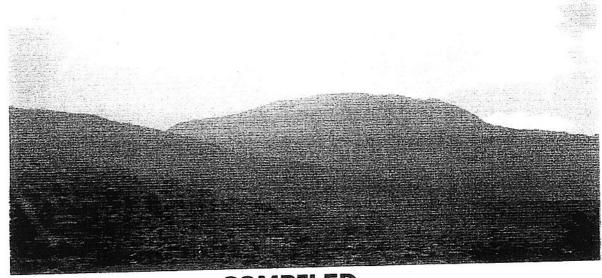
MALEBOGO-BOER WAR BATTLEFIELD CULTURAL RESOURCES MANAGEMENT PLAN



COMPILED

FOR

LIMPOPO HERITAGE RESOURCES AUTHORITY [LIHRA]

BY

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DETAILS OF THE REPORT

Name of the Project: Malebogo-Boer War Battlefield Cultural Resources Management
Plan.
Authors: Rainbow Heritage Institute.
Status of the report: Final Draft.
Date of issue: 03 October 2005.
Submitted by: Project co-ordinator). Date: 63/10/05
Received by:
Approved by:LIHRA CEO Date:

Description of the project.

The project was conducted by a team of five people with a strong passion and relevant experience in cultural matters. This was done in response to the invitation by LIHRA for the compilation of CRMP for Malebogo-Boer War battlefield as part of the project to nominate the site for gazzeting as a Grade II heritage site.

Th	ne compilation of the CRMP had taken five main phases.
	Literature review.
all	erature review of the existing data on Malebogo-Boer War Battlefield from ferent primary and secondary sources.
	Battlefield survey of heritage resources that constitute the Malebogo-Boer War battlefield. This survey had assisted the team in locating sites, confirm location of sites on the data from literature review and assess the current conditions of the sites.
	The team had consulted stakeholders to get their opinions about the project and to establish the possibility of assistance in the restoration and conservation phases. The response was very positive and promises were
	Raw data collection, Processing and production of cultural resources management plan.
	Submission of the cultural resources management plan to LIHRA.

Location of the site.

Blouberg mountains are in the Blouberg Municipality at Capricorn District. The site is in the Blouberg mountains about 90km from the town of Senwabarwana. [Elev: 1022 m. S23 300' 66" E 029 162' 87" The capital of the Bahananwa chiefdom of kgoši Malebogo is still on top of the mountain while administrative duties are performed at the tribal office at the bottom.

Significance of the site

It was around the high peaks of the Blouberg mountains that the Boers of the ZAR attacked the Bahananwa of kgoši Seketa Ratšhatšha Kgaluši Lebogo (Malebogo) in 1894.

The ZAR government of President Paul Kruger invaded the Bahananwa chiefdom with a force of more than five commandos under General Piet Joubert because the Bahananwa had refused to pay taxes and submit under the ZAR.

The conflict between the Boers and the Bahananwa of Kgoši Kgaluši Seketa Ratšhatšha Lebogo(just called Malebogo) arose when the ZAR government wanted to subjugate that chiefdom under its authority. Like with all other Black chiefdoms, the Boers expected the Bahananwa to submit, pay taxes and obey the ZAR laws. Apparently the Bahananwa had less respect for the Boers than the British who had been in control of the Transvaal from 1877 up to 1881. When the Boers, who recovered the control of the Transvaal in 1881, expected the Bahananwa to submit and pay taxes to their government, it appeared that the latter still recognised the authority of the British. This caused tension which resulted in the 1894 war because the Bahananwa refused to submit under the ZAR government voluntarily.

By the time of the Bahananwa-Boer War, Transvaal was divided into five "Divisions" and the Bahananwa country fell under the Northern (Zoutpansberg) Division which was by then under Commissioner for Native Affairs, Barend Vorster. Vorster persistently worked towards armed confrontation with the Bahananwa because he could not tolerate their resistance. The Berlin Society missionary who was working among the Bahananwa at that time was Christoph Sonntag and he tried in vain to avoid armed confrontation between both parties. However, it must be pointed out that Sonntag also worked —consciously or unconsciously — towards the subjugation of the Bahananwa because their traditional social and political customs and institutions often hindered the progress of his mission of spreading the Holy Gospel. As a result, Sonntag persistently "advised" Kgoši Malebogo to submit under the ZAR government "in order to avoid" war.

In their determination to assault the Bahananwa, the Boers assembled a strong force of the commandos from as far as Pretoria, Marico, Rustenburg, etc., as well as their Black allies, the Matebele of Langa of Kgoši Masebe, the Bakone of Kgoši Matlala and the Swazis. With such a powerful enemy surrounding their mountain stronghold capital, the Bahananwa had no slightest chance. However, the Bahananwa put up a very brave resistance causing remarkable losses in the enemy camp before they surrendered. In addition to the numerical strength of their attackers, the capture of the Bahananwa water supply also hastened their surrender.

Towards the end of 1894, Kgoši Malebogo reluctantly surrendered and he was taken to Pretoria as a prisoner together with his principal advisers and councillors. During Kgoši Malebogo's imprisonment, his mother, Mmaseketa, Maemeletša and Sephuti, governed the Bahananwa as an interim triumvirate. Kgoši Malebogo was later released in 1900 when the Boers were confronted by the British during the Anglo-Boer War. He then continued to rule his people until his death in 1939.

CHAPTER ONE

Introduction.

The booklet will introduce us to the background of the Malebogo-Boer War Battlefield and the splitting of Bahananwa Chiefdom.

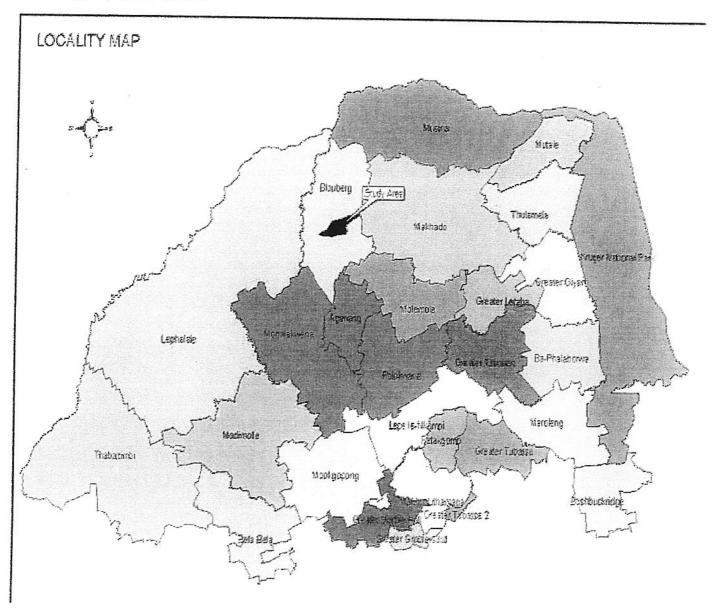
The siege of Chief Malebogo of the Bahananwa as well as the strategy used by Boers during the war will also be outlined. We will also describe the various positions of the forts used to siege the capital. Other related heritage sites around Blouberg-Makgabeng-Senwabarwana area will also be described, basing the description on their localities and significances as heritage sites. The relationship between Makgabeng rock-art paintings and social factors, including the battlefield will be discussed. We will also discuss the various methods of artists in paintings. The Berlin missionaries who came amongst the Hananwa people and their role in the Hananwa communities will be discussed as well.

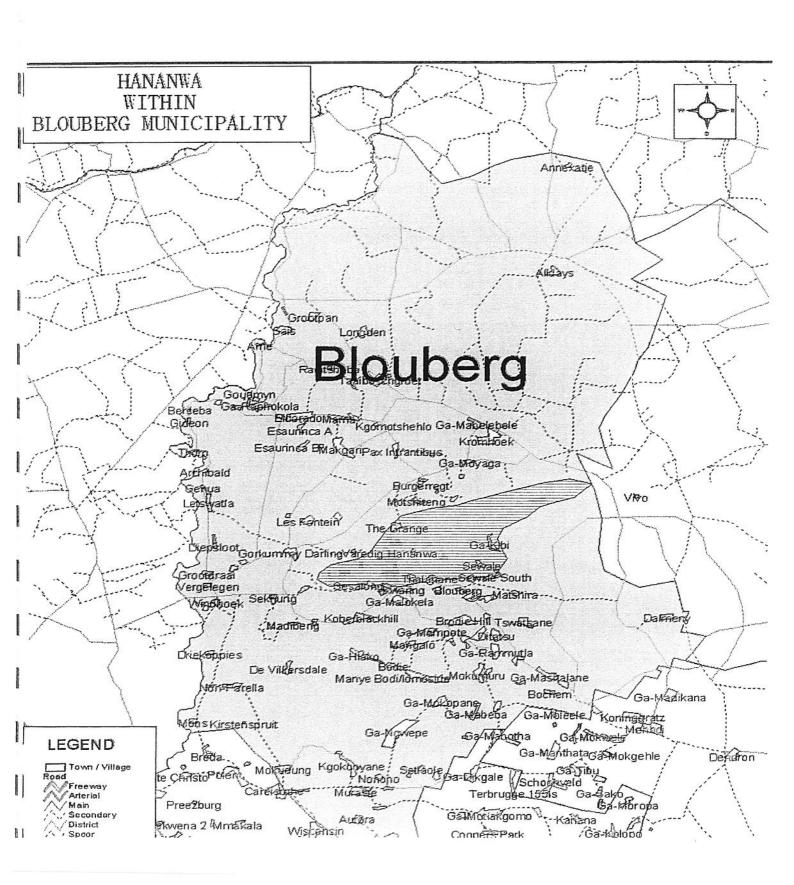
General Principles for the heritage resources management in terms of the National Heritage Resources Act No.25 of 1999 will also be visited since the management of every heritage site must be in line with the Act if the development of a heritage site is meant for the South African community.

Site Management matters and the objectives for managing the site will be discussed in detail, including those who will be responsible for the whole process

of managing. Environmental conservation strategies for site will be discussed. We will also discuss the need of opening site to the public the impact of visitors towards the site. More information needs to be gathered through recording and research so that development of sites and infrastructures adheres to the needs of the local people and preserve their original cultures and traditions.

CHAPTER TWO





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2.1. Background of Malebogo-Boer War Battlefield.

The Bahananwa originated from the Bahurutse branch of the Batswana nation. The first chief who then from the present day Botswana was Lebogo and those who ruled after him in succession were Motebele, Sebudi, Lerekolole, Mmatsela and Matsiokwane. The Bahananwa have baboon (tšhwene) as their totem.

It was during the rule of Matsiokwane that the Bahananwa chiefdom split into two divisions .The main branch, under Chief Maleboho, occupied the eastern side of Blouberg Mountain, while the other section occupied the western side of the mountain under Ramatho Kibi Lebogo.

Chief Malebogo's remarkable contribution to the history of South Africa perhaps lies in his resistance against colonial forces. After the Boers had regained the independence of the ZAR (Transvaal) from the British in 1881, they had intended to subjugate all the Black communities in the Transvaal, including the Bahananwa. The refusal of the Bahananwa to submit under the ZAR government and to pay taxes had led to the Bahananwa-Boer War of 1894.

Christoph Sonntag, the Berlin Society missionary, tried in vain to avoid war between the Boers and the Bahananwa in 1894. The then Commissioner for Native Affairs in Zoutpansberg (Northern) Division, Swart Barend Voster, who was based in Kalkbank, set the stage for the war by insisting that the Bahananwa should meet the ZAR's demands. The then ZAR president, Paul

Kruger, instructed Commandant-General Piet Joubert to lead the Boer forces to attack the Bahananwa.

Piet Joubert assembled a strong force of the commandos from Rusteburg, Marico, Zoutpansberg as well as the allies of Black chiefdoms such as the Matebele of Langa and the Bakone of Matlala. For months Maleboho held out against the Boer army, which resorted to increasingly vicious tactics. The scorched earth policy was used for the first time: Hananwa cattle were seized, their houses burnt and grain stores raided. They fled up into the mountains. With such strong force and heavy weaponry against them, the Bahananwa finally surrendered on 31 July 1894. Chief Malebogo was taken to Pretoria as prisoner. The Boers were given three Hananwa each as slave labour. During his imprisonment, his mother Mmaseketa, Maemeletša and Sephuti, ruled the Bahananwa. Chief Malebogo was released in 1900 during the Anglo-Boer War and he continued to rule his people until his death in 1939. Seiphi, who was followed by his wife Mosima, succeeded him and later Matee Collen .The present (2001) ruler is Ben Seraki Leboho.

The history of the Bahananwa forms an integral part of our national heritage. According to the National Heritage Resources Act, no. 25 of 1999, heritage resources should be identified, developed and preserved for future generations. According to the Act, heritage resources include sites, buildings, objects, graves, etc. of cultural significance. In addition to the rich history of the Bahananwa, Blouberg is richly endowed with cultural and natural resources. The rock art paintings, which are found in the Makgabeng and Blouberg Mountains, indicate that the Khoisan people were the earliest inhabitants of the area. These paintings are world-class heritage resources. The Venda iron-smelting furnaces are also found in Blouberg area, indicating that the Venda people occupied the area before the Bahananwa. The traces of the earliest European travellers and settlers such as Coenrad Buys (and his Buys people), and the missionaries such

rin

as AC Stech, AGEG Herbst, Christoph Sonntag, etc., are still indelibly observable all over Blouberg.

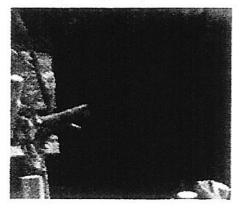


(The above photo shows the home of Ratshatsha Malebogo.)



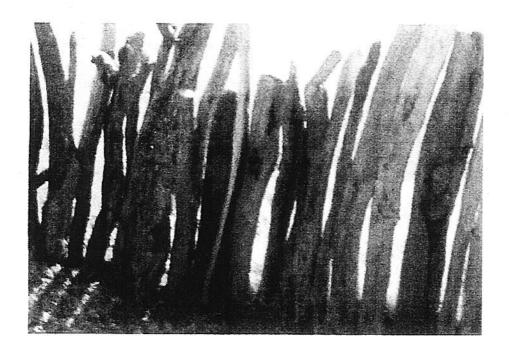
Eroded walls

The walls are not regularly maintained and therefore subjected to erosion. There is a need to have an indigenous woman who has a thorough knowledge of mud building to regularly renew the walls of the royal houses.





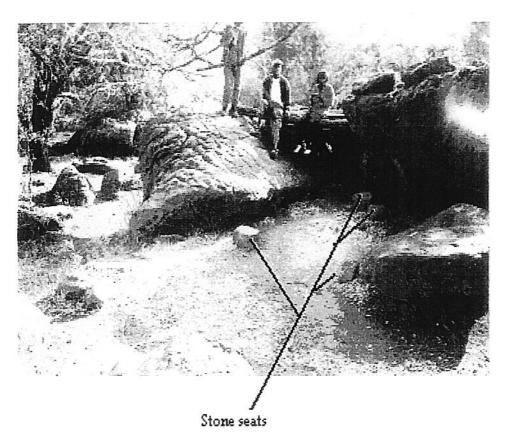
(Parts of the wall that are badly eroded)



(The wood fencing at Moshate is dilapidating)

The above picture shows the dilapidated fence that need to be renewed. There is a need for an indigenous man who has an expertise in wood fencing to regularly maintain the standard of the fence.

Below is the place where the chief and the elders of the royal family or advisers use to sit and discuss matters pertaining to the community.



(Royal seats at moshate)



(The chief's seat.)

Each stone seats has its owner and no one must sit on the seat belonging to another. Even today it is a taboo to sit on any of the stones even though their owners had passed away long ago. The researchers were shown chief Ratshatsha's seat at a fire place and warned never to rest on it. The punishment for disobeying that rule will be severe.

2.2. THE SPLITTING OF BAHANANWA CHIEFDOM.

A friction in regard to the succession of the chieftainship split the Bahananwa in the two. Rakgotiane (half-brother to Matsela) ruled over a small section of the Bahananwa. After his death, his wife took over the chieftainship of this section. However, his son Ramatho (alias Kibi), claimed the chieftaincy for himself, and was suspected of aspiring to the larger section, allied himself with Rakgotiane's wife. Ramatho then went to look for help from the Voortrekker, who had settled at Schoemansdal not long before then. They concurred to assist Ramatho (Kibi), but their combined forces were defeated and, on the departure of the Boer (Voortrekker), Matsiokwane assaulted Ramatho. The latter was killed or assassinated and his son, Maloko, fled with his followers to the Matsoba. They attacked the Bahananwa a second time with the help of Voortrekker, but were once again unsuccessful. Maloko eventually made peace with Matsiokwane and settled on the Southeastern edge of Blouberg, where his son later succeeded him, Kibi.

2.3. The siege of Chief Malebogo of the Bahananwa.

The position of dominance held by the Bahananwa in the area led to far-reaching changes on the local political scene, and assisted to determine the course, the Bahananwa later set for themselves. As a result of their leading role, they were perceived to be a threat by the government of the newly established ZAR. Mainly

because of this perception, but also for various other reasons, such as the non-payment of taxes and the Bahananwa's refusal to move to a new "location", the ZAR government declared war on the Bahananwa and their Chief, Kgalushi (alias Gabush, alias Mashilo, and alias Ratshatsha, in 1894.

From the beginning of May to the end of July, the burghers, under the command of General Piet Joubert, laid siege to the Bahananwa in an attempt to force them to surrender. This strategy demanded the erection of a number of fortifications with the ultimate aim of surrounding the Bahananwa capital and cutting off its water and food supplies.

General Piet Joubert's force were supplement by about 700 men from various groups living in the vicinity, mostly those of chiefs Kibi, Masebe, Matlala and Mapene. Most of those chiefs and notably Kibi, supported the ZAR because of their long-standing feud and grudges with the Bahananwa. After a three months siege of his capital by the ZAR forces, Chief Leboho was forces by famine and shortage of water to leave his mountain refuge and surrender to General Joubert and his troops. General Joubert took Chief Leboho and some of his men captive and detained them without trial. The chief was subsequently found guilty by a court martial but was never sentenced. Six years later, in 1900, he was set free when the British occupied Pretoria. Chief Kgalushi Leboho returned to Blouberg after his release, once again choosing to live in isolation. He reigned until his death in 1939. After the war, as a reward for their assistance, Kibi and his people were given a temporary location between Blouberg and Zoutpansberg. It was only in the 1950s that this section of the Bahananwa received its own location, directly north of Blouberg.

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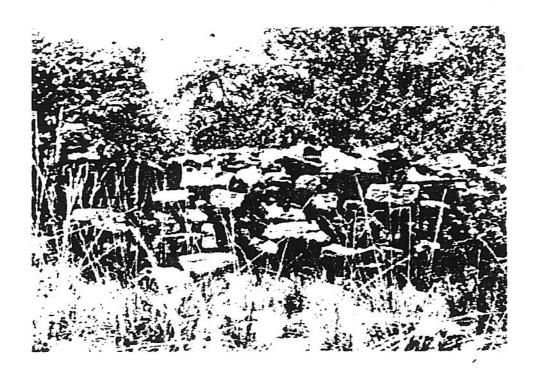
2.3.1. Strategy used by Boers during the war.

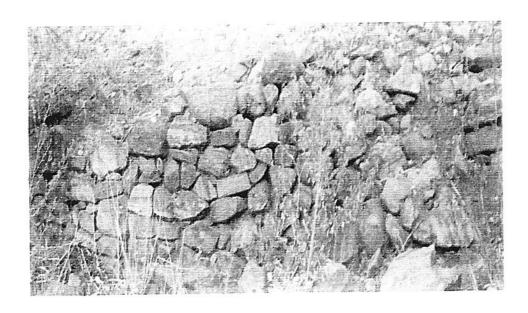
The strategy was to ascend Blouberg from four different directions. These coincided to a large extent with the relative positions of the various camps, namely:

- From the direction of Chief Mapene in the northwest.
- > From Beaully valley in the southeast.
- From Harvey's shop in the south.
- > From the direction of the Berlin Mission Station in the southwest.

From these four directions the Boers tried to occupy strategic positions on top of the mountain. These were then strengthened by building forts manned by contingent of Boers, sometimes assisted by the placement of cannon. From these forts advances were made to occupy other points of strategic importance closer to the tribal capital. The tribal capital was eventually surrounded by a series of forts, from where the capital was besieged. Lack of water and food forced the Hananwa to surrender. General Joubert previously used this strategy in 1883 against the Ndzundza-Ndebele of Chief Mapoch, and again against Chief Makgato of the Venda in 1898. At Blouberg this strategy make little provision for the protection of the Boers. Colin Rae writes that Fort Pretoria was situated seven miles (approximately 12 km) from the camp. Nowhere along the route were any measures taken to safeguard it against the attacks by the Hananwa. This was apparently the case for most of the routes to the forts, Rae mentions several incidents where Boers were killed or wounded while travelling between camps and various forts.

2.3.1.1. The Forts.





From the available literature and the physical remains studied, the burghers erected at least twenty fortifications. Of these, fourteen are indicated on the map prepared by the General Staff, War Office. Colin Rae refers to an additional three and Weidemann to one more fort that is not indicated on the map. Local informants also showed an additional two forts to the authors, bringing the total of twenty. This, however, does not mean there might not be others. All of these answer to the map of the General Staff, War office, and were identified by local informants as forts. Also their strategic location and the occurrence of loopholes and cartridge cases in these structures further serve to confirm that they are forts rather than structures used for other purposes.

In general the first consisted of an oval or rectangular shaped structure of packed stone. An entrance, sometimes covered by the addition of a rectangular wall, is situated at the back of the fort. Other also has a wall in the shape of a half-moon added to one side. It is believed that these may have housed guns. In many of these forts hard and soft type .45 calibres Martini-Henry cartridge cases were found. A piece of metal, possibly a piece of shrapnel was also found in one of the forts. Pieces of glasses and earthenware bottles were also found. Though it is possible that these might have been definitely seem to be associated with the siege



Cartridge cases found in the forts. (Photo by F. Dreyer)

A piece of metal, possibly a piece of shrapnel, was also found in one of the forts.



(Photo by F. Dreyer)

Pieces of glasses and earthenware bottles were also found

2.3.1.2. Fort Erasmus.

Fort Erasmus is the first fort to be found on the western side of Blouberg . In all probability it was named after Cmdt D J Erasmus who was in charge of the Pretoria commando and responsible for its erection. Although this fort is not indicated on the map of the General Staff, War Office it is mentioned in this

document was erected. The burghers of the Pretoria Commando climbed the mountain on 15 June and, after meeting some resistance from the Hananwa, a work with a garrison of forty men was established on the ridge.

Sonntag describes how, on June 14, the burghers first attacked the village of Chief Morotsi on the southwestern portion of the mountain and thereafter tried to established a gun position on top the hill named Lenare. This was not possible and caused the burghers to move in a north- westerly direction, on top of Blouberg, towards the capital tribal. Due to fierce resistance from the Bahananwa they were stopped and it was decided to erect a Fort. This Fort was manned by a hundred men assisted by a section of the artillery with one gun. This same incident is also described by V.N. It is interesting to note the difference between the General Staff, War Office and Sonntag, in the number of burghers that were supposed to man this Fort

Colin Rae confirms the existence of this Fort and the name therefore when he writes of the Berlin Mission: "...Sonntag 's mission station, which lay immediately below the kopje on which was Fort Erasmus..."

Local information identified two structures that, according to oral tradition, were part of Fort Erasmus. They were found on the plateau below Lenare, approximately 200 metres from each other; in other words on both sides of the plateau. The stone of the southern structure was later used for fencing fields, but the northern structure is still complete. This structure is rectangular in form, roughly nine by four metres in dimension.

2.3.1.3. Fort Waterburg.

On June 24 the Waterburg Commando, with one gun, moved out from Fort Erasmus in the direction of a hill known as Serowe. Again the Bahananwa, who even succeeded in seizing the gun, stopped them. It was only after heavy fighting that the burghers succeeded in retrieving the gun. It was decided to erect a new fort. This fort, named Fort Waterberg because the Waterberg

commando erected it and is located on the hill known as Tshita Tshwene. It is approximately the same size as Fort Erasmus, but more oval in plan.

2.3.1.4. Unnamed Fort.

According to the General Staff, War office the Rustenburg Commando moved on June 26 from Fort Waterberg to the hill known as Serowe and took possession of it. Here they proceeded to build a fort and deploy a 9-pounder gun.

2.3.1.5. Fort Schiel.

In the publication of the General Staff, War office it is stated that while the Rustenburg Commando were taking possession of Serowe hill on June 26, the Waterburg Commando erected a fort in the vicinity. On the accompanying map Fort is indicated directly east of Serone and this might be the same structure. The person after whom it is named is Captain Adolf Schiel of the Staatsartillerie.

2.3.1.6. Fort Van der Merwe.



(Photo by J.A. van Schalkwyk)

Members of the Middelburg Commando manned this fort, situated on the southern edge of Blouberg from June 28. The reason for the erecting of this fort is uncertain, as it was located too far from tribal capital to be of any help in the siege. This fort is still in a good condition. It has various loopholes and a half moon addition that probably housed a cannon. The fort is rectangular in plan, but a bit smaller than Fort Erasmus.

2.3.1.7. Fort Botha and Fort Willemse.

After erecting Fort Van der Merwe, the Middelburg Commando erected Fort Botha. It is oval shaped and nearly fourteen metres across the longest axis. It is not known who was responsible for the erection and naming of Fort Willemse, but its relative position suggest that it may have been the Middelburg Commando. This fort is circular in plan and approximately five metres in

diameter. Forts Botha and Willemse effectively sealed off the tribal capital on the southern side.

2.3.1.8. Fort Holzer.

Fort Holzer was the second fort erected by the Pretoria Commando, approximately 2 600 feet (800 metres) above the Pretoria Camp. It is situated on top of a small hill, named Setswa in the opening of a big valley on the farm Beauley. The Pretoria and Artillery camps were located in this valley and Fort Holzer, named for Lieutenant Holzer of the Pretoria Commando, was erected give protection to these camps. This fort was located on top of Setswa hill. It consists simply of a number of a big rocks stacked to give the minimum amount of defence on the northern side, the side facing Blouberg. This fort is very strategically located as it not only gives protection to the camps below, but also overlooks a large part of the route the Boers took up Beauley valley to the top of Blouberg.

2.3.1.9. Fort Jonker.

This fort is named after one of the Boers wounded when the Pretoria Commando proceeded to scale Blouberg from Beauley valley. It was one of the few forts located in a position to give protection to one of the routes the Boers took up the mountain.

2.3.1.10. Unnamed Fort, Sandfort and Fort Pietersburg:

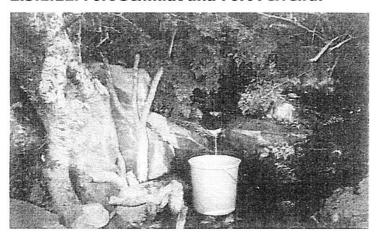
On June 28 the Zoutpansberg Commando, from the northeast, and Pretoria Commando from the southeast, joined in the vicinity of Sandfort and Fort Pietersburg on top of Blouberg. From there they moved west in the direction of

the tribal capital. These forts were apparently erected to keep the Hananwa from escaping to the north.

2.3.1.11. Fort Henning.

Fort Henning was erected on June 28 by the Zoutpansberg Commando at the top end of the valley in which the tribal capital is located. It is situated in such a position that gun and rifle fire could be directed into the capital.

2.3.1.12. Fort Schmidt and Fort Ferreira:



(Setsweding stream resurfacing)

The resurfacing of the stream in a waterfall style at Setsweding where Fort Schmidt and Fort Henning was meant to cut water accessibility of the capital. The leaves of Mphata are used to redirect water from the rock into the bucket.

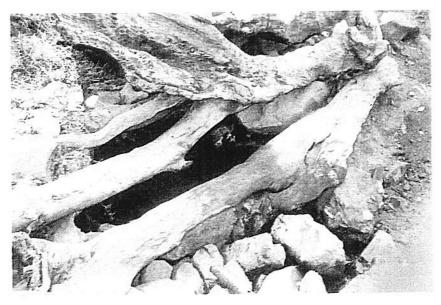
Fort Schmidt was built by members of the Zoutpansberg Commando from Fort Henning and was named for a Boer killed during its erection. Fort Ferreira, named after Colonel Ignatius Ferreira of the Pretoria Commando, is situated at the edge of a krantz not very far from Fort Schmidt. It is almost square in plan and about ten metres across. One of the last sources of water the Hananwa had was a small stream that flowed from the northeast past the capital. Just to the north of the capital it disappears underground and surfaces further downstream.

The buildings of Forts Schmidt and Ferreira, on either side of the stream effectively cut the capital off from its source of water.

Setsweding is an all year round source of water for the villagers until today. The picture below shows the Hananwa women fetching water from the waterfall.



(Women fetching water at Setsweding)



(Water Pool at Setsweding)

2.3.1.13. Fort Pretoria:

The biggest, most complex and important fort of the siege was fort Pretoria. Situated due east of the tribal capital on top of the hill against which the capital was built, it was central to the siege. From here both the main onslaught and the later dynamite attacks were launched. For the sake of dynamite explosions a series of smaller forts were erected between Fort Pretoria and the tribal capital, in a line running north south on a ledge above the capital. These are all roughly circular in plan and five to ten metres in diameter.

CHAPTER THREE.

3. OTHER HERITAGE RESOURCES AROUND MALEBOGO AREA

3.1. Makgabeng rock-art paintings.

3.1.1. Location.

Most of the rock art paintings in the Blouberg-Makgabeng-Senwabarwana (BMS) area are found in the Makgabeng Mountains. These mountains are in the Blouberg municipality of Capricorn district. They are mostly in caves and shelters throughout the mountain range. The rock-art paintings are therefore not confined to one area as they spread across a wide area in mountains.

3.1.2. Significance of the rock art paintings.

The rock art paintings are the significant trace of some of the original indigenous inhabitants of not only the BMS area, but of the whole of South Africa. The paintings tell us the early inhabitants, the San, the Khoikhoi and the Bantu-Speakers. The paintings are very important, as they are the major source of information in the reconstruction of our history as they represent the earliest form of documentation and record keeping.

They are regarded as the finest in the world standard. There are four phases of these rock art paintings that are categorized according to the content of paint, the time of painting and the design of the art.

3.1.2.1. Monochromes.

These are the earliest paintings that seem to have been done entirely in ochre, an iron oxide, faded now to dark red or maroon. They portray stylised humans, stick figures and animals in silhouettes with no accuracy or movement.

3.1.2.2. Bichromes.

The second phase which includes more realistic portrayals of both animals and humans in various shades of red, often with additional details of white, In many instances it is clear from gaps in the illustrations missing heads, legs and faces that white pigments (derived perhaps from chalk on bird droppings) had weathered away. Many of them show vivid composition.



(Missing head due to white pigments (derived perhaps from chalk on bird droppings) had weathered away)

3.1.2.3. Polychromes.

This includes some of the most complex and beautiful examples of rock art to be found anywhere in the world. Extra colours had been introduced. Yellow and brown derived from soils containing zinc and manganese chromates, and black from charcoal. There had been worked and blended into shaded polychrome compositions of tremendous sensitivity. There are elements of foreshortening involves in the sable portrayal of the rounded bodies of large antelope, and there is often a skilful use of perspective in arranging the juxtaposition of limbs and figures in complex narrative scenes of hunt and battle. There are landscapes, caricatures, elaborate designs and extraordinary mythological figures, all of which combine to make a classic period of African rock art paintings.

3.1.2.4. Late white phase.

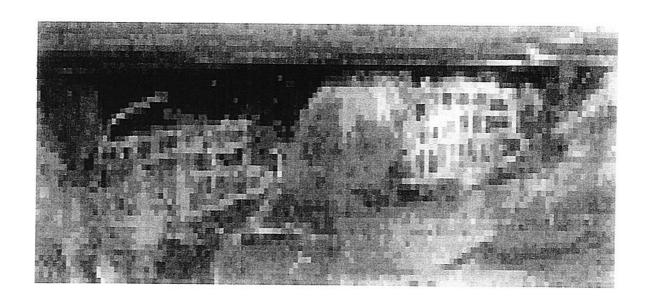
This is clearly historic. It includes subjects such as horses, guns, ships and figures in brimmed hats that are recognizably European. There is a greater use of white and black at the expense of the more traditional hues of red. Unlike the fast polychrome colours, the white pigmentation in unstable and rubs off on the hands with the result that paintings of this style have deteriorated so badly it was once assumed they represent the earliest series. But this delay is clearly the result of a decline in the technology of the artists, and lack of an adequate finding medium.

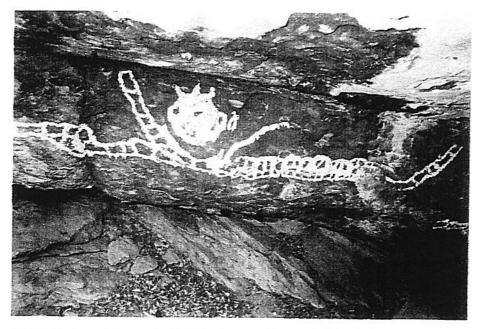
Below are some of the many paintings that are found in the BMS areas.



(The above picture shows the animal drawn cart depicted in the rock art shelter at Makgabeng)

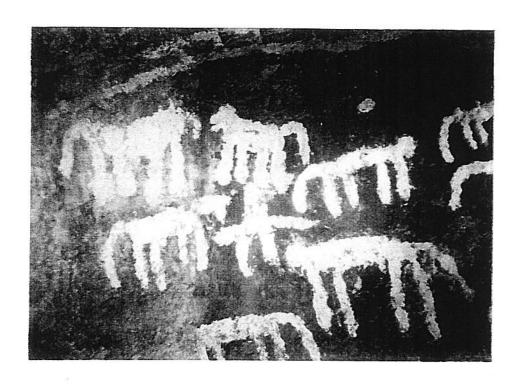
The drawing below shows the train that had been used to transport Chief Malebogo to Pretoria after he surrendered to the Boers in 1894.

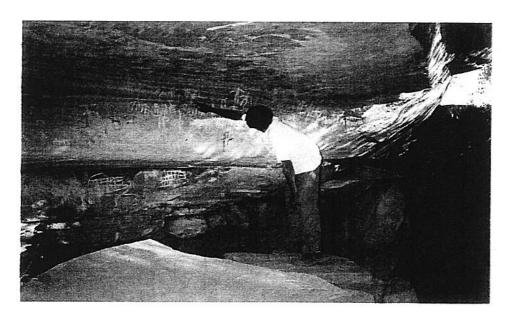




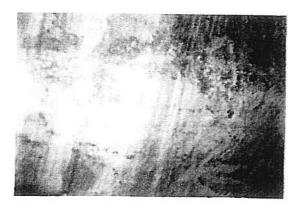
(The above picture depict the train rail which the train moves on to Pretoria)

The drawing below depict the family of baboons which are the totem of Bahananwa.



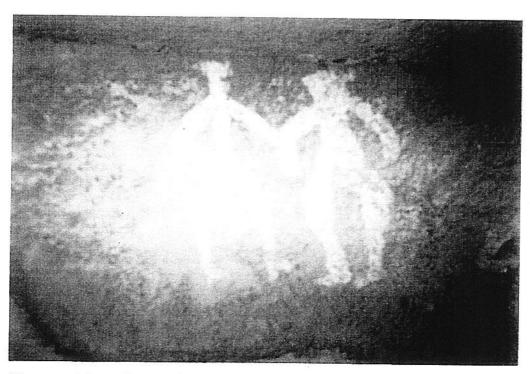


(The researcher pointing at a spot where vandalisers had spilled the soup on a rock-art.)

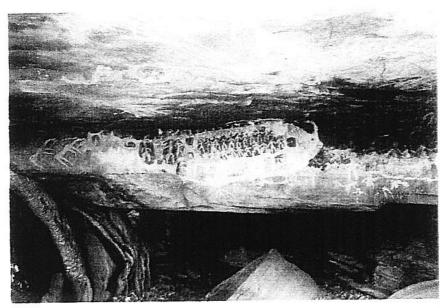


(Soup on rock-art)

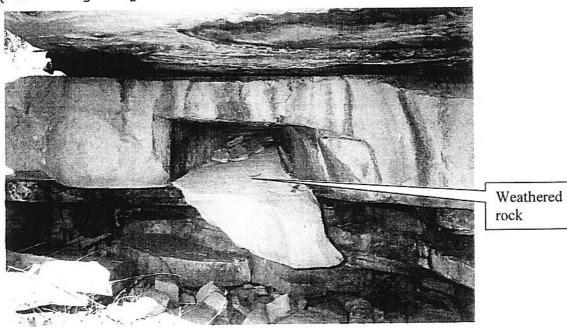
The visitors to the rock-arts must be taught to respect this wonderful works of our forefathers so that the art can be preserved for posterity. It is important to teach the communities about the legal protection of the sites and the consequences that goes with contravention of this legalese.



(Human pictures in a rock-art shelter at Makgabeng)



(Plant roots growing into the rock shelter and causing weathering of rocks)



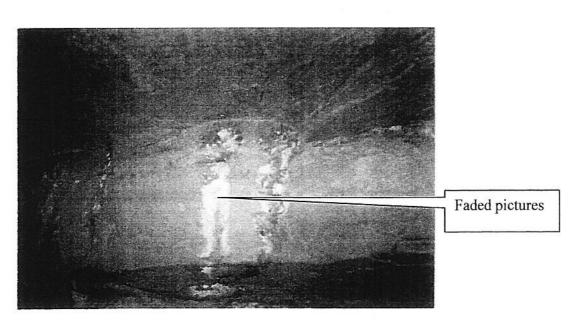
(Weathered rock shelters)

Plants roots had become a threat to the rock art shelters as they ignite weathering and the potential downfall of the shelters.

It is therefore necessary to remove these trees for the survival of the shelters. The shelters must also have the supporting pillars.

There is a need to erect the protective measures for the shelters, especially those that are facing northeast because the rain that mainly comes from that direction moisten the arts causing them to fade away. Below are rock arts that had faded due to exposure to rain and sun,



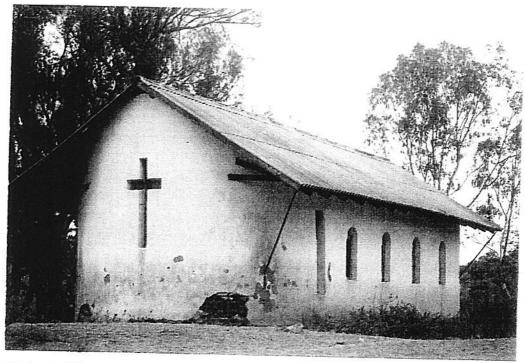




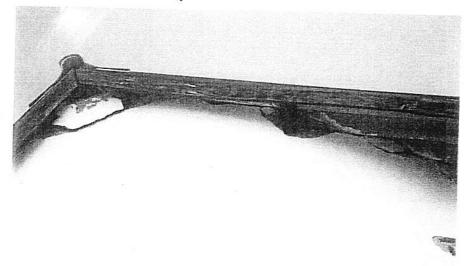
The white camel of Makgabeng.

This painting above is of the White Camel of the Makgabeng. Research in the Limpopo Province of South Africa has found a surprising new rock art: A painting of a camel. Investigations by research scientists through the analysis of archival materials had allowed them to pin the painting to a Northern Sotho artist who was active in the first decade of the 20th Century. The purpose of the painting was revealed by analysis of its context; it forms part of a collection of paintings that ridicule elements of ineptness in the ways of the white intruders. Researchers argue that this pointed humour helped the community to overcome some of the trauma of the displacement and violence that characterized the era of first white settlement in northern South Africa. (B. Smith & J. A. van Schalkwyk)

3.2. Leipzig Mission Station.



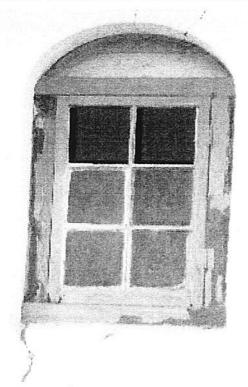
(Leipzig Mission Station.)



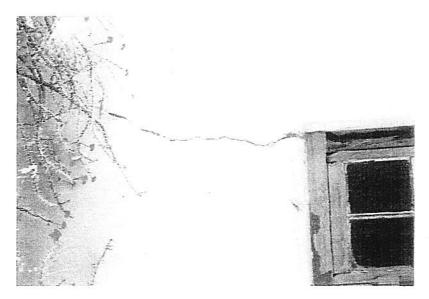
(The dilapidated roofing of a mission station)



(The walls of a mission station are deteriorating)



(Dilapidated window frame and cracked wall at the mission station)



(Cracked wall at Leipzig mission station)

3.2.1. Location of Leipzig Mission Station.

The site is on the foot of the Blouberg Mountain at Sehlong, about 90 kilometres west of the small town of Senwabarwana. This is within the Blouberg municipality in Capricorn district. The site is on the Southern side of the Bahananwa Capital.

3.2.2. Significance of the site.

E. B. Beyer of the Berlin Mission Society established the mission station in the Bahananwa kingdom in 1868. Since the term of Beyer, numerous missionaries who came to work among the Bahananwa includes Franz, Jackel, Stech, Herbst and Christoph Sonntag. Activities of the Leipzig mission spread all over Blouberg-Makgabeng Senwabarwana (BMS) areas. During the 1894 Malebogo-Boer War the Leipzig mission station occupied a centre stage as missionary Christoph Sonntag tried to persuade Chief Malebogo to surrender to the ZAR. Today the church is still standing among the old ruins and continues to serve the local communities.

3.2.3. Potential of the site.

1. - -

The arrival and work of the missionaries among the Black communities represented an important period in the history of South Africa, and the establishment of the Leipzig mission station was no exception. Tourists will find it very interesting to visit one of the oldest mission stations in the area. The attachment of the site to the 1894 Bahananwa Boer-War makes it an interesting place for visitors. On the side there are still ruins of original structures as well as a mission graveyard in which among others, the grave of Christoph Sonntag's wife, Marie, is still visible.

3.2.4. Recommendations for the development of site.

The first important step is for the Limpopo Heritage Resources Authority, the Department of Sports, Arts and Culture and the municipality to recognize the significance of the site and then provisionally protect the site in accordance with the National Heritage Resources Act No. 25 of 1999. Old structures, which are falling apart, need to be rescued and preserved, or if this is not possible, this records and photographs should be kept. Proper infrastructure should be put in place to make the site accessible and visitors-friendly. More information on the site should be researched and documented.

3.3. Makgabeng Mission Station.

3.3.1. Location of Makgabeng Mission Station.

The site is on the northern foot of the Makgabeng Mountain, about 40 kilometres west of the town of Senwabarwana. The station is in Blouberg municipality of Capricorn district. This is in the village of Ga-Monyebodi on the Milbank farm.

3.3.2. Significance of Makgabeng Mission Station.

Like all other mission stations which had been established among black communities, this site is also of an important period in the history of South Africa — that of the arrival and activities of the missionaries.

Reverent R. E. G Trumpelmann of the Berlin Missionary Society had established Makgabeng mission station in 1870. It was later abandoned in 1896 and became an outpost for the station at Blouberg, the Leipzig Mission Station.

The Makgabeng mission station was established among to people of the headman Monyebodi, one of the most trusted loyalists of Chief Malebogo. Today the old stone structure is still standing, while a new church, which is still operational, is standing next to the structure.

3.4. Old Venda Settlement.

3.4.1. Location.

The site is found on the farm Broodie Hill, about 50 kilometres west of the town of Senwabarwana in the Blouberg municipality of Capricorn district.

3.4.2. Significance of the site.

The site shows the settlement pattern of the earliest Black Chiefdoms. On top of the hill the wealthy elite enjoyed their high status, while the ordinary people lived down the hill. The site pattern resembles the settlement pattern at Mapungubwe Hill.

3.5. Marie Sonntag 's grave.



(The grave of Marie Sonntag.)

3.5.1. Location of the grave.

The grave is at the Leipzig Mission Station on the foot of Blouberg Mountain at Sehlong, about 90 kilometres west of the small town of Senwabarwana. This is within the Blouberg municipality in the Capricorn district. The site is on the southern side of the Bahananwa Capital.

3.5.2. Significance of the grave.

The grave is of historic important. Marie Sonntag was the first wife of Christoph Sonntag. He met her during his student days in Berlin and married her in December 1888. She came out to South Africa to join him in his missionary work and died on 22 March 1897, two months before her twenty-eighth birthday.

3.6. Senwabarwana.



(Welcoming signage at Senwabarwana.)

3.6.1. Location

The town, formerly known as Bochum, is situated about 110 kilometres west of the city of Polokwane. It is within Blouberg municipality in Capricorn district.

3.6.2. Significance of the site.

The mini-town had recently been given its original name of Senwabarwana, which means the place where the San (Bushmen) used to drink water. This name indicates that there was a certain time in history when the original inhabitants of South Africa, the San had occupied and utilised the resources of this area. The San rock paintings in the Blouberg-Makgabeng-Senwabarwana (BMS) area are a further confirmation the fact that the area was once the home of these indigenous people. Later the Berlin Society missionaries named the area

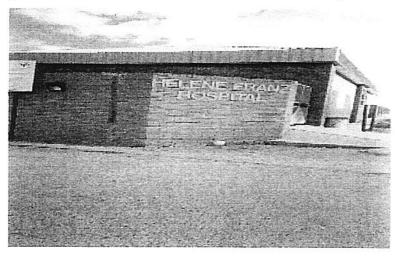
after one German town, Bochum for their own reasons, possibly as a reminder of the town Bochum that is in Germany. The missionary and medical activities of Robert and Helene Franz (and their descendents) contributed to the small town to be a centre of attraction. The hospital, school and church structures, which still stand today, bear testimony of the legacy, bequeathed to this small town.

3.7. Helen Franz.

3.7.1. Helen Franz Hospital and School.



(Entrance of Helen Franz School for the disabled)



(Entrance of Helen Franz hospital)

3.7.1.1. Location of sites.

Helen Franz hospital and school are situated at Blouberg Municipality in the Capricorn District. The site is at Senwabarwana (formerly known as Bochum). The sites encompass the old mission church, leprosy church and residents, as well as the new hospital and a school for disabled children. Graves of Franz family and their converts form part of this site.

3.7.1.2. Significance of the sites.

This sites represent missionary activities of spreading the Holy gospel, providing western education as well as healing local communities with western medical expertise. This Berlin Missionary couple, Robert and Helene Franz, moved from Leipzig to Bochum in 1908. Robert continued to spread the Word of God while his wife continued with her medical services.

This resulted in the construction of a church and a hospital, the institution that attracted many local people.

Today, the Franz legacy still lives on as the hospital continues to serve the people, the school for the disabled caters for the handicapped children, while the converts continue to spread the Holy Gospel.

3.7.2. The graves next to Helen Franz Hospital.



(Cemetery next to Helen Franz Hospital.)

3.7.2.1. Location.

The graves are in the cemetery at Senwabarwana (formerly known as Bochum), in the northern side of Helen Franz Hospital. This is at Blouberg municipality in the Capricorn district.

3.7.2.2. Significance of the graves.

These graves are older than 60 years. The Franz family who are buried here had played an important role in serving the Bahananwa people. They had built the old mission church, leprosy church and residential area for patients, as well as the new hospital and a school for disabled children. Next to the Franz family graves in the west are graves of some of the converts, these graves are also older than 60 years.

Graves of Franz family and their converts form part of this site.

This site represent missionary activities of spreading the Word of God, providing western education as well as healing local communities with western medical expertise. This Berlin Missionary couple, Robert and Helene Franz, moved from Leipzig to Bochum in1908. Robert continued to spread the Holy Gospel while his wife continued with her medical services.

They ended up constructing a church and a hospital, the institution that attracted many local people. These are some of the oldest building in Senwabarwana.

Today, the Franz legacy still lives on as the hospital continues to serve the people, the school for the disabled caters for the handicapped children, while the converts continue to spread the Holy Gospel.



(The grave of Helene Franz.)

The inscription on the grave reads as follows: HIER RUHT IN GOTT

UNSERE INNIGGELIEFTE NUTTER

HELELE FRANZ

GEB. 24-III-1866

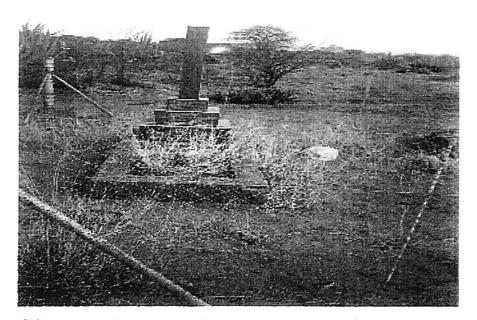
GEST. 16-VII-1935

SIEHAT GETAN WAS SIEKONATE.



(The grave of Robert Franz.)

The inscription on the grave has faded.



(The grave of J.C.H. Franz.)

The inscription in the tombstone reads as follows: ${\tt J.G.H.FRANZ}$

GEB. 14 AUG 1895

OORL. 3.NOV.1955

IN TERE LIEFTE

HERDENK DEUR SY VROU EN KINDERS EILEEN(DAWN) GARLIE, EDNA EN PIET

Matt 25:40

'vir sover jy dit gedoen het aan een van die geringstes van my, het jy dit aan my gedoen.'

3.8. Randjies.

3.8.1. Location.

The site is at Senwabarwana in the Blouberg municipality of Capricorn district.

This is an Iron Age archaeological site. The findings of the research on this site were recorded by the Natural Cultural History museum.

3.9. Indigenous Technologies (IT) and Indigenous Knowledge System(IKS).

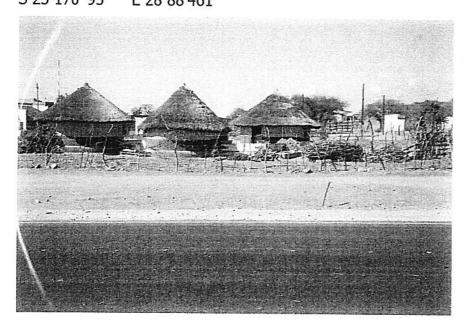
Indigenous people had always been able to invent things that will assist them in making life easier. These ranges from building a decent house using easily accessible natural materials to making a spoon for cooking. The knowledge of manufacturing these things are handed over from generation to generation through the socialization method of Indigenous Knowledge System (IKS). Some are passed by the word of mouth while others are passed by observation. All aspects of culture had been transferred from generation to generation through these word of mouth and observation. Music, among others is learned mainly by observing the moves of the dancers while listening to the words and rhythm. The picture below shows the children learning the cultural music by watching their

brothers performing.



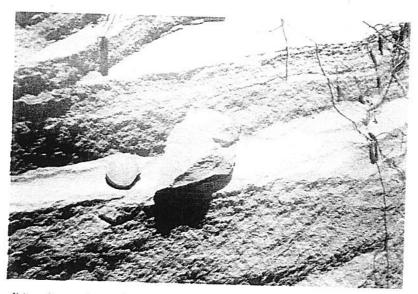
(Performers of cultural music (dinaka) show their moves while children are learning from them)

Below are some of the things that the indigenous people can do. S 23 170' 93" E 28 88'461"

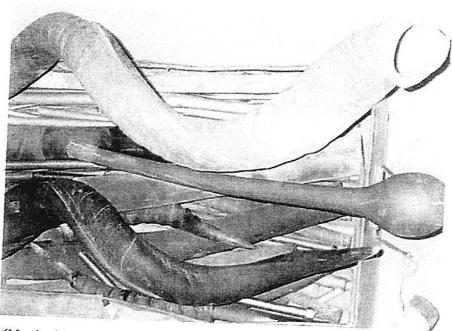




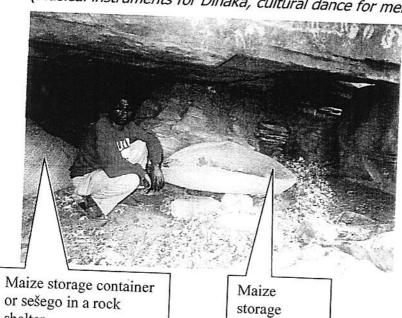
(Indigenous building technologies)



(Hand axe found in the rock shelter at Makgabeng)

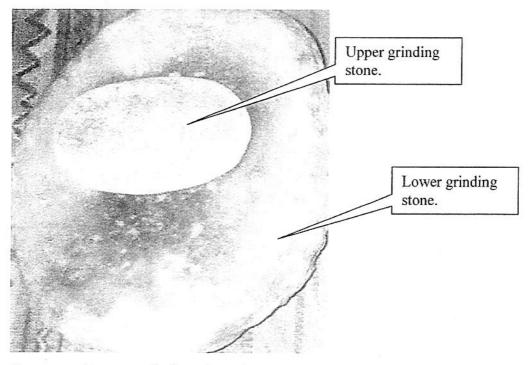


(Musical instruments for Dinaka, cultural dance for men)

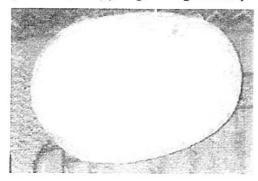


shelter

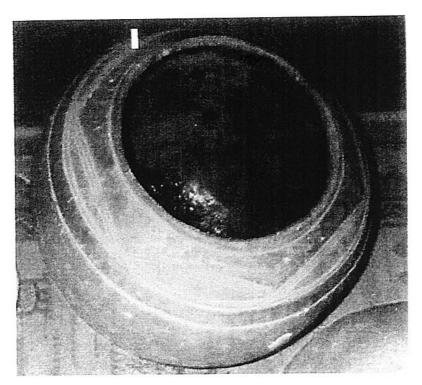
storage



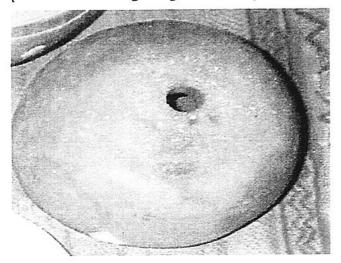
(Lower and upper grinding stones)



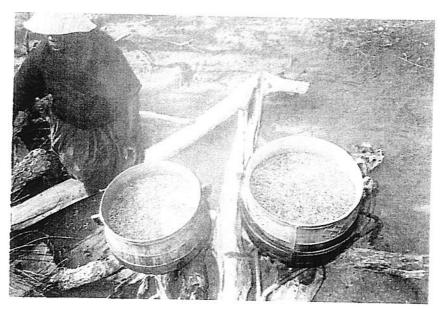
(Upper grnding stone)



(Motšea for storing indigenous beer)



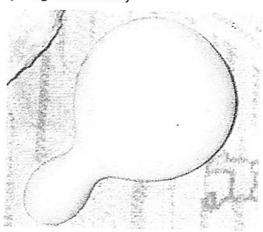
(Motšea for processing milk.)



(Indigenous sorghum beer processing)

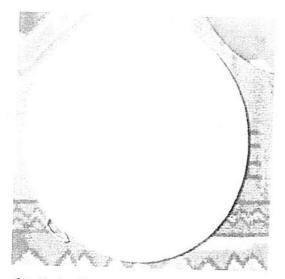


(Indigenous beer)

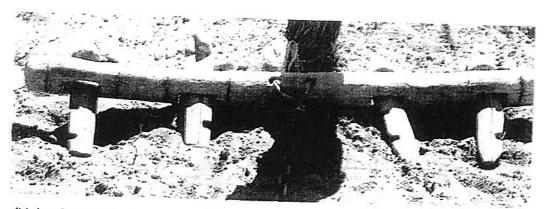


Rainbow Heritage Institute

(Sego for drinking water or indigenous beer.)

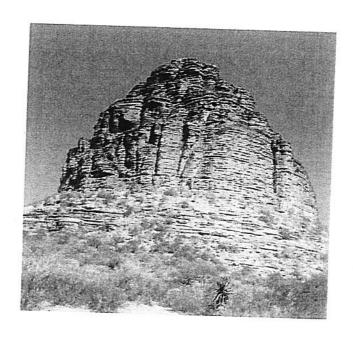


(Sethebe for processing grains.)

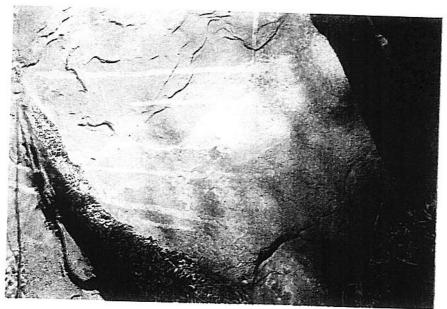


(Yoke for balancing oxen while they are being spanned for ploughing or pulling wood and other jobs.)

3.10. Geological sites.



(Thabananthlana, a rare geological rock in Makgabeng)



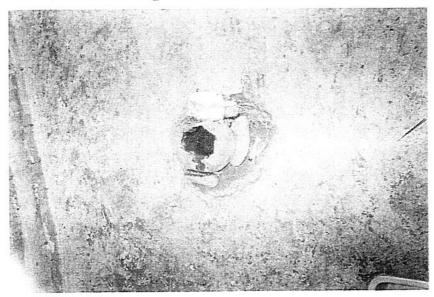
(The geological pavements near Thabanatlhana at Makgabeng.)

The granitic rocks in Makgabeng. The belt consists of tonalitic and trondhjemitic grey gneisis (sodium-rich granite types)

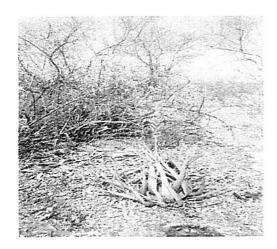


(Natural bridge of Mogalakwena tributary, nokana ya Letswai)

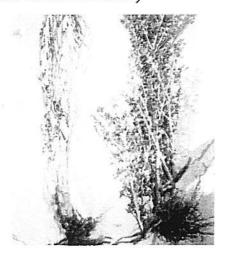
3.11. Some of Indigenous healing systems used by Bahananwa.



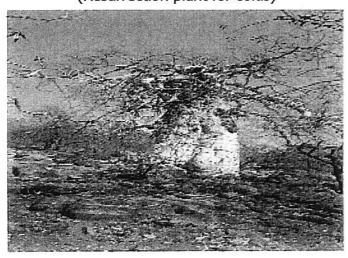
(Ancestral place where the family members worship)



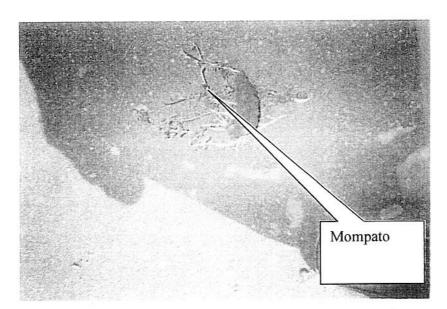
(Aloe for various ailments)



(Resurrection plant for colds)



(Baobab tree is a rare species and is believed to offer wisdom to those resting under the tree.)



(Mompato is used as a bathing soap and for medicinal use on livestock)

CHAPTER FOUR

- 4.1.General Principles for the heritage resources management as stipulated in the National Heritage Resources Act No.25 of 1999 (Section 5).
- 5 (1) All authorities, bodies and persons performing functions and exercising powers in terms of this Act for the management of heritage resources must recognize the following principles:
 - (a) Heritage resources have lasting value in their own right and provide evidence of the origins of South African society and as they are valuable, finite, non-renewable and irreplaceable they must be carefully managed to ensure their survival;
 - (b) Every generation has a moral responsibility to act as trustee of the national heritage for succeeding generations and the State has an obligation to manage heritage resources in the interest of all South Africans;
 - (c) Heritage resources have the capacity to promote reconciliation, understanding and respect, and contribute to the development of a unifying South African identity; and
 - (d) Heritage resources management must guard against the use of heritage for sectarian purposes or political gain.
 - (2) To ensure that heritage resources are effectively managed—
 - (a) the skills and capacities of persons and communities involved in heritage resources management must be developed; and
 - (b) provision must be made for the ongoing education and training of existing and new heritage resources management workers.
 - (3) Laws, procedures and administrative practices must—
 - (a) be clear and generally available to those affected thereby;

- (b) in addition to serving as regulatory measures, also provide guidance and information to those affected thereby; and
- (c) give further content to the fundamental rights set out in the Constitution.
- (4) Heritage resources form an important part of the history and beliefs of communities and must be managed in a way that acknowledges the right of affected communities to be consulted and to participate in their management.
- (5) Heritage resources contribute significantly to research, education and tourism and they must e developed and presented for these purposes in a way that ensures dignity and respect for the cultural values.
- (6) Policy, administrative practice and legislation must promote the integration of heritage resources conservation in urban and rural planning and social and economic development.
- (7) The identification, assessment and management of the heritage resources of South Africa must—
- (a) Take account of all relevant cultural values and indigenous knowledge systems;
- (b) Take account of material or cultural heritage value and involve the least possible alteration or loss of it;
- (c) Promote the use and enjoyment of and access to heritage resources, in a way consistent with their cultural significance and conservation needs;
- (d) Contribute to social and economic development;
- (e) Safeguard the options of present and future generations; and
- (f) Be fully researched, documented and recorded.

4.2. Principles for management of heritage resources.

1

- 6. (1) SAHRA, after consultation with the Minister, may by notice in the Gazette—
- (a) Prescribe any principle for heritage resources management in addition to, but not in consistent with, the principles set out in section 5.
- (b) Prescribe any principle set out in section 5 in greater detail, but not inconsistent therewith with the principles; and
- (c) Publish for general information national policy relating to heritage resources management or any aspect thereof which is consistent with the principles set out in section 5 or prescribed under paragraphs (a) and (b). Whereupon such principle or policy must apply throughout the Republic.
- (2) A provincial heritage resources authority may, by notice in the Provincial Gazette—
- (a) Prescribe any principle for heritage resources management in addition to, but not in consistent with, the principles set out in section 5 or prescribed by SAHRA under subsection (1);
- (b) Prescribe any principle as set out in section 5 or prescribed by SAHRA under subsection (1) in greater detail, but not inconsistent therewith; and
- (c) Publish for general information provincial policy relating to heritage resources management or any aspect thereof, which is consistent with the principles, set out in section 5 or prescribed under subsection (1) or paragraphs (a) and (b) of this subsection.

Whereupon such principle or policy shall apply in the province on the basis set out in section 5.

- (3) A heritage resources authority must, before prescribing any principle or general policy under subsection (1) or (2)—
 - (i) Make a draft of such principle 0r policy available to the public; and

(ii) Consider any comment on such draft received from any person during a reasonable period after such publication.

CHAPTER FIVE.

5. Site Management.

5.1. Objectives of the site management plan.

- To preserve the battlefield site for educational, future research as well as recreational purposes.
- To increase an educational value of the site by exhibitions and interpretation panels and signage.
- To manage the site in a sustainable manner.
- To make the site accessible and safe to visitors.
- To determine the estimated costs for the development of the site.
- To encourage the community involvement in matters relating to the site and to equip them with management skills for their heritage resources.
- To conserve the environment and protect it against mass harvesting of indigenous plant species.
- To create tourist friendly environment at a site.
- To market the site to the world.

5.2. Establishment of the management Committee.

There will be a need to establish a management committee before the battlefield is developed. Because the site is situated within the Malebogo local authority, there is a serious need to consult with Chief Malebogo at all times. Other role players like the Department of Sports, Art and Culture; Blouberg municipality and all those who had been directly or indirectly linked with the Malebogo-Boer War should be consulted in this regard. Other role players who should be involved in development process are Department of Public Works; Department of Tourism

and Parks Board; Limpopo Heritage Resources Authority and South African Heritage Resources Agency-Limpopo.

It is of utmost important that the management committee be established on which all role players are represented. To have a full representation of all role players will enable a multi faceted and integrated development plan in which all those who identify themselves with the South African History will have the opportunity to raise their views on the subject of Malebogo-Boer War. This committee's main tasks will entail all development proposals, plans and financial matters.

The committee will decide on matters like who will manage and supervise the sites. They will also identify other role players to be included in the decision making process.

5.3. Management review.

Management plan shall be revisited at least after every four years to monitor the following:

- Avoid any negative influences to the site due to any progressing technologies.
- > If any need or opportunities for further development arise.
- > If any problems affecting the management of site are encountered.

5.4. Objectives of opening the site to the public.

- To give recognition to the history of the Hananwa people.
- To educate people about the history of Hananwa.
- To develop tourism and local entrepreneurship in the area.
- To contribute towards job creation.

Expected visitors to the site include among others the following:

- Local people.
- Tourists.
- Special interest groups like historians, anthropologists, heritage practitioners and other academics.
- School children.
- 4X4 enthusiasts.

The site is next to African Ivory Route Camp and is therefore already a tourist attraction destination.

5.5. Impact of visitors towards site.

Every development on site must consider the possibilities of negative impact by visitors/tourists. Therefore visitors/tourists must at all times be under supervision of a guide to prevent the following:

- Littering.
- Looting.
- Damage to rock art painting.
- Graffiti on rocks.
- Getting lost.
- Injuries and others.

It will be advisable to have prohibition signages around the site that regulates the actions or inactions of the visitors. This includes among others:

- No pets allowed.
- > Touching is prohibited.
- Feeding the animals is prohibited.
- Noise free zone.
- Smoking free zone.

- > Fire free zone.
- > Litter free zone.
- Removal of any plant species is prohibited.
- Declare firearms to the security at entrance.
- > No loitering.
- No painting/graffiti.

5.6. Conservation areas.

It is of utmost important that the heritage institutions be prepared to provisionally declare the Battlefield as heritage site in terms of Section 29 of the National Heritage Resources Act No.25 of 1999 because the site is currently under no proper monitoring or management. This will serve as a preventive measure for any inconsiderate development that may happen prior the development of the site.

It must be noted that provisional declaration calls for public attention and therefore care must be taken to monitor the site on regular basis once it has been provisionally declared until all security measures has been implemented. The mission stations, forts on the mountain and the siege routes towards the battlefield, as the caves where the people hid themselves during the war and Caves with rock arts need to be protected as well. The vegetation on the plain surrounding Blouberg is dominated by Mixed Bushveld, in contrast to the foot and slope of the mountain that is dominated by Sourish Mixed Bushveld and Sour Bushveld. The vegetation at Makgabeng is also Sourish Mixed Bushveld. The Early Iron Age sites identified are usually located on the crossover from Mixed

Bushveld to Sourish Mixed Bushveld.



(Vegetation of BMS area.)

Large areas of the slope on the mountain have been denuded of vegetation, giving rise to erosion and secondary growth, such as "sekelbos" (Dichrostachys cinerea). These factors contribute to the site being exposed and therefore prone to erosion. The indigenous technologies involve the utilization of natural resources like wood and others. Therefore, care should be taken that this natural resources are not exhausted. The community should be encouraged to conserve their rich special rural scene by reducing the cutting of vegetation. It is this vegetation that prevents soil erosion that speeds up the weathering of some materials that bears information. Besides, vegetation is the source of healthy air that is found in rural areas.

5.7. Establishment of a botanical garden.

It must be noted indigenous healing is important to the community around BMS areas. It is practiced to supplement the modern western medical practice and to live life the African way. It is therefore important to acknowledge the need to sustain this cultural practice in a way that will empower the community and

create employment opportunities while we simultaneously consider the need for environment conservation.

To achieve this we need to discourage mass harvesting of medicinal plant because that will result in the deterioration of most important medicinal plants as is already happening with the African potato.

The medicinal botanical garden must be established where medicinal plants may be produced. This will provide indigenous healers with their stock needs, saving them time during emergency needs and energy to climb up mountain to search for medicinal plants.

The establishment of the botanical garden will also create jobs for local communities. This will encourage local entrepreneurial activities regarding the use and selling of indigenous medicine as well. It will also serve as a awareness campaign for the importance of indigenous medicine in the primary health care of local people.

5.8. Involvement of Stake holders in the project.

The researchers had consulted with numerous stakeholders around the site who are directly involved with the site and those who are concerned about the site and cultural matters involving the site.

Amongst the people consulted we have:

- Makhwiting P.S. —The member of management committee of Malebogo Nature Reserve.
- Mapunya P.W. —The member of management committee of Malebogo Nature Reserve.
- Morata P.H. —Chairperson of Blouberg Tourism Association.
- Motsoka K.J. —Chairperson of management committee of Malebogo Nature Reserve.
- Malebogo J. —Royal Family member.
- o Dr. Monyebodi D. —Local Medical Practitioner.
- o And others.

CHAPTER SIX.

6. Research to make Indigenous Knowledge tangible.

Some research had been done on the Malebogo-Boer battlefield and several sites connected to it, but a detailed archaeological and historical work still need to continue on each of the sites and the rest of Blouberg-Makgabeng-Senwabarwana area. Detailed and comprehensive information on the Malebogo-Boer War battlefield and related sites is needed for accurate interpretation of the sites before any development work based on scientific information can proceed.

Proper archaeological study may provide the chronology of activities that took place at the site and surrounding areas before and after the war. This can be found through studies on various physical remains in the form of old structures such as churches, houses and graveyards. The churches and houses can be studied by means of archaeological techniques. The variety of drawings and photographs can be used for identifying the structures and eventually reconstructing the mission stations. Oral traditions and oral histories of the Hananwa people amongst whom the missionaries worked, and on the other hand, those of the surviving missionaries and their descendents who were actually stationed at Blouberg. Lastly, a large number of existing documents concerning the mission stations.

An interdisciplinary study, using archaeological, historical, sociological and anthropological methods can do much to shed light on the joys and sorrows of the missionaries who, apart from bringing the Word of God to many people, contributed in a variety of ways to the South African community. They will also

provide for the sorrows of the innocent people who fought bravely to safeguard their land and belongings from the greedy and powerful ones.

Oral history research will be able to provide information on all the heritage aspects of the area before and after as well as the sociological aspects connected to them. This include among others, indigenous knowledge systems on medicinal plants and other healing methods; variety of cultural practices; myths and belief systems; sacred places and burial grounds, other resources and most importantly for now, the broad history of the Bahananwa people before, during and after the war. All this indigenous knowledge will need to be properly documented and published in a manner that will benefit the indigenous people, in accordance with intellectual property rights.

CHAPTER SEVEN.

7.1. Developments on site.

Every development on site must be in terms of the National Heritage Resources Act 25 of 1999 and must follow all procedures of EIA and HIA.

All monies allocated for the development of site from private donors and Government must be utilized according to the Public Finance Management Act.

7.2. Infrastructure.

The battlefield and most of the caves are on top of the mountain that is very steep slope and difficult to climb. The will be a need for a construction of a path that will make it easier and safe for visitors to climb up the mountain. The same route design that was constructed at Mapungubwe Hill will be an ideal in this case. This route construction must be very strong as school children will use it to and from school. The routes used during the siege will need to be developed for visitors to see the forts used during the war. The forts will need to be reconstructed and be fenced individually. The mission station will need to be renovated.

7.3. Traditional village.

Blouberg Mountains already boosts of the traditions of its inhabitants through the African Ivory Route Camp. The camp is not far from the battlefield site and provides visitors with overnight accommodation and an experience of the

Bahananwa culture and tradition. The local people should be given a full time opportunity to market their cultural and traditional objects.

7.4. Berlin Mission Station.

There will be a need to either reconstruct the mission stations of the BMS area that are not in good condition or have them properly recorded so that they are included in the Information Centre displays.

7.5. Signages.

All heritage sites around BMS area should be marked with the signage that shows the grade of the heritage site and a brief description of their significance as well as the bylaws involving each heritage sites. This will assist the visitors to have a clear understanding of the sites. The markings on the sites should be on a granite material instead of the bronze that has a reputation of being looted.

7.6. Central Information Centre.

The Central Information centre should be build and utilized as the arrival and control point for visitors. This can be build on the Southern site of Blouberg Mountain. The information centre should cover all aspects of the BMS area, the oral traditions, history of Bahananwa, natural environment, and geology and rock-art paintings. From the information centre the visitors will proceed up the mountain to the battlefield site with the supervision of the guide. There will be a need for a craft centre, parking space, a park and shop where visitors can get refreshments. A space for performing arts can be included where local artists can entertain the visitors.

7.7. Rock-Art paintings.

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The rock art paintings in the BMS area are carrying the earliest records of events that had been experienced by the indigenous people of the area. Unfortunately this type of recording is not renewable and the artists who made these arts are no longer available to provide new paintings if this are being damaged. It is therefore of utmost important for this rock arts to be recorded for future generations. The photographs of this rock art will assist the interpreters in the information centre in doing their job and will give a true cultural taste to the displays in the information centre. Rock shelters can be protected by having thick magnifying glass to cover them to protect the arts from harsh weather conditions. There will be a need to have shelters supported by pillars.

CHAPTER EIGHT.

8. Conclusion.

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The success of this cultural resources management plan lies with the good strategy of having all possible role players on board. The local cultural policy will be an advantage to this project as it recommends more involvement of the local people in the development of their heritage resources. This will serve as a campaign for communities to be aware of the rich heritage that they can use to their economic, creative and moral advantage.

Polokwane had been linked with their Maleboho-Boer war in more than one way, hence the naming of one fort in the battlefield being the same as the former name of Polokwane (Pietersburg). It is therefore important for various departments and Polokwane municipalities to be involved as a one of major role players and to contribute to the development of this heritage sites in terms of the National Heritage Resources Act No.25 of 1999 Section 9. Besides, the city will benefit from the outcomes of this development as a major city in the Limpopo.

The Maleboho-Boer War Battlefield and the surrounding areas, if well conserved by proper development, have a masterpiece of creative genius rock art paintings with a great architectural forts, coupled with the architects of the Hananwa huts which will make it one of the world heritage sites. The first major step to be taken is therefore to declare this site as a Grade II (provincial) heritage site.

