Will you tell somebody else about Wonderboom Nature Reserve?

6.   Do you plan to use the braai areas in the future?/ Have you used them before? If so, did you just braai or did you braai and hike?

7.   For example, a person may attach a meaning to a grave because his/her father was involved in the South African War. Do you attach a specific meaning to Wonderboom Nature Reserve? Please elaborate.

8.   I know it is a difficult question; I will try my best to ask it in a simple way. According to the *National Heritage Resources Act, No. 25 of 1999* and the South African Heritage Resource Agency (SAHRA), archaeological sites are divided into three grades, namely:

- Grade I: 'Heritage resources with qualities so exceptional that they are of special national significance', for example, the Cradle of Humankind.
- Grade II: 'Heritage resources which, although forming part of the national estate, can be considered to have special qualities which make them significant within the context of a province or a region', for example, the Wonderboom tree and Fort Wonderboompoort.
- Grade III: 'Other heritage resources worthy of conservation and which prescribe heritage resources assessment criteria', for example, any place that is not a Grade I or II site.

Thus, according to the *Act*, Wonderboom falls under Grade II. Do you feel that the Wonderboom tree and Fort Wonderboompoort should fall under Grade I? Please elaborate.

9. What meaning do the Wonderboom tree and Fort Wonderboompoort give to Wonderboom Nature Reserve?

10. Would you return to Wonderboom Nature Reserve? Please elaborate.

11. Would you want to do further research about Wonderboom Nature Reserve?

12. In your opinion, how well is the Reserve interpreted?

13. How was your experience here at Wonderboom Nature Reserve, on a scale of 1 (bad) to 10 (good)? Why?

14. How is the Reserve in terms of its accessibility, tariffs, activities, etc.?

15. The most important question, in your opinion, would you consider the Reserve as a significant tourism attraction? Please elaborate.

16. What does the concept 'archaeology' mean to you? Please elaborate.

16.1. Where did you learn about archaeology?

17. Have you ever visited any other archaeological site(s) in South Africa or in the world? If yes, was the site world-renowned or less well-known or both?

17.1. Where was the site?

17.2. Why did you visit it?

17.3. Do you know the history of the archaeological site you visited?

17.4. How did you hear about the archaeological site you just mentioned?

17.5. How was your experience, on a scale from 1 to 10? Why?

17.6. How was the interpretation at the site(s) just mentioned?

17.7. Would you return to the site(s)?

18. Are you still planning to visit an archaeological site? If yes, are you planning to visit a world-renowned and/or a less well-known site or both? Why? Please elaborate.

19. Any question/comment you want to add?

APPENDIX 2:

LETTER AND FORM OF INFORMED CONSENT

LETTER OF INFORMED CONSENT

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Humanities

Department of Historical and Heritage Studies

RESEARCH PROJECT: THE POTENTIAL OF WONDERBOOM NATURE RESERVE AS AN ARCHAEOLOGICAL TOURISM DESTINATION

My name is Victoria Verkerk. I am a postgraduate student (No 10592483) in the Department of Historical and Heritage Studies at the University of Pretoria, South Africa. I am conducting field research on the potential of Wonderboom Nature Reserve as an archaeological tourism destination. I have already received permission from the City of Tshwane to do the research.

The purpose of the study is to determine the potential of the Reserve to be considered as an archaeological tourism destination. The study focuses specifically on people's reasons for visiting the Reserve and the awareness of visitors of the archaeological and historical value of the Reserve.

You are being invited to take part in this research because I feel that your opinion is of importance if this Reserve is considered in future for development as not only a place for picnic and braais, but also for educational purposes.

This research will involve your participation in a 30 to 45 minute interview. If necessary, follow-up interviews will also be conducted by means of e-mail invitations to seek further clarification or additional information. With your express permission, I will take notes of your opinions, as well as voice record the interview using a voice recorder, as it is vital for the study.

To the best of my knowledge there are no risks or benefits that might result from your participation in this study. Participation is completely voluntary. If you decide not to participate, there will be no negative consequences. Please be aware that if you decide to participate, you may stop participating at any time and you may decide not to answer any specific question.

All information you supply during the research will be held in confidence and unless you specifically indicate your consent, your name will not appear in any report or publication of the research.

If you have any further questions you may contact me by:

Telephone:

Cell:

E-mail:

PARTICIPANT CONSENT FORM

Participant's Consent Declaration

I _____ agree to participate in Victoria Verkerk's research. The purpose and nature of the study has been explained to me in writing. I am participating voluntarily. I also agree that the information that I provide will be used in the study. I give permission that Victoria is allowed to take notes of my opinions for the purpose of her study. I also provide Victoria with permission to use a voice recorder during the interviews. I understand that I can withdraw from the study, without repercussions, at any time, either before it starts or while I am participating.

I understand that anonymity will be ensured in the write-up by disguising my identity. I understand that disguised extracts from my interview may be quoted in the dissertation and any subsequent publications if I give permission below:

(Please tick one box)

I agree to quotation/publication of extracts from my interview ☐

I do not agree to quotation/publication of extracts from my interview ☐

E-mail Address (for future research and follow-ups):_____

Participant's Signature: _____

Date: _____

Thank you for your participation!

APPENDIX 3: DATA RECORDING FORM

Date	Group number	Name & surname	Permission	E-mail	Remarks

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